



YADA YAHOWAH

QATSYR



VOLUME FIVE

HARVESTS

CRAIG WINN

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

QATSYR

HARVESTS

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Shabuw'ah | Seven Sevens

Enriched & Empowered...

The fourth *Miqra'* | Invitation to be Called Out and Meet is known by many names: *Shabuw'ah*, the Feast of Weeks, Seven Sevens, and the Promise of the Shabat. It is a time of enrichment, empowerment and enlightenment. It is integral to *Bikuwrym* | Firstborn Children just as Matsah overarches Pesach.

Also called *Yowmym Chamishym* | Fifty Days, this is the only *Miqra'* that appears to stand alone, apart from God's pattern of three Spring and three Fall Festivals – although that is actually misleading. Seven Shabats is not only observed seven weeks after Firstborn Children, and is presented in conjunction with it, the two *Miqra'ey* are irrevocably linked. *Shabuw'ah* does not exist without *Bikuwrym*. And there is no reason for Firstborn Children without the benefits the Promise of Seven provides. Further, in the here and now, the purpose of the Feast of Weeks is to equip us to be effective during *Taruw'ah* | Trumpets.

Clueless, Christians have sought to replace it with “Pentecost,” discarding God's Hebrew nomenclature and purpose. And then, moronically, they claim that it denotes the “birth of their Church.” They remain ignorant of what occurred during the ensuing 1,500 years between the Feast's inception with the offering of the Towrah, and the first Christians who, along with their Church, would disavow it.

Orthodox Jews write Shabuw'ah as "Shavuot," as if there were a "v" in the language. And then rabbis claim that it marks the time that their Oral Law was given to the elders. That, of course, is a rather odd proposition considering that their Talmud was comprised of rabbinical arguments first written 1,500 to 2,000 years thereafter.

While not overtly stated, it is likely that Yahowah began reciting His *Towrah* | Guidance to Moseh on Mount Choreb some seven weeks into the *Yatsa'* | Exodus during *Shabuw'ah* | the Promise of Seven. Therefore, the rabbis would get the right timing, just not the right book. But then again, to create a veneer of antiquity and authenticity for their religion, rabbis now refer to their Talmud as *Towrah*.

Also misleading, the rabbinical position on Shavuot is that "the Torah mandates a seven-week Counting of the Omer, beginning on the *second* day of Passover, to be immediately followed by Shavuot." And while that is consistent with Yahowah's *Towrah* | Instructions relative to the timing, it is telling that religious Jews disdain the *Miqra'* of *Matsah* to such an extent that they do not even acknowledge its existence. Moreover, they similarly disavow *Bikwrym*.

And yet, according to God, *Pesach* is part of *Chag Matsah*, and it is *UnYeasted Bread* which is the most essential day. Nonetheless, this is a life and death battle between Yahowah and Judaism because by acknowledging *Matsah*, religious Jews would be admitting that *HaShem* wants to eradicate religion – including theirs.

The rabbinical indifference toward *Chag Shabuw'ah* is evident in the fact that it is the only Feast for which they have not ordained a bevy of laws. Instead, they observe it by doing what Yahowah never requests, with prayers. To this, they add making *kiddush* – a blessing over wine for sanctification. They read a *piyyut* | poem, the favorite of which is *Adon Olam* | Eternal Lord – an ode to *ha Satan*.

Obviously missing the point, they also refer to this liturgy as the “Master of the World” and “Sovereign of the Universe” when the purpose of Shabuw’ah is to elevate us, not God. Nonetheless, this little ditty dates to sometime between the 11th and 14th centuries CE in Spain.

As would be expected, there is no mention of Yahowah in the religious prose. Also, the rabbinic “Master” has “no second, is without division or ally.” This too is strange considering all Yahowah has said with regard to the *Mala’kah’s* | Spiritual Counselor’s contribution throughout the Miqra’ey, His insistence that these days are *Qodesh* | Set Apart, epitomizing division, and that He is forever allied with His Son, Messiah, and King, the Zarowa’, Dowd – and to the degree possible: Yisra’el.

To these Shavuot rituals, rabbis encourage consuming dairy products, with blintzes being their favorite. They cite portions of the book of Ruth while decorating their homes and synagogues with greenery, commemorating the role Astarte and Ba’al play in their religion. Then, with the aroma of cut evergreens punctuating the air, the devout read their treasured Talmud, *Mishnah*, or Zohar through the night – a custom that only became popular with the introduction of coffee throughout the Ottoman Empire.

Further estranging themselves from Yahowah’s intent, the Hasidic observe the *yahrzeit* of Baal Shem Tov – which is particularly un-Towrah-like. *Baal Shem Tov* | the Lord of the Good Name was the Jewish mystic from Poland who invented Hasidic / Ultra-Orthodox Judaism in the 18th century. In honor of this dubious distinction, and having forsaken the means to life, it is the death of Rabbi Israel ben Eliezer that they are commemorating.

This misguided mystic is the reason religious Jews remain mired in time, unable to progress or be productive. He can ultimately be blamed for turning two centuries of Jews away from Yahowah, for their pathetic mourning

clothes, black hats, and especially their round Spodik (Polish for ‘saucer’) comprised of fur from a weasel’s tail. But enough of such religious foolishness.

As has been our pattern, we will contemplate how Yahowah defined this *Miqra*, consider how it should be observed, and then investigate how it was fulfilled. Along the way, we will consider the reasons behind Yahowah’s choice of title: *Shabuw’ah* | Seven Weeks.

Opening the book transcribed by Moseh to the heart of the *Towrah* | Teaching, to *Qara* | Called Out, we pick up our reading in conjunction with the presentation of the Firstborn Children with Yahowah saying:

“Then you should take this written communication into account (*wa saphar / sepher* – you should engage in a census to quantify what has been recorded in writing, focusing on the written content of the book so that you can proclaim and explain (qal perfect)) **on your behalf** (*la ‘atem*) **as the means to** (*min* – for the purpose of) **contemplate the consequence of wavering or delaying** (*machorath* – pondering the implications of being left behind by hesitating and waiting, or perhaps even considering what comes next (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications of ‘*achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) **on the Shabat** (*ha shabat* – the seventh day or during the week, the time to observe the promise and celebrate what has been accomplished).

From the day (*min yowm*) **that you arrive** (*bow* ‘*atah* – that you come, return, and bring to be included) **with** (*‘eth*) **the sheaf of bundled grain, gathered and ready for transport** (*‘omer*) **for the uplifting wave offering** (*ha tanuwphah* – on the move and ready to be elevated) **of the perfected** (*tamym* – of those held completely blameless and innocent, who have become totally unblemished and perfect, unimpaired and no longer

liable, demonstrating an accord with the truth and showing integrity), **there will be** (*hayah* – there exist) **seven weeks** (*sheba' shabatowt* – seven shabat observances, i.e. 49 days).” (*Qara' / Called Out / Leviticus 23:15*)

The timing was important, as it is throughout the Towrah. God asked us to accurately reckon seven weeks from the day after the Shabat observance of UnYeasted Bread. This would place the timing 49 days after the wave offering during Firstborn Children.

Not any day would do. We are not authorized to change the timing of God’s Feast to another of our own choosing. Yahowah has established a *Mow’ed* | Eternal Witness to an Annual Appointment. The occasion of this *Chag* | Feast is based upon a very well-defined, repetitive pattern. Even if He does not expect much from us, there is always a reason for His precision.

Seven Shabats from the day after the special Shabat observance of *Matsah* represent fifty days. This annual pattern of seven sevens plus one is repeated in Yahowah’s presentation of the redemptive year called a “Yowbel” by God, but errantly known as a “Jubilee.” Every fifty years, according to Yahowah’s *Yowbel* instructions, all debts are to be forgiven and all captives are to be freed. Even the Land is returned so that it can be shared among the family. This is not a coincidence in purpose or with regard to the timing but is, instead, further evidence of Yah’s plan.

As we shall soon discover, Seven Sevens exists to emphasize all of the truths inherent in the *Shabat* – which is why the word appears twice in the opening stanza. This is a time to celebrate what Yahowah has promised and accomplished on our behalf. Inherent in the timing is the ever-present pattern, of man, symbolized by six, in addition to God, who is one, revealing that Yahowah’s intent is for us to be together.

Along these lines, *Shabuw'ah* provides a perspective from which to view the stage upon which the most significant fulfillments of God's plan are unfurled. Seven sevens plus one is central to God's provision and His timing. Everything pertinent to our reconciliation not only occurs in *Yowbel* years (also defined as increments of seven sevens plus one) but specifically in intervals of forty (commemorating the completion of a time of testing) *Yowbel* – i.e., every 2,000 years.

For example, forty *Yowbel* after 'Adam's and Chawah's expulsion from the Gan 'Eden in 3968 BCE, which takes us to 1968 BCE, 'Abraham and Yitschaq affirmed their commitment to the Covenant with Yahowah on Mount Mowryah. This would foreshadow what would occur on Passover in the exact same location forty *Yowbel* later. It would be then that we would witness the Father offering His Son as the Passover Lamb in the *Yowbel* Year of 4000 Yah / 33 CE.

Moving forward, forty *Yowbel* from the time Dowd fulfilled the first four *Miqra'ey* in 33 CE is 2033 / year 6000 Yah. It is the last *Yowbel* remaining within the lifetimes of those who witnessed Yisra'el's prophetic rebirth as a nation. Therefore, since God is consistent, we should expect the fulfillment of the last two *Miqra'ey*, those of Reconciliations and Shelters, to occur in 2033. This timing reflects the conclusion of six days (read millennia) of man's toil outside of the Garden followed by a seventh day of celebration where we reflect on our relationship with God.

The concluding epoch is known as the Millennial Shabat, where the Earth will be like 'Eden. As such, one of the primary purposes of Seven Sevens is to remind us each year that Yahowah has given us the keys with which the pattern underlying His prophetic plan may be evaluated and understood.

While this perspective on timing is valuable, it was not the most relevant aspect of Yahowah's introductory statement regarding Seven Shabats. More than anything, God wants us to "*saphar* – accurately relate to" the fact that without *Bikuwrym* there is no *Shabuw'ah*. One thing follows another. *Chamishym* | Fifty Days sits in the middle of a path, not at the intersection of the spokes of a wheel. The wave offering associated with Firstborn Children, whereby the newly born Spiritual children of God are lifted up, is tangibly manifest during Seven Shabats, with these same souls enriched and empowered by the Set-Apart Spirit, preparing them to become more effective witnesses. As a result, the *Miqra'* of *Shabuw'ah* enables two of the Covenant's promises, while celebrating our relationship with God. And none of this would be possible without the specific benefits manifest through *Pesach* and *Matsah*, leading to *Bikuwrym*. Collectively, these days prepare and equip us to enter and enjoy God's company.

Beyond this, what would be the purpose or benefit of being born into Yahowah's Covenant Family if we were not going to grow? An eternity as a helpless and dependent baby does not sound very appealing.

So Yahowah said...

“Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony (‘ad – eternally consider the witness) to (*min* – for one to) contemplate the consequence of wavering and delaying so as to be left behind (*machorath* – pondering the implications of not going by hesitating and waiting, or perhaps even considering what comes next; from *mah* – to ponder the implications of ‘*achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) on the seventh Shabat (*ha shabat ha shaby'iy* – the seventh day of promise to observe the oath and celebrate what has been accomplished).

You can explain the written accounting (*saphar / sepher* – you should be able to conduct a census to quantify what has been recorded in writing, focusing on the written content of the book so that you can proclaim and explain (qal perfect)) **of fifty** (*chamishym*) **days** (*yowmym*).

Then (*wa*), **with the renewing and restoring** (*chadash* – with the affirming and repairing) **gift of the sacrificial offering** (*minchah*), **you can approach and present oneself to** (*qarab la* – you can draw near) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’ / Called Out / Leviticus 23:16*)

The Shabat and the Yowbel, the Feast of Weeks and the pattern of the Mow’ed, the creation of the universe and Yahowah’s nature, human history and our future existence once reconciled, are all interconnected and related. It is all about sevens, seven sevens plus one for good measure in this case. When we come to appreciate this pattern, we not only understand why, when, and how the universe was created, but why, when, and how we will return to where it all began.

The pattern emblazoned in the name *Shabuw’ah* | Seven Sevens ties all of this together for us. It reminds us that there are three times each year when we are asked to reflect upon how the seven steps Yahowah provided lead us away from the 3D world of man to living with God in the seventh dimension. For this to occur, we must be exponentially enhanced and enriched, empowered and enlightened, which is the express purpose of *Shabuw’ah* | the Promise of the Shabat.

As is often the case, the unique nature of Hebrew grammar opens the floodgates of understanding. Written in the perfect conjugation and consecutive form, *qarab*, “there is a finite and specific period of time when we can approach Yahowah.” Further, in the hifil stem, we, as the

subject of this sentence, cause Yahowah as the object, to respond and participate in the meeting. God, therefore, can be found approaching those who present themselves to Him at this time.

Moving on to the next interesting term, “*chadash* – renew,” those who have read *An Introduction to God, Observations, Coming Home*, or even *Questioning Paul* know that the Covenant has not yet been renewed. We realize that there never will be such a thing as a “New Covenant,” much less a “New Testament.” In this light, more times than not, *chadash*, which is commonly deployed to depict the renewal of the sun’s reflected light on the surface of the moon, is more accurately translated as “renew, restore, and reaffirm” than “new,” especially in the sense of “recently conceived or different.” There is nothing “new” or “different” about the path provided to walk to Yahowah. None of the seven steps have changed.

In this instruction, Yahowah is speaking of the power of His Mow’ed Miqra’ey to renew and restore our souls during *Pesach* and *Matsah*. He is asking us to approach Him by way of the path He has prescribed in the Towrah and laid out through Passover, UnYeasted Bread, and Firstborn Children. By walking along this path, we come so close to God that we are enveloped in the Set-Apart Spirit of *Shabuw’ah*. And that is why *shabuwa’* (*Strong’s* H7621) is Yahowah’s “vow or promise which attests to our innocence.”

By stating that we are to approach with “*minchah* – the gift of the sacrificial offering which renews and restores,” God is connecting the elements that comprise His plan together for us. He has obliterated the myth that there is a distinction, a difference between His Towrah Instructions and His mercy. Dowd came to fulfill these Towrah promises because Yahowah’s Guidance provides the way Home. And that is perhaps why, in this context of a

“renewing gift,” God concluded this instruction with “*la Yahowah* – to approach Yah.”

The message is: nothing is more important than understanding what Yahowah actually said. With this information, we can correct the record and free souls from religious schemes. Shabuw’ah serves the Covenant relationship, not a human institution.

The Messiah’s contribution continued past Pesach. From the redemptive response to Matsah through the brilliance of Bikuwrym and enrichment of Shabuw’ah, the path leads through Taruw’ah to Kipurym and Sukah. Yahowah’s plan of reconciliation is advanced by His Zarowa’ and the Ruwach Qodesh – the Mala’kah and ‘Eyaluwth. It is long overdue that people reject and rebuke the image of a Dead God on a Stick and consider what our Father and His Son have achieved for the Covenant Family.

So why would an informed and rational person trust something that changes, even contradicts, the plan meticulously laid out within the Torah and Prophets, from which the religious claim their legitimacy and authority are derived? And when someone points out that it is impossible for a religion to be viable if it undermines its foundation, why do the faithful continue to believe in myths and fairytales?

It really is that simple, that logical, that cut-and-dried. Religions that alter and contradict in any material way the testimony upon which they assert their authority, words which they claim were inspired, are a farce. This would include Judaism, Christianity (Catholic, Orthodox, Protestant, and Evangelical varieties), Islam, and Mormonism. And in this case, it does not actually matter whether Yahowah’s Word was inspired or not. Because, if the Tanakh was not inspired, the authority of these religions vanishes, and so does their credibility. And if Yah’s testimony is true, these religions are false because

they convolute, conceal, corrupt, counterfeit, and contradict what God revealed. This is why it is impossible to be an informed and rational practitioner of Judaism, Christianity, Islam, or Mormonism. No amount of rationalization, justification, excuses, explanations, opinions, faith, or feelings changes this reality – nor does tradition, longevity, popularity, or political correctness. It is simple logic.

Yahowah established the Covenant on the basis of the relationship He developed with ‘Abraham, then Yitschaq and Ya’aqob. The Covenant is presented and explained in the Towrah which also details how the relationship was lived out in the lives of the Yisra’elites, especially as they were freed from *mitsraym*. It was affirmed throughout the Prophets, who also foretell its impending restoration.

There have never been two covenants, and the seven *Miqra’ey* are not “Jewish holidays” but, instead, the embodiment of the means Yahowah devised to approach Him. The “Church” did not replace “Jews” as God’s chosen people. *Yahuwdym*, not *Gowym*, will be the beneficiaries of Yahowah’s fulfillment of *Yowm Kipurym* when He affirms and restores His Covenant by integrating His *towrah* | guidance into our lives.

When we capitalize upon *Pesach* and *Matsah*, we are prepared to become *Bikuwrym* – adopted into our Heavenly Father’s Family. But that is not the end of the process, just the beginning. With the Covenant, Yahowah is also committed to enriching and empowering us.

Therefore, the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym* position us to benefit from the fourth, *Shabuw’ah*, and contribute to the fifth, *Taruw’ah*, such that Yahowah is pleased with the result of *Kipurym* and enjoys *Sukah*. As we will soon learn, God’s children are enriched and empowered during Seven Sevens. This realization is found within *‘isharown* in the next instruction...

“You all should come bringing (*bow*’ – you should return, arriving to be included (hifil imperfect)) **out of** (*min* – from) **your homes** (*mowshab* ‘*atem* – your dwelling places where you live, your houses and households, and your assemblies) **two** (*shanaym* – a couple; from *shanah* – repetitive and life-altering) **loaves of bread** (*lechem*) **as an ascending wave offering** (*tanuwphah* – to raise up and be on the move), **a double portion** (*shanaym* – both and the pair, twice as much) **for a tenfold enrichment and empowerment** (*‘isharown* – a compound of ‘*esher* – ten and tenfold and ‘*ashar* – to enrich with ‘*own* – empowerment and growth, capacity and capability, vitality and strength, describing the power of the firstborn (*Strong’s* H202)).” (*Qara*’ / Called Out / Leviticus 23:17 in part)

Since the *Shabuw’ah* attendees would be comprised of people from all races, genders, and classes of people, in addition to bringing bread for themselves, *Yahuwdym* would be including allied *Gowym*, which is one of the reasons for two loaves. Additionally, since the preminent *Yahuwd* would provide the Bread of Life – the Zarowa’, they were symbolically being asked to bring a second loaf representing Dowd. And while some may be bothered by the idea of associating a “yeasted loaf” with the Son of God, since our redemption is dependent upon our guilt being associated with him, his soul, burdened with the Covenant Family’s guilt, deposited it in She’owl on Matsah in 33 CE. In this way, Father and Son removed the corrupting influence of yeast from those *Shabuw’ah* is enriching. Therefore, Yahowah is doing with Dowd what He is asking us to do relative to the existence of *chamets* | yeast in our homes.

The idea of empowering and enriching the firstborn is advanced in *Bare’syth* / Genesis 49:3. It is there we see how ‘*own*, the suffix of ‘*isarown*, is used to address “empowerment and enrichment.” Ya’aqob said...

“Ra’uwben, you are my firstborn (*bakor* ‘*any*), a function of my ability and might (*koach* ‘*any* – an expression of my capability and strength), the foremost (*re’shyth* – the first) of my abundance, empowerment, and enrichment (‘*own* ‘*any* – of my energy and wealth), preeminent, with a profusion of riches (*yathar* – excelling, distinguished, and enriched), elevated in status, honored, and exalted (*sa’eth* – lofty in status, accepted into the relationship, exonerated, and elevated, supported, sustained, and enduring), tremendously enhanced and exponentially energized (*yether* ‘*az* – abundantly fortified, mentally acute, and physically strong).”

If that were not enough to underscore Yahowah’s intent with His Firstborn, Dowd, especially as it relates to ‘*own*, consider Deuteronomy 21:17 which I suspect is prophetic of the way man has treated God’s Firstborn son...

“Indeed, therefore, the firstborn (*bakor*) son of the one who has been discriminated against (*ben ha sane*’ – the child who has been disliked, disparaged, and shunned, then subjected to anti-Semitism), he will be recognized (*nakar* – he will be acknowledged, made known, and properly regarded) by giving him (*la nathan la huw*’ – offering him the gift of) a double portion (*peh shanaym*) of every benefit of the relationship he has to offer (*ba kol* ‘*asher matsa*’ *la huw*’).

This is because he is the first and finest (*re’shyth*) abundantly empowered and enriched, making him the recipient of tremendous energy (‘*own huw*’ – giving him wealth and power). Regarding him, it is the right decision (*la huw*’ *mishpat* – it is the proper way to think and then resolve the dispute) regarding the birthright (*ha bakorah* – the firstborn child).”

Those were both from the Towrah, but this exposé on the power of ‘*own* comes from the Prophets...

“Lift up (*nasa*’ – raise) your eyes (*‘ayin ‘atem* – your perspective) on high (*marowm* – to the heights of heaven) and envision (*wa ra’ah*) who (*my*) created these (*bara*’ *‘eleh*). It is He who brings out (*ha yatsa*’) the vast array of the heavenly host (*tsaba’ hem*) with the narration of the story (*ba misphar* – to recount and report this enumerated list of events and measure of time), reading and reciting (*qara*’ – proclaiming and calling out, greeting and welcoming) every one of them by name (*la kol hem ba shem*).

Out of (*min*) the magnitude (*rob* – the great abundance) of His power, strength, and wealth (*‘own huw*’ – His vitality, generative influence, capability, and resulting possessions, ability to empower and enrich) and because (*wa* – in addition) of the steadfast determination (*‘amyts* – the courageous, intense, and persistent, unwavering character) and ability (*koach ‘any* – capability and resources, physical strength and mental acuity), **no individual (*‘ysh lo*’) will be left lacking (*‘adar* – will want for more).” (*Yasha ‘yah* / Deliverance is from Yah / Isaiah 40:26)**

The One who created the universe is offering us a share of it, including the ability it took to conceive it. This is sufficient to affirm that we have correctly translated *‘isharown* as “tenfold enrichment and empowerment.”

As we continue to consider the meaning of *‘isharown*, please understand that the Hebrew verb “to tithe” is *‘asar*, not *‘isharown* (although *‘ashar* also speaks of being enriched tenfold). Also note that if a “tithe” was intended, the gift was food, not money. Paying pastors and priests is a human invention – one conceived and promoted by Paul – as is the Christian interpretation of a monetary tithe.

However, this context is not conducive to the notion of a tithe, because it is a “double portion” and not a “tenth.” So, we are compelled to search for another potential

meaning for *'isharown*. And when we do so, the first thing we learn is that while *'isarown* shares an association with “‘*eshar* – ten,” it is also a compound of “‘*ashar* – being enriched” and “‘*own* – being enriched and empowered.” And these specific gifts represent two of the five benefits of the Covenant, along with becoming immortal and perfect en route to being adopted into our Heavenly Father’s Family.

Even more telling, the very purpose of Seven Shabats is to *'isharown* | enlighten and empower the children adopted during Firstborn Children. And from this perspective, supplying food, shelter, and warmth is typical of the *'isarown* | tithe, because it is focused on providing the very things that enrich a family, helping it grow.

While most would not equate “enrich” with “enlighten,” it is appropriate because Yahowah does. When He returns to renew the Covenant, the first thing He does is to write a copy of His *towrah* | guidance inside His children, thereby enriching them with His enlightenment. The single most valuable thing in the universe is the *Towrah’s* | Guidance. It introduces us to God, reveals how to form a relationship with Him, and provides the means to our adoption into His Family, to being enriched, empowered, immortal, and perfected. The *Towrah* is therefore the most enlightening document ever revealed. Yah even calls His *Towrah* “light,” the epitome of enlightenment especially when one realizes that *towrah* means “teaching.”

This passage is, therefore, telling us that our willingness to answer Yahowah’s invitation to meet with Him on this day, and act upon His instructions to bring the loaves of bread, will nourish us and our guests, providing a tenfold increase in our enrichment, enlightenment, and empowerment, preparing us to enter and enjoy God’s company. And since we are dealing with the result of

Bikuwrym, the foremost beneficiary was Yahowah's *Bakowr* | Firstborn – Dowd.

Under the auspices of full disclosure, there are two ways to convey *own* in Hebrew. It can be scribed using an Aleph as *own* | םא, consistent with the version we have been considering (*Strong's* H202). But it can also be written using the Ayin as *own* | םא where, in the feminine as '*ownah* | םא, it means "to live together as if married" (*Strong's* H5772). The latter is from a family of words based upon '*anah*, which means "to answer, respond, and reply."

The pictographic characters comprising '*ownah* | םא reveal that the proper perspective on being grounded while securely growing as children leads to becoming an observant adult. And *own* | םא is father and child, with God protecting His children as they grow.

You'll also notice that this grain offering was unlike that of the *Miqra*' of *Matsah*, where guilt, represented by the yeast fungus, was excluded. This time, the flour was to be corrupted because the Feast of Seven Shabats is a come-as-you-are party that is not designed to remove anything from us – including our sin. That mission was accomplished during *Matsah* – two steps prior to this one.

Here, those who have already availed themselves of Passover's promise of eternal life, UnYeasted Bread's promise of perfection, and Firstborn Children's promise of adoption into God's Family are "*isarown* – enriched, enlightened, and empowered" by the Set-Apart Spirit to become more effective witnesses.

Therefore, speaking of the "*lechem* – loaves of bread," this time:

"They should be comprised of (*hayah* – it should exist as) **fine flour (*soleth* – the highest quality ground grains with the hulls removed and the chaff stripped away)**

baked (*'aphah* – cooked) **with yeast** (*chamets* – fermented and embittered, puffed up by the culture of the fungus) **for Firstborn Children** (*Bikuwrym* – the first gathered in and harvested; from *bakar* – firstborn children with a privileged inheritance) **to approach** (*la* – according to) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Qara'* / Called Out / Leviticus 23:17)

Our Heavenly Father is in the business of harvesting flawed souls – but not before He perfects them. His Firstborn Children are being gathered out of the real world, albeit reborn spiritually into His Covenant Family. The resulting gift is a privileged inheritance. We become God's sons and daughters – gaining access to all that is His.

Through Pesach and Matsah, Father and Son prepare us to enter their Covenant Home, adopting us during *Bikuwrym*. And yet, this does not cause an immediate withdrawal from the material realm. That would be the worst thing God could do. If He removed us from the world, who would convey His message, encouraging others to join His Family?

As a result, fine flour is surrounded by those who are still embittered by the prevailing and invasive culture. This is particularly telling because it means that, by asking the Covenant's Children to walk away from the chaos of babel, from religion, conspiracy, and politics, God is not telling us to live as hermit crabs on isolated islands. Instead, He wants us to disavow our affinity for the ways of man while remaining in the very places where our witness will be the most effective – in the midst of it all. We are the white stone on a black shore, the light in the darkness, a credible voice in an ocean of insanity.

These books are posted online at YadaYah.com and thus surrounded by some of the worst toxins man has yet

devised. They are also sold at Amazon.com, the world's leading bookseller, in the midst of offerings that are anything but Divine.

Moreover, as we have discovered, Yahowah has an affinity for flawed people. 'Abraham, Moseh, and Dowd were marvelously imperfect. Genuine as they come, each serves as a model for us; not always by their actions or feelings but, instead, by how Yah was able to work with them. They knew Yahowah, loved their Heavenly Father, and relied upon Him. And that made it possible for God to achieve wonderful things through them.

Since this is a come-as-you-are party, there is the expectation that many of those who have been invited to listen to God's message will still be corrupted by *mitsraym*. The fungus they bring will require the sacrifice of a perfect lamb. Therefore...

“You should approach, coming closer (*wa qarab* – then you should come near and bring (hifil perfect)), **taking responsibility above and beyond** (*'al* – with more than) **the loaves of bread** (*ha lechem* – the baked flour to participate, attacking the problem by dining), **with seven, conveying the promise of** (*sheba'* – representing the oath of abundance) **being perfected, becoming unblemished and innocent** (*tamym* – unobjectionable and blameless, completely sound, unimpaired and innocent), **the children** (*beny* – family's offspring, sons and daughters) **by way of the lambs** (*kebes* – the young dominate rams) **each year** (*shanah* – as a means to annual renewal)...” (*Qara'* / Called Out / Leviticus 23:18 in part)

These were communal, not individual, instructions. No person or family is capable of consuming seven lambs, in addition to the bull and rams soon to be included in the menu. Therefore, since there has not been a community in which this could be accomplished as instructed, for the past

3,000 years, I translated God's words symbolically by sharing the intended meaning.

The Mow'ed Miqra'ey exist for the express purpose of us "*qarab* – approaching" Yahowah. For this to occur, we must know what God is offering in addition to what He expects in return so that we can capitalize and benefit. With these two loaves of bread contaminated with the culture of yeast, with *mitsraym*, we are being afforded the opportunity to "*lechem* – attack this problem, fighting to resolve it" with "*sheba*' – the promise of seven." Yahowah has "*sheba*' – offered a solemn vow" to "*tamym* – perfect, rendering blameless and innocent" His "*beny* – children" by way of the Pesach "*kebes* – lamb" each "*shanah* – year as a means of renewal." Individually, and as a Covenant Family, we can capitalize upon this promise to approach Yahowah.

In addition to emphasizing the importance of the number itself, seven unblemished lambs represent the seven *Miqra'ey*, the seven steps in Yahowah's plan of perfection and reconciliation. It is the formula by which flawed souls are offered a relationship with God based on His promises. Seven even serves as the title Yahowah selected for this appointment.

Further, it is the sacrificial offering of the Passover Lamb which opens the Door to Life. This combined with the removal of "*mitsraym* – religious and political corruption" during UnYeasted Bread, prepares us to approach God and to be adopted as His "*beny* – children" because we are now seen as having become "*tamym* – perfected." The Covenant's Children appear "unblemished, innocent, and unimpaired."

As we dive further into this statement, we are reacquainted with the verb, *qarab*. It encourages us "to approach" God, "coming closer." It describes the intent of this and every Mow'ed. And yet, in an effort to support

existing translations and religious rituals, some Hebrew dictionaries suggest, without regard to the word's etymology, that *qarab* means "to present an offering." However, there is no basis for "presenting anything" or for "making an offering" in the word's etymology or any such connotations which can be derived from its primitive root. Therefore, this unsupported "definition" is most likely the result of rabbis not understanding God's instructions, and of religious publishers being more comfortable conforming to previous interpretations than being accurate.

As added evidence for this conclusion, there are many Hebrew words for "make," none of which are remotely related to *qarab*. The primary Hebrew term for "present," especially in the sense of making an offering or providing a gift, is *minchah*. And since *minchah* is also the most commonly used Hebrew word for "offering," it's the term Yahowah would have chosen in this context if He wanted to convey "present an offering" rather than "*qarab* – draw near and approach." And if God wanted to write "sacrificial offering," He would have used *zebach*, *tanuwphah*, or *terumah*, not *qarab*.

The next time we encounter *qarab*, we will be asked to appear before the feminine manifestation of God's light. The occasion will be *Yowm Kipurym* | the Day of Reconciliations as presented in *Qara'* / Leviticus 23:27. With so much at stake, we will want to be especially diligent, confident in our research, such that we render the verb, *qarab*, and the object, *ishah*, accurately. God has a gift He wants to bestow upon us, one which not only prolongs our lives and perfects us but which enables Yah to raise us as part of His Family, enriching and enhancing, empowering and enlightening, our souls. This mechanism is the Set-Apart Spirit's Garment of Light. Adorned within it, we appear perfect before God.

The reason Yahowah gave us our *neshamah* | conscience is because He wants us to be discerning. We

must use this uniquely human capacity to reason and exercise sound judgment if we want to understand the message He is conveying. Therefore, since there is no such thing as a “perfect” being “without defect or blemish,” *tamym* was used to reveal the result – which is to perfect God’s Covenant Children.

Symbolically, our guilt is transferred to the Zarowa’ who then carries it away. With the Messiah having done so under the auspices of the Mow’ed Miqra’ey, we are afforded the opportunity to appear blameless before God.

Such is the truth behind Pesach and Matsah and how they enable Bikuwrym and Shabuw’ah. This is what Yahowah is offering, allowing us to decide whether or not to accept His generosity.

As a derivative of *tamym*, *tamam* conveys how this occurred. The Lamb of God “fulfilled the mission, completely and perfectly.” Dowd “met all of the requirements needed to finish the job, accomplishing all that was necessary” to make us “whole and complete” forevermore.

Speaking of perfecting, Yahowah requested seven lambs to remind this corrupted gathering of *Yahuwdym* and *Gowym*, men and women, young and old, rich and poor, that seven conveys His promise. It is by completing the journey through all seven Mow’ed Miqra’ey that we are afforded the right to live with our Father forevermore.

Returning to the menu for the Feast of Seven Sevens, we have two polluted loaves and seven perfect lambs. But there is more...

“...and (*wa*) one (*’echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par* – a male cow; from *parar* – that which is broken and divided, split apart and unsuccessful), a young male (*ben* – a son) in the morning to encourage being

perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar / boqer* – looking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon herd mentality), **and two** (*wa shanaym* – a pair representing change, both life-altering and transformative) **rams representing the upright pillar and doorway** (*‘ayil* – one who leads the flock, the framework of a door, robust health and empowerment).” (*Qara’ / Called Out / Leviticus 23:18* in part)

Bull, or *par*, is derived from a word which describes fallen man apart from God. It conveys the idea that without the benefit of “Yahowah having laid upon the Lamb the iniquity of us all” we are “broken, split apart, and divided” from Him. Having “violated” the Towrah, our feeble attempts to save ourselves are “ineffectual.”

There is also the possibility that the *par* | bull represents *mitsraym*. The title, *Phar’oah* | Pharaoh, begins identically, פֶּה, which represents “the mouth of man” and, thus, statements made by people as opposed to God. To these thoughts, the concluding letters in *Phar’oah*, פֶּה, convey “the perspective of man.” And as if this were not enough for us to make this connection between the “*par* – broken and frustrating, divisive and ineffectual” ways of *mitsraym* | political and religious corruption, the pharaohs’ Apis Bull cult served as the impetus behind the Golden Calf.

On the positive side, another cognate of *par* has a redeeming note: *para’* means to thrive, living a fruitful and abundant life. And this beneficial alternative explains why “*ha baqar / boqer* – first thing in the morning” we are “encouraged to be perceptive, contemplating the consequences of herd mentality.” Should this be what God intended, we would be wise to “consider the available information and then respond appropriately” to the

propensity of man to become progressively more evil the larger the group – with empires worse than nations and global, religious institutions becoming worse as they grow.

We might also consider that, with *par* | bulls, the bad outweighs the good because the bull and the sun were among Satan’s most enduring symbols. A legacy of this is found in Astrology with the constellation Taurus the Bull.

Along these lines, the same three Hebrew consonants vocalized *boqer* mean “daybreak and rising sun.” Satan’s name, *Halal ben Shachar* (also written *Hylel ben Shachar*), means the “Arrogant Son of the Morning or Rising Star.” Additionally, *baqaq* conveys “empty and void, laid waste, and devastated.” And that may be why Yahowah wants us to *baqar*, “to consider and reflect upon,” our condition as a consequence of having confused His instructions with the devil’s counterfeits in the religions of Judaism, Christianity, Hinduism, Mormonism, and Islam. Even Secular Humanism, with its celebrations of the sun’s annual cycles, its fixation on renewable energy, and devotion to mother earth in the form of environmentalism, is giving the more overt religions competition when it comes to false worship.

‘*Ayil*, the word translated as “rams representing the upright pillar and doorway,” is the opposite of *baqar*. Its every nuance is redeeming. ‘*Ayil* is the “Ram” Yahowah presented to ‘Abraham and Yitschaq on Mount Mowryah. ‘*Ayil* is the “Lamb” who fulfilled Passover forty Yowbel thereafter, also on Mount Mowryah. ‘*Ayil* is “the Upright Pillar” representing Yahowah’s presence with the Children of Yisra’el during the *Yatsa’* | Exodus. ‘*Ayil* is Yah “leading” us to Him through the pages of His Towrah. ‘*Ayil* is the Shepherd as “the leader of the flock.” ‘*Ayil* is “the upright pillar” upon which the *Zarowa’* | Sacrificial Lamb was affixed. ‘*Ayil* represents the “doorposts and lintel” where the blood of the lamb was figuratively smeared during the first Passover as a sign. And ‘*ayil* is “the

doorway” to heaven and to life which was opened during Pesach.

Our Heavenly Father was not finished describing the intent of Shabuw’ah...

“They will exist as (*hayah* – they will be (qal imperfect)) **a means to become acceptable and ascend** (*‘olah* – that which elevates and rises by making us agreeable; from *‘alah* – to go up to meet, ascending to visit) **to** (*la* – approaching) **Yahowah** (אֱלֹהֵינוּ – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

Their gift (*wa minchah hem* – sacrificial offering is a present bestowed to them without compensation) **is poured out on their behalf** (*nasak hem* – offered freely) **by the feminine manifestation of the fiery light** (*‘isheh / ‘ishah* – by our adoptive Mother who enlightens, purifies, and elevates), **a uniquely welcoming and pleasing spirit** (*reyach* – of spiritual acceptance to come close; from *ruwach* – spirit, the feminine manifestation of Yah), **reconciling the relationship** (*nychowach* – appeasing and soothing, unifying and integrating by advancing peace and harmony; from *nuwach* – spiritually restful) **to approach** (*la* – to move toward and be in accord with) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’* / Called Out / Leviticus 23:18)

We have heard Yahowah delineate the menu for the Feast embodying the Promise of Seven. Along the way, God described the benefits afforded to those who choose to embrace what He is offering. This pleasing and welcoming gift is poured out upon us by the Set-Apart Spirit, thereby reconciling the relationship.

If you harbored any doubts that these Invitations to be Called Out and Meet were descriptive of life within the Covenant, or if they encapsulate God’s mercy leading to

salvation, those questions should have evaporated. Contrary to theological explanations, the Towrah does not portray a legalized, works-based path to God. Mercy leading to our reconciliation lies at the core of the *Miqra'ey*, which in turn forms the heart of the *Towrah*.

Digging ever deeper, we find that the primary meaning of *nychowach* is “conciliation which reconciles parties engaged in a relationship.” *Nychowach* is from *nuwach*, meaning “that which brings rest and allows us to settle and remain.” This “resting place,” this “place of tranquility,” is heaven. And our arrival is predicated upon embracing the “*reyach* – the pleasing Spirit” of Yahowah.

The Hebrew word, *'isheh / 'ishah*, depending upon how the letters are vocalized, can be translated as either “feminine manifestation of God’s light” or “adoptive mother who enlightens, purifies, and elevates.” The word conveys: “woman, female, or mother,” and is the “feminine representation of fire and light.”

As we will discover in the “*Taruw'ah*” chapter, and again in “*Yowm Kipurym*,” religious institutions universally render *'isheh* as “burnt offering” or “an offering made by fire.” I suspect they do so because it is indistinguishable in the text from the feminine noun for fire, *'esheh*. However, there is no reference to “offering” or “made” in the word’s etymology. These meanings and roots acknowledged, neither “feminine fire” nor “woman and wife” make sense as the primary definition within the context of this passage – or the others.

Throughout the Towrah, *'esh* | fire is used as a symbol of Yahowah’s presence and especially His light. *'Esh* serves as a metaphor for judgment, for burning off impurities and thus for purification. It is also a source of light and enlightenment, of warmth and comfort. Fire is something that elevates and uplifts – a reference to the primary direction a fire’s smoke and energy travel. In

addition, fire transforms dying and decaying organic matter into light and energy, which is consistent with the purpose of the *Miqra'ey*.

And yet, while these are all important salvation-related concepts, based upon the three Hebrew letters found in the text, the word *Yahowah* selected could just as easily have been *'ishah*, meaning “female individual, wife, woman, and non-biological adoptive mother.” This is also pertinent because of the role of the *Ruwach Qodesh* | Set-Apart Spirit in providing the benefits of the *Mow'edym* | Restoring Testimony – particularly *Bikuwrym* and *Shabuw'ah*.

In that their alphabetic compositions are identical, there is no way to distinguish between *'esheh*, *'isheh*, or *'ishah* (אִשָּׁה Aleph-Shin-Heh) in *Yah's* revelation. Rabbis, called Masorettes, would not assign their vowel-pointing devices to vocalize this text to their liking for more than 2,400 years after it was originally transcribed. Our oldest extant copy of such vocalizations, called the Masoretic Text, dates to the 11th century CE. And sadly, the more we study the Word, the less the informed trust their opinions.

In this particular statement, the more traditional portrayal of *'isheh* as “a burnt offering,” or the more linguistically accurate and demonstrative connotation “an offering which separates and rises” are permissible, albeit they are not ideal choices in that the passage concludes with “the pleasing Spirit of reconciliation.” That aside, since there is no reference to “making an offering” in the Hebrew word itself, and since we will soon discover that the definition “burnt offering” becomes senseless in the presentation of the *Miqra'* of *Yowm Kipurym* (also described in the same section of *Qara' / Leviticus*), we are compelled to consider other options. After all, it is God's custom that, when there are many potential renderings of a term, multiple meanings are intended, widening and deepening the instruction being offered.

Upon studying what these three letters can convey, it becomes evident that an amalgamation of *'esheh*, *'isheh*, and *'ishah*, encapsulating the full potential of these terms, consistently works within the context of the story being told. Therefore, this gift is being provided by the “feminine manifestation of God’s light,” the “adoptive mother who enlightens, purifies, and elevates.” And as we have come to learn, there is an aspect of Yahowah’s nature which “purifies, separating us unto God, covering us in light.” And She also “enlightens us,” providing “warmth and comfort,” which “elevates” our souls, incorporating every aspect of *'esheh*. We are speaking, of course, of the Set-Apart Spirit because She embodies every metaphor associated with fire.

Likewise, She is “feminine in nature and serves as our non-biological adoptive mother.” Therefore, the *Ruwach Qodesh* also encapsulates every aspect of *'ishah*. She is our Spiritual Mother, the feminine manifestation of God’s light, through whom our souls are redeemed and renewed, reborn into eternal life. Our Spiritual Mother envelops us in “Yahowah’s pleasing Spirit of reconciliation,” pouring out Her Garment of Light upon us, rendering us perfect and eternal.

Should you be troubled by Yahowah having a feminine and maternal nature in addition to His role as Father, realize that the Covenant is a Family. And for there to be sons and daughters, there must be a father and mother. Moreover, there are complementary aspects of men and women, differences which make relationships synergistic and, indeed, spectacular. It would, therefore, be inappropriate to rob Yahowah of qualities His creation manifests.

Reinforcing these thoughts, the Hebrew word for Spirit, *ruwach*, is feminine, and all of the responsibilities described within the Towrah and Prophets that are associated with the Set-Apart Spirit are maternal. By way

of further confirmation, the feminine *'ishah* also means: “to make relations harmonious and friendly” – the principal function of the Spirit and a central ingredient to reconciliation.

This dichotomy is not conjecture. Yahowah declared that He had a paternal and a maternal nature when He said: **“So God created ‘Adam in His image (*tselem* – resemblance, pattern, and model), in the image of God, He created him. Male and female, He conceived them.”** (*Bare'syth* / In the Beginning / Genesis 1:27)

Before we leave the 18th pronouncement of *Qara*’ 23, let’s review the entire statement with an eye to its rich symbolism...

“You should approach, coming closer (*qarab*), taking responsibility above and beyond (*'al*) the loaves of bread, attacking the problem by dining (*ha lechem*) with seven, conveying the promise of (*sheba*) being perfected, becoming unblemished and innocent (*tamym*), as children (*beny*) by way of the lambs (*kebes*) each year as the means to renewal (*shanah*), and (*wa*) one (*'echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par*), a young male (*ben*) in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar* / *boqer*), and two transformative (*wa shanaym*) rams representing the upright pillar and doorway, even the leader of the flock (*'ayil*).

They will exist as (*hayah*) a means to become acceptable and to ascend (*'olah*) to (*la*) Yahowah (יהוה).

Their gift (*wa minchah hem*) is offered freely and is poured out on their behalf (*nasak hem*) by the feminine manifestation of the fiery light (*'isheh*), a uniquely welcoming and pleasing spirit of acceptance (*reyach*),

reconciling the relationship (*nychowach*) **to approach** (*la*) **Yahowah** (*Yahowah*)." (*Qara* / Called Out / Leviticus 23:18)

One would have to be unaware of this invitation or religious to turn this down. We have nothing to lose and everything to gain.

Moving on, Yahowah's recipe for *Shabuw'ah* was not yet complete. Still speaking of the "all-are-welcome and come-as-you-are party," God revealed...

"You should prepare and provide (*wa 'asah* – you should act to produce (qal perfect consecutive)) **one** (*'echad* – a singular) **satyr or scapegoat** (*sa'yr 'ez* – a hairy and harsh male, often used to depict demon-possessed beings to be overcome to prevail; from *sa'ar* – a horrible, tempestuous whirlwind and dreaded storm which swirls and sweeps away) **for going astray** (*la chata'ah* – as a result of the guilt associated with going the wrong way, for having incurred the penalty of becoming unclean, for having missed the path and the need for purification; from *chata'* – to be grievously wrong by wandering away and forfeiting the opportunity), **and two** (*shanaym* – couple to transform) **lambs** (*kebes* – rams) **sons** (*ben* – males) **a year-old** (*shanah* – for renewal each year), **serving as a sacrificial offering** (*zebach* – preparing it for consumption during the feast) **to reconcile the relationship** (*shelem* – as a fellowship offering, a vow of friendship, demonstrating agreement in the relationship; from *shalem* whose root is *shalowm* – for that which completes and finishes, rendering the payment in full, bringing peace, prosperity, and wellbeing, repaying the debt, reestablishing the alliance, rendering the beneficiary unharmed and at peace, restoring all benefits by making amends, reinstating the fellowship, providing salvation)." (*Qara* / Called Out / Leviticus 23:19)

The “satyr” is our scapegoat, the one who bears the blame for the flock having gone astray. This is because the *sa'yr* is the instigator – the leader of the cult or gang who initially inspires the horrible notions which sweep the compliant off of the proper path. As a fierce male goat, a satyr is quick to turn against the shepherd and instigate a whirlwind of tempestuous behavior.

Moving from this nimble blend of animal and beast to the most diabolical of men, the *sa'yr* is representative of the likes of Paul, Akiba, and Muhammad – the demon-possessed whose circular reasoning misleads the masses. The satyr’s beguiling influence is one of the reasons so many have “*la chata'ah* – gone astray, forfeiting their opportunity by wandering down the wrong path.”

Jews have struggled against this Satyr for some time. Evidence for this is found at *Ba'al Gad* | the Lord of Good Fortune, as the town devoted to the Satyr was known to the Canaanites. This religious site is in no-man’s land between Israel, Lebanon, and Syria at the base of Mount Hermon in the Golan Heights. As *Ba'al Gad*, it was liberated by *Yahowsha'* | Joshua and incorporated into Yisra'el. For the next thousand years, there was no mention of it, as it was likely uninhabited due to the prevalence of malaria in the adjacent swamplands.

Then, within a few decades of Alexander of Macedon’s conquests, by the 3rd century BCE, the Ptolemaic kings resurrected the site as a cult center. The abandoned Lord of Good Fortune was reincarnated as Paneas – replete with a cave and temple dedicated to Pan, the Satyr of Greek mythology.

The site, while not mentioned by *Yasha'yah* / Isaiah, was along what the prophet called “The Way of the Sea,” a reference to its Gentile religious and political influence. The Battle of Panium was waged there in 198 BCE. The Macedonian armies of Ptolemaic Egypt and the Seleucid

Greeks of Syria, led by Antiochus III, fought a battle which gave the Seleucids control over Phoenicia, Galilee, Samaria, and Judea. Under the Seleucids, Paneas (*Banias* in Hebrew) flourished and became a place of great sanctity as pilgrims came to worship their devilish god.

And that is how things stood by the time of the Maccabean Revolt in 167 BCE, when Paneas, named after the *Satyr* | Pan, became a bone of contention. To their credit, should the Maccabean Revolt have been fought to diminish the imposition of Greek culture, opposing the worship of Pan at Paneas would have been good. The Greeks were offensive and highly religious overlords.

According to Flavius Josephus in *The War of the Jews*, Book 1: “Now Antiochus [IV, King of the Seleucid Empire from 175 to 164 BCE] was not satisfied either with his [Judah Maccabee’s] unexpected taking the city [Jerusalem], or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine’s flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death.”

To their shame, however, the Maccabean Revolt was less about foreign oppression than it was a civil war between orthodox and reformist religious parties among Yahuwdym. The reformists were vanquished, just as they are today under Hasidic religious edicts. The emerging dominance of what would become Rabbinic Judaism, however, did nothing to diminish the lure of Paneas – as it continued to be a cultic center with its Cave and Shrine to Pan – the goat-footed and horned god of herds in desolate places.

Pan, from whom the English words “panic” and “pandemonium” were derived, was considered malicious and decadent. His shrines were typically constructed in caves – as was the case in Paneas. Born out of whoredom in Greek mythology, Pan became the god of masturbation, promiscuity, and homosexuality, even bestiality. The Greek god is shown having sex with a goat in a statue found in Herculaneum. More indicting still, to seduce the moon goddess, Selene, Pan became the Goat in Sheep’s Clothing.

The Greeks and Jews are not the only ones with an epidemic of Pan proportions. When Pan’s death was announced during the reign of Caesar Tiberius (14-37 CE), the most maniacal of Christian apologists and propagandists, Eusebius of Caesarea, who was fascinated by the legend of Pan and Paneas, extrapolated from the alleged death of the mythological Greek god that “‘*pan* – all’ demons had perished.”

That is particularly troubling for Christianity because Eusebius authored and augmented much of what has become the “New Testament” – including the Church’s lone attestation of legitimacy. This devilish problem for the world’s most popular faith perished with the resurrection of the Roman Catholic myth which reads: “**You are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.**”

When it comes to obfuscating Dowd’s accomplishments and transferring the Messiah’s accolades to a misnomer and myth, “Peter” was no better than Paul. The “rock” upon which Yahowah builds is Mount Choreb where His Towrah was revealed to Moseh, and the Cornerstone of His Home is Dowd. God does not have a Church – or anything remotely akin to it. There is no “netherworld” and *She’owl* | Hell does not have gates. Moreover, *She’owl* is a place, not a person and, thus, it has no causative capability.

While this “statement” is credited to “Jesus,” there was no such person. There is no legitimate basis for Christ or Christian either. But without these myths, the credibility of the Roman Catholic Church vanishes. And that is why Eusebius invented this conversation in the 4th century, augmenting the Gospel of Matthew with the lone – albeit contrived – claim of legitimacy. What’s more, the Catholic Bishop alleged that this declaration was spoken...drumroll please...at the base of Mount Hermon in what was then still Paneas, although he called it Caesarea Philippi.

Under Roman control, Paneas was so far removed from Jerusalem and Judea that it was administered out of Phoenicia and Syria. That changed in 20 BC, when Panion, which included the religious site at Paneas, was annexed into the Kingdom of Herod the Great. He immediately erected another temple of white marble in Paneas to honor his patron, Zenodorus. Then, in 3 BCE, Philip II, the son of Herod the Great, and his fifth wife, Cleopatra of Jerusalem, inherited the Satyr’s shrines in Paneas along with the northernmost part of his late father’s kingdom. In a deal sanctioned by Augustus Caesar, he became King of Iturea, Gualanitus, Batanea, Trachonitis, and Auranitis, with oversight over Decapolis.

Philip married his niece, Salome, who was 39 years his junior. While Salome is mentioned in connection with “John the Baptist’s” execution, demanding his head in the story portrayed in the Christian New Testament, the account is undermined by more credible histories and did not actually occur. In fact, there was no John the Baptist nor dip in the Jordan River. Nonetheless, staying with the story, King Philip chose Paneas as the site for his palace – calling the adjoining town, Caesarea, in honor of Caesar Augustus.

In *Antiquities of the Jews*, Josephus correctly referred to the religious center housing Philip’s palace as Caesarea Paneas. However, to distinguish it from Caesarea Maritima

on the Mediterranean coast, Eusebius renamed the place, Caesarea Philippi, which is what he cited in Matthew 16 – even though there was never a town by that name. This wasn't actually uncommon for Eusebius because to appease Constantine's mother, he associated "Jesus" with Nazareth even though it did not exist at the time.

Upon Philip's death in 34 CE, his fiefdoms were reincorporated into Syria. Caesarea Paneas was renamed Neronias, in honor of Emperor Nero, but then reverted back to Paneas after his suicidal death. So apart from Eusebius' musings, including those found in the Christian New Testament, not only was there never a town named Caesarea Philippi, Paneas never lost its affiliation with Pan.

With Christendom's fascination with casting the *Satyr* | Pan as Satan, we can see why Eusebius made the absurd claim: **"and the gates of the netherworld shall not prevail against it."** According to local lore, the Cave of Pan was known as the "Gates of Hell." Then, to sweep their incriminating laundry under a religious edifice, the Roman Catholic Church commemorated Eusebius' sleight of hand by erecting a late 4th-, early 5th-century Church on top of Pan's Cave to honor the lines Eusebius had composed.

Reinforcing his myth, Eusebius, who was apparently fixated on the cultic center, wrote, using his *nom de plume*:

"Having heard that at Caesarea Philippi, otherwise called Panease Paneades, a city of Phoenicia, there was a celebrated statue of Christ, which had been erected by a woman whom the Lord had cured of a flow of blood. Julian commanded it to be taken down, and a statue of himself erected in its place; but a violent fire from the heaven fell upon it, and broke off the parts contiguous to the breast; the head and neck were thrown prostrate, and it was transfixed to the ground with the face downwards at the point where the fracture of the bust was; and it has stood in that fashion from that day until now, full of the rust of the lightning."

If you believe any of that occurred as Eusebius wrote it, I would like to sell you a resort and spa in Gaza, Palestine. There is no such place and I do not own it, but that should not matter.

There is, of course, more to the story Eusebius conceived in front of the Gates of Hell. “Peter’s” alleged profession, “You are the Christ, the Son of the living God,” is the only place where the Christian “Jesus” acknowledges that Dowd’s titles, *Mashyach* | Messiah and *‘El Ben* | Son of God, should be attributed to him. Without the imagined, and unattested, scene playing out before the Cave of Pan, there is no justification for “Christ,” for “Christian,” for “Christianity,” or the “Church.” Without this fabrication, there is no “Jesus” nor a New Testament. There is no “Chair of Saint Peter” for Popes to sit upon. There are no “Keys to Heaven” held by a Roman institution either. It all crumbles behind the façade crafted by Eusebius’ deceptive pen and the propensity of Christians to believe that which is easily disproven.

As evidence of this, not a word of what Eusebius composed on behalf of his Roman Catholic overlords in Matthew 16 is found in any of the 69 pre-Constantine codices containing portions of the Christian New Testament. The earliest evidence of the Gospel of Matthew – Papyrus 45 – was written around 250 CE in Alexandria, Egypt. It contains the text of Matthew chapters 20-21 and 25-26, along with portions of Mark (chapters 4-9 and 11-12), Luke (chapters 6-7 and 9-14), John (chapters 4-5 and 10-11) and Acts (chapters 4-17) and thus not a word from the 16th chapter – thereby excluding the religion’s most essential citation.

Moreover, since Luke incorporated most of Mark into his Gospel, and 80% of Matthew was copied directly from Mark and Luke, while consistently inconsistent, the three synoptic Gospels regurgitate the same material – with this alleged conversation before Pan being the most glaring

exception when it comes to Christian credibility. The foundational statement attesting to the validity of the religion is found nowhere else outside of Matthew 16, and nothing in Matthew 16 is found prior to the rise of Constantine – for whom Eusebius was publicist and propagandist.

The earliest witnesses to the 16th chapter of Matthew are found in the highly disreputable *Codex Vaticanus* and *Codex Sinaiticus*, both composed by Eusebius for Emperor Constantine between 325-360 CE. All other presentations of Matthew 16 were copied from these, with *Codexes Bazaee, Washingtonianus*, and *Ephraemi Rescriptus* scribed in the 5th century, followed by *Codexes Purpureus, Petropolitanus*, and *Sinopensis* two hundred years thereafter.

Beyond this, the very creation of Matthew is a fraud. Falsely claiming to be a “disciple,” the anti-Semitic author of the Gospel was three generations removed from the time Dowd fulfilled the first four Miqra’ey in the Spring of 33 CE. Including the 80% plagiarized from Mark and Luke, it is filled with errors of fact, historical anomalies, incredulous accounts, and contradictions, many attributable to the Bishop of Caesarea.

With the Cave of Pan serving as a backdrop to this demonic tale, Eusebius crafted the words which established the Roman Catholic Church, granting it supremacy over Yahowah.

When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” 13

So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” 14

He said to them, “But who do you say that I am?” 15

Simon Peter answered and said, “You are the Christ, the Son of the living God.” 16

Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 17 And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not be victorious against it. 18 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then He commanded His disciples that they should tell no one that He was Jesus the Christ. 20

From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. 21

Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!” 22

But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.” 23

Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. 24 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. 25 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? 26 For the Son of Man will come in the glory of His Father with His angels, and then He will

reward each according to his works. 27 Verily, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” (Matthew 16:13-28)

It was all a preposterous lie from beginning to end, including misidentification and false prophecy. And yet, Eusebius’ paper-thin deception, a lie so full of holes there was more yeast than grain in his loaf, served to legitimize the Roman Catholic Church, discrediting Yahowah while replacing Dowd in the process. And it all played out before Constantine, the Pan of Roman Emperors. “Get behind me Satan,” indeed.

Outside of Yahuwdah, far from Yaruwshalaim, silhouetted before the Cave devoted to Pan, amidst the Satyr’s shrines, was the last place you would have found Dowd. There was never a town named Caesarea Philippi, but instead, one named after the devilish Greek god Pan, as Paneas, after the egotistical Roman Emperor Caesar Augustus, as Caesarea, and even the king of the perverts, Nero, as Neronias.

In this regard, as I have mentioned, the errant nomenclature is reminiscent of Eusebius editing “Matthew” to support the belief of Constantine’s mother. In the 4th century, she decided after her pilgrimage to the “Holy Land” that “Jesus” was from “Nazareth.” Unaware that there was no town by that name in the 1st century, Eusebius nonetheless proved that he could not be trusted when he included the errant beliefs of the emperor’s mother in the text of the Gospel.

Even if we were to play along with the overall narrative, and pretend that after having invested three years sharing his life with his “disciples,” what are the odds that after all of this time “Jesus” would have asked them, “Who do you say that I am?” If they did not know that he was

Dowd, the King of Israel, fulfilling Pesach as the Passover Lamb, it would render their purpose and witness moot.

The notion of the misnomer, “Jesus,” being “John,” a mythological “Baptist,” is not remotely viable in the context of the culture or time. Jews did not baptize. The mythology supporting his legend in the Gospels as a herald of “Jesus” is less credible than Snow White and the Seven Dwarfs. Moreover, to the extent there ever was such a person, he was allegedly decapitated.

Jews of the day would not have guessed “Elijah,” either. Yahuwdym can read, and thus they would have known that ‘Elyah was scheduled to be one of the two witnesses during the Time of Ya’aqob’s Troubles – and that was 2,000 years hence.

I am a huge fan of ‘Elyah | Elijah. He was as sarcastic and snarky as they come. He hated politics and religion and ridiculed both with his rare sense of humor. But he would never be mistaken for the Passover Lamb.

Jews would not have answered, *Yirma’yah* | Jeremiah, as it was an even less credible call. He was long dead and is not returning. And when he was alive, he wrote regarding the impending events of his time and of the last days. He offered nothing pertaining to someone known as “Jesus.”

There was only one person who was predicted to arrive and fulfill the Miqra’ey, beginning with Passover. He had even written vociferously about the experience, doing so under his own name and in first person. Therefore, the only informed “guess” and the only answer revealed by the Father in Heaven would have been His beloved Son, Dowd.

Contrary to Eusebius’ narration, Shim’own could not have been “Peter” at the time. It was a dubious title at best, and he had not yet earned it. And in the unlikely event that there were any “disciples,” they would have spoken

Hebrew and they would have known the title Dowd used when speaking to Daniel. Therefore, they would have said *ha Mashyach* | the Messiah, not the Christos | Christ.

Further, how is it possible that the foundation of the “church” could have been predicated upon something the misnomer “Jesus” did not want to be known? Why say anything if what you don’t say is what actually matters? Why listen to the “Son” instead of the Father, if the Father, not the “Son” conveys the truth?

As previously mentioned, there is no Greek or Hebrew word even remotely akin to “church.” Nothing of the kind exists in the Towrah and Prophets. The Greek word underlying the translation is *ekklesia* – which means “to call out.” The lone Hebrew title which could have been translated as such is *Miqra’*, which when spoken and properly rendered would have destroyed the Christian deception.

There is no reference to “Hell” in the Towrah and Prophets. The concept is based upon Greek mythology, as are the Gates of Hades. The entrance to the Underworld was in the Bay of Naples or through the river Acheron, depending upon if you were Hercules or Odysseus. It was not something Yahowah’s Lamb would have cited.

The keys to Heaven are found in the Beryth and *Miqra’ey* and were given to the man who, through his sacrifice, opened Heaven’s Door, Dowd. The only meaningful mention of “keys” in the prophets is found in *Yasha’yah* / Isaiah 22:22. It reads...

“Then I will set the key of the House of Dowd on his shoulder. When he opens, no one will shut. When he shuts, no one will open.” This reference is to ‘Elyqym, an envoy of *Chazