

Shabat – The Seventh Day

The Plan is Unfurled...

A picture is beginning to form. By opening the second chapter of Yahowah's first book, we discover an interwoven tapestry whose threads comprise the fabric of life: revelation, redemption, and relationship.

God begins by revealing that He is the reason for everything. He underscores the importance of light, associating it with His nature and purpose. As He telescopes down in time and space, He explains mankind's place in the universe He has created for our fellowship. God says that He is the Architect of life, of consciousness and conscience. But why?

A thoughtful contemplation of our genesis yields a singular and undeniable conclusion: Yahowah created us in His image because He enjoys the camaraderie of close personal relationships. Our Heavenly Father's ideal model is based upon home and family, upon husband and wife becoming one, upon a father and a mother coming together to conceive and raise children.

We have also witnessed the establishment of an essential pattern—one God will follow with calculating precision. Yahowah's foundational formula is six plus one equals seven. Within this model, we witness seven creative epics, seven thousand years of human history, and the seven-part plan which serves as the basis for our salvation. In it, the seven essential dates which form the foundation of Yahowah's redemptive and prophetic calendar—the fulfillment of the *Mow'ed Miqra'ey*—are made manifest.

Central to this line of thought, the Sabbath, or Seventh Day, was set apart for rest (because we cannot earn our salvation) and reflection (upon God's promises). And that is because the *shabat* is the day of promise, the day upon which Yahowah demonstrates His love for us, lowering Himself to become one of us, greeting us, and doing all of the work required to lift us up. It is the time He settles us in His home after having settled all of the disputes which separate us.

And as part of this discussion, God presents the nature of choice and freewill, because they are the prerequisites of a loving relationship.

With these things in mind, let's pick up the story of our genesis and the reasons behind it, in the opening lines of *Bare'syth 2*: “**Thus** (*wa* – and now) **the** (*ha*) **heavens** (*samaym* – universe and the spiritual realm) **and the earth** (*'erets* – material realm, land, ground, and matter) **were determined complete** (*kalah* – were prepared and concluded as intended), **and all** (*kol* – the entirety of) **the divisions of spiritual beings** (*saba'* – the host of heavenly messengers and envoys arranged in a militaristic regime of command and control).” (*Bare'syth / In the Beginning / Genesis 2:1*)

Kalah is based on *kol*, and it means “everything had been prepared and completed as planned.” This provides a clue which prompts us to ponder something profound. Based upon what I know of science and Scripture, before time and space began, God calculated the precise amount of energy required to achieve the specific creative result He desired. The result of this multi-variable equation was a universe with seven dimensions, one capable of supporting a life form which would mirror the Creator's nature, one in which life would be temporal and could be eternal, one in which God's timeline of six plus one creative days would play out over the course of seven millennia. It is a calculation so complex, and with so many variables, all of man's computers combined couldn't ascertain the formula, much less process the data.

The reasons for this are quite simple. The purpose of creation is reflected in its formula. Yahowah introduced Himself as the lone architect and builder on the first day because God is one. He created ‘Adam in His image on the sixth day, suggesting that this number would represent mankind. Alone, God lived a life void of loving relationships, an existence deprived of the growth freewill associations provide. So He conceived and created a universe capable of supporting a creature designed to fulfill that need. That matrix was designed to bring man and God together by adding six to one, and thus achieving perfection: seven. This realization suggests that Yahowah is as much plot smith as He is mathematician. Every element of revelation, redemption, and relationship relate aspects of His perfect pattern of six plus one. No matter the question, if the answer is important, it is seven.

The next most misunderstood, albeit important, word in this passage is *saba'*. It is translated “hosts” eighty-five percent of the nearly five hundred times it is found in the Torah, Prophets, and Psalms. “War, army, and battle” comprise the residual renderings. I don't think one person in a million knows why “host” was selected or what this choice implies.

The word is defined by scholars to mean “military congregation or a large fighting unit, a division of an army.” If we were to extrapolate superficially based upon this rather human line of thought, it would imply that Yahowah has competitors, and that He either requires defending or covets conquest. After all conquest, defense, and control are the sole purposes for militaries. But since the notion of multiple rival gods is in complete conflict with His testimony and with reason, and since by definition, a Creator with sufficient energy to produce our universe isn’t short on power, there must be another reason for God selecting a militaristic term.

That is not to say that there isn’t a battle being waged. There is one to be sure. It is a spiritual battle for your soul. We will delve further into this in the next two chapters: “*Eden – Joy*,” and “*Nesamah – Conscience*.” I share this with you now because there is some merit to the “fighting” aspects of *saba’*, at least when seen through a lens focused upon the forces which are battling for your love or your submission.

Scripture, when seen as a whole fabric, suggests that Yahowah’s *mal’ak*, or spiritual messengers, the “heavenly host” in this context, exist in a command and control regime without freewill. In this way, the beings we errantly call “angels” are just like soldiers in America’s military, where a single refusal to obey a superior officer results in the subordinate being banished from the corps, being incarcerated, or losing their life, depending upon the severity of the rebellion.

The “*mal’ak – spiritual representatives*” serve as Yah’s workforce. They are His messengers, envoys, and implements. And that is perhaps why the Hebrew word *mala’kah* is used to speak of the “work done by heaven’s messenger.” Yahowah’s *mal’ak* aren’t compensated, so it would be inappropriate to consider them employees. They aren’t equals, so they are not partners. There is no indication of mutual affection, so they aren’t part of a loving relationship. They cannot procreate, so they are not family. I think it would be fair to consider them “tools engaged in the work of God.”

If I am right, and Scripture seems to support this conclusion, the *mal’ak* who comprise the “*saba’ – host*,” and who are better known as “angels” (through an improper transliteration of *aggelos*, the Greek word for messenger), are greater than we mortals in that they are eternal in time and to some extent, have a greater capacity to travel within the dimension of time. They are also comprised of substantially more energy than we are, making them more effective implements. As a result, these spiritual beings are considerably more knowledgeable and powerful than humans. But without the capacity to choose freely, they would be incapable of love and severely diminished in creativity and causality, as these things are dependent upon freewill.

Please consider this example: short of breaking, which would be a singular act of rebellion, a shovel has no option but to dig when and where the user dictates. That does not mean that a shovel isn't valued or useful, only that it has no freewill, and thus no ability to create on its own. The heavenly host or messengers, even the fallen angels or demons, are like this in a way.

Therefore, while mortal, comparatively powerless, and trapped in time, we are vastly superior to the heavenly host when it comes to those things which are born of choice: creativity, causality, communion, and compassion. These, not surprisingly, are the hallmarks of God, which is why He said that we were created in His image.

There are insights related to these conclusions I don't want you to miss. The first deals with eternity. Immortal, the spiritual messengers or envoys whom we errantly call "angels" cannot be killed, even by God. That is why Yahowah created the Abyss as a prison for Heylel ben Shachar, better known as Satan (a transliteration of *satan*, the Hebrew word for adversary), and for the divisions of *mal'ak* who rebelled with him. The Abyss is the place of perpetual anguish where he, the other rebellious *mal'ak*, and all human souls who associate with and serve these demons, will be eternally incarcerated. Their emotional agony will be the result of enduring eternal consciousness cognizant of their mistake in judgment.

This cause and effect is described most eloquently in Matthew 23, a passage we'll dissect in the "*Krina – Damnation*" chapter. There, we will discover that religious, political, judicial, academic, and media leaders and their associates who promote damning deceptions, thereby leading people from life to desolation, will join the demonic fallen messengers in the Abyss because they will be considered to be in league with them. Souls reborn in Yahowah's Spirit will likewise become immortal, but they will spend their eternity with their Heavenly Father rather than with "*ha Satan – the Adversary*." The preponderance of souls will make neither connection; and they will therefore remain mortal. For them there will be nothing beyond death. These three choices and three destinations are further developed in the "*Thanatos – Separation*" and "*Ruwach – Spirit*" chapters.

Second, choice is a stunningly important gift, one that we all too often devalue. Without freewill love is impossible. Love requires the option not to love. That is to say, we have been given the authority to reject or to ignore God. Further, since love cannot be compelled, the choice not to love must be compelling—or at the very least credible and persuasive. That in turn is the reason God created a division of spiritual beings who were capable of rebelling, but yet possessed very limited creative capabilities. Rebellious, and thus fallen messengers, now demons, function in this role—one which God not only foresaw, but which was actually necessary. They serve to make the choices to reject or

ignore God plausible. They do so using the only means they know: submission based upon concealment, corruption, and counterfeit. More on this in a moment.

Remember, the *saba'* is a command and control construct, similar in nature to most militaries. It is thus a regimen predicated upon submit and obey. To put this into a more contemporary setting, consider the fact that the institution credited for preserving freedom, the United States military, is actually among the least free institutions on earth.

Outside of the military, submission is most commonly manifest in politicized religions. It is why Catholicism prior to the Reformation was submit or die. Heretics were silenced, removed from society, tortured and then killed. It is why “Islam” is the Arabic word for submission—a religion so intolerant of criticism, anyone daring to do so earns an avalanche of death threats. It is why the religion of man, Socialist Secular Humanism, manifests itself in dictatorial regimes devoid of freedom—places where the state (read the empowered) control everything inclusive of the lives of those within their sphere of influence. These represent humankind’s most adversarial dogmas with regard to knowing and loving God, and therefore, those most opposed to choice and the informed, judgmental, exercise of freewill.

While religions provide compelling counterfeits—dogmas that distance man from God by hiding, altering, and replacing the truth—it was essential from Yahowah’s perspective that they not be creative. Should Satan have been able to conceive anything beyond “not God,” beyond concealing aspects of God’s message, beyond corrupting God’s instructions, and/or beyond counterfeiting God’s symbols, Satan and his minions would have conceived schemes capable of completely hiding the Divine Writ, of convincing people that Satan, Heylel ben Shachar, was God. And Satan would have become sufficiently oppressive to essentially constrain the exercise of freewill. That is why Satan’s schemes are all concealments, counterfeits, and corruptions, of Yahowah’s creativity, nothing more. At their core, Rabbinical Judaism, Catholicism, Protestant Christianity, Islam, and Socialist Secular Humanism (as conceived by Order of the Illuminists) are simply variations of the politicized religious scheme first deployed in Babylon. Their common denominator is a mirror image reversal, or backwards portrayal, of Yahowah’s plan of redemption. Freedom to choose is replaced by submit and obey. Therefore, it should not be a surprise that religion is based upon the Latin word meaning “to bind.” We will find countless insights into this beast in our long walk through Yahowah’s Word.

I realize that this is a lot to extrapolate from the Hebrew words, *saba'*, *mala'kah*, and *mal'ak*, but I am confident that Yahowah used these terms because He wants us to understand the nature of spirits, the importance of freewill, and the consequence of concealing, corrupting, and counterfeiting His purpose and plan.

Returning to *Bare'syth*, Yahowah said: “**And** (*wa*) **in** (*ba*) **the** (*ha*) **seventh** (*shaby'y* – from *shaba'*, meaning solemn promise and oath which fulfills and satisfies, the basis of the *shabat* – Sabbath) **day** (*yowm* – a unit and measure of time rendered from sunset to the following sunset), **God** (*'elohym* – the Almighty) **ceased** (*kalah* – completed and finished, withheld and restrained) **His work** (*mala'kah* – from *mal'ak*, the ministry and mission of the heavenly messenger and representative of God, the spiritual envoy and dispatch; the labor of God's corporeal manifestation) **which by way of relationship** (*'asher* – by making a connection and being related) **He had produced** (*'asah* – prepared, fashioned, and accomplished by way of work).” (*Bare'syth* / In the Beginning / Genesis 2:2) While this verse is not yet complete, we have moved through enough to reflect upon it.

There is no way to overestimate the importance of seven. That is especially true as it relates to it being the sum of six (the number of man) plus one (the number of God) combining to equal seven. When they are joined, perfection and paradise result. When one is subtracted from the other, both God and man are diminished.

Before we ponder the full import of Yah's essential formula, let's defuse the bombshell laden in the last sentence. The consistent message of Scripture is that man apart from God is diminished to nothingness. For those estranged from Yahowah death becomes the end of life. The soul of those who perish unknown to God, those who do not rely on Yahowah and His seven-part redemptive plan, will be diminished to nothingness, meaning that their consciousness will cease to exist. According to the Word, such souls do not live forever in either heaven (*shamaym* – the spiritual abode of God) or hell (actually *She'owl*, which is the place of questioning). Therefore, it is precisely accurate, and in complete harmony with Scripture, to say that man apart from God is diminished.

It is also accurate to say that God apart from man is diminished. Unless God intended to grow through human relationships, there would be no reason to create mankind or the universe. In the same way we become greater through the experiences and conversations we share with our spouses and children, God grows. Seven is greater than one. To be deprived of loving, familial relationships diminishes our Creator. There is no other viable explanation for why we exist. Growth is an essential element of life and relationships. And the Author of both is God.

While it may sound like an over simplification, Yahowah's plan is based upon the formula: six plus one equals seven. Some of the most obvious examples are: six days of creation with the seventh being a day of rest. There have been six millennia of human history since Adam separated himself from God and there will be one final Millennial Sabbath where all mankind lives in the presence of

God. There are six annual celebratory *Mow'ed Miqra'ey* or Called-Out Assembly Meetings, which step by step lead to the seventh: to *Sukah* which is camping out with God. These seven days, set apart from all others, foretell and depict the means and timing of our reconciliation.

Every seventh year the land was to rest, or lay fallow, by the divine decree of the Sabbatical Year. Then, every seven times seven years plus one, people and property are to be restored, as depicted in the *Yowbel*, or Year of Yah's Godly Lamb. There are six sidelights and one central flame in the Menorah. It is one of the few objects in which Yahowah not only personally ordained the design, but also placed in His Tabernacle.

There are seven advents of Yahowsha', six for revelation and redemption (all in our past) and one for dominion (in our not too distant future). They include: One: "God walked in the Garden with Adam—the first man with a *nesamah*/conscience. (*Bare'syth* / Genesis 3:8) Two: "Yahowah appeared to Abraham" in the form of a "y^{sh}/individual *natsab*/standing upright." God talked, walked, and ate with him throughout the time the *beryth*/covenant relationship was initiated. (*Bare'syth* 17 and 18) Three: In a meeting which included a wrestling match with Satan, Yahowsha' blessed Ya'aqob, renaming the patriarch *Yisra'el*/one who strives with God. (*Bare'syth* 32) Four: God met with Moseh during the forty-day revelation of His *Towrah*/Prescriptions. (Exodus 24) Five: God revealed Himself, speaking to Samuel near the Ark of the Covenant in *Shiloh* five times. The passage reveals: "Yahowah came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah." (1 Shamow'el 3) Six: A "child was born unto us, a Son was given," when God appeared as a man to redeem us. This advent began with His incarnation in Bethlehem on the *Mow'ed Miqra'* of *Sukah* / Tabernacles in 2 BCE and ended with His ascension from the Mount of Olives in 33 CE. (Deuteronomy, Isaiah, Daniel, Matthew, Mark, Luke, and John) And Seven: Yahowsha' will return fulfilling the *Towrah's* remaining prophetic promises on *Yowm Kippurym*/the Day of Reconciliation in 2033. (Genesis 1, Leviticus 23-25, Daniel 9, Hosea 6, Zechariah, Matthew 24, and Revelation)

Likewise, there are seven harvests of souls described in Scripture, with one of the seven being keyed to the *Mow'ed Miqra'* of *Taruw'ah*, known as Trumpets. Briefly, the harvests are: One: Enoch—symbolizing the harvest of the primarily Gentile *ekklesia*/called-out assembly depicted in Genesis 5:24. Two: The extrication of Lot from Sodom—symbolizing the removal of God's family prior to the town's destruction in Genesis 18 and 19 and 2 Peter 2. Three: Elijah—symbolizing *Yisra'el's* return from Ba'al's Babylon, their restoration and harvest in 2 Kings 2. Four: Yahowsha's fulfillment of the *Miqra'* of *Bikurym* / FirstFruits in Matthew 27:52 and Leviticus 23. Five: The pre-tribulation harvest, or

paralambano of the *ekklesia*. This represents the actual fulfillment of the *Miqra' of Taruw'ah*. Six: The harvest of tribulation martyrs—depicting those who have come to know Yah during the trial and have been killed for their message. This event coincides with the transition between the Tribulation and Millennial Sabbath in Revelation 20:4. And Seven: The harvest of millennial mortals—something which is required as New Jerusalem begins in Revelation 21 and 22.

Continuing to explore God's fascination with seven, Yahowah is depicted having seven spirits, or manifestations, and He relies upon seven metaphors to describe His nature. The seven spirits are listed in Isaiah 11:1-2: Yahowah, Wisdom, Understanding, Counsel, Might/Power/Authority, Knowledge, and Reverence. In the same order, the seven metaphors are: 1) Yahowah is Light, 2) Wisdom is nurtured by the Bread of Life, 3) Understanding comes from the Upright Pillar, 4) Counsel is provided by the Living Waters of the Set-Apart Spirit, 5) the Mighty One is the Rock of our Salvation, 6) the Truth and the Word are equivalent, and 7) Life is associated with the Set-Apart Family.

There are seven letters written to the *Ekklesia*, or Called-Out Assemblies, depicting seven eras. These are: Ephesus—representing the apostolic age, Smyrna—depicting the time of persecution, Pergamum—representing Satan's role in establishing Catholicism, Thyatira—depicting the Church's marriage to Lord/Ba'al, a.k.a., Satan, Sardis—representing the death of Christianity, Philadelphia—embodying Yahowah's true family which was born during the Reformation, and Laodicea—the rich, lost, and arrogant Protestant Christians in Western democracies.

Even the Tribulation, that horrible culmination of man's and Satan's influence on earth, is seven years long. And in it, there are seven seals, seven trumpets, seven woes, seven messengers with seven bowls and seven plagues.

So the bottom line is: if you want to understand Yahowah's timeline, you need to think in terms of six plus one—man plus God—equaling perfection, represented by seven. This formula encapsulates Yahowah's solemn oath and promise to His creation: Man in addition to God is perfect.

Before we leave the first half of the Genesis 2:2 passage, there are two additional words deserving of closer scrutiny. It is interesting to note that *kalah*, translated “ceased,” has two meanings, which apart from Scripture, would be unrelated. In Genesis 2:1, *kalah* conveyed “were determined complete, prepared and concluded as intended, the grand total finished and accomplished.” Here, in Genesis 2:2, it was used to convey the idea that God had stopped working because His work was complete. Yahowah didn't do any work on the seventh day. He rested. The implication is that we can cease working for our salvation because

God has prepared and accomplished the grand total of what is required. As Yahowsha' said on Mowryah's upright pole that fateful Passover: "It is finished."

This brings us to one of many misunderstood Scriptural terms: *mala'kah*. It isn't among the ordinary Hebrew words for work, as *ma'aseh* (appearing 235 times plus 23 times more as part of Ma'aseyah), *'abodah* (appearing 143 times), *'abad – 'ebed* (appearing 987 times), and *'asah* (which is used 2,633 times) fulfill those roles. Every scholastic etymological tome acknowledges that *mala'kah* is a cognate of *mal'ak*, but hardly anyone acknowledges this obvious connection. And *mal'ak* is the Hebrew word we errantly translate "angel," but which actually means: "messenger, representative, ambassador, envoy, or theophany—the visible and physical manifestation of God."

While most *mal'ak* are servants, tools if you will, within the heavenly host, Scripture's most acclaimed messenger, representative, and physical manifestation of God, is the Ma'aseyah Yahowsha'. In fact, based upon a thorough investigation of the etymological roots of Ma'aseyah, it is reasonable to conclude that the title is actually a compound of *ma'aseh* and Yahowah, and therefore means "Implement Doing the Work of Yah." The name, Ma'aseyah, appears twenty-three times in Scripture, whereas the title, Ma'aseyah, only appears twice (and since it was written in Aramaic or Babylonian Hebrew, even that is subject to debate). And should you want to investigate the reasoning behind this, read the "*Ma'aseyah – Implement of Yah*" chapter.

An implement is a tool which is wielded to perform work. The fact that this particular tool is part of God (Yahowah's diminished human manifestation set apart from Him to serve us) infers that the work performed by Yah's Divine Implement is more important than any other. And so it is. The Ma'aseyah's work is the substance of our salvation. He did this work so that we wouldn't have to. He did it because He loves us. He did it because we were incapable of it, and He, like a loving father, came to our rescue.

Understanding *mal'ak*'s connection to the Ma'aseyah puts the entirety of Yahowah's plan of redemption into focus. It explains the real significance of the Sabbath, of Passover, Unleavened Bread, FirstFruits, Sevens, Trumpets, Reconciliations, and Tabernacles. This is God's work, designed and satisfactorily completed by Him. The result is the ransom and redemption of mankind. So rest assured, we will deal with the consequence of *mal'ak* and its relationship to *mala'kah* many more times as we walk through Yah's Word.

Also, you'll notice that Yahowah used both *mala'kah* and *'asah* twice in this passage. I believe He did this so that we might reflect upon the differences between them—especially in the context of the Sabbath. In the bigger picture, *'asah* will come to represent our ordinary work, while *mal'akah* will represent

God's. The Sabbath is set apart for us to cease our work so that we can reflect on His.

The passage presented in *Bare'syth* 2:2 continues to speak about creation beginning with Hebrew's most oft used relational term: **“And He observed the Sabbath** (*shabat* – He celebrated seven (verb, first person masculine singular); from *shaba'*, meaning solemn promise and oath which fulfills and satisfies, settling us in His home by settling all disputes so that we can celebrate this) **during** (*ba*) **the seventh** (*shaby'y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) **day** (*yowm* – a unit and measure of time rendered from sunset the following sunset) **on account of** (*min*) **all** (*kol*) **the divine endeavors** (*mala'kah* – from *mal'ak*, the ministry and mission of the heavenly messenger and visible manifestation of God) **which relationally** (*'asher*) **He prepared and produced** (*'asah* – fashioned, and accomplished).” (*Bare'syth* / In the Beginning / Genesis 2:2)

There are many, equally valid ways to transliterate the Hebrew verb “*Shabat* (Strong's 7673 (appearing 71 times)): *sabat, shabat, sabath, shabath, sabbat, shabbat, sabbath, shabbath, Sabat, Shabat, Sabath, Shabath, Sabbat, Shabbat, Sabbath, and Shabbath*. But what's important here is that *shabat* was written as a verb (in the third person, masculine, singular: He) affirming that “He (speaking of Yahowah) observed the Sabbath.” So, shouldn't we?

Since it has been ingrained in us to consider “the Sabbath” to be a proper noun, a title, or name no less, it is somewhat difficult to recognize that it is actually a verb conveying the idea of “God Himself sabbathing.” In this light, the reason many lexicons render “*shabat* – to observe the Sabbath,” rather than “to cease,” is because they, unlike our translations, recognize the association of *shabat* with two of the Towrah's most important verbs: “*shama'* – to listen and heed what is said (appearing 1159 times (Strong's 8085)),” and “*shamar* – to closely observe what has been written and revealed (appearing 468 times (Strong's 8014)).” Moreover, if God had wanted to say that “He ceased” as opposed to “He Sabbathed,” He would have used “*kalah* – ceased” just as He had in the previous sentence.

The “ceased” connotation of *shabat* is derived in part from an inadequate rendering of *nuwach* as “rested,” as opposed to “settled” in Exodus 20:11. *Nuwach* communicates the idea that the Sabbath is the day Yahowah “settled” us in His home by “settling” our debt as well as the conflicts which separated us. And because He has done this work on our behalf, we can rest, reflect, and rely upon Him.

In our quest to know what it means “to Sabbath,” there is a Hebrew noun “*shabat* – the Sabbath (Strong's 7676),” which is represented in the text by the

same three letters. And while we are told that it is based upon the verb form, that doesn't help explain the word as *shabat* is transliterated as a name all 108 times it appears as "the Sabbath."

There is another vocalization of the word which appears sparingly, albeit with different definitions. *Sebeth*, used on three occasions, is translated "loss of time" and "still." And *sebeth* is found an additional four times and is rendered "seat." So, it's obvious that we have to look elsewhere to learn how "to Sabbath."

Since this is the first time the word *shabat* appears in the Towrah, we can take our clues from the context. Yahowah has just completed His presentation of how He spoke the universe and life into existence, so on the Sabbath, we may want to listen to what else the Creator has to say.

Interwoven into His *Bare'syth* testimony, Yahowah predicted the future history of humankind by way of a broad outline and revealed the essence of His plan to reconcile mankind back into fellowship with Him. So, on the Sabbath, we may want observe the rest of His testimony.

It was not until after having completed all that was required for mortal and spiritual life to flourish that Yahowah ceased His work. The message then is that God has done everything required for us to live with Him, in this life and in the next. So during the Sabbath, we should reflect on what God has done for us, resting in the knowledge that we cannot earn our salvation.

Beyond the insights related to "observing the Sabbath" which can be drawn from the context, there are some obvious word associations that I'm confident God would like us to appreciate. In *Bare'syth* 2:2, Yahowah has set "*shabat* – observing the Sabbath" between two references to "*ha shaby'y yowm* – the seventh day." By doing so, He has reinforced two things. The Sabbath is to be observed on the seventh day of the week, not the first as is the practice of Christians. And *shabat* and *shaby'y*—Sabbath and seven—are closely related etymologically and conceptually. That is to say, to observe the Sabbath is to closely observe the meaning of seven throughout Scripture. And in this light, *sheba'* (Strong's 7651 (found 394 times)), the Hebrew word for "seven" and *shabat* are related.

The most telling of Yahowah's sevens is found in His seven *Mow'ed Miqra'ey*. They represent God's promise to do His "*mala'kah* – spiritual work and deliver His heavenly message" to save mankind. So, since Yahowah's *mala'kah* has been directly associated with "*shabat* – observing the Sabbath" in *Bare'syth* 2:2, we should acknowledge His promise on this day.

And speaking of acknowledging God's promise as part of "*shabat* – observing the Sabbath," *shaba'* (Strong's 7650) is used 187 times in Scripture to convey: "making a vow and issuing a promise." This is not a coincidence.

Similarly, *shaba'* (Strong's 7646) means "to satisfy and fulfill" a prediction and promise. This then unifies "*shabat* – observing the Sabbath" with Yahowah's "*mala'kah* – spiritual work of delivering His heavenly message and solution," whereby God personally did the work required to fulfill His seven *Mow'ed Miqra'ey* and settle us in His home by settling the disputes which have arisen between us. These resolutions represent the most important fulfillments in Scripture and history.

Therefore, "*shabat* – to observe the Sabbath" encourages us to ponder the following associated words:

One... *Shabat* – the Sabbath: is to be spent "*shabat* – observing the Sabbath." The name defines its purpose.

Two... *Shaby'y* – seventh: tells us to make the seventh day special, setting it apart from all others as a day to rest and reflect upon Yahowah's creation and testimony. We rest because He has done all of the work required for us to live with Him. We reflect because it is through understanding and respecting His plan, and viewing His willingness to settle our debts from the proper perspective, we are allowed to enjoy our Heavenly father's company.

Three... *Sheba'* – seven: encourages us to realize that every important aspect of Yahowah's plan is based upon this number. It is a formula which tells us that God (who is one) in addition to man (who was created on the sixth day) equates to perfection (*sheba'* – seven), which is symbolized by the *Mow'ed Miqra'* of *Sukah*, and with camping out with God.

Four... *Shaba'* – to satisfying and fulfilling: prompts us to recognize that Yahowah satisfied the problem of sin, settling our debts through the ransom paid by the "*mala'kah* – spiritual work done by God's Heavenly Messenger" on "*Pesach* – Passover" and "*Matsah* – Unleavened Bread"—the first of seven Called-Out Assembly Meetings.

Five... *Shaba'* – a vow and promise: lies at the heart of God's message to mankind. The Towrah represents Yahowah's vow to establish a "*beryth* – familial covenant relationship" with humankind and his "*shaba'* – promise" to save us from ourselves.

Six... *Shama'* – listen: to Yahowah's voice on the Sabbath by reciting the Torah, Prophets and Psalms. It is what Yahowsha' did in His first public pronouncement – reading from Yasha'yahuw on a *Shabat*.

Seven... *Shamar* – observe: what God has written to us in His Towrah on the Sabbath.

Additionally, *shabar* is “to contemplate favorably.” *Shib’ah* is the “satisfactory fulfillment of an oath or promise.” And *shaber* means “to interpret and explain the meaning or significance of a communication.”

Collectively then, the second chapter of Yahowah’s genesis testimony begins: **“Thus the heavens (universe and the spiritual realm) and the earth (material realm and matter) were determined complete (were prepared and concluded as intended), and all the divisions of spiritual beings (*saba’* – the host of heavenly messengers and envoys). (2:1) And in the seventh day, God ceased His work (the ministry and mission of the heavenly messenger) which by way of relationship He had produced (prepared, fashioned, and accomplished by way of work). And He observed the Sabbath during the seventh day on account of all the divine endeavors and spiritual messages which relationally He prepared and produced (fashioned and accomplished).” (2:2)**

* * *

While virtually all Christians ignore the Sabbath, there is no denying that the seventh day means a great deal to our Creator. **“The Almighty God (*’elohym*) blessed and adored (*barak* – knelt down and lowered Himself to greet and extol) His association with (*’eth*) the seventh (*shaby’y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) day (*yowm*), and (*wa*) He set it apart (*qodesh* – He separated it from others to purify by means of it) because indeed (*ky* – surely and truthfully) during (*ba*) it (*’eth*) He observed the Sabbath (*shabat* – He celebrated seven (verb, first person masculine singular); from *shaba’*, meaning solemn promise and oath which fulfills and satisfies by settling our debt and settling us in His home) on account of (*min*) all (*kol*) the heavenly work and spiritual message (*mala’kah*) which by way of relationship (*’asher*) He, the Almighty, had conceived and created (*bara’* *’elohym* – God had caused to exist), prepared and produced (*’asah* – fashioned and accomplished).” (*Bare’syth* / In the Beginning / Genesis 2:3)**

Yahowah has reinforced the example He has set of observing the Sabbath. But this time He has accompanied it with a blessing—demonstrating His love for this day. Further, God has defined the nature of His blessing with *qodesh*, whereby the Sabbath has been “set-apart as a time of purification” to “set us apart by purifying us.”

Yahowah “*mala’kah* – does His spiritual work and delivers His heavenly message” on the Sabbath. Yahowsha’s first public announcement and declaration was delivered on the Sabbath. He healed on the Sabbath. He saved us from our sins on the *Mow’ed Miqra’* of *Matsah* – Unleavened Bread on a Sabbath in 33 CE. And He will return to usher in the Millennial Sabbath on the Sabbath during the celebration of Sukah, the seventh Called-Out Assembly, in 2033 CE.

Genesis 2:3 is the third of 302 times *barak* is used in Scripture. The first occurrence was in Genesis 1:22, where after creating animals with *nepesh*/souls on the fifth day, God: “**adored and blessed them by kneeling down to greet them and lift them up** (*barak*), **saying: “Be productive, flourish, conceive life in abundance and be multiplied.”** Therefore, *barak* is tied to something God does out of love which is instrumental to abundant life.

The second occurrence of *barak* is directly attributed to mankind. Five verses later, in *Bare’syth* / Genesis 1:27-28, we find: “**So God created ‘Adam in His image, in the image of God He created him. Male and female He created them. And God knelt down next to them** (*barak* – adoring and blessing them, greeting them in love and lifting them up), **saying to them, ‘Be fruitful** (*parah* – flourish, be productive, increase) **and multiply** (*rabah* – become exceedingly great and numerous, being enlarged, reaching a very high point).” Since *barak* is the first thing Yahowah does after creating man, it tells us that He adores us, and that His first priority is to get down on our level to greet us lovingly and to raise us up to Him, making us exceedingly great.

While we were made in the image of God, in the shade of God so to speak, *barak* provides the means to increase our dimensions and illumination sufficiently to be substantially more like God—to become exceedingly great. The source is Yahowah’s love, His willingness to diminish Himself to elevate us. This is precisely what the plan of salvation incorporated in the *Mow’ed Miqra’ey*, and fulfilled in part by the Ma’aseyah, are all about. God became a man to save men. He allowed His soul to descend into *She’owl* to redeem His children. No *greater love* has a man than this that He *lay down* what He holds dear for those He *adores*. The Upright One bent down so that we could stand upright with Him. (So that you know, one of the central themes of the *Salvation* volume of *Yada Yah* is an explanation of what actually occurred on Passover, Unleavened Bread, and FirstFruits in 33 CE. There you will discover the purpose and fate of Yahowah’s/ Yahowsha’s Spirit, soul, and body, and how they were all used to ransom us.)

In this context, the meaning of *barak* is as clear as it is profound. But the message is also resident in the term’s etymological roots. Synonyms include: “bless, kneel down, adore, provide favor, and extol.” A blessing is a communication which invokes a favor. A favor is an unearned gift. Adoration means that the gracious gift was provided by way of love. And that leaves us with

“extol,” a word which is transliterated from the Latin *extollere*. *Ex* is “up” and *tollere* means “to lift.”

Therefore, by associating *barak* with observing the *Shabat*, we learn that: **“God blessed and adored (*barak* – knelt down and lowered Himself to greet and extol) the seventh day, setting it apart (*qodesh* – separated it for the purpose of purifying)...”** This being true, you can expect Yahowah to greet man, to display His love for man, and to lift man up, on this day. And so He does. All of Yahowsha’s most important work occurred on the Sabbath. And that my friends is the moral of the story.

But there is another lesson to be learned here. Yahowah did not and does not adore, lift up, or bless Sundays, the first day of the week. That is a human religious tradition, a counterfeit and corruption based upon sun god worship. Its roots are Babylonian, which is why God begins and ends His Covenant by telling His people come out of Babylon. If you are still there, worshiping on Sunday, this message is for you.

Barak isn’t the only important term in this passage. If one were to list the seven most essential words in the Word, the Hebrew word *qodesh* would be one of them. Everything that is important to God, from His Son to His Spirit, from His Tabernacle to His people, from the Sabbath to the *Mow’ed Miqra’ey* are *qodesh*—set apart. Even the seventh day of creation is set-apart to tell us that there will be a Millennial Sabbath, a time when God will lower Himself to adore and greet mankind, living with us in a perfect paradise for a thousand years. It is the fulfillment of His six plus one formula.

Continuing on with Yahowah’s testimony, God revealed: **“These are (*‘eleh*) the records of the birth and genealogy (*towledowt* – the written account of the conception) of the heavens and earth (*shamaym wa ha ‘erets* – spiritual and material realms) when they (*hem*) were created (*bara’* – given birth and caused to exist; brought to being) in (*ba*) the day (*yowm*) Yahowah (יהוה), Almighty God (*‘elohym*), prepared and produced (*‘asah*) the material world (*‘erets*) and the spiritual realm (*shamaym*).”** (*Bare’syth* / In the Beginning / Genesis 2:4) The birth of the universe was now history, but so were the preparations for man’s rebirth from mortality to immortality.

The Creator has introduced Himself by name for the first time. God’s name is Yahowah. That means that His name isn’t God, Lord, Ba’al, Amen Ra, Osiris, Isis, Zeus, Jupiter, Jesus, Jehovah, Apollo, Allah, Shiva, Buddha, or Satan. God has a name, and now you know it. In fact, His name is so important, so relevant to knowing Him, so essential to our salvation, Yahowah will inscribe it in His Word 6,999 additional times. It’s obvious He wants us to know it and to use it.

Yahowah called His written account of creation's history a genealogical record. By inference then, this is the story of the birth of the cosmos; it is the future history of mankind's generations, and it is the lineage of His redemptive plan. And it should be noted, most all of the human genealogies presented in Scripture focus on families.

By reflecting on the genealogy of creation, we noticed that something specific occurred during each creative era which was prophetic of man's future history as it would play out in one thousand year intervals. There was also an element to each day that represented a significant aspect of God's plan of redemption.

It's interesting that *Bare'syth* / Genesis 5:5 tells us: **“All the days which by relationship ('asher) 'Adam was restored to life (chayah – remained alive after being renewed, continued to live once revived, was spared, saved, and preserved) were (hayah – existed as) nine hundred years and thirty years, and he died.”** Since 'Adam represents the first thousand years of mankind's history, as well as our restoration to life by way of a personal one on one relationship with God, this passage suggests that Adam lived 70 years with Yahowah in the perfection of the Garden before the Adversary was allowed to slither in and corrupt His Word. God has a penchant for the number seven.

According to the cohobating genealogical testimony preserved in the Septuagint (prepared 300 to 200 BCE) and Samaritan Pentateuch (prepared 400 to 600 BCE), Adam's expulsion from the Garden occurred in 3968 BCE, year 0001 on Yahowah's calendar.

Two is the number of choice. The second day in the creation account predicted that this era would be about separation and water. And so it would be: the flood separated the lone family who chose God from those who did not. The deluge occurred at the commencement of this era with a massive asteroid impact in 2968 BCE—right when Yahowah told us it would occur. (This is evidenced by Burckle's discovery of an eighteen-mile wide crater 12,500 feet below the surface of the Indian Ocean which dates to 4,800 to 5,000 years ago and produced a 600 foot high tsunami which flooded Mesopotamia all the way up to the Black Sea.) And Spiritually, the message is that living and cleansing waters prepare our souls to live with God.

Regarding this choice to accept or reject God, the acclaimed historian Arnold Toynbee, in his twelve-volume *Study of History*, written between 1934 and 1961, described the rise, flower, and decline of 26 cultures from Egypt, Greece and Rome to Polynesia and Peru. After stating that “Civilizations die from suicide, not by murder,” (destroying themselves from within) the British historian queried: “So what does the universe look like?” He answered, “It looks as if everything were on the move either toward its Creator or away from Him.... The course of

human history consists of a series of encounters...in which each man, woman, or child...is challenged by God to make the free choice between doing God's will and refusing to do it. When Man refuses, he [accepts] the consequences."

The third day represents the time life burst forth on planet earth—flourishing, reproducing, and growing. Not surprisingly, three is the number of family—father, mother, and child—the cradle of human life. Historically, during mankind's third one-thousand-year era, we humans multiplied prodigiously as did our civilizations. So, right on schedule, exactly one thousand years later, in 1968 BCE (year 2000 Yah), after calling Abraham out of Babylon, the world's religious center and lone super power, and into the Promised Land, the Covenant relationship which stands at the heart of Scripture was ratified on Mount *Mowryah*. In the years which followed, Abraham's family sowed the seeds of salvation—giving birth to the Ma'aseyah.

For the next forty *Yowbel* (meaning Yahowah's Lamb is God), or 2000 years, man's history from Yahowah's perspective and His redemptive plan are one. They are embodied in the *Yahuwdym*, in the Covenant, in the *Towrah*, in the Tabernacle, and in the Ma'aseyah. As we shall discover in the next two chapters, Abraham acted out a dress rehearsal for the Son of God during the very year the third millennia of human history began. A thousand years later, at the dawn of the fourth millennia, on that same mountain, in 968 BCE, Solomon laid the cornerstone of the first Temple. Exactly 1,000 years later, in 33 CE, also on *Mowryah*, the Ma'aseyah was hung on a pole to redeem mankind.

From a redemptive perspective, the seminal events in human history occur every forty *Yowbel* Years. These multiples of forty, fifty-year segments of time, depicted as "seven times seven years plus one," determine the years Yahowah engages to redeem His creation. Scripturally, forty is the number of completion, especially as it relates to a time of testing. And the *Yowbel* is symbolic of Yahowah, our God, forgiving our debts and setting us free from human oppression. The *Yowbel* foreshadows the restoration provided by the Sacrificial Lamb on Passover and Unleavened Bread.

The most monumental event in human history was the redemptive advent of the Ma'aseyah (Implement Doing the Work of Yahowah from *ma'ase* and Yah). It is why every aspect of the fourth creative day speaks to salvation. While nothing was created on this day, it remains the longest narrative for this reason. It is the day that we were told that the greater light—Yahowsha', God in the flesh—would become visible to us as a sign and as a symbol. And indeed, on Tabernacles, a Sabbath in 2 BCE, nearing the end of the fourth millennia of human history, the invisible God became corporeal. A child was born. A Son was given to us. By taking the form of a man to reveal Himself to us, and to point the way home, the great light of Yahowah became visible as Yahowsha'.

Then, in the final year of man's fourth millennia, in the *Yowbel* year of 33 CE (year 4000 Yah), God fulfilled His mission as the Passover Lamb on the Called-Out Assembly of Passover, removing our sin during the *Mow'ed Miqra'* of *Matsah*, a Sabbath. Fulfilling FirstFruits, an offering of saved souls occurred right on schedule concurrent with the reunification of Yahowsha's soul with Yahowah's Spirit. The fourth annual Called-Out Assembly Meeting, the Feast of Seven Sabbaths, was fulfilled on the appointed day when the Set-Apart Spirit anointed the Called-Out Assembly, or *ekklesia*, at "Pentecost"—Greek for "fifty." The prophetic significance of the fourth day of creation was thereby fulfilled, as were the first four of seven *Mow'ed Miqra'ey*.

In the fifth creative day, the first mortal *nepesh*/souls were conceived of water, helping us understand that our souls must be immersed in Yahowah's Spirit to become immortal. On this day, Yahowah told us that "**great serpents**" would "**move about...producing after their kind.**" From a historical perspective, the souls created on this day were surrounded by them—satanic deceptions of the worst kind: religions. That is why, from a redemptive perspective, God reminded us twice in the fifth day that living souls reproduce after their kind. A society drenched in religion will breed deception, destruction, death, and damnation.

The marker for the initiation of year 5000 Yah (1033CE) is obscure to those who do not closely observe the Towrah or seek to correlate its timeline with human history. But in 1033 CE, the waters beneath where the Temple had stood were poisoned. It served as a direct fulfillment of the *Bamidbar* / In the Wilderness / Numbers' 5 prophecy whereby God's people were declared "unfaithful." Yahowah officially divorced Himself from Rabbinical Judaism and Christianity.

Scripturally, six is the number of man, and so it was that on this day man was conceived. From the perspective of Yahowah's plan of redemption, we have reached the object of restoration. That is why we were told in the words which precede the formation of Adam that: "**renewed and restored life exists upright and established.**" It is why we learn that "**Adam was fashioned in God's image, after His likeness.**" It is why Scripture reveals: **And God knelt down next to them** (adoring and blessing them, greeting them in love and lifting them up), **saying to them, 'Be fruitful** (flourish, be productive, increase) **and multiply** (become exceedingly great and numerous, being enlarged, reaching a very high point).'" When we are restored to life, we become like our Creator. So spiritually, the sixth era is about transforming man into the image of God so that we can live upright in His presence during the seventh day.

Historically, the sixth millennia dawned deluged in the errant ways of humankind and will terminate with a seven year tribulation of our making. During this period, the religion of man was conceived. Adam Wieshaupt built the

foundation of the enlightened Master/Slave Fascist/Socialist state known as the New World Order out of a caustic and corrosive mix of man's best lies (Jesuit Catholicism, Rabbinical Qaballah, Islam, Machiavelli, and Freemasonry). Today, his Secular Humanist religion permeates the globe and has become the national religion of American politics, the media and academia. His political children have murdered over one-hundred million souls during the last century alone. Thinking ourselves wise, we have worshiped the creation and become fools.

Soon the era of mortal man will be over. The seventh day begins on a Sabbath, the *Mow'ed Miqra'* of *Sukah* (better known as Shelters or Tabernacles), in 2033 (year 6000 Yah). Those rescued from the Tribulation, and those who survive it, will enter the Millennial Kingdom and will get to campout with God for one thousand years, living on an Earth restored to the status of the Garden of Eden until year 7000 Yah. Then, there will be a new beginning.

Such is the genealogical history of mankind from conception to perfection. It is the story of six plus one.

Bringing it all together, one (3968-2968 BCE) is about God who is one creating a one on one relationship with the first man. Two (2968-1968 BCE) is the presentation of choice, choosing the Ark of the Covenant or the deluge brought on by the Devil's delusion. Three (1968-968 BCE) is the story family, and so Abraham established what would become the family of God in the third millennia of man. Four (968 BCE-33 CE) completes the time of testing and the arrival of the greater light at the twilight of the fourth millennial epoch. Five (33-1033 CE) designates the time of the great serpent and consequently the era of religious confusion. Six (1033-2033 CE) is the time of man, the time that gave rise to Socialist Secular Humanism, and its replacement moral code—Political Correctness—where being judgmental has become a sin. This has led to injustice, immorality, irrational opinions, deceit, destruction, and death at an unparalleled scale. Seven (2033-3033 CE) is the *shabat*, the time man and God come together, our debts settled so that we can settle down with Him to form a perfect paradise.

In light of Yahowah's focus on seven and the Sabbath, if you are a Roman Catholic, Orthodox Christian, Protestant, or Evangelical attending Sunday Worship services on behest of pastor or priest, believing that you are doing something good that is pleasing to God, sorry, but you are dead wrong. Yahowah doesn't want to be worshiped, as worship has no place in a familial relationship. Remember *barak*: God bowed down so He could lift us up. And Sunday is "the Lord's Day," where Bel and Ba'al, Ra and Zeus, Jupiter and Satan are worshiped—the day all wannabe gods want mankind to bow down before them. Sunday worship is why Yah called Abe out of Babylon.

Should you be wondering why the Christian religion is uniformly wrong on this day and its purpose (Sunday vs. the Sabbath and worship vs. relationship), you will find that answer in Yahowsha's prophetic Revelation letters to the "church." God calls General Constantine's promotion of Paul's creation, better known as Roman Universalism or Catholicism, the "seat of Satan." He says that Catholics are "Jezebelian (exalting Bel/Ba'al)" and married to the Whore of Babylon. Yahowsha' proclaims that they are "dead," poisoned by the Devil's deceptions.

The Catholic Church, misguided as they were by Paul, became so anti-Semitic and anti-Scripture, so pro-sun god worship and pro-religion, they made it a crime punishable by death to observe the Sabbath, the seventh day, mandating that all things required on that day be transferred to the "Lord's Day, Sunday." While they were at it, they also made it a capital offense to gather on any of Yahowah's seven *Mow'ed Miqra'ey* in accordance with His Towrah instructions. The Called-Out Assembly Meetings of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and Tabernacles were replaced with Satanic substitutes, like: New Year's Day, Saint Valentine's Day, Saint Patrick's Day, Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Sunday, the Assumption of Mary, Halloween, and Christmas. Even today, most all Orthodox, Protestant, and Evangelical congregations follow their demonic example. Ignoring Yahowah's *Mow'ed Miqra'ey* (Called-Out Assembly Meetings), the *Ekklesia* (Called-Out Assembly) has become a "Church" instead—a place that calls folks in, not out, and which borrows its name from Circe, a Germanic sun goddess.

The bottom line is Christians are lost because their Sunday religion is based upon sun god worship. As such, Christians remain in Babylon, and have not heeded Yahowah's call to "Come out of her." So to understand the Truth, to know the Word, to be part of Yahowah's family, one must first walk away from the darkness, deceit, destruction, death, and damnation of religion—from schemes promoted throughout the millennium by the Whore of Babylon.

The Light, the Truth, the Life, and the Way are all made manifest by the Word. The seventh day, the Sabbath, the day to desist from our ordinary work and contemplate Yahowah's work, is the first of many lights God placed on the path to paradise.

Sunday is Satan's false light, one placed on the broad avenue which leads to death for some and the Abyss for those who carry the Adversary's torch. In Babylon, there were four "evil days" each month. They were the 7th, the 14th, the 21st, and the 28th. Perhaps you noticed a pattern. Satan and his religious minions routinely condemn that which Yahowah commends. Sunday, the first day of the week, wasn't called sun-day for nothing.

Before we move on, here is a snapshot of the previous two passages: **“The Almighty God blessed and adored His association with the seventh day, and He set it apart because indeed during it He observed the Sabbath (He celebrated seven; the solemn promise and oath which fulfills and satisfies) on account of all the heavenly work and spiritual message which by way of relationship He, the Almighty, had conceived and created, prepared and produced (fashioned and accomplished). (2:3) These are the records of the birth and genealogy of the heavens and earth (spiritual and material realms) when they were created in the day Yahowah, Almighty God, prepared and produced the material world and the spiritual realm.” (2:4)**

✠

You may think that one day is as good as any other. You may believe that God isn't troubled by the details and doesn't mind men exchanging His plan for one of their own. You may consider the Sunday substitute less significant than what is in your heart, your intent and purpose. You may justify Sunday by reasoning that since so many religious folks observe it, it can't be contrary to God. But if you do, your god isn't the Spirit who inspired these Scriptures.

Unaware of the redemptive significance of the special Sabbath of Unleavened Bread, you may think that Sunday worship is justified because the supposed “resurrection” was more significant than our redemption. Unaware of what the Greek manuscripts composed by the eyewitnesses actually reveal, or that Yahowsha's testimony reinforces the validity of the Torah, Prophets, and Psalms, you may errantly believe that the Disciples themselves replaced the Sabbath with Sunday. Indoctrinated by religion, and confused by Pauline Doctrine, you might actually think that the “Church” has been given the authority to establish doctrine, even to change God's instructions as they see fit. You may be so lost as to suppose that there is no rhyme nor reason to Scripture, that it is no more rational than the religions spawned by it. For you, the notion that it contains a mathematical equation that defines God purpose, His pace and His plan may well be unfathomable.

If so, Hosea 4:6 was written for you. **“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)

Ignorance isn't bliss; it is the path to perishing. Those who justify aren't justified. “I just didn't know” isn't an excuse. Nor is: “Everybody else was doing it.” The truth is available. All you have to do is “*shabat* – stop what you are doing and reflect on” what God had to say—especially as that relates to His plan for settling our debts so we could settle down with Him.

And that is why Yahowah established the Sabbath as the preeminent Instruction among the seven focused on human behavior. One day wasn't just as good as another. The model God established regarding time and redemption is emblazoned on every reference to the seventh day.

When Yahowah etched the Ten Statements in stone with His own hand, He reiterated the formula:

“Remember (*zakar* – recall, reflect upon, recognize, mark, memorialize, mention, proclaim, and be earnestly mindful) **that the Sabbath** (*'eth ha shabat* – the seventh day, the time of promise where our debts are settled so we can settle down with Him based upon the oath of the) **day** (*yowm*) **is set apart** (*qadash* – is separated unto God for purifying and cleansing and thus special (piel stem (where the object endures the action) infinitive construct (serving as a verbal noun))), (20:8) **Six** (*shesh* – speaking of that which is bleached white or adorned in fine linen) **days** (*yowmym*) **you can actually and continuously work** (*'abad* – you

can labor (qal stem and imperfect conjugation)) **and** (*wa*) **you can genuinely engage in the totality of** (*'asah* – you can do all of, prepare and produce the full extent of, fashion and finish, advance, assign, and accomplish, institute, celebrate, and actually act upon (qal stem perfect conjugation)) **all of** (*kol* – the entirety of) **your service of representing the Messenger and proclaiming the message** (*mala'kah* – your usefulness as a spiritual envoy; from *mal'ak* – spiritual messenger and heavenly envoy). (20:9)

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

For indeed (*ky* – because) **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*) **Yahowah** (יהוה) **acted and engaged, preparing and producing everything associated with completing** (*'asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **accordingly** (*'eth*) **the heavens** (*ha shamaym* – the spiritual realm) **and the earth** (*wa ha 'erets* – the material world), **and the seas** (*wa ha yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba*).

And (*wa*) **He became completely settled** (*nuwach* – He rested after settling all unresolved issues) **during** (*ba*) **the Almighty's seventh** (*ha shaby'y 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*). **Therefore** (*ken* – consequently, this is true and correct) **Yahowah** (יהוה) **blessed and adored** (*barak* – knelt down and lowered Himself to greet those He had created, and did everything to lift them up on (piel perfect)) **everything associated with this day**

(*'eth ha yowm*), **the Sabbath** (*ha shabat* – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home on this), **setting it apart** (*qodesh* – separating it from others, dedicating it to separation, cleansing, and purifying).” (*Shemowth / Names / Exodus 20:8-11*)

The reason that the *Shabat* is associated with a cessation of our work is because our inaction regarding salvation determines rather or not our souls will continue to exist. Should one work for their salvation, should they try to resolve their debts and earn the right to settle down in God’s home on their own, their soul will be dissipated to nothingness upon their death. Those who desist from considering their eternal fate, will suffer the same fate. But should we rely exclusively upon the work done by Yahowsha’, we will be saved.

The Instruction goes on to reconfirm that the Sabbath is the seventh day of the week, not the first. It is a day set apart from all others. On it we aren’t to do His work or our work. There are six days for man and one for God.

Yahowah’s instruction was unambiguous and authoritative. So what do you suppose the motivation was for the imperial edict Constantine’s historian, Eusebius, recorded in 321 CE? “All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord’s Day.” The founder of Roman Catholicism called Sunday “*Sol Invictus Mithras*”—“The day of the Unconquerable Sun, Mithras.” Under penalty of death, he decreed that all within his empire must cease work on Sun-Day to honor the sun god.

Did Constantine, the founder of the Roman Catholic Church, do this because he and his clerics were illiterate and thus ignorant? Was this exchange just a colossal blunder, one born out of confusion rather than intent? Or did Constantine, the founder of Roman Catholicism, issue this order because he rejected Yahowah’s revelation, revering Paul’s and the Devil’s drivel instead? Changing the day cannot be justified by Scripture. In fact it is specifically condemned by Scripture. So, I ask you, why was corrupting Yahowah’s purpose and plan a life and death issue to General Constantine and the first Catholics? Or equally important, why does every priest and virtually every pastor replicate the demonic deed every Sunday morning? Why does anyone show up? Are we so lost, so ignorant and indoctrinated that we can no longer differentiate between right and wrong, good and bad, light and darkness, life and death, religion or relationship?

I’m sorry, you don’t deserve that. By virtue of the fact you are reading this, you are not part of the problem. You already know that the reason we are encouraged not to do Yahowah’s work on the Sabbath, the seventh day, is because it is set apart as the day God knelt down, lowering Himself out of love to lift us up. You know that salvation is a gift from God, and that it cannot be

earned. You understand that this is why the seven *Mow'ed Miqra'ey*/Called-Out Assembly Meetings are set apart as they represent the seven essential steps in Yahowah's redemptive plan. You understand that they are prophetic of the work Yahowsha', Yahowah's Messenger and His Message, has and will do on our behalf.

Also, I mentioned earlier, according to the etymological tools at our disposal, *nuwach* wasn't so much "rest," as in the absence of movement, but instead it conveyed the notion that God's mind was completely settled, having achieved exactly what He had intended. By extension, *nuwach* even speaks of "security," and thus of "victory and salvation." This is confirmed in Genesis 2:15. There, Yahowah "*nuwach/safely settles Adam in the Garden.*" Then in Genesis 8:4, we discover that Noah's ark "*nuwach/settled safely on mountains of Ararat*" after the flood. It is even used in conjunction with Yahuwshua' and the Ark of the Covenant: "And it shall come to be as the soles of the feet of the priests lifting up and bearing the Ark of Yahowah, the Upright Pillar of all the Land, *nuwach/settle* securely and victoriously in the waters of the *Yarden/Jordan*, the waters of the Yarden shall be cut (*karat* – used to express "cutting the covenant"), and the waters will descend from above, and shall be present, taking a stand as one unified barrier." (*Yahowsha' / Yah Saves / Joshua 3:13*)

Therefore, *nuwach* tells us that the Sabbath is the time Yahowah settles on the means to achieve our eternal safety, our victory over sin and death. It is the time God settled the issues which have separated us by settling our debts so that we could settle down with Him. Therefore, those who observe the Sabbath as Yahowah's time to protect, save, and deliver us will be settled in our Heavenly Father's Home. And in this regard, it's hard not to see a little *ruwach*/Spirit in *nuwach/settle* and save.

Beyond this, it's important to note that "Yahowah '*barak* – descended, knelt down out of love, diminishing Himself to bless' [us on] the Sabbath." It is the very day His soul descended to *She'owl* under the burden of our sin. This represents the single most important day in the history of the universe: the Sabbath of the *Mow'ed Miqra'* of *Matsah* in 33 CE.

The second most important Sabbath is still on our horizon: *Sukah*, the seventh *Mow'ed Miqra'*, which will be fulfilled on a Sabbath in 2033 CE, ushering in the Millennial Sabbath—a time where God blesses the entire Earth with His presence.

You will also notice that "Yahowah '*qodesh shabat yowm* – set the Sabbath day apart, separating the Sabbath from all other days, making the Sabbath the day devoted to separation, cleansing, and purifying'" our souls. As the beneficiaries of these blessings, shouldn't we observe the Sabbath with an attitude of gratitude with these things in mind?

We now know that the seventh day serves as a metaphor for the purpose, plan, and pace of our redemption in Yah's Creation account and in His Instructions. But, some, those adversely influenced by Paul, might say that "we live under grace," that Yahowsha's personal example and "God's authorized instructions no longer apply." Could it be that Yahowah was simply a Jewish god, a killjoy, and a has-been?

Having read the Word, and having come to know God, I am convinced otherwise. It's clear to me that Yah's Instructions serve many purposes and that they are as vital today as they were when He etched them in stone. He said that they are good for us in Deuteronomy 10:13. Observing them makes us happier and more productive, prolonging our days unto eternity in the Promised Land, according to Deuteronomy 4:40. They exist so that we might learn from them, suggesting that there is profound truth beneath the plain reading, says Moses in Deuteronomy 5:1. Observing them is one of the ways we demonstrate our respect and reverence for Yahowah based upon the preamble in Deuteronomy 10:12. In other words, Paul's position on the *Towrah*, *Mow'ed Miqra'ey*, *Sabbath*, *Beryth*, and Instructions, is inconsistent with God's Word, and thus wrong, as is the religious faith based upon Paul's epistles.

According to God, His Towrah instructions serve as the answer to the most important question ever asked: **"So then ('attah – from this time forth) Yisra'el (those who live with and are empowered by God), what (mah) will Yahowah (יהוה), your God ('elohym – Mighty One), ask and inquire (sha'al – look for, question and earnestly request) from among you (min 'im – as part of our association and relationship)?"** (*Dabarym* / Deuteronomy 10:12) Worded differently, God's essential question reads: **"So then what will Yahowah, your God, look for from those who seek to live relationally with God?"**

The answer is: **"Surely (ky – verily and indeed, doubtless) if ('im) you revere and respect (yare' – highly value and venerate) Yahowah (יהוה), your God ('elohym), that you walk (halak – proceed and travel) in (ba) all (kol) His ways (derek), and that you love ('ahab – befriend Him, adore Him in a familial sense, and develop a close, affectionate relationship with) Him, serving ('abad – working) with ('eth – alongside) Yahowah (יהוה), your God ('elohym), with (ba) all (kol) your heart (lebab – inner being, thoughts and emotions, passions and attitude) and with all your soul (nepesh – consciousness), closely observing (shamar – carefully examining, treasuring and celebrating, being safe and secure in, while revering, clinging to, and keeping) accordingly the ('eth) terms and conditions of the covenant (mitswah – authoritative directions and instructions, written legal conditions which are binding with regard to the contract) of Yahowah (יהוה), and also (wa) the clearly communicated prescriptions (chuwah – that which has been engraved in stone describing what one should do)**

which relationally ('asher) I ('anky) instruct and direct you (tsawah) today (yowm) for (la) your good and benefit (towb – to make you good, pleasing, valuable, pleasant, agreeable, prosperous, beautiful, festive, and happy)." (*Dabarym / Words / Deuteronomy 10:12-13*)

God wants man to love Him, or at the very least, respect and revere Him. This is the sole reason we were created. And He wants us to demonstrate this reverence and respect by revering and respecting His instructions. He even tells us that keeping His prescriptions is for our own good—and that would include observing the Sabbath.

So I don't suppose Yahowah is pleased with religious clerics and their congregations for having negated His Statements, in effect showing that they don't respect Him or His advice. And while we have focused on the First of Seven Instructions Yahowah etched in stone on the second of two talbets, because this has been God's focus, religious types have routinely rejected the first three statements on the initial tablet as well. And while secularists make a mockery of the last six instructions, we'll deal with them later.

The first Statement, or Instruction for living, introduces God by name. Yet, there isn't a single Christian or Jewish congregation of significance to be found anywhere in the world that consistently proclaims Yahowah's name. And most don't even know it.

"I am ('anky) Yahowah (אֱלֹהִים), your God ('elohym – the Mighty One (suffixed in the second person singular)), who relationally ('asher – and who as a favor) brought you out and delivered you (yatsa' – I descended to serve you, extending Myself to guide you, doing everything which is required to lead those who respond away) from the realm (min 'erets – out of the land and region) of the crucible of Egypt (mitsraym – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), out of the house (min beyth – from the home, household, family, and place) of slavery ('ebed – servitude, bondage, worship, and working for one's salvation). You shall not exist with (lo' hayah la – you shall not be moving towards) other ('aher – someone else's, different, extra, or additional) gods ('elohym) in relation to ('al – near, before, or in proximity to, or in addition to) My presence (paneh)." (*Shemowth / Names / Exodus 20:2-3*)

The Second Statement bans carved images and false gods. Yet all Catholic Churches display carved statues of "Mary, Mother of God," in worshipful settings as well as graven images of "Jesus Christ" hanging on a pagan cross. Knowing they were in violation of the Second Statement, for centuries the Church actually removed it from the list, dividing the tenth into two parts to keep the total unchanged.

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

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

For indeed (*ky* – because and emphasizing this point), I (*‘anky*), Yahowah (𐤏𐤃𐤐𐤂), your God (*‘elohy*), am a zealous and jealous God (*qana’ ‘el* – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), counting and reckoning (*paqad* – literally taking stock of and actually recording, assigning, and depositing) the perversity and sin of twisting and distorting (*‘awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) of the fathers (*‘ab*) upon (*‘al*) the children (*ben* – sons) concerning (*‘al*) the third and the fourth generations (*silesym wa ‘al ribea’*) of those who genuinely hate and are hostile to Me (*sane’* – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).

But (*wa*) I will genuinely act and actually engage to literally prepare, perform, and produce (*‘asah* – I will actively effect and appoint, offer and celebrate, and I will demonstrate by doing what is required to deliver on behalf of those who respond) unmerited and unfailing mercy, unearned favor, and undeserved kindness (*checed* – steadfast and loyal love, a totally devoted and affectionate relationship, faithfulness and goodness) on behalf of (*la’* – to enable the approach of) thousands (*‘eleph*) who move toward Me and love Me (*la ‘ahab* – who form a close and affectionate, loving and friendly, familial relationship with Me as a result of being concerned about Me and therefore come to know Me) and also (*wa* – in addition) who approach Me by closely

observing and carefully considering (*la shamar* – who enter My presence by becoming observant and actually focusing upon, thoroughly examining, and thoughtfully evaluating) **My terms** (*mitswah* – the conditions of My Covenant, My authoritative directions and instructions which serve as prescriptions for My relationship agreement).” (*Shemowth* / These are the Names / Exodus 20:4-6)

With catastrophic consequences, most every Christian denomination has edited the Third Statement so that it reinforces their abuse of the First. Yet in it, at least properly translated, Yahowah actually condemned this deceitful tactic.

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

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

Listen to what Moseh said in His presentation on the Statements and Instructions. **“You shall revere and respect** (*yare’*) **Yahowah** (יהוה), **your God** (*‘elohym*); **you shall serve** (*‘abad* – work) **with** (*‘eth*) **Him, joining closely to and associating with** (*dabaq* – clinging and cleaving to, being united with, pursuing and closely associating and staying with) **Him, affirming the truth** (*shaba’* – swearing oaths and making promises) **in His personal and proper name** (*shem*). **He is your adoring source of light** (*tahilah* – the source of love and thanksgiving, the renown source of positive words, and the manifestation of power; from *halal*, meaning that which radiates light). **He is your God** (*‘elohym*)

who relationally and beneficially ('asher) has prepared and produced ('asah – worked, fashioned and accomplished, instituted, ordained, and done) great (gadowl – magnificent and distinguished; from gadal, empowering, magnifying, and growth promoting; praiseworthy), reverent and respectfully awesome (yare' – awe inspiring and astonishing) things for you.” (Dabarym / Words / Deuteronomy 10:20-21)

Reverence and respect is a two way street. God reveres and respects us. It is thus reasonable and proper that we revere and respect Him.

Sadly, many clerics and most theologians hold a contrarian position. The Talmud, for example, serves to transfer authority from God to man. Rabbis, holding a manmade title derived from *rabah*, meaning “exceedingly great and enlarged, reaching a very high point,” claim that service to them, to a group of religious men without mention in Scripture, is the highest calling—one which leads to redemption. The Talmud further claims that failure to serve these self-exalted men leads to exile from the community of Yisra’el, to death, and to eternal punishment. Since this conflicts with the Word, either Yahowah or the Jewish religious leaders are disingenuous.

It’s worth noting that *shaba’*, translated “affirming the truth,” vocalized above as *sheba’*, is the Hebrew word for “seven.” And in this regard, *shaber* means “to interpret and explain the meaning or significance of a communication.” Along with “*shabat* – the day of rest to reflect on God’s promise to settle our debts so we could settle down with Him on the seventh day,” we quickly discover that all these words and concepts are related, elucidating the meaning and purpose of the Sabbath.

And that brings us to a very important and usually misunderstood word. *Yare’* can mean “fear” or it can mean “revere and respect.” Both definitions are equally valid. So each time the word appears, it is incumbent upon the translator to choose the definition most in keeping with the intent of the passage and the whole of Scripture.

Yet, English translators universally render *yare’* “fear,” even though that definition is most often in conflict with the context of the communication and with God’s nature and purpose. But that should not be surprising; these same religious clerics replaced Yahowah’s name with Satan’s title, “Lord,” in this passage, as well as in 6,999 others.

I have chosen to render *yare’* “revere and respect” for three reasons. First, this passage, like the last one, is all about love and close personal relationships. Respect and reverence are not only completely compatible with love and relationship, they are baseline requirements. Second, since one can never draw close to, or love someone they fear, rendering *yare’* “fear” is clearly errant.

And third, Yahowah said that fearing Him was a manmade tradition. God inspired Isaiah/Yasha'yahu to write: **“Then Yahowah (kzk|) said, ‘Forasmuch as these people approach Me with their mouths, and with their lip service (*sapah yapa* – language that is ironic, statements which depict a false sense of light in deep shadows and utter gloom, words which vainly seek approval), yet they removed their hearts (*rachaq leb* – wandered away spiritually, emotionally, and intellectually, allowing their hearts to become distant) from Me. Their fear (*yir’ah*) toward Me exists (*hayah*) because it is taught (*lamad* – learned, studied, acquired through the instruction of, is derived) from manmade traditions (*’iysh mitzvah* – manmade commandments, human edicts and precepts) learned by rote.”** (Yasha'yahuw / Yah Saves / Isaiah 29:12-13) Fearing God makes religions tick. It is the source of their income, and it makes them powerful. People want to be protected from a fearsome deity. And they will do most anything to avoid such a spirit’s wrath. It is why the Qur’an’s most telling verse says: “Those who fear will obey.” Perhaps that is why Islam means “submission.”

The *beryth* is a familial relationship; one that depends upon *yare*’/reverence and respect. Man was conceived for the purpose of love. And that is the reason we turned to this passage, as it unmasks a grotesque translation error. Since you cannot love what you fear, it is obvious that *yare*’ should always be translated “revere and/or respect” when used in reference to God.

To be absolutely certain we would understand this fundamental truth, Yahowah inspired Isaiah / Yasha'yahuw to use *yir’ah* in this passage because it properly depicts the doctrine of fear taught in human religious traditions. *Yir’ah* means “fear,” and that’s all it means. We must not fear God. In *Dabarym* / Deuteronomy, He taught us that He loves us and wants us to love Him in return. The fear of God is a manmade corruption, a human invention, a stifling and deadly abomination which leads to enriching men through religion.

This verse is instructive beyond its condemnation of the errant notion that God wants us to fear Him. It represents one of the 132 times the Masoretes actually removed Yahowah’s name from His Scripture and replaced it with *’adonay*—a noun usually translated “Lord.” Fortunately, the Dead Sea Scrolls correctly preserve Yahowah’s signature in the text. “Lord” is Ba’al’s title; it is what *ba’al* means; it is what Satan craves. Lord is neither God’s name nor His title. Although, Satan’s sungod manifestation, Adonis, seemed pleased with it.

The reason I bring the textual error to your attention during this discussion of seven and the *Shabat*, is because when you add the number of times Yahowah’s name has been retained in His Word (6,868) to the number of times we know it was later removed by religious rabbis (132), we get yet another confirmation of Yahowah’s affinity for seven. Do you suppose that it’s just a coincidence that

Yahowah included His name in the Torah, Prophets, and Psalms exactly 7,000 times?

Make no mistake. The removal of God's name from His Word is the result of religion, of man controlling men by recreating God in their own image. In fact, in 2008 Roman Catholicism went so far as to officially forbid the use of Yahowah's name in their churches. In this way, they became just like the religion of Babylonian Rabbinical Judaism they were so intent on discrediting.

When you get right down to it, most religion is nothing more than lip service, a worthless and ingenuous flicker of artificial light in an ocean of gloom—of half truths that have whitewashed and covered over the divine writ. They are based upon concealment (removing Yahowah's name), corruption (justifying Sunday over the Sabbath), and counterfeit (replacing Passover with Easter). Yahowah is not buying it. He knows the difference between real and fake, the truth and a counterfeit, even if most don't.

There are millions of Christians (most of whom are Catholics) who claim that it is wrong to rely exclusively on Scripture. They claim that their Church is authorized to establish doctrine as an ongoing part of revelation. And while there is no Scriptural justification for their position, and plenty of verses which condemn this view, the claim doesn't legitimize Catholicism. If every Catholic edict were consistent with Yahowah's Word, confirming and augmenting what God revealed, then Catholics would be on potentially solid ground. But when their most important teachings conflict with Scripture, changing what God has said, like changing the Sabbath to Sunday and Passover to Easter, then their position falls like a house of cards in the slightest breeze. If the Word of God cannot be trusted, then God cannot be trusted. If the Word of God is not reliable, God is not reliable. If God's teachings don't stand the test of time, then they are incapable of extending our time. If God's Word was for a different people in a different place, then it has no value to us today. More to the point, an organization which routinely contradicts the divine writ upon which it claims to be based, is irrefutably false—as are its teachings. Two things which contradict one another cannot both be true.

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There are additional thoughts we should consider as it relates to the purpose of *shabat*, the Seventh Day. Since avoidance of the Sabbath, since ignorance of Yahowah's affinity for sevens, permeates Christianity, I'm convinced that this investigation warrants the investment of our time.

Turning to the fifth chapter of *Dabarym / Words / Deuteronomy*, we find Yahowah speaking through Moseh. He is amplifying the meaning behind each of the Three Statements and Seven Instructions. The message begins: “**Moseh called out to and invited** (*qara*) **all** (*kol*) **Yisra’el** (those who live with and are empowered by God), **saying and avowing** (*amar*): ‘**Yisra’el** (individuals who engage and endure with God), **listen to** (*shama* – receive this message and understand) **the inscribed prescriptions for living** (*choq* – thoughts regarding our inheritance and clearly communicated cerebral nourishment which cut us into the relationship), **means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment), **which relationally** (*asher*) **I** (*anky*) **am speaking** (*dabar* – the word) **for you to hear** (*ba ozen* – in your ears) **this day** (*yowm*) **and learn from and teach** (*lamad* – acquire the necessary information and insights and respond properly to) **them** (*eth*), **and also** (*wa*) **closely observe** (*shamar* – carefully examine and pay close attention to them, becoming secure and benefiting from) **them, so that** (*la*) **you act upon them, gaining from them** (*asah* – you engage accordingly and do what God has advised).” (*Dabarym / Words / Deuteronomy* 5:1)

This is consistent, if not additive, to what we read before. Yahowah’s prescriptions for living, His means to resolve disputes, and His teaching, like the entirety of His Word, are for Yisra’el—those who engage and endure with God. We are to listen to what God has told us, to learn from His Word, to revere and respect His instructions, to teach them, and act upon what He says, profiting from His advice. Whether you consider His directions to be recommendations or prescriptions, they are good for us.

But nowhere in this text, or in any other place, is there the authorization to “change the Word.” And that is a devastating blow for Christianity, Judaism, Islam, and Mormonism.

Yahowah’s instructions are integral to the formal and familial Covenant relationship He established between Himself and mankind. “**Yahowah** (יהוה), **Almighty** (*elohym*), **established** (*karat* – cut you in on and made) **the Familial Covenant Relationship** (*beryth* – alliance of friendship and marriage vow based on *beyth* – family, household, and home) **with us** (*im*) **in** (*ba*) **Horeb** (*horeb / hereb* – dry and desolate / knife, sword, and chisel for cutting stone [the desolate, knife-edge Arabian mountain also known as Sinai where Yahowah chiseled His Statements and Instructions in stone and provided water for His people]).” (*Dabarym / Words / Deuteronomy* 5:2)

The lessons here are once again devastating for Christianity. Yahowah established the Covenant, not man (and that would include Abraham which thereby undermines the central thrust of Galatians, which serves as the foundation of Pauline Doctrine). He cut us in on this alliance at Horeb (which is once again

in direct conflict with Paul's testimony in Galatians and Romans whereby the Covenant established on Sinai was alleged to be with Hagar and said to be of the flesh and enslaving). Yah established the Covenant "'im – with us" as opposed to imposing it upon us (something which is also in discord with Pauline Doctrine and thus Christianity, as Sha'awl claims that the Towrah was imposed upon us similar to a cruel taskmaster over slaves).

And never missing an opportunity to enlighten us through the meaning of His chosen names, please notice the association between "'karat – cutting' the '*beryth* – Familial Covenant Relationship' 'im – with us' in *Horeb*," and the meaning of the name's root: "*hereb* – knife, sword, and chisel." Not only was the Covenant "cut" here, and the Statements and Instructions chiseled in stone on this mountain, the place was named after the world's best known cutting implements. Even "*horeb* – dry and desolate" speaks of our need for God to provide living waters for us to survive—something He did as Moshe struck the rock on Mount Horeb. Beyond this, this name helps us locate this place. Pictures of Horeb show it to be a completely dry and desolate mountain, with its scorched and serrated knife-edge summit still piercing the Arabian sky.

I think God conceived these word pictures hoping that we'd find them, appreciate them, and share them. I even think that He smiles when we do, no matter how few of us stumble upon them.

“Yahowah (יהוה) did not cut (lo' karat – did not establish and make) this (zo'th) Familial Covenant Relationship (beryth – alliance of friendship and marriage vow based on beyth – family, household, and home) with ('eth – as in association or proximity to) our fathers ('ab), rather (ky – indeed) with ('eth – in association and proximity to) those of ('eleh) us ('anahnuw) here (poh – in this place) who are all living (kol hay – all of us who are alive) this day (yowm).” (*Dabarym / Words / Deuteronomy 5:3*)

God is not saying that He didn't cut a covenant with Abraham, or reaffirm it with Yitschaq and Ya'aqob. And He didn't suggest that this covenant differed in any way from the original. After all, the only reason the covenant cut with Abraham is known to us is because of Bare'syth, the first of five books which comprise the very Towrah Moseh was proclaiming this day. So the point here is that the Covenant is for all of us who are alive. Furthermore, Moseh's audience personally experienced this revelation as the next verse affirms.

Before we move on, you should know that this passage is also counter to Paul's thesis in Galatians and Romans whereby the Covenant cut on Mount Sinai was with Hagar and Ishmael—who had died 400 years earlier and were never in this place. And according to Sha'awl, Yahowah's Covenant was incapable of

providing, establishing, or prolonging life, also in direct conflict with God's testimony.

“Face to face (*paneh ba paneh*), Yahowah (יהוה) talked (*dabar* – spoke the Word) with (*'im* – together as family in proximity to) you on (*ba*) the mountain (*har*) from out of (*min*) the midst (*tawek*) of the fire (*'esh*).” (Deuteronomy 5:4) The mountain still shows signs of Yahowah's presence among the Children of Yisra'el at this time.

“But I stood and was present (*'amad* – took a stand and stood upright) between (*bayn*) Yahowah (יהוה) and (*wa*) among you (*bayn* – beside you) at that time (*ba ha 'eth* – the right and fortuitous occasion and experience; from *'ad* – for forevermore), so that She (*ha hy'*) could conspicuously report (*nagad* – share the informative message and make known, declare, announce, and publish) Yahowah (יהוה), your God's (*'elohym* – the Almighty's [in DSS 4QDeut but not the MT]), Word (*dabar*).” (*Dabarym / Words / Deuteronomy 5:5*)

You will notice that Moshe was not only in Yahowah's presence, he was *'amad* – standing upright and taking a stand.” In this way, Moseh serves as a stand in for Yahowsha', the human manifestation of the Towrah who stood up for us so that we too could stand with Him.

Equally telling, it was *“ha hy'* – so that She' *'nagad* – could conspicuously report, make known, and publish' Yahowah, our God's, *'dabar* – Word.”” Such is the role of the *“Ruwach Qodesh* – the Set-Apart Spirit,” who is the maternal manifestation of Yahowah's Light, our Spiritual Mother, and the one responsible for enlightening us so that we understand God's Word.

“Because indeed (*ky* – rather truthfully) you were reverent and respectful (*yare'* – or intimidated and distressed, but likely awestruck) on account of (*min*) the presence (*paneh*) of the fire (*'esh*), and did not go up (*lo' 'alah* – ascend) onto (*la*) the mountain (*har*).” (*Dabarym / Words / Deuteronomy 5:5*) The purpose of the Word is to make Yahowah conspicuous and known. Yahowsha' is the Word made flesh.

There is a growing community of people who have come to know that Christianity is wrong with its notion of the Trinity, of God existing in three persons or personas. But they are unable to fathom the fact that one God can manifest Himself in different ways and still remain singular. These lost souls claim that Yahowsha' cannot be a diminished manifestation of Yahowah, as He predicts and claims, because that would make Yahowah two and not one. Yet these same folks have no problem with God manifesting Himself as fire, or as a pillar cloud, both of which are physical entities. But surely, all of God was not in the fire or the cloud. And surely there were not two Gods during these times.

Similarly, those who would restrict God from revealing Himself however He deems fit, don't seem troubled by God appearing to Abraham in the form of a man, even eating, drinking, talking, walking, laughing and arguing with him. Yet because Yahowsha' spoke to the Father in addition to His creation, they say that He cannot be God.

The simple truth is that a God big enough to create the universe cannot fit all of Himself into a tiny portion of that creation, the fire for example. But He can set a part of Himself apart from Himself, to do just that. And while that part is set apart from the whole, it is only reasonable that this manifestation and representation would communicate with the whole. This is why we see Yahowsha' conversing with Yahowah. He also did so to set an example for us.

Further, a God powerful enough to create a universe with a billion trillion suns cannot expose Himself entirely in the presence of those He created without incinerating them—something which would have been counterproductive on this and other occasions. So a diminished manifestation, set apart from Him, is the only reasonable and workable solution. And that is why the Yisra'elites heard the Spirit's voice.

There are many Greek passages which show the inter-connectiveness, or oneness, of Father, Spirit, and Son. This exchange was part of the FirstFruits celebration as recorded in John/Yahowchanan: **“Then Yahowsha' said to them anew (*palin* – as a repetition of renewal), ‘Be assured of salvation (*eirene* – of a state of peace and tranquility, of a harmonious relationship, of freedom and safety, of prosperity and great joy) according to and in the same proportion as is present in the Father who sent Me to be used (*apostello* – set Me apart to convey the message). I also prepare and send you out to carry a message (*apostello*).’ And when He had said this, He breathed (*emphusao* – blew His breath) on them and said: ‘Accept and carry (*lambano* – receive and acquire, take hold of and use productively, choose to associate with, experience and exploit courageously) the revered, cleansing, and Set-Apart (*hagios*) Ruwach/Spirit.”** (Yahowchanan / Yah is Merciful / John 20:21-22) The Set-Apart Spirit and the Son are both manifestations of Yahowah designed to serve us. They were one.

Apostello is used in the context of Yahowsha' representing Yahowah. It explains what it means to be set-apart. Specifically, *apo* designates “the separation of a part from the whole from which the part originated, whereby the part is separated from the source.” *Stello* means “in order to prepare and equip someone for use.” Thus, *apostello* communicates that Yahowsha' is a manifestation of Yahowah, a part of Yahowah, set-apart from God as an implement to do His work—which is the very definition of Ma'aseyah (a compound of *ma'ase* and Yah).

Likewise, “*hagios* – set-apart” serves to convey exactly the same message regarding the “*Ruwach* – Spirit.” So why is this concept so difficult to accept? And why has the Babylonian notion of a “Trinity” been promoted by Christians instead of this clearly presented concept? I dare say, until you come to appreciate what “*qodesh* – set-apart and purifying,” “*hagios* – set-apart and cleansing,” and “*apostello* – separation of a part from the whole in order to equip someone for use,” explain relative to Yahowah, Yahowsha’, and the Spirit, you cannot possibly understand God’s nature or His plan of salvation. And in this light, “Yahowsha’ – Yah Saves” is more of an identifier and mission statement than it is a name. It tells us that Yahowah is personally saving us by way of His human manifestation.

The best way I know to convey the nature of the relationship between Yahowah, Yahowsha’, and the Set-Apart Spirit is for you to picture yourself on a boat in the middle of the ocean. 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 by those in the presence of its brief physical existence. Then boil the seawater in the other barrel, allowing the steam to envelop those on your ship. Possessing more energy than the frozen form, the steam not only moves up, it can be put to work empowering things just like Yahowah’s Spirit. One radiates light and is easy to see. The other possesses more power and thus enables greater work to be done. And yet they are the same thing—both are pure manifestations of the ocean, just set-apart from it.

Both buckets came from the same source and are identical in their composition. There is still only one ocean from which they both were derived. Each representation of it was set apart from the whole for the purpose of demonstration and revelation. One was corporeal in the form of a man reflecting light. The other was virtually invisible, representing the Spirit’s unseen yet real power to enlighten and empower God’s children so that we too can be *apostello*. Both return to the sea from which they were set apart. This metaphor, while not perfect, helps us understand that Yahowah is one in nature, one in personality, one in power, and one in purpose, manifesting Himself in the modes most beneficial to mankind.

Returning to Moseh’s declaration describing His meeting with God to receive the Towrah and its Instructions, we find Yahowah speaking in first person. God is equating the role He played in achieving their freedom from the crucible to the role He played in the redemption of our souls from bondage—in this case, from the penalty of sin—and on the Seventh Day, we shall soon learn. The Yisra’elites served as a living metaphor, depicting the benefit of Passover, Unleavened Bread, and FirstFruits—the first three steps in Yahowah’s plan of salvation.

You will notice that when Yahowah “*horeb* – chiseled His Statements and Instructions in stone” on the Mountain by the same name, He introduced Himself by name: “**And He said** (*‘amar* – answered, promised, and declared), **‘I am** (*‘anky*) **Yahowah** (אֲיָהוָה), **your God** (*‘elohym* – Almighty), **who by way of relationship** (*‘asher*) **brought you out** (*yasa’* – descended, extended Myself, and came forth to serve you by leading and delivering you) **from** (*min*) **the realm** (*‘erets* – land and region) **of** (*min*) **the crucible of Egypt** (*Mitsraym* – from *mitsreph* – crucible (a metaphor for judgment and separation), *metsar* – dire straits, *matsowr* – being oppressed, and *mits’ar* – becoming insignificant (the consequence of being separated from God)), **from** (*min*) **the house** (*beyth* – abode) **of bondage** (*‘ebed* – slavery (a metaphor for works based salvation)).” (*Dabarym* / Words / Deuteronomy 5:5-6)

Yahowah is our Savior. It is only through reliance upon His provision that we can be free. That is what Yahowsha’ means.

Resident in this example is the message that the house of bondage is a product of us working to stay alive, while salvation is a product of Yahowah’s work. It is a point our Redeemer will make countless times. God’s mercy, and the unearned gift of life, is introduced in the Towrah, not in the “Gospels” as Christians believe.

And speaking of Christians, the religion is seriously impugned by what we have labeled “the First Statement” (they aren’t numbered), because Paul’s foundational thesis is based upon the ill-advised notion that the Towrah enslaves rather than liberates, that it is a burden rather than a release. The First Introductory Statement clearly states that Yahowah is our liberator, the one who personally led us away from bondage.

But far more than freeing us from slavery, God’s plan leads us out of “the crucible of Egypt.” At the time, Egypt was the world’s most oppressive religious and political realm—so it is from man’s repressive schemes that we are being saved. Further, since *mitsraym* is a crucible, a device which separates valuable metals from the dross, it is symbolic of judgment. And the only thing more important to God than saving us from our own “*matsowr* – cruel and oppressive” religious dogmas is to release us from judgment, and from separation from Him. And that is why *mits’ar* means “to become insignificant,” as that is the consequence of being separated from the source of life.

Also, while *Mitsraym* isn’t the house anyone should want to reside in, the Hebrew word for “house,” *beyth*, is obviously related to *beryth*, differing only in the addition of an “r.” From this, we can reasonably deduce that the *beryth*/Covenant relationship is based upon home and family, a place of protection, nurturing, sharing, growing, loving associations, and togetherness.

This affirmation of the introductory statement Yahowah wrote with His own hand concludes with: **“You shall not have (*lo’ hayah* – there shall not exist) other (*’acher* – different or additional) gods (*’elohym*) in proximity to (*’al*) My presence (*paneh*).”** (*Dabarym / Words / Deuteronomy 5:7*) Most all Christians, Muslims, and Jews are of the impression that since they aren’t pagans that they aren’t in violation of this clause. But they are, because each religion manufactures their own god, one which bears almost no resemblance to Yahowah.

The Covenant relationship codified in these instructions is like a faithful marriage with protective parents giving birth to and raising a nuclear family. In God’s plan, a person has just one Father, one Mother, and one Marriage Partner. While you don’t have to agree to His terms, and while He granted you the freedom to be tolerant and politically correct if you choose, such a choice will exclude you from His home.

The message is simple. It’s Yahowah’s universe. He is the singular source of life. Heaven is His home, and He establishes the rules for entry. And based upon His testimony, He does not ignore, bend, or change His rules for anyone. Salvation is a take it or leave it proposition.

Continuing with this affirmation of God’s introductory statement, and moving on to what we have labeled “the Second Commandment,” Yahowah told us: **“You shall not prepare or produce for yourselves (*lo’ ’asah* – acquire, attend to, or ordain) a carved image or idol (*pesel* – a religious icon or object of worship), or any visual representation of something (*tamunah* – likeness, image, picture, painting, or form which resembles anything), which is in the heavens above (*samaym min ma’al* – the spiritual realm on high and the sun, moon, planets, and stars above), or which is on the earth below, or which is in the waters beneath the land. You shall not bow down and worship them or speak for them (*lo’ hawah* – prostrate yourself to them or interpret their message) and you shall not serve them (*lo’ ’abad* – not work or labor in their cause as ministers).”** (*Dabarym / Words / Deuteronomy 5:8-9*)

I’ll wager that much of this Statement troubles you. A crucifix is a carved image, so is a cross. Statues of “Mary, Mother of God,” are an absolute violation of this Statement, as are all of the pictures and carvings which decorate cathedrals and churches alike. So is the Black Stone representing Allah in Islam’s Ka’aba. Environmentalist Mother Earth devotion is in conflict with the spirit of this divine decree, too. National flags can be in violation, especially if they use stars or the moon and if they illicit feelings of loyalty or reverence.

Yahowah’s symbols are light and words. He is a God of enlightenment. And as the God who created man, He doesn’t want men creating gods.

Yahowah has told us that He doesn't want people serving or bowing down to any image, and that would include bowing before the crucifix or the Madonna in Catholic churches, or serving those who installed them there. The clerics, who have created and who still serve gods of their own making, love prostration and submission. The real God, like a real father, wants our respect and our love instead.

Muhammad, Islam's lone prophet, and Allah's singular witness, personally violated each of Yahowah's Instructions. So we should not be surprised that the most notorious aspect of his religion (named "Submission") is the repetitive prostrations to a god named "Allah" and his Black Stone in Mecca in direct violation of the First and Second Statements.

Moving from Mecca to Tarsus, from one deceitful imposter posing as the messenger of god to another, we find Paul writing in 1st Corinthians 13:4 that "Love...is not jealous." God does not agree...

"For indeed, I, Yahowah (יהוה), your God ('elohym), am a zealous and jealous God (*qana* 'el – a God who is desirous of, even demanding of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), reckoning (*paqad* – recording, assigning, counting, and depositing) the consequence of twisting and distorting ('*awon* – the iniquity, guilt and punishment derived from the perversity and depravity of manipulating, the liability for unfaithfulness and wrongdoing) of the fathers upon their children unto the third and the fourth generations of those who hate Me (*sane* – abhor, detest, and loathe Me, striving maliciously against Me, shunning Me)." (*Dabarym* / Words / Deuteronomy 5:9)

I find it interesting that "'*awon* – guilt and punishment derived from perversity and depravity" is based upon '*awah*, which speaks of "bending, twisting, and distorting so as to invert, pervert, manipulate, or corrupt." That is precisely what theologians have done to God's Word with their horribly errant translations of the bible. And more telling still, twisting and distorting Yahowah's testimony is the actual ploy Paul used in his letters to create the religion of Christianity.

In this light, it bears mentioning that those who are "of the belief that God would never allow someone to corrupt His Word" have been put on notice that this crime would not only occur, but that it would have devastating consequences. We should also be mindful of the fact that the specific tactic Satan deployed in the Garden of Eden to beguile Chawah (Eve is the name of a pagan goddess and thus a corruption of God's Word) was to twist, distort, and corrupt Yahowah's testimony, something God obviously allowed to occur. Moreover, the proof of such corruptions is so extensive it dwarfs the evidence of fidelity by countless

magnitudes. That is to say, since there are thousands of manuscripts which conclusively prove that God's Word has been twisted, distorted, and corrupted, the evidence is ubiquitous and irrefutable that either God has allowed it or He was helpless to stop it. And while it is apparent that Yahowah has allowed His Word to be distorted so as not to violate the foundational gift of freewill, to deny that this has occurred, and will continue to occur, is blatantly stupid.

Returning to the passage, we find that by His own admission, Yahowah is emotional. He can love which means He can hate. That's good and bad depending upon where you stand with Him. The prospect of being despised by the Creator for being unfaithful isn't something that should be taken lightly. And yet that is exactly what most Christian clerics are wont to do. They present their god as being a jovial father figure, a jolly accepting spirit who loves all of his children regardless of their religion or behavior. That god is a myth. That god is an idol.

Some would say that "Satan's capacity to hate demonstrates that 'angels' can love." But there is no Scriptural evidence of Satan hating God or man, or any demonstration of love among the Heavenly Host. An unrestrained ego does not require an emotional motivation to rebel, deceive, or damn. Satan wants to be seen as God, and thus he has deceived man into worshiping him as such.

Tolerance isn't a Scriptural value. God is too merciful for that. Yahowah is absolutely and irrevocably intolerant because the consequence of our religious, political, and academic perversions of His Towrah is devastating to our children and children's children. This fact will be further reinforced as He concludes His introductory statement in a couple of verses.

With God, it's His way or the low way. As the Creator, it's His prerogative. Life is His matrix and He sets the parameters. Personally, I think He is intolerant because truth is absolute and because this life is nothing more than an exercise in choice. God wants to spend His eternity with those who want to be with Him, with those who respect and revere Him. And that means He doesn't want to adopt or spend time with those who reject Him, insult Him, or ignore Him—or corrupt His message. It sounds reasonable to me.

While religions all lead to the same place, that place isn't to God. The victims of man's religions and human institutions were all given the gift of life and choice. But when their lifespan is over, it's over—there is nothing more, that is unless you consider oblivion a destination. For them, the popular song with the catchy tune is right: "Imagine no heaven above, no hell below, it's easy if you try." The mortal souls of those who trusted in human schemes will simply vanish into nothingness.

But that's not the end of the story. There is a "heaven" and a "hell," God's home and total separation from Him, places most souls will not experience. Those

who hate and are hostile to the God revealed in these words will be punished for twisting, perverting, and corrupting His testimony and leading many astray. They will join Satan and his fallen spiritual messengers in the Abyss. And those who heed this Divine instruction, for those who choose to love God and respect His prescriptions for living, they will spend eternity in the presence of their Heavenly Father.

Simply stated, here are the rules of life: Yahowah demands exclusivity in His relationships with us. There is one way, one truth, and one source of life. You can choose to ignore Him and He will ignore you. You can choose to hate Him and He will hate you. Or, you can elect to love Him, as He presented Himself in these Scriptures, and He will love you in return.

The creation of, and devotion to, false gods and twisted theology isn't a victimless crime. There is a consequence. When we create and tolerate religions which twist, pervert, distort, and corrupt God's Word, as Christianity, Judaism, and Islam do, or ignore Yahowah's testimony as Secular Humanism does, our children become the unwitting victims of our perversity and infidelity. A child born into the rabbinic culture of Judaism will most likely die separated from Yahowah. So too a child born into cultures dominated by Secular Humanism, Catholicism, or Islam. Religious communities and the traditions of men are seductive, comforting, and beguiling things. They are habit-forming. But by bowing down to and serving their false gods and worthless idols, families are corrupted. Evil begets evil. We humans reproduce after our kind. A Muslim mother manufactures suicide bombers not aeronautical engineers.

Yahowah not only remembers the perverse words and depraved deeds those separated from Him commit, He records the unfaithful acts of our parents too. The only way to break the cycle is to break the idols—all of them, especially religious and cultural ones—and then return to an exclusive relationship with Yahowah. Notice, too, that I said return to Yahowah, not to God, because that is who He says He is. To *yada*'/know Yahowah and to return to Him, we must know and regard His instructions. Knowing that God exists, knowing that there is one God, is of marginal utility. To be saved, one must know, respect, and revere Yahowah, know, respect, and revere His Word as He revealed it, and trust Him.

Today, our societal values are so upside down, so polluted by the moral code of Socialist Secular Humanism called "Political Correctness," most see the condemnation of false and lifeless doctrines as hateful. Catholics and Secular Humanists are particularly adept at hypocritically applying this label. And yet, exposing the faults inherent in schemes destined to damn billions is the most merciful thing a person can do.

Let me put this in a mundane setting. If your community believed that the sun was the source of long life and if they were told by their leaders to worship the sun by exposing their bodies to its rays all day long, would you keep quiet and let them all shorten their lives based upon this destructive and deadly deception? Or would you attempt to save them by exposing the lie and sharing the truth?

Muslims take this intolerance thing to grandiose levels of hypocrisy. They claim that Islam is tolerant because the Qur'an says "There shall be no compulsion in religion." But it also says: "Fight non-Muslims until the only religion is Islam." Not to be outdone in contradiction, Allah's book also says: "If a Muslim abrogates his religion, kill him." The world over, Muslims have used blackmail, riots, assassinations, kidnapping and threats of terrorism to force governments in (what once was) the Free World to pass laws banning any public criticism of Islam. Canada, Australia, Great Britain, France, Germany, and Italy have passed such bans on free speech. All 50 Islamic nations already have such laws and the penalty is death. Lifeless lies die when exposed to light. They thrive in darkness.

What has now been labeled "the Second Commandment" concludes with: **"And I will prepare, perform, and produce** (*'asah* – actively effect and appoint, offer and celebrate, and do what is required to effect and deliver) **unfailing mercy, unearned favor, and unmerited kindness** (*cheched* – steadfast and loyal love, an affectionate relationship, faithfulness and goodness) **to thousands** (*'elep*) **who love** (*'ahab* – who form a close and affectionate familial relationship with) **Me and who closely observe** (*shamar* – carefully examine, revere, cling to, keep focused upon, and are secure in, caring about and relying upon) **My terms and conditions** (*mitswah* – My authoritative directions, instructions, and prescriptions)." (*Dabarym / Words / Deuteronomy 5:10*)

God is forgiving, and His mercy is limitless. But, and it's a big one, He only forgives those who seek His forgiveness in accordance with His instructions. Seek mercy from the wrong spirit, or in the wrong way, and you'll find out just how worthless faith in the wrong object and institution can be.

For those who believe that expressing one's faith in Paul's "Gospel of Grace," overcomes the Towrah's restrictive legalism, think again. Here Yah is equating love for Him with a reverence and respect for His "terms and conditions, His directions, instructions, and prescriptions," which is to say: Towrah. If you disregard your father's instructions, especially those which are good for you, you are disrespecting him. That is especially true of our Heavenly Father—and that is why this same message serves as the basis of the Second Instruction.

Finally, “*elep* – thousands” isn’t a very big number, especially compared to the tens of billions who have been born of Adam. Compared to billions, it suggests that one in a thousand thousand will benefit from Yah’s mercy.

According to the message chiseled in stone, Yahowah said: **“I will produce what is required to deliver mercy and unearned favor to thousands who love Me and who closely observe and heed My terms and conditions, My directions, and instructions.”** Just as Yahowsha’ said at the conclusion of His Teaching on the Mount, the Way to Life is narrow and few there are who find it. Heaven will not be a very crowded place. Ten thousand from ten billion is one in a million. It is, however, a whole lot more than Adam, and God created all of this to enjoy a relationship with him.

Be cognizant of the fact that there are over a billion Christians and a billion Muslims, and therefore, based upon their popularity alone, these religious paths to God are disqualified as being recipients of Yah’s mercy. It is yet another sobering thought for believers.

Since loving Yahowah is directly related to closely and carefully observing His Word, corrupting His message would be the antithesis of love. That is why this review of what we now call “the Third Statement” says:

“You shall not (*lo*) lift up, bear, or advance (*nasa*’ – support or desire, forgive or dignify, respect or tolerate / deceive or delude, deploy clever tricks, beguiling people and causing them to miss the Way) through (*’eth* – with) the name or reputation (*shem*) of Yahowah (יהוה), your God (*’elohym*), accordingly (*la* – with the intent to promote or effect), lifeless and worthless deception or devastating and destructive falsehood (*shav*’ / *show*’ – lies which nullify our existence leading to emptiness and nothingness, vain promises which are deceitful, desolate, ineffectual, futile, and ruinous), for indeed (*ky* – because) Yahowah (יהוה) will not (*lo*) forgive or leave unpunished (*raqah* – free from guilt, exempt from judgment and sentencing, pardon or release) those who relationally (*’eth* *’asher*) deceive, beguile, or delude (*nasa*’ – advance, lift up, support, bear, or desire, forgive or dignify, respect or tolerate / use clever trickery to mislead) in association with (*’eth* – through) His name (*shem* – renown and reputation) to promote and effect (*la* – accordingly) vain and ineffectual lies which lead to lifelessness and destruction (*shav*’ / *show*’ – devastating deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness, deceitful, desolate, futile, and ruinous vanity).” (*Dabarym* / Words / Deuteronomy 5:11)

So now you know what Yahowah will not forgive. The God who is intolerant of false gods and bowing down in a religious environment is also intolerant of

those who promote lifeless religious deceptions. As a result, “God damn” is a sentence, not a slur, and “God damn religion” is a complete statement.

Before we examine the operative words Yahowah selected, let’s first consider how clerics have corrupted and distorted this Statement to infer that we should not swear. This nonsensical interpretation is predicated upon universally errant “translations” which claim that God’s name is “the LORD,” that His name “shalt not be taken,” and “vain,” a word which means “ego or failure” and thus is not applicable in the context of “taking a name.” (It’s also contrary to God’s Word, because Yahowsha’ explicitly says that He is offering us Yahowah’s name when we become His children.)

Our search for corruption begins with the Roman Catholic Church. In his blend of wildly divergent Old Latin texts and the Septuagint, Jerome wrote the following on behalf of his pontiff in the Vulgate: “*non usurpabis nomen Domini Dei tui frustra quia non erit impunitus qui super re vana nomen eius adsumpserit,*” which translates as: “You shall not take the name of the Lord thy God in vain: for he shall not be unpunished that takes his name upon a vain thing.” And yet, neither of the Hebrew words for “Lord” were written on the stone tablet, and Yahowah’s name, which Jerome omitted, God wrote twice. Further, *nasa’* does not mean “take,” and while *show’ / shav’* can convey “vain,” there is no basis for “thing,” and it is senseless to say: “take his name upon an ‘ego or failure,’” which serve as definitions for vain.

The *King James Version*, which is little more than a revision five times over of the RCC’s Latin translation of the Greek translation of the Hebrew text, published: “Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.” Once again, there is no justification for “LORD,” and it was used twice. Yahowah’s name was included twice, but it did not appear once. *Nasa’* does not mean “take,” and it is senseless to say “thou shalt not take the name... ‘egotistically or ineffectually’.”

But as a direct result of these ridiculous perversions of God’s Word, we end up with the bizarre interpretation that the message of the 3rd Statement is that “God won’t forgive us if we swear and say ‘God Damn’.” Such an absurd interpretation, or more correctly, corruption, makes the Christian god so thin skinned, so fixated on minutia, that He would conclude His handwritten introductory statements by telling us that saying “God Damn” is an unforgivable offense.

To their credit, most Jews know that the Statement is inadequately, even inaccurately, translated, and believe it asks us not to “do bad in God’s name.” But to their shame, they are unwilling to acknowledge that Judaism’s removal of

Yahowah's name from His testimony was the most egregious crime ever committed.

The *New American Standard Bible*, which deceives its readers by claiming to be a literal translation of the oldest manuscripts, wrote: "You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain." They did so because familiarity sells, and they are publishers after all.

The loose, albeit popular, modern paraphrase known as the *New Living Translation* authored: "You must not misuse the name of the Lord your God. The Lord will not let you go unpunished if you misuse his name." The only punishment associated with Yahowah's name is directed at those who seek to negate its use and value—which is precisely what the NLT did by copyediting it out of Yah's Word.

Then completing this consortium of corruption, we find the following regurgitation of the original Roman Catholic distortion in the *New International Version*: "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name." They were therefore guilty of this very crime.

Returning to the words Yahowah actually chiseled in stone, we find two terms which benefit greatly from an etymological review. Depending upon how *nasa'* is pointed, the Hebrew letters Nun Sin/Shin Aleph נִשָּׂא / נִשְׁאֵן can be used to convey two distinct ideas. The Masoretic pointing suggests: "**You shall not 'nasa' – lift up, advance, support, or tolerate,**" while the alternative, and equally valid, rendering of these three letters warns us: "**You shall not 'nasa' – deceive or delude, cleverly tricking people, beguiling them and causing them to miss the Way.**" Both variations are correct, which is why *nasa'* and *shav'* are repeated, giving us the opportunity to ponder both meanings.

As such, what's known as the 3rd Commandment is a referendum on the promotion of false and lifeless teaching in the name of God. If this were a gun, the crosshairs would be on religion—manmade schemes which lead to the unnecessary nullification of human consciousness, to the destruction of our souls.

Moving on to the second interesting term, since there is no "v" in paleo or Babylonian Hebrew (corrupting the Waw so that it conveys the "v" sound instead of "o" or "u" is a modern contrivance), *shav'* is actually *show'*. Its connotations range from "ravage and devastate" to "lifelessness and desolation," from "emptiness and falsehood," to "vanity, futility, and failure," even "deceit, deception, and fraud." *Shav' / show'* can be rendered "worthless lying" as well as "ineffectual teaching" which leads to "nothingness," but also "ravaged, devastated, wasted, and ruined."

Since *shav' / show'* in conjunction with *nasa'* comprise the Towrah's only unforgivable sin, let's consider other verses where the Hebrew word currently vocalized *shav'*, but originally *show'*, is used. In Yirmayahuw / Jeremiah 18:15, speaking of the consequence of choosing religion over a relationship with Yahowah, we read: **“Indeed, because My people have ignored, overlooked, and forgotten Me, they have made smoke offerings and burned incense to empty lies and vain and worthless deceptions (*shav' / show'*) and they have caused them to stumble and falter, walking in the ancient ways, along a path, and in a way of life which does not build up or lift up.”** Here, “*show'* – empty lies and vain worthless deceptions” is being explicitly disassociated with God and directly associated with traditional religious and social traditions. This perspective renders the 3rd Summary Statement as Yahowah's overt attack on clerical teachings.

Then, in Psalm 24:3-4, we discover that the Ma'aseyah is the living embodiment of the 3rd Statement. In the context of “*shaba'* – the promise of seven which defines the Sabbath,” God refines the meaning of *lo' nasa' show'*: **“Who is He who shall ascend, rising up on Yahowah's mountain? And who is He who will take a stand and establish on His set-apart and purifying dwelling place? The one whose hands are innocent and whose nature and heart are pure radiant light. The one who by association does not lift up, support, tolerate, or forgive (*nasa'*) the soul who promotes vain and ineffectual delusions which lead to lifelessness and destruction (*shav' / show'* – devastating and deceitful deceptions which nullify our existence leading to emptiness, worthlessness, and nothingness). And He does not swear oaths or make promises (*shaba'* – the promise of seven as embodied in the Sabbath) which are deceitful, deceptive, misleading, or dishonest (*mirmah*).”** (*Mizmowr / Song / Psalm 24:3-4*) This represents Yahowah's, and by implication Yahowsha's, answer regarding how to properly interpret the 3rd Summary Statement. So why do you suppose every English translation ignored God's instruction on this life and death matter, rendering the Divine edict in a nonsensical manner?

While we have found the affirmation we were searching for, considering the power of Yahowah's prose, it would be a crime to ignore what follows. Speaking of Yahowsha', the human manifestation of Yahowah, we discover: **“With (*'eth*) and by means of (*min*) Yahowah's (𐤀𐤓𐤁𐤀) blessing (*berakah* – gift of the covenant), He will bear our burdens, forgive us, lift us up, and carry us away (*nasa'*). And as a result (*min*) of God's (*'elohym*) righteousness and justice (*tsadaqah* – means of vindication), He will save (*yasha'uw*) this (*zo'th*) generation (*dowr*) which diligently seeks and searches for Him (*daras* – which inquires about and yearns to learn everything which can be known regarding Him), which cares deeply about developing a relationship with Him (*daras* –**

which cherishes and desires doing everything which is required to nourish a close affiliation with Him), **those who desire and seek after** (*baqas*) **the presence of Ya'aqob** (*Ya'aqob* – son of Yitschaq and grandson of Abraham; a metaphor for Yisra'el and Yahowah's Covenant)." (*Mizmowr / Song / Psalm 24:5-6*) This is specifically addressing Yahuwdym who will return to the Promised Land of Ya'aqob (Yisra'el) during the Tribulation, with their minds set on coming to know Yahowah prior to the fulfillment of *Yowm Kippurym*—the Day of Reconciliation.

The Psalm concludes by associating Yahowsha' with Passover, the Doorway to Heaven. **"Lift up, honor, and respect the initial and crucial** (*ro'sh* – first (as in step), summit's (as in Mount Mowryah), and uppermost (as in Heaven's)) **Gate and lift up, honor, and respect the eternal and everlasting Doorway. And He, the glorious, honored, and revered King who is the living manifestation of power shall arrive and return. Who is this glorious and honorable King, this royal manifestation of power, Yahowah's Authorized One, Yahowah's Mighty One, mighty in battle? Raise Heaven's Gate, lift up the eternal Doorway. The Glorious King shall return. Who is He, this King? Yahowah of Hosts, His manifestation of power and glorious presence is King."** (*Mizmowr / Song / Psalm 24:7-10*) Yahowah has just told us that the manifestation of His power and authority whom we know as Yahowsha', is Yahowah.

This profound teaching brings us to the Towrah's final perspective on the Sabbath Instruction, the very reason we turned to Deuteronomy in the first place. **"You shall observe** (*shamar* – be aware of, pay attention to, carefully consider, revere, cling to, and be secure in, keep and rely upon) **the Sabbath** (*shabat* – the seventh day, the time of rest and reflection to observe the fulfillment of God's solemn promise to settle us in His home and settle all disputes, completely satisfying us so that we can celebrate this) **day** (*yowm*) **set apart** (*qodesh* – separating it for purification, making it special) **as Yahowah** (𐤅𐤓𐤕𐤍), **your God, instructed** (*sawah* – guided and directed)." (*Dabarym / Words / Deuteronomy 5:12*)

The Seventh Day remains of paramount importance to God. Our Creator asked us to observe it, appreciating its significance. And that is accomplished when we rest and reflect on the work He has done to settle our debts so that we can settle down and campout with Him.

"Six (*shesh* – purification by bleaching mankind (represented by six) white) **days** (*yowm*) **you shall labor doing your ordinary work** (*'abad*), **and** (*wa*) **you shall do** (*'asah*) **all** (*kol*) **your spiritual service** (*mala'kah* – work associated with declaring Heaven's message; from *mal'ak*, spiritual messenger and heavenly representative), **but** (*wa*) **the seventh** (*shaby'y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) **day**

(*yowm*) **observe the Sabbath** (*shabat*) **unto** (*la*) **Yahowah** (יְהוָה), **your God** (*'elohym* – Mighty One). **On it you shall not do** (*'al lo' 'asah*) **any** (*kol*) **spiritual service** (*mala'kah* – work associated with declaring Heaven's message; from *mal'ak*, spiritual messenger and heavenly representative), **not you** (*'atah*), **your son, daughter, male and female servants, animals, or means of production** (*behemah* – domesticated animals), **or foreigners** (*ger* – visitors from other places and races) **which are within your gates, spiritually resting and reflecting** (*ruwach*) **with you.**" (*Dabarym* / Words / Deuteronomy 5:13-14)

The message is that Yahowah, by way of His Spiritual Representative and Heavenly Messenger has already accomplished everything which was required to ransom and reconcile us. So we are encouraged to rest and reflect on what He has done to settle our debts and settle us in His home.

The verse which follows is virtually identical to the *Shemowth* / Exodus 20 text, but in it we find two additional reasons the Sabbath is important. Previously, Yahowah told us that it was the day He rested and reflected after six days of creation. We were told that it was the day He would bow down in adoration to greet and extol us—lifting us up. Now, further tying the Sabbath to our salvation, He speaks of being mindful and to remembering, which is to reflect:

“And you should be mindful (*zakar* – remember and recall, being thoughtful) **that indeed** (*ky*), **you existed as** (*hayah*) **a slave** (*'ebed* – were in bondage) **in the realm** (*'erets*) **of the crucible of Egypt** (*mitsraym*) **and Yahowah** (יְהוָה), **your God** (*'elohym*), **led and brought you out** (*yasa'* – descended and extended Himself to serve) **from** (*min*) **there** (*sham*) **with** (*ba* – in and by way of) **a strong and mighty hand** (*chazaq yad* – firm and resolute, authoritative and capable hand, which prevailed against a loud and severe spirit [Satan]), **and** (*wa*) **with** (*ba* – in and by way of) **the Almighty's** (*'el*) **outstretched** (*natah* – by giving and revealing, bending down as an inclined extension, and camping out by setting apart a) **Sacrificial Lamb** (*zarowa'* – the arm strong enough to shoulder the burden).” (*Dabarym* / Words / Deuteronomy 5:15)

The “*Zarowa'* – Sacrificial Lamb” chapter of *Yada Yah* emphatically demonstrates that Scripture defines *zarowa'* as the “Sacrificial Lamb” of God. The *Zarowa'* is the Lamb who is slaughtered in Isaiah 53 to bear the burden of our sins. According to Yasha'yahu's inspired prophetic testimony, He is the Ma'aseyah Yahowsha', our Savior. This Lamb is the outstretched hand of the Mighty One. He is the one who adored us enough to diminish Himself, extending and manifesting Himself as a man, bowing down to our level to greet us and lift us up by redeeming us.

By tying the Sabbath to His mighty hand, to His Sacrificial Lamb, and to the liberation of His children, God has revealed insights which are germane to our salvation. All of these things are connected, they are related. The Sabbath, or Seventh Day, is the day of the Sacrificial Lamb of God, and therefore the day of our Redemption. It is the day we were emancipated, the day Yahuwdaym (those who are related to Yah) were freed from the House of Bondage, from the Crucible—which is symbolic of judgment. So, that means that Yahowah conceived and consecrated a plan in which He would set the ultimate example of what to do on the Seventh Day. He engraved the plan of six plus one, of man with God, in stone with His own finger. Then He demonstrated this principle tangibly by freeing His family from man's oppressive schemes.

But much more than that, *natah*, translated “outstretched,” tells us that Yahowah, in the form of Yahowsha', “pitched His tent” with us, “camping out” with humankind. *Natah* explains that God “gave us the gift” of His Son, whom He “revealed” to us in order to “reveal” Himself. *Natah*, by conveying the idea of “bending down as an inclined extension,” reveals that Yahowsha' is Yahowah on His knees, His “diminished” corporeal manifestation, part of God, “set apart” from Him to serve us.

Natah, therefore, embodies the purpose and symbolism of the *Mow'ed Miqra'* of *Sukah*—the Seventh Called-Out Assembly Meeting of Tabernacles—where Yahowah will campout with His creation for one thousand years. And it is also indicative of a Sabbath Day in the Fall of 2 BCE when Yahowah entered our world to “tabernacle” with us—demarking the time a child was born to us, a Son was given to us who was Almighty God.

And it was on a Sabbath in 33 CE, Saturday April 2nd, on the *Mow'ed Miqra'* of *Matsah*, that the Ma'aseyah Yahowsha' fulfilled His promise by bowing His soul down into the depths of She'owl, personally paying the price on the Seventh Day to settle our debts, settling the disputes required to redeem us—lifting us up on the *Mow'ed Miqra'* of *Bikuwrym* so that we could “*bakar* – be among the first children born anew” into our Heavenly Father's family. And so it will be on the Seventh Day, on the Seventh *Miqra'*, that the Seventh Millennium of mankind will commence, ushering in a Millennial Sabbath rest for one thousand years—a time of six plus one, of man living in the presence of God.

This tells us that God's plan is consistent, right from the beginning, a plan He has revealed to us in His Torah, Prophets, and Psalms. Everything of consequence happens on His schedule—one that is made manifest by and on the promise of the Seventh Day.

And this, my friends, is the reason Sunday Worship is so deceitful, destructive, deadly, and damning. Like lost sheep, religious Christians cast

Yahowah's plan of salvation aside, trusting instead in the edicts of man. They are lost without a program, blind without a guide. Sunday leads to the sun god. The Sabbath leads to Yahowah.

Continuing to explore what Yahowah revealed regarding the Sabbath, we learn: **Therefore, in this manner** (*ken* – likewise), **Yahowah** (יְהוָה), **your God** (*'elohym*), **instructed** (*sawah* – provided the direction) **you to observe** (*shamar* – [from DSS 4Deut whereas the MT authored *'asah* – do] be aware of, pay attention to, carefully consider, revere, cling to, and be secure in, keep and rely upon) **the Sabbath** (*shabat* – the seventh day, the time of rest to reflect on God's fulfillment of His solemn promise to settle the disputes which separate us, settling our debts, completely satisfying them so that we could celebrate this) **day** (*yowm*), **setting it apart** (*qodesh* – separating it to be purified, making it special [from DSS 4QDeut, not in MT]).” (*Dabarym / Words / Deuteronomy 5:15*) So it is in the context of His Sacrificial Lamb, of God saving us from judgment and oppression, that we are to observe our Heavenly Father's Sabbath instructions.

What follows is found in the Dead Sea Scroll known as 4QDeut, but not in the Masoretic Text. **“For indeed in** (*ky* – because surely and truly in) **six** (*shesh*) **days** (*yowm*) **Yahowah** (יְהוָה) **made** (*'asah* – prepared and produced, fashioned and finished, instituted and celebrated) **accordingly** (*'eth*) **the heavens** (*shamaym* – the spiritual realm) **and the earth** (*'erets* – the material world), **and the seas** (*yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba*). **And** (*wa*) **He became completely settled** (*nuwach* – rested, having settled all unresolved issues so as to settle down with us) **during** (*ba*) **the seventh** (*shaby'y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) **day** (*yowm*). **Therefore** (*ken* – consequently, this is true and correct) **Yahowah** (יְהוָה) **blessed and adored** (*barak* – knelt down and lowered Himself to greet those He had created and lift them up on) **the Sabbath** (*shabat* – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise) **day** (*yowm*), **setting it apart** (*qodesh* – separating it from others, dedicating it to separation, cleansing, and purifying).” (*Dabarym / Words / Deuteronomy 5:15/16* from 4QDeut)

Shabat is שַׁבָּת in Hebrew. In Ancient Hebrew, the letter *shin* was represented pictorially by teeth 𐤑, and thus symbolized “language and words, instructions and directions, in addition to nourishment. Therefore, it isn't a coincidence that “*shama*’ – listen” and “*shamar* – observe” begin with *shin*. The letter *beth* was originally depicted by using a graphic representation of a sheltered enclosure and home 𐤁, and thus symbolized being part of a family and being inside a home. As affirmation of this, “*beyth* – family and home” and “*beryth* – familial covenant relationship,” both begin with *beth*. The final letter in *shabat*, *taw*, was conveyed

in Ancient Hebrew using an upright pillar with a cross member †, signifying “the mark, sign, symbol, and message of the upright pillar and the Doorway of Passover—all of which are symbolic of Yahowsha’. For example, Towrah, which is God’s message depicting how the Upright Pillar became the Doorway to Heaven, begins with the letter *taw*.

Therefore, $\sqcup \square \dagger$ convey: “instructions regarding being in the family and home established by the Upright Pillar on Passover.”

There are seven essential insights encased in the Sabbath. The primary spiritual message is that we cannot work for our salvation. Yahowah alone provides the way and the means. If we want to be with Him, we must “rest” and rely on Him to *’nuwach* – settle us safely” in His home, “completely settling all issues” related to our adoption into His family.

Second, we are asked to *’qodesh* – set apart” time for Yahowah, prioritizing our relationship with God, getting to know Him better. The Sabbath is designed to *’yada*’ Yahowah. It is a special time to reflect on our relationship. This is what it means to *’shabat* – observe the Sabbath.”

Third, the Sabbath is a time to celebrate Yahowah’s *’shaba*’ – promises.” He has sworn an oath and made a solemn vow to save us, even adopt us, allowing us to live with Him in His home, if only we will listen to our Heavenly Father and follow His advice. In this light, *’shib’ah* is the “satisfactory fulfillment of an oath or promise.”

Fourth, the Sabbath is defined by *’shama*’ – listening to” and *’shamar* – closely observing” Yahowah and His Word. The better we hear, the more diligently we examine, the closer we grow to God.

Fifth, man (who is represented by the number six, the day upon which we were created) in addition to God (who is one) equates to *’sheba*’ – seven” which describes *’shaba*’ – being completely satisfied and fulfilled, lacking nothing.” This not only depicts Yahowah’s plan of salvation, it describes the result. Creation like salvation is an equation. Yahowah’s redemptive plan is based on six plus one pattern depicted in the seven *’Mow’ed Miqra’ey*. It begins with a sacrifice at Passover and concludes with a celebration of our relationship during the seven days of Tabernacles.

The sixth lesson imbedded in the Sabbath is prophetic. All human history as well as Yahowah’s plan of salvation, unfolds based upon the pattern of six plus one. It is the key which unlocks God’s timeline. (Adam’s choice to separate from God, disrupting the equation, occurred in 3968 BCE—year 1 on Yahowah’s Calendar. Noah’s Flood took place a thousand years later in 2968 BCE (1000 Yah). Abraham’s reliance upon Yahowah, and His willingness to listen to and

trust God, facilitated the ratification of the Covenant on Mount Mowryah in 1968 BCE (2000 Yah). Yahowah's Tabernacle was constructed by Solomon in 968 BCE (3000 Yah). Exactly 1,000 years later (and forty Yowbel from the Covenant's commencement), Yahowsha' enabled the Covenant on Mount Mowryah, fulfilling the *Mow'ed Miqra* of *Pesach*/Passover, *Matsah*/Unleavened Bread and *Bikuwrym*/FirstFruits in the Yowbel of 33 CE (4000 Yah). In 1033 (5000 Yah), Mowryah's spring was poisoned, consistent with the Towrah's test for infidelity.

And seventh, there are multiple literal, spiritual, and prophetic teachings embedded in most everything Yahowah communicates. The Word comes alive when we search for them.



What we have come to call “The Ten Commandments,” is actually comprised of three sweeping introductory Statements and seven actual Instructions. None of these are numbered. Few are understood.

In fact there is a reason that we were told that Yahowah's only handwritten communication to His creation was inscribed on “two tablets,” not one. In the original text, considering the use of prefixes and suffixes in Hebrew to denote prepositions, pronouns, and conjunctions, God's Towrah summation and His seven Instructions were each comprised of 77 words. Therefore, should Yahowah have been consistent and used the same sized letters, filling the same percentage of similar-sized tablets, the entirety of the first tablet was devoted to His three-point summation of the Towrah while the second was used to delineate His seven specific instructions—all of which served to illustrate and underscore the message written on the first tablet.

To begin, the Author of the Towrah introduced Himself by name, Yahowah, although most Christians aren't aware of this because their theologians have robbed them of this vital information by removing God's name from His testimony and replacing it with Satan's title: “the Lord.” And in spite of the fact that Yahowah emphasized the role He personally played in our liberation from judgment, from human oppression, and from works-based salvation schemes in His handwritten summation of the Towrah, the faithful reject this message because they have been indoctrinated by Paul into believing that the Towrah is an oppressive taskmaster and a legalistic burden which enslaves those who observe its instructions.

Jews were told by Rabbi Akiba, and later by the Rambam, that “*Ha Shem*” should never be spoken, and that allegiance to rabbis and their “*mitzvah*” would be equated to righteousness. Equally sinister, Muhammad, by plagiarizing and bastardizing their Babylonian Talmud, hoodwinked Muslims into believing that “the god of the Torah, Prophets, and ‘Gospels’ was Allah,” and that killing Jews, Christians, and peaceful Muslims for him would be rewarded with an honored place in the perverted Islamic paradise replete with virgins.

As a result, the message Yahowah engraved in stone is lost on believers the world over. **“And God conveyed all of these statements providing perspective in our presence, saying: I am Yahowah, your God, who relationally brought you out and delivered you from the realm of the crucible of Egypt, out of the house of slavery. You shall not exist with other gods in proximity to My presence.”** (Shemowth / Names / Exodus 20:1-3)

This simple statement undermines every religion, from Hinduism (many gods) to Buddhism (no god), from Judaism (animosity for God’s name) to Christianity (wrongly named god), from Islam (Satan as god) to Mormonism (fables about god), even the Jehovah’s Witnesses (wrong name for god), Christian Scientists, Scientologists, and Socialist Secular Humanists (where man denies god) are impugned by Yahowah’s introduction. God has but one name, and Yahowah alone is God. The countless corrupted and errant variations of Him created by men on behalf of their religious schemes are not to be tolerated—including: Krishna, Shiva, Vishnu, Buddha (curiously, a Hindu god but not a Buddhist deity), Ha Shem, Jesus Christ, Allah, and Jehovah.

In this opening statement, Yahowah has encouraged us to develop a monogamous personal relationship with Him on a first-name basis. Then, because He is Spirit, Yahowah asks us to avoid all associations with false gods by way of their religious imagery. And as we shall soon see, He even asks us not to worship them, bowing down to them in a religious setting.

But more than this, Yahowah has emphatically stated that His “*dabar* – Word” lies at the heart of His relational “*dabar* – conversation” with humankind. That is why *dabar* was repeated twice in the opening stanza, first as a verb, and then as a noun. By doing so, His promise is that His Word will provide the means to our liberation from judgment and oppression.

More fully amplified and illuminated by way of the Hebrew words God, Himself, wrote, we are afforded the opportunity to learn even more about Yahowah’s nature and purpose.

“And (wa) God (‘*elohym* – the Almighty) conveyed (*dabar* – communicated, spoke, and wrote, provided instruction and direction with) all of (*kol*) these words (*dabar* – conversations, statements, warnings, and promises),

providing perspective (*'eleh* – from a relatively close vantage point) **in our presence** (*'eth* – in association with us and in proximity to us), **saying** (*'amar* – explaining, claiming, answering, counseling, warning, and promising): **'I am** (*'anky*) **Yahowah** (יהוה – *Yahowah*) **your God** (*'elohym* – the Mighty One (suffixed in the second person singular)) **who relationally** (*'asher*) **brought you out and delivered you** (*yasa'* – descended to serve, extending Myself to guide, lead, and carry you away) **from the realm** (*min 'erets* – out of the land and region) **of the crucible of Egypt** (*mitsraym* – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), **out of the house** (*min beyth* – from the home, household, family and place) **of slavery** (*'ebed* – servitude, bondage, and worship, even work). **You shall not exist with** (*lo' hayah la* – you shall not have) **other** (*'aher* – someone else's, different, extra, or additional) **gods** (*'elohym*) **in relation to** (*'al* – near, before, or in proximity to, in addition to, or on account of) **My presence** (*paneh*).” (*Shemowth / Names / Exodus 20:1-3*)

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

As I've already mentioned, the first thing which should strike us is that God selected two words for “communicate” and deployed them three times in the first sentence of His only handwritten note to His creation. Examining His opening stanza word by word, we find: “*wa-dabar 'elohym* – And He, God, communicated” “*kol-ha dabar* – all these words” “*'eleh* – providing this perspective from a relatively close vantage point” “*'eth* – in proximity to, and relationally in association with, accordingly” “*la-'amar* – to say, tell, explain, and claim, to answer, promise, and declare.”

As a noun, *dabar* is most often translated “word,” but as a verb it is routinely rendered “speak, spoke, speaking, and spoken,” in addition to variations of “talked, conversed, stated, acted, wrote, declared, told, conveyed, counseled, answered, warned, or promised.” In the active form it appears 1,143 times in the Torah, Prophets, and Psalms, and another 870 times as a noun. And as ubiquitous as this appears, *'amar*, rendered “saying” in this essential passage, is deployed a staggering 5,434 times, underscoring Yahowah's intent, which is to openly and clearly communicate with humankind.

Most translators ignore *'eleh* and *'eth* in the preamble to the Statements God etched in stone, and as a reader, you are free to do the same. But since I elected to translate them, I thought you might want to know why.

'Eleh, which I have rendered “providing perspective,” can be translated “these or those.” But since it is deployed a scant 20 times among the 600,000 words which are found in Scripture, since it is the singular of *'elohym* which is used 2,346 times to convey God’s title, and since it is surrounded by the definite article “*ha – the*” on both sides, *'eleh* seemed to beg for greater elucidation. In this light, our lexicons tell us that *'eleh* is used “to provide perspective,” and to convey that “the subject is being presented from a relatively close vantage point.” Therefore, I rendered it as such because “providing God’s perspective” is the primary purpose of the Towrah and the Instructions. Moreover, since the proper perspective is “God’s,” it is instructive to know that “*'eleh* is the prolonged form of *'el*” which can be translated as the preposition “to” or “God.” It is, after all, the proper perspective which gets us “to God.”

As for *'eth*, as “a structural marker of the case of the direct object” it is seldom translated even though it is the single most repeated word in Scripture, appearing 11,000 times. And yet it is a most telling term, comprised as it is of the first (aleph) and last (taw) letter in the Hebrew Alphabet—signifying that it is the alpha and omega, the beginning and the end, which equates directly to God’s eternal existence—even to the basis of His name.

This connotation, which is particularly relevant in the context of considering God’s perspective, is underscored by the fact that “*'eth* is the contracted form of *'owth*,” where the *'owth* are God’s “signs, metaphors, symbols, miracles, and proof.” *'Owth* in turn is from *'uwth*, which is defined as “a consent agreement,” also known as “a covenant.” In this light, *'ath*, which is identical to *'eth* in the Scriptural text, means: “miraculous signs, symbols, and wonders.”

The most distinguished lexicons also tell us that *'eth* is from *'anah*, which is then translated: “to meet, to seek, and to opportunistically approach and encounter.” So, combining these roots, we find “the signs and symbols” which facilitate us “opportunistically approaching and encountering” God by way of His “consent agreement or covenant.”

From this perspective, when *'eth* is translated, it is not surprising that it is rendered relationally as “together with, near, and among,” or “to accompany, to be included in association and thus be present,” even “concerning or accordingly so as to correspond.”

So, now that you are aware of these potential definitions, you are equipped to translate *'eleh* and *'eth* or ignore them. But if nothing else, at least consider the possibility that God “provided perspective in our presence.”

As we move deeper into the only passage God actually wrote with His own hand, we discover that “Yahowah” is the Almighty’s name, and that “*'elohym – God*” is His preferred title. His name is not “the Lord,” nor is “Lord” His title.

Yahowah is based upon the Hebrew verb “*hayah* – to exist.” Likewise, Yahowah is the source of our existence. And if we want to continue to exist, we must come to understand Yah’s “*dabar* – Word,” Yah’s “‘*eleh* – perspective,” and Yah’s “‘*eth* – relational symbols.” While the Divine moniker has been purposefully hidden by the religious community, Yahowah signed His personal and proper name in His Scriptures 7,000 times. And beyond this, God included Yah in an additional 260 Scriptural names and titles, collectively using them 4,400 times. On average therefore, every fiftieth word conveys Yahowah’s name, a name which appears an average of seven times per page in the Torah, Prophets, and Psalms. When it comes to knowing it, we are without excuse.

God’s favorite title, one which He alone qualifies, is ‘*el* and ‘*elohym* in Hebrew. And while all names should be transliterated (conveyed phonetically so that they can be pronounced accurately), titles can be transliterated or translated (accurately conveying the meaning). Moreover, the fact that God has a preferred title and a name does not equate to God having many names as religious scholars want you to believe. God is simply a title, not unlike president or king. Further, the fact that ‘*el*, in addition to its plural form, ‘*elohym*, are also rendered ‘*elowah*, is not unlike the equivalent titles prime minister and premier.

There are two valid roots for ‘*el* and ‘*elohym* worth considering. They are “‘*wl* – strong” for ‘*el*, which is how we get “Almighty” and “Mighty One,” and “‘*lh* – to revere” for ‘*elohym*, which is the only reason God created us in the first place.

Graphically in paleo Hebrew, the aleph (‘*e*), depicted as a ram’s or ox’s head , denotes “strength, power, authority, might, capability, and leadership. And the lamed (*l*) is a shepherd’s staff , which is invocative of “guiding, protecting, nurturing, and caring.” Therefore, “‘*el* – God” is presenting Himself as “a powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way,” and thus as a “Mighty Shepherd.”

Digging deeper, the “*o*” sound found in ‘*elohym* is from the “*w*” in *elowah*. In paleo Hebrew, the *wah* is depicted using a tent peg , which conveys the idea of “providing security,” especially in the sense of “establishing a tent shelter.” This is Yahowah’s primary symbol for protecting us in His home by way of the Set-Apart Spirit so that we can campout with Him in heaven.

The soft “*h*” in ‘*elohym* comes from the Hebrew hey, which is represented by a picture of a person , arms raised, pointing to the heavens so as to say, “look up and know God.” The hey can denote “humankind, to look, to notice, to observe, to reveal, and to live.”

Collectively then,  ‘*elowhy* expands the meaning of “‘*el* – a powerful leader with the authority and capability of protecting and guiding us in a caring and nurturing way” to include “mankind becoming secure in God’s shelter,

continuing to live when we look to Him.” The “*ym*” suffix simply denotes the plural form and thus isn’t germane to this graphic depiction of ‘*elohym*’.

As for the plural, God represents Himself as ‘*elohym*’ for three reasons. First, what’s known as the “royal we” not only represents majesty, but also humility in the sense of not being self centric. Second, while Yahowah presents Himself to us as our Heavenly Father, He uses the Set-Apart Spirit (our Spiritual Mother) and the Ma’aseyah Yahowsha’ (the Son or corporeal representation of God) to communicate with us and enable us to join His family as His children. And third, the purpose of creation is relationship, something which is decidedly plural. God is incomplete without us. And that is why ‘*elohym*’ was suffixed in Yahowah’s opening statement with the pronoun “your.”

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

The next phrase, “**who relationally** (*‘asher*) **brought you out and delivered you** (*yasa’* – descended to serve, extending Myself to guide, lead, and carry you away) **from the realm** (*min ‘erets* – out of the land and region) **of the crucible of Egypt** (*mitsraym* – the smelting furnace where metals are refined and tested (a metaphor for judgment and oppression)), **out of the house** (*min beyth* – from the home, household, family and place) **of slavery** (*‘ebed* – servitude, bondage, and worship, even work),” is inadequately understood principally because *mitsraym* is inadequately translated. The Hebrew word means “crucible” which is a metaphor for “judgment,” because it is in the fiery realm of a crucible that valuable metals are separated from the dross.

But more than this, *mitsraym* is also the Scriptural name for the Black Land we know today from the Greek as “Egypt.” And at the time, Egypt deployed a caustic brew of religion and politics to oppress God’s Chosen People, forcing them to work to live, and thereby as slaves deprived them of their freewill. Egypt thus stood for works-based salvation schemes and human religious and political oppression, both of which had a detrimental influence on freewill.

Collectively then, Yahowah is using this story as evidence that He is willing to “*yatsa’* – deliver us” from “*mitsraym* – judgment and human religious and political oppression.” He “*yatsa’* – descended to serve us, extending Himself to guide us, so that He could lead us and at times carry us away from” “*‘ebed* –

trying to work for” our salvation and from “‘*ebed* – serving” oppressive men by “‘*ebed* – worshipping” their false gods.

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

Yahowah is our Savior and the Towrah, His Word, is the means to our liberation. God is personally engaged, doing everything which is required to save us from ourselves.

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

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

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

The final clause of Yahowah’s initial introductory statement is so simple, it’s a wonder so many people ignore it: “**You shall not exist with** (*lo’ hayah la* – you shall not have) **other** (*‘aher* – someone else’s, different, extra, or additional) **gods** (*‘elohym*) **in relation to** (*‘al* – near, before, or in proximity to, in addition to, or on account of) **My presence** (*paneh*).”

And yet the Christian god is “the Lord Jesus Christ,” a misnamed and errantly-titled caricature which bears almost no resemblance to Yahowah. In fact in Christianity, the God of “the Old Testament” is unknown, irrelevant, and even demeaned and disliked. The Jewish g-d, “*ha shem*,” is deprived of His name, His

title, and His authority. And the Islamic god, well, Allah, was modeled after Satan.

As a consequence, the victims of these religious schemes “shall not exist” in Yahowah’s “presence.” That is to say, their souls will either cease to exist, or they will be separated from God and thus be imprisoned in the Abyss.

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

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

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

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

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

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

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

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

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

Following the same procedure, let’s quickly review the next instruction Yahowah etched in stone, and then carefully examine the most telling words under the lens of our lexicons. **“You should not ever do anything which associates yourself with (*lo’ ‘asah la*) a carved image or idol religious icon or object of worship (*pesel*), or any (*kol*) visual representation of something (*tamunah*) which is (*‘asher*) in (*ba*) the heavens above (*samaym min ma’al*), or (*wa*) which is (*‘asher*) on (*ba*) the earth (*‘erets*) below (*tahath*), or (*wa*) which is (*‘asher*) in (*ba*) the waters (*maym*) beneath the land (*tahath ‘erets*). (4) You should not ever bow down and worship them or speak for or to them (*lo’ hawah*), and (*wa*) you shall not serve them (*lo’ ‘abad*). For indeed (*ky*), I (*‘anky*), Yahowah (𐤆𐤃𐤁𐤀), your God (*‘elohy*), am a zealous and jealous God (*qana’ ‘el*), counting and reckoning (*paqad*) the perversity and sin of twisting and distorting (*‘awon*) of the fathers (*‘ab*) upon (*‘al*) the children (*ben*) concerning (*‘al*) the third and the fourth generations (*silesym wa ‘al ribea’*) of those who genuinely hate and are hostile to Me, shunning Me (*sane’*). (5) But (*wa*) I will genuinely act and actually engage to literally prepare, perform, and produce (*‘asah*) unmerited and unfailing mercy, unearned favor, and undeserved kindness (*checed*) on behalf of (*la’*) thousands (*‘eleph*) who move toward Me and love Me (*la’ ahab*) and also (*wa* – in addition) who approach Me by closely observing and carefully considering (*la shamar*) My terms for participating in the relationship (*mitswah*). (6) (*Shemowth / Names / Exodus 20:4-6*)**

Yahowah is extraordinarily passionate about exclusivity when it comes to protecting the familial covenant relationship He has established with the relatively small number of souls who know and love Him. Therefore, aware of mankind's tendency to express beliefs in religious myths, Yahowah has warned His creation about the consequence of infidelity, telling us that perverting His Word would be counted against our children and children's children. And this is precisely what we have done to them with our distorted English Bible translations—all of which add insult to injury by including Paul's twisted testimony.

As a result of what we have done to corrupt God's message, the vast preponderance of people are ignorant of His willingness to tangibly express His mercy to the thousands (among billions) who come to love Him as He revealed Himself, and who carefully observe His instructions. If asked, not one in a million religious individuals could explain what Yahowah said after: "Thou shall not make graven images."

God's position on what follows is therefore lost on Christians, Muslims, and Jews. Most people do not appreciate the "consequence of perverting and corrupting His Word," or how that relates to the "corruption of our children." The Towrah's position on "mercy and undeserved favor," is unknown to religious practitioners, as is Yahowah's "desire to be loved." But most especially, believers are callous to the correlation between "observing Yahowah's instructions" and the "application of His mercy."

Therefore, while Yahowah's opening statement is poorly understood, and universally neglected, what He wrote thereafter is seldom even considered. Very few people have ever pondered the insights into God's persona provided by *qana'*, the specific nature of *'awon* or its consequence, the presence of *chased* in the heart of the Towrah, or considered that it is limited by *'elep* and by *shamar* – the word most responsible for enlightening the path to God. Therefore, I invite you to ponder one of the great, hidden treasures in Yah's Word, as we review the same instruction, but more fully amplified.

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

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

For indeed (*ky* – because and emphasizing this point), **I** (*'anky*), **Yahowah** (𐤆𐤏𐤃𐤇), **your God** (*'elohy*), **am a zealous and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), **counting and reckoning** (*paqad* – literally taking stock of and actually recording, assigning, and depositing) **the perversity and sin of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*'ab*) **upon** (*'al*) **the children** (*ben* – sons) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who genuinely hate and are hostile to Me** (*sane'* – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).

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

Every church and religious institution the world over remains overtly opposed to this Divine edict, as are all of their parishioners, immersed as they are in an environment slathered in crosses, altars, icons, sunbursts, religious paraphernalia, and pictures of “saints.” And that’s somewhat surprising since there is nothing complicated about God directing us to avoid expressing reverence for any form of religious imagery.

As we dig deeper, *qana'* conveys a host of marvelous insights into Yahowah's nature and personality. It tells us that God is "jealous" in the sense of "desiring our relationship with Him to be faithful and exclusive." In fact, *qana'* conveys qualities which denote "a strong emotional response and possessiveness—in the sense of being hostile to anyone or anything which disrupts or threatens the relationship." *Qana'* says that God is "passionate and zealous," and that He is "deeply devoted to committed and loving partnerships." *Qana'* lets us know that God can be "envious," even "angry," when we pander to religious images, illusions, and counterfeits.

But that's not all. *Qana'* means "to purchase and acquire," which is symbolic of Yahowah ransoming us by paying the price to free us from judgment, separation, and death.

Qana' speaks of the "One who creates," the "One who gives birth," and the "One who brings forth." Yahowah created the universe and gave birth to life. And He is the One who brings renewed life to those souls who love Him and who observe His Word.

Qana' is the "branch," a metaphor for the Ma'aseyah. And *qana'* is the "measuring standard," a metaphor for the Towrah. So we should not be surprised that the Ma'aseyah is the human manifestation of the Towrah—its living metaphor and symbol.

Equally important, but from an entirely different perspective, it is instructive to know that '*awon*, translated "the perversity and sin of twisting and distorting" is based upon "'*awah* – to pervert, distort, manipulate, and twist." It in turn is from "'*awel* – dishonest acts which are contrary to the standard," especially when these "'*uwl* – corruptions are fed to children." Further, '*awon* is related to "'*awlah* – the crime of unjustly harming and damaging others," as well as "'*owlam* – for all time."

Collectively, '*awon* and the words associated with it serve as a lesson on the consequence of clerics manipulating Yahowah's Word, twisting and perverting it to serve their religious agendas. This perverse crime, whereby Yahowah's Towrah was corrupted, and the "New Testament" was perverted, has been devastatingly destructive to God's children, harming them for all time.

But, we can't say that we were not warned. God knew that we would twist and pervert His Word, so He lovingly revealed the consequence of us doing this very thing.

So with these words, Yahowah has asked us not to be religious. God is overtly opposed to religious imagery, opposed to religious behavior, and antagonistic toward religious service. He is intolerant of the promotion of any

message associated with any god by any other name (and that would include Allah, Jehovah, the Lord, and Jesus Christ). This is because, more than anything, Yahowah is committed to developing a monogamous relationship with us. Endearing Himself to us, and protecting us, is the very essence of His nature—something He is passionate about, which is why He is personally engaged in our salvation.

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

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

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

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

Since these were written by God to teach us so that we might respond appropriately to Him, the verbs which are designed to guide our actions are

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

While *'asah* can be translated “make, conceive, or fashion” using its secondary connotation, there are many Hebrew words which are far better suited to describe the act of conceiving, creating, building, carving, or engraving an idol. For example, to carve in Hebrew is: *qala'*, *chaqah*, *chatubah*, *miqla'ath*, or *charosheth*. To engrave is: *pituwach* or *pathach*. To create is *bara'*. And to build is *banah*. So with so many words which more adeptly describe the construction of a religious icon, we ought not look to the secondary connotation of *'asah* to fill this role. And that brings us to its primary meaning, which when negated and then suffixed with *la*, tells us “not to ever do anything which associates ourselves with, to never attend to, to act upon, or to never engage with” a “*pesel* – object of worship.” Therefore, just because you never personally carved a crucifix, you are not exonerated if you worshipped in a church where a cross was present. And you’d be guilty of violating this instruction if you preached on behalf of the cross, pledged your allegiance to a flag, or felt patriotic while standing before a political statue in a national monument.

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

I’d like you to think about something else, something I think is directly related to an “object of worship.” And that is the Christian caricature known as “the Lord Jesus Christ,” whereby god is not only modeled after pagan deities, this

god was formed in the very image of man. His likeness is ubiquitous in places of worship and prostration. And he is most often adorned with a halo, symbolic of the sun.

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

This instruction is designed to clearly distinguish the kind of images Yahowah considers inappropriate, as well as to affirm that it is our response to these political and religious symbols, not the act of “making” them that is destructive to the relationship God is seeking to achieve. To engage in the Covenant, we have to walk away from political, religious, and societal allegiances. And yet look how often people sing national anthems to their flag, pledging to serve what it represents. By standing at attention, removing our hats, and placing our hands over our hearts while others salute, we transform this political symbol replete with stars into an object of worship, and then we speak for it by bellowing out its anthem in the presence of roaring cheers. In America, the Lincoln Memorial is a shrine, a temple to man. And the Statue of Liberty, the national image of freedom to which countless patriots opine, is the Greek goddess Athena, complete with her light and sunburst crown.

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

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

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

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

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

And lest I forget man’s economic systems where most “*abad* – work” is applied, next time you have a chance look at your nation’s currency, if you are an American, you will see the eye of Osiris, a temple to Ra, and inscriptions

promising a New World Order written in the language of Rome, the nation which destroyed Yahowah's Temple and tortured the Ma'aseyah.

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

The Creator of the universe and the Author of life does not need to justify His position and explain His overt opposition to us engaging on behalf of religious, political, militaristic, and economic schemes, but He does nonetheless. Nor is He required to reveal the consequence of such behavior, and yet He does that as well. Listen...**“For indeed** (*ky* – because and emphasizing this point), **I** (*'anky*), **Yahowah** (יהוה), **your God** (*'elohy*), **am a zealous and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a relationship, a God who is emotionally passionate and extremely protective of those He loves), **counting and reckoning** (*paqad* – literally taking stock of and actually recording, assigning, and depositing) **the perversity and sin of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **of the fathers** (*'ab*) **upon** (*'al*) **the children** (*ben* – sons) **concerning** (*'al*) **the third and the fourth generations** (*silesym wa 'al ribea'*) **of those who genuinely hate and are hostile to Me** (*sane'* – of those who actually abhor, detest, and loathe Me, literally striving maliciously against Me, shunning Me).” (20:5)

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

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

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

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

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

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

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

‘*Awon* is the single most hostile thing a person can do to God. He and His Word are one. When you twist His Word you are attacking God. And since Yahowah’s primary goal is to form a relationship with His creation, by perverting and corrupting His Towrah on how this can occur, a person positions themselves

in direct opposition to Yah's will. Nothing is more hateful because it forestalls His ability to love.

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

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

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

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

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

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

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

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

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

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

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

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

And so we should not be surprised, the fourth requirement is emblazoned in: "*la shamar mitswah* – approach Me by closely observing, carefully examining,

and thoughtfully considering the terms of My relationship agreement.” Since the *mitswah* serve as the “conditions of the covenant,” to *shamar mitswah* is to *shamar beryth*.

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

God has reiterated four of the Covenant’s five requirements. And while they have been presented in no uncertain terms, it is possible to derive the fifth condition from this inscription even though God presented it in the inverse, thereby revealing the consequence of not raising our children within the friendly confines of the Covenant. If you recall, God’s final instruction regarding forming a loving family-oriented relationship with Him instructed us to circumcise our sons. This act is the sign of the Covenant, demonstrating not only our acceptance of its terms, but also our willingness to share its benefits with our children so that they too will remember what God has promised. I can think of nothing which is more effective in keeping fathers from corrupting their children than this.

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

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

eleventh century of the common era to either the left (𐤑) or right (𐤒) side of the Shin.

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

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

So with death or damnation serving as the consequence or penalty for failing this instruction, it is reasonable to conclude that the crime must be relatively serious. And in that light, it is hard to miss the fact that "*lo' nasa'* – you should not lift up or bear" lifeless deception is a far less significant sin than "*lo' nasha'* – you should not beguile" with destructive falsehoods.

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

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

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

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

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

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

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

I suspect that God repeated Himself here to provide us with the unique opportunity to consider every aspect of both words, because He does not want us to be among those who are "*lo' naqah* – not forgiven." So without further ado, here then is the third and final statement Yahowah engraved on the first of two tablets: **You should never deceive or delude (*lo' nasha'*) through the (*'eth*) name or reputation (*shem*) of Yahowah (יְהוָה), your God (*'elohym*), advancing worthless and lifeless deception (*la ha showa'*). For indeed (*ky*), Yahowah (יְהוָה) will never forgive or leave unpunished (*lo' naqah*) those who (*'eth 'asher*) consistently deceive, actually beguile, or habitually delude (*nasha'*) in association with (*'eth*), His name and reputation (*shem*) to promote and effect (*la*) vain and ineffectual lies which lead to lifelessness and destruction (*showa'*)." (*Shemowth* / Names / Exodus 20:7)**

This is perhaps one of the most misunderstood and yet powerful statements ever written. So it should not be surprising that clerics the world over have nullified its intent, and caused God to appear trivial, even egotistical and mean-spirited in the process.

As we discovered a moment ago, depending upon how *nasa'* is pointed, the Hebrew letters Nun Sin/Shin Aleph can be used to convey two distinct ideas. The Masoretic pointing suggests: **“You shall not ‘*nasa'* – lift up, advance, support, accept, or tolerate,”** while the alternative rendering of these three letters warns us: **“You shall not ‘*nasha'* – deceive or delude, cleverly tricking people, beguiling them and causing them to miss the Way.”** Since both definitions are valid, and since *nasa'* and *shav'* are repeated, we are compelled to consider both meanings.

Therefore, this statement is a powerful warning to those who promote false and lifeless teaching in the name of God. It is a declaration against religion. Yahowah will not forgive those who unnecessarily nullify and destroy souls.

Earlier in this chapter we invested considerable time unveiling the full implication of *show'*, which is errantly transliterated *shav'* in most lexicons. It is defined by Yahowah’s prophets as “empty lies and vain worthless deceptions” which disassociate us from God by way of religious institutions. The Psalms suggest that *show'* is the unforgivable sin of “promoting vain and ineffectual delusions which lead to lifelessness and destruction.”

To this, our lexicons flesh out *show'* by defining it as something which “ravages and devastates” souls using “empty promises and falsehoods.” *Show'* is called: “vanity, futility, and failure, deceit, deception, and fraud.” It is: “ineffectual teaching” which leads to “nothingness, waste, and ruin.”

So by using *show'* Yahowah is conveying the consequence of accepting deceitful religious deceptions. Souls are “ruined and wasted,” ultimately “dissipating into nothingness,” which means believers will cease to exist. Religion is not a victimless crime, and that is why Yahowah holds clerics accountable, punishing them for destroying the souls of those who put their faith in them.

The Divine introduction is now complete. We have learned that Yahowah is God’s name, and that He alone is God. He is our Savior, the one who liberated us from religious and political oppression, from work’s-based salvation schemes, and most of all from judgment. Our very existence is predicated upon forming an exclusive relationship with Him.

Yahowah is opposed to the creation of religious imagery, to us bowing down in a religious setting, and to us ministering on behalf of false gods. Yahowah is emotional and possessive. He is intolerant of infidelity.

God was so sure that His creation would corrupt His Word, He warned us that twisting and manipulating His testimony would be devastating to our children. As a preemptive strike against Pauline Doctrine and Christianity, He declared that He is merciful, and that He would personally do everything which was required to

deliver undeserved favor and unmerited forgiveness to thousands. But this gift is only for those who love God and who carefully observe His instructions.

Yahowah tells us that promoting lifeless deceptions in His name and reputation is an unforgivable sin, replete with an appropriate punishment—which will be eternal separation. The victims of such delusions, those who accept them, will cease to exist—their souls dissipating into nothingness.

Once again, for your benefit and mine, here is Yah’s third and final statement as written on the first of two tablets:

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

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

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

There is only one thing Yahowah hates more than deadly and beguiling religious and political deceptions, and that is when they are promoted by those who claim to be speaking for Him. And that known, when it comes to judgment,

you don't want to be in the same line as religious clerics, including popes, priests, pastors, monks, rabbis, or imams.

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

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

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

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

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

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

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

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

This profoundly important introduction is then followed by seven Instructions. They are presented in the usual six plus one formula emblazoned in Yahowah’s plan of salvation. The first of these therefore focuses on Yahowah’s Sabbath—the promise of seven.

“Remember (*zakar*) that the Sabbath (*‘eth ha shabat*) day (*yowm*) is set apart (*qadash*). (20:8) Six (*shesh*) days (*yowmym*) you can actually and continuously work (*‘abad*) and (*wa*) you can genuinely engage in the totality of (*‘asah*) all of (*kol*) your service of representing the Messenger and

proclaiming the message (*mala'kah*). (20:9) But (*wa*) the seventh (*shaby'y*) day (*yowm*), the Sabbath (*ha shabat*) of (*la*) **Yahowah (יהוה), your God (*'elohym*), you should never actually engage in (*lo' 'asah*) any part of (*kol*) the work of God's Representative and Messenger (*mala'kah*) yourself (*'atah*), your son (*ben*), your daughter (*bat*), your male and female servants and staff (*'ebed wa 'amah*), your means of production (*behemah*), as well as (*wa*) those visitors (*ger*) who relationally (*'asher*) are in your home, property, or community (*ba sa'ar*). (20:10) For indeed (*ky*) in six (*shesh*) days (*yowmym*) **Yahowah** (יהוה) acted and engaged, preparing and producing everything associated with completing (*'asah*) accordingly (*'eth*) the heavens (*ha shamaym*) and the earth (*wa ha 'erets*), and the seas (*wa ha yam*), and all (*kol*) which relationally (*'asher*) is in them (*ba*). And (*wa*) He became completely settled (*nuwach*) during (*ba*) the Almighty's seventh (*ha shaby'y 'al*) day (*yowm*). Therefore (*ken*) **Yahowah** (יהוה) blessed and adored (*barak*) everything associated with this day (*'eth ha yowm*), the Sabbath (*ha shabat*), setting it apart (*qodesh*)." (*Shemowth* / Names / Exodus 20:8-11)**

As promised, Yahowah's Spiritual Representative and Heavenly Messenger has accomplished everything which was required to ransom and reconcile us on the Sabbath of *Matsah*. Therefore, God has asked us to rest and reflect on what He has done on this day to settle our debts and settle us in His home. We are encouraged to remember, being mindful of the fact that Yahowah personally liberated us from the crucible of religious oppression, political tyranny, working for our salvation, and from judgment. And He did so by kneeling down to us, diminishing Himself to lift us up, cleansing and purifying us on the Sabbath.

Fully amplified, the longest and most detailed Instruction reads:

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

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen) **days** (*yowmym*) **you can actually and continuously work** (*'abad* – you can labor (qal stem and imperfect conjugation)) **and** (*wa*) **you can genuinely engage in the totality of** (*'asah* – you can do all of, prepare and produce the full extent of, fashion and finish, advance, assign, and accomplish, institute, celebrate, and actually act upon (qal stem perfect conjugation)) **all of** (*kol* – the entirety of) **your service of representing the Messenger and proclaiming the message**

(*mala'kah* – your usefulness as a spiritual envoy; from *mal'ak* – spiritual messenger and heavenly envoy). (20:9)

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

For indeed (*ky* – because) **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*) **Yahowah** (יהוה) **acted and engaged, preparing and producing everything associated with completing** (*'asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **accordingly** (*'eth*) **the heavens** (*ha shamaym* – the spiritual realm) **and the earth** (*wa ha 'erets* – the material world), **and the seas** (*wa ha yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba*).

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

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

dedicating it to separation, cleansing, and purifying).” (*Shemowth / Names / Exodus 20:8-11*)

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

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

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

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

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

And lest we forget, by proclaiming the importance of observing the Sabbath, God has once again placed Himself in conflict with the world’s two most popular religions: Islam and Christianity, whose adherents pray and worship on Friday and Sunday. So I ask you: why do you suppose the founders of these religions collectively thumbed their noses at God’s instructions by selecting days on either

side of the Sabbath? The answer, while unpopular, is obvious: Muhammad and Paul were opposed to God.

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

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

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

The second letter, ב Beyth, was depicted by a graphic representation of a sheltered enclosure or dwelling place. It symbolized being part of a family protected inside of their home. Even today, *beyth* means "family and home," and *beryth*, which is derived from it, is the title of Yahowah's "Family-Oriented Covenant Relationship."

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

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

The six instructions which follow are ordered according to their significance—a fact suggested by the next word: “*kabed* – significant.” The Hebrew verb habitually translated “honor” in the context of the instructions actually means “heavy or weighty” And yet while this root and its derivatives appear 376 times in the Torah, Prophets, and Psalms, there are only two passages, both in Samuel, where *kabed* can be translated literally as “weighty or heavy.” On all other occasions we are required to render *kabed* symbolically using phrases like: “very significant, awesomely impressive, great, massive, and enormous, valuable and beneficial, worthy of respect, honorable, and weighty in the sense of something which is especially important to consider carefully.” Therefore, with *kebed*, we are being alerted not only to the relative significance of the following instructions, but also to God’s proclivity to use symbolism.

The second of seven Instructions reads: **“You should choose to carefully consider, view as worthy, enormously valuable, and significant (*kabed*) accordingly the symbolism of (*’eth*) your Father (*’ab*) and (*wa*) that which is represented by your (*’eth*) Mother (*’em*) for the purpose of (*le’ma’an*) continuously lengthening (*’arak*) your days (*yowm*) within and upon the Almighty’s (*’al*) land (*’adamah*) which relationally and as a blessing (*’asher*), Yahowah (יהוה), your God (*’elohym*), has actually given to you (*natan la*).”** (Shemowth 20:12) On the surface, apart from symbolism, God appears to be saying that we should respect our parents, and that by doing so we will live longer lives.

More fully amplified, this Instruction reveals: **“You should choose to carefully consider, view as worthy, enormously valuable, and significant (*kabed* – I want you of your own volition to elect to respect and honor, and to perceive as awesomely impressive, intensely relevant, extremely great, and massively important, even glorious so as to influence and engage (written in the piel stem revealing that our Heavenly Father and Spiritual Mother are influenced by and respond to our perceptions of them, and in the imperative mood which expresses either a command, an intent, or an exhortation which is subject to volition)) accordingly the symbolism of (*’eth* – that which is represented by) your Father (*’ab* – biological, adoptive, or heavenly father) and (*wa*) that which is represented by your (*’eth* – the symbolic nature of your) Mother (*’em* – biological, adoptive, or spiritual mother) for the purpose of (*le’ma’an* – for the intent of) continuously lengthening (*’arak* – choosing of your own volition to constantly elongating and always prolonging, growing and continuing (written in the hiphil stem, imperfect conjugation, and paragogic nun ending)) your days (*yowm*) within and upon the Almighty’s (*’al*) land (*’adamah* – ground; from *’adam*, the name of the first man created in God’s image with a *nesamah* – conscience) which relationally and as a blessing (*’asher*), Yahowah (יהוה),**

your God ('elohym), has actually given to you (natan la – has literally produced, provided, and genuinely bestowed freely to you as a gift (qal participle)).” (Shemowth / Names / Exodus 20:12)

Considering that these instructions are listed in order of their relevance, and that *kabed* is a symbolic term, as is *'eth*, the contracted form of *'owth*, the Hebrew word for symbolism, we are compelled to consider this Instruction metaphorically.

This is especially appropriate considering the context. Yahowah has just told us that fathers would corrupt their children. So “carefully considering and respecting” one’s human parents would actually be counterproductive. Further, our biological parents are seldom if ever “awesomely important, enormously great, massive, or glorious.” Moreover, it would be extraordinarily unlikely that “honoring” them or viewing them as “worthy” would add so much as a single day to the length of time 99.99999% of us will spend in the land of Yisra’el. And it would be another forty years before anyone in this audience would cross the Jordan River, excluding most of them and limiting the time the few survivors would live in the land.

And speaking of “land,” the “Land of Yisra’el” is almost always designated by *'erets*, not *'adamah*. But *'adamah* is used in Yownah / Jonah 4:2 in the context of Yahowah’s mercy to describe the “*'adamah – homeland*” of Yownah, a man whose very name is a metaphor for “Yahowah’s Spirit.” In Yasha’yahu / Isaiah 14:2 we find a correlation between the “*beyth – house*” or Yisra’el and the “*'adamah – realm*” of “Yahowah.” *'Adamah* is then associated with “*Yahuwdah – those who are related to Yah*” in Yasha’yahu / Isaiah 19:17. And more telling still, while the root of *'adamah* is *'adam*, in Genesis 2:7 we learn that Adam is from the *'adamah*. In Genesis 3:23, Yahowah sent a spiritual messenger to till the *'adamah* in the Garden of Eden. And in Genesis 2:6, we find that the *'adamah* was well watered. Even Noah is blessed in association with the *'adamah* in Genesis 28:14-15. Then in Leviticus 20:24 we learn that the *'adamah* is a gift of God. And thus in Deuteronomy, the fruitfulness of the *'adamah* is predicated upon our willingness to carefully consider and respect Yahowah’s instructions. Therefore, it’s apparent that *'adamah* was chosen to represent paradise, that of Adam in the Garden of Eden, and of Yahowah’s children living in His home.

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

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

And yet in actuality there are none.

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

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

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

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

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

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

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

As we approach this passage, seeking to understand it, remember, Yahowah just told us that fathers would bring harm upon their own children by corrupting His testimony. Therefore, “carefully considering and respecting” what one's human parents have to say would be counterproductive in this context. So considering all of these factors, a superficial interpretation of this instruction does not lead to a rational result.

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

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

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

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

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

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

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

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

Mattanyah recognized that Yahowsha' was encouraging us to choose to consider and respect our Heavenly Father and Spiritual Mother.

Since it is relevant, if I might indulge your patience a bit longer, in the very same prophetic book, we find: **“My people ('am) are completely destroyed and they will perish (damah – they are cut off and will cease to exist (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, judges, and emissaries) on My behalf (la – for Me). Since (wa) you have continually ignored (shakah – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) the Towrah teaching of your God (Towrah 'elohym – Your God's Instruction, Guidance, and Direction), I also ('any gam) will consistently ignore your children (shakah ben – I will overlook your sons, forget about your children, and view them as worthless).” (Howsha' / Salvation / Hosea 4:6)**

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

The tendency of a child to adopt and respect their parent's religion is the cause of this predicament. **“So as (ka) they grew and became more powerful (rabab – they became more numerous and influential), so much the more (ken) they missed the way (chata' – they sinned, retreated, and went in the wrong direction). They exchanged (muwr – substituted) their reputation and reward (kabowd – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) for (ba) shame (qalown – dishonor and disgrace, ignominy and infamy). (4:7) They feed upon ('akal) the wrongdoing and sin offerings (chata't – the iniquity and propitiations, the errant ways and misguided beliefs) of My people ('am – My family). And so (wa) therefore ('el – accordingly), their perverse distortions ('awon / 'aown – their errant perversions and corruptions, their tendency to twist and distort) carry away and beguile (nasa' – sweep away, deceive, and indebt) their souls (nepesh). (4:8) And so (wa) it will come to be (hayah – it was, is, and will be) as with (ka) the people (ha 'am) so as with (ka) the priest (kohen – the minister and cleric). I will**

record and consider (*wa paqad* – I will impute and reckon) **against them** (*'al*) **their ways** (*derek* – their conduct and way of life). **And** (*wa*) **their deeds and practices** (*ma'alal* – their actions and activities), **I will turn upon them** (*suwb la* – I will return to them, paying them back for what they have done).” (*Howsha' / Salvation / Hosea 4:7-9*) If you needed more assurance that we aren't to honor the ways of our human parents, you have it now.

So in keeping with the alphabetic symbols which comprise “*'em* – Mother,” *ruwach*, a feminine noun, is defined as the “breath of life.” It is directly associated with *ruwah*, which means “to be completely cover and saturate with water.” Further, while the primary meaning of *qodesh* is “set-apart,” it routinely conveys the idea of “purifying and cleansing” someone or something so that they exist in Yahowah's presence and serve His purpose.

And so it is by revering our Heavenly Father and Spiritual Mother, by carefully considering what they have to say, seeing them as awesome and glorious, and by valuing their instructions, that our days are elongated, continuing forever, enabling us to live in the garden conceived for Adam as part of Yahowah's family. And therein is not only the symbolic meaning behind this Instruction, but also the only rational interpretation of its instructions.

That is not to say that we should not respect the role good parents play in raising their children. Yet, honoring what our parents tell us about God is seldom advisable. My father, for example, was anti-Semitic. He did not know Yahowah. He was abusive to my mother and to my brother. He sent me scores of hate letters and threatened to kill me. Had I not sought a restraining order against him, my family would have left me for their own protection, and I might well be dead. So I am a living example of the fact that there is more to this Instruction than what we read on the surface.

This symbolic and spiritual understanding is why this Godly directive regarding our Heavenly Father and Spiritual Mother is more vital than: “**You should never murder, nor kill** (*lo' rasah* – you should not ever take the life of another (qal imperfect)).” (*Shemowth / Names / Exodus 20:13*)

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

Before we move on, I'd be remiss if I didn't resolve an issue which has become the subject of many heated debates. Those who say that God asked us not to commit “murder” are correct, but so are those who insist that He instructed us not to “kill.” There is no distinction in Hebrew between “killing” and

“murdering” in “taking the life of another.” The Hebrew word, *rasah*, can be translated either way. The ramifications are of course significant, especially as one considers what soldiers are asked to do in religiously and politically inspired wars.

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

It has become popular among those who are proponents of the death penalty, or advocates of military invasions, to say that “killing can be justified because this instruction only speaks of premeditated murder.” But now you know that this distinction is not valid. *Rasah* encompasses the full range of “killing others with premeditation, by accident, by way of government sanctioned execution, political assassination, religious persecution, or military engagement.” In Numbers 35:11, the same word is used to describe the **“cities of refuge, asylum, and safety which shall exist for those to escape if they kill (*rasah*) a soul (*nepesh*) unintentionally and accidentally (*shagagah* – inadvertently by mistake).”**

It is interesting to note that Cain’s punishment in Genesis 4:12 for murdering his brother Abel spoke of *‘adamah* and *natan*, and thus is particularly telling flowing out of the previous Instruction. Also, providing a perspective into this Instruction, a different word, *harak*, was used to describe Cain’s premeditated murder of Abel. Speaking of Cain’s curse, Yahowah said: **“Indeed, when you work with the earth (*‘adamah*), she will no longer enable you to grow and be included (*yasap* – increase, add, unify, or join) nor give (*natan*) her authority, power, and might (*koah* – the ability to establish), causing you to stagger (*nuwa’*), and you will (*hayah*) stray (*nuwd* – go astray wandering away) in the land (*‘erets*).”** Particularly insightful, the *‘adamah* is not only depicted as a homestead, a place where one would settle to cultivate the land, it is being contrasted with “*‘erets* – the land” in which Cain “would go astray and wander away” from “*‘adamah* – the homeland” and garden where Adam lived in paradise with God.

Before I share my understanding of this Instruction, I’d like to dissuade you from accepting a superficial interpretation. While Cain was cursed, and caused to wander away from God, as a result of “*harak* – murdering” his brother, Yahowah, Himself, will soon annihilate the multitudes who come to ravage Yisra’el in both the Magog and Armageddon wars. If therefore, the third of seven Instructions is

to be interpreted simplistically rather than spiritually, God would be in violation of His own statute.

Therefore, I invite you to consider the context. God's handwritten summation of the Towrah has focused on choice and consequence by presenting the positive and negative aspects of respecting or rejecting His testimony. To begin, Yahowah introduced Himself by name and told us that He alone was our God and our Savior. But for those who reject these notions, or elect to modify them, Yahowah puts us on notice that our manipulation and perversion of His instructions will be a curse upon our children. Then reinforcing the positive, He says that the relatively few who choose to love Him, and who closely observe His directions, will be the recipients of His gift of unmerited favor.

So that there would be no misunderstanding, Yahowah expanded upon the crime which plagues our children. He said that He would not forgive those who promote deceitful and lifeless delusions which lead to needlessly squandering souls. So then, consistent with His pattern, He explained the alternative, focusing upon His promise of salvation, the Sabbath. On the seventh day God does all the work required to settle our debts so that we can settle down with Him in His home. Then beyond the plan, the means to prolonged life in paradise is revealed. God tells us that carefully considering and respecting our Heavenly Father and Spiritual Mother will elongate our time in paradise. So then to be consistent, He must reveal those things which would serve to foreshorten that which He wants to extend: life.

And therein lies the spiritual meaning of the third of seven Instructions. Twisting and perverting God's word and promoting delusions leads directly to the dissipation of life. It is what causes our children to die prematurely just as certainly as if we had killed them in an act of premeditated murder. You see, the consequence is the same if we knowingly or inadvertently rob them of Yahowah's gift of life.

In this light, I encourage you to once again carefully consider Yahowah's prophetic proclamation, to a man whose name means "salvation," regarding the consequence of ignoring the information contained in His Towrah. In this passage, which is Hosea 4:6, I am going to provide you with an equally valid, but especially appropriate translation of *bely*: **"My people are destroyed and perish (*damah* – they are cut off and separated, and cease to exist) as a result of a corrupted and destructive (*bely* – lack of and lifeless) understanding (*da'at* – information and knowledge). Indeed because (*ky*) you have avoided, rejected, and despised (*ma'as* – spurned, disdained, and avoided an association with) knowledge based upon the information which leads to understanding (*da'at*) I will reject (*ma'as* – and avoid an association with) you from serving as ministers (*kahan*) for Me. And because you have ignored, overlooked the**

significance of, and forgotten (*sakah* – have not carefully considered, valued, revered, or remembered) **the Towrah** (*towrah* – prescriptions for living, instructions and directions) **of your God** (*'elohym*), **I also** (*gam*) **will ignore, overlook, and forget** (*sakah*) **your children** (*ben*).” (*Howsha* / Salvation / Hosea 4:6) This is not only an explanation of, but also the key to understanding, what others have labeled the first, second, third, fourth, fifth, and sixth Instructions.

The fact that *lo'*, rather than *bely*, is the ubiquitous Hebrew word for “not,” we are compelled to consider the additional insights *bely* provides. And here we have hit a goldmine. *Bely* reinforces the consequence of “corrupting” Yahowah’s witness to the point that the God of Scripture is no longer known. The result is “*bely* – lifelessness” leading to the “destruction” of lost souls, with them “ceasing to exist.”

Worth noting in this context, the next line includes *kabowd*, a derivative of *kabed* in Exodus 20:12. **Therefore I will substitute** (*muwr* – exchange) **glory** (*kabowd* – splendor, honor, status, wealth, value, abundance, power, and respect) **for disgrace** (*qalown* – shame, ignominy, confusion, reproach, dishonor, insult, and scorn).” (*Howsha* / Salvation / Hosea 4:7) We inherit Yahowah’s “*kabowd* – glory” when we are faithful, loving, and observant. But “*qalown* – confusion and ignominy” are the lot of those who corrupt God’s instructions.

By ignoring or corrupting, disregarding or twisting, Yahowah’s Towrah Teaching, which includes the Covenant and the Called-Out Assemblies, we commit murder, foreshortening our lives and those of our children. For the sake of our children, God is asking us not to do that.

Before we leave this Godly instruction, there are some additional thoughts worthy of our consideration. We are being told not to kill others. And in that light, when America sought retribution against Imperial Japan for their surprise attack on the Naval base at Pearl Harbor by murdering 50,000 Japanese civilians, most of whom were elderly, women, and children, every night for weeks on end, that act was more egregious quantitatively and qualitatively than what the Japanese had done. Likewise, America’s invasion of Iraq to depose a dictator cannot be justified because 850,000 civilians have been killed as a result.

Yahowah, however, is in a unique position when it comes to terminating a life prematurely, because He conceived that life and it was His gift. It is very much like a government deciding to cease giving someone the gift of a welfare check after having done so every month for a score of years. The cessation of their generosity does not diminish the gifts they have already given, nor does it take anything away from the undeserving recipient. The same thing is true when Yahowah decides not to extend His gift of life in the case of those He knows will

never avail themselves of an extension, or from those who will preclude others from seeking an extension.

This explains why Yahowah was justified in asking Yisra'el to slay those who lived in a handful of villages in the Promised Land. The time had come when **“their perversity and sin of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way, the guilt and punishment derived from delusion and depravity, the liability for unfaithfulness and wrongdoing) **was complete** (*saalem*).” (*Bare'syth* / In the Beginning / Genesis 15:16)

It is the same instruction, using the same word, we witnessed just eight verses ago in Exodus 20:5. There we were told that *“'awon* – the perversity and sin of twisting and distorting” would be reckoned against the children, preventing them from obtaining Yahowah's mercy. God recognized that the religion practiced in those communities was so perverse, so corrupted and twisted, so complete, that not one person in those towns had any chance of ever coming to know Him. And He knew that the only way to keep their perverted religion from killing others was to eliminate its hosts.

But don't get carried away. We are not God. We do not provide the gift of life so it is not ours to take. And God only asked His people to kill those whose delusions were beyond redemption one time, in one place, for one reason, 3,400 years ago so that His people might begin their new lives separated from religion.

This next Instruction, the fourth of seven, is also problematic on its surface, compelling us to consider its deeper, spiritual insights. **“You should never commit adultery** (*lo' na'ap* – you should not ever be unfaithful and never have relations with more than one marriage partner).” (*Shemowth* / Names / Exodus 20:14)

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

Abraham, Ya'aqob, and Dowd all had multiple wives, and while Yahowah neither endorses nor recommends the behavior, He doesn't explicitly condemn it either. Although, throughout Scripture we are confronted with the reality that multiple wives multiply man's problems. And God's intent is clearly spelled out in Genesis 2:24, where He says: “For this reason a man will leave his father and

mother and will be united with his wife [not wives], and they will become one flesh [not two or more].” Further, in Deuteronomy 17:14-20, Yahowah tells us that royalty should not multiply their wives. And just a chapter removed from the Three Statements and Seven Instructions, God provides insights for those who “take another woman” to assure that they are not mistreated.

Now turning to Howsha’ 2:2, here is what we learn: “**Rebuke** (*rib* – quarrel in a state of hostility, be in opposition and contend with) **your mother, bring a lawsuit forth to prosecute: for she is not my wife, neither am I her husband.**

Let her therefore turn away from (*suwr* – change direction, move on a different path, be removed from and remove, forsake, reject, and abolish) **illicit relationships to false deities** (*zenunym* – fornication, prostitution, adultery, and idolatry) **away from her presence.... And I will not love** (*raham* - show affection for, have mercy on, demonstrate compassion or pity to) **her children; for they are the children of fornication** (*zenunym* – prostitution, adultery, idolatry, and illicit relationships with false deities).

For their mother wantonly committed adultery and idolatry (*zanah* – she was a harlot and a whore). **She who conceived them made a serious mistake** (*bowsh* - did something wrong and lost hope by acting shamefully).” (*Howsha’ / Salvation / Hosea 2:2-4*)

Yahowah divorced Himself from Yisra’el because Yisra’el was unfaithful, and chased after other gods. And as is always the case, the children were corrupted as a consequence of these corrupt religious schemes.

This Instruction, therefore, serves to explain Yahowah’s use of “jealousy” in the context of not tolerating a rival. He wants nothing more than for us to love Him, but not if that love is devalued by devotion to a deity of man’s making.

On the surface, the Instruction provides sound advice. We should be faithful in marriage because it is honorable, honest, moral, loving, and beneficial. But once again, the primary message is spiritual, not superficial. There is only one God, and one way to Him.

Of the seven Instructions, this is the fifth most important: “**You should never steal** (*lo’ ganab* – you should not ever take something from others without their permission).” (*Shemowth / Names / Exodus 20:15*)

Ganab speaks of taking something which does not belong to us by stealth, not force—always without consent and often without knowledge. It smacks of “deceit,” of “outwitting” one’s victim, and “cheating” them out of something valuable—and of “carrying it away.” While this admonition condemns the basis of Islam, burglary (Exodus 22:2) and kidnapping (Exodus 21:16), there is more to *ganab* than this.

The spiritual meaning of this Divine edict is presented in Yowb / Job 21:16-19 where the “stealing someone away” aspect of *ganab* is addressed. **“The counsel, plans, and schemes (‘esah – the purpose and advice) of the condemned (rasa’) are far (rahaq – avoided and distant) from me (min). As (ka) when (mah) the lamp (ner) of the wicked (rasa’ – the guilty and condemned, those who are separated and who trouble) is snuffed out (da’ak – is extinguished and vanishes), calamity and destruction (‘ed – disaster and distress, from ‘uwd, the branding of the fire) comes (bow’) upon them (‘al), the unfavorable circumstance of pain and anguish (habal / hebel – broken pledges, a ruinous state, and labor pangs, the fate of sorrow and destruction) in (ba) anger and hostility (‘ap – wrathful and resentful speech and animosity). They are (hayah – exists and will be) as (ka) brittle and lifeless stubble (teben – dry and light straw devoid of the grain which has been cut off and serves as fodder) before (la) the presence (paneh) of the Spirit (ruwach – the maternal component of God’s capacity to extend our lives), and like chaff (mos – the husk devoid of the grain) carried away (ganab – deceived and kidnapped) by the whirling wind (supah – the blowing storms of a tempest gale; from suwph, that which causes someone to perish in the end). God (‘elohym) conceals and protects (sapan – gathers into a sheltered place, saves, cherishes, and treasures) His children (ben), restoring (salem – healing, saving, receiving, and repairing) their vigor (‘own – power, energy, strength, and health), making Him known (yada’ – revealing and showing Himself) to them (‘el).”** (Yowb / Yah’s Lamb / Job 21:16-19)

In this case, it is the “whirling wind,” a metaphor for the circular reasoning of schemes sponsored by Satan’s spirit, which “*ganab* – carry the chaff away”—in essence using deception to steal their souls away from God. Chaff and stubble are the antithesis of purified grain (a metaphor for saved souls) and represent those whose wasted lives are snuffed out for having been deceived by the Adversary’s false light. But the termination of life is a superior state to that which awaits those who purposefully plan to lead people astray. These schemers will be condemned, earning the unfavorable circumstance of eternal anguish for their animosity toward man and God.

Therefore, the spiritual message behind the fifth of Yahowah’s seven Instructions serves as a continuance of God’s overt condemnation of religious deception in the prologue to these instructions. We are not to steal souls away from God. This known, we shouldn’t steal anything from anybody. Paul, Muhammad, and Machiavelli were wrong: the ends never justify the means.

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

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

The essence of religion and politics is “false testimony.” Nothing is more damaging, destructive, deadly, or damning. It is how Satan beguiled Adam and Chawah in the Garden of Eden. He misquoted God. It is how Rabbi Akiba, the Apostle Paul, and the Prophet Muhammad deceived billions of gullible souls throughout the centuries. They were all false witnesses – the very worst of the breed because they all attributed their misleading testimony to God.

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

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

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

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

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

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

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

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

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

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

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

After recording the very message God had etched in stone, Moseh, the first to receive these words, wrote: **“These are the words (*dabar*) Yahowah (יהוה) communicated, speaking (*dabar*) to (*'el*) everyone (*kol*) assembled (*qahal* –**

gathered together) **beside** (*ba*) **the mountain** (*har*), **from** (*min*) **in the midst** (*tawek*) **of the fire** (*'esh* – radiant energy and light) **and the water-laden** (*'araphel*) **cloud** (*'anan*) **with a great and powerful** (*gadowl* – substantial and magnificent, important and distinguished, and glorious) **voice** (*qowl*). **He did not add anything more** (*lo' yasap*). **He wrote them, engraving them** (*y-katab-m* – He inscribed them using letters and words) **on** (*'al*) **two** (*samaym*) **tablets** (*luwach*) **of stone** (*'eben*) **and gave them** (*natan* – prepared and bestowed them as a gift) **to me** (*'ely* – as God to Moseh).” (*Dabarym* / Words / Deuteronomy 5:22)

So let's review what God shared with Moseh and then wrote on the Two Tablets of Stone. **“And** (*wa*) **God** (*'elohym*) **conveyed** (*dabar*) **all of** (*kol*) **these statements using words** (*dabar*), **providing perspective** (*'eleh*) **in our presence** (*'eth*), **saying** (*'amar*):...” (1)

Next we find the first 77 Hebrew words of Yahowah's handwritten message to His creation inscribed on the first of two tablets, effectively summarizing His Towrah. In English, they read:

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

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

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

The next 77 Hebrew words of Yahowah’s handwritten message to mankind were inscribed on the second of two tablets, providing His creation with seven specific instructions on how to live, all of which served to illustrate and underscore His Towrah summation. In English these words read:

“Remember (*zakar*) that the Sabbath (*'eth ha shabat*) day (*yowm*) is set apart (*qadash*). (20:8) Six (*shesh*) days (*yowmym*) you can actually and continuously work (*'abad*) and (*wa*) you can genuinely engage in the totality of (*'asah*) all of (*kol*) your service of representing the Messenger and proclaiming the message (*mala'kah*). (20:9) But (*wa*) the seventh (*shaby'y*) day (*yowm*), the Sabbath (*ha shabat*) of (*la*) Yahowah (יהוה), your God (*'elohym*), you should never actually engage in (*lo' 'asah*) any part of (*kol*) the work of God’s Representative and Messenger (*mala'kah*) yourself (*'atah*), your son (*ben*), your daughter (*bat*), your male and female servants and staff (*'ebed wa 'amah*), your means of production (*behemah*), as well as (*wa*) those visitors (*ger*) who relationally (*'asher*) are in your home, property, or community (*ba sa'ar*). (20:10) For indeed (*ky*) in six (*shesh*) days (*yowmym*) Yahowah (יהוה) acted and engaged, preparing and producing everything associated with completing (*'asah*) accordingly (*'eth*) the heavens (*ha shamaym*) and the earth (*wa ha 'erets*), and the seas (*wa ha yam*), and all (*kol*) which relationally (*'asher*) is in them (*ba*). And (*wa*) He became completely settled (*nuwach*) during (*ba*) the Almighty’s seventh (*ha shaby'y 'al*) day (*yowm*). Therefore (*ken*) Yahowah (יהוה) blessed and adored (*barak*) everything associated with this day (*'eth ha yowm*), the Sabbath (*ha shabat*), setting it apart (*qodesh*). (11)

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

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

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

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

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

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

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

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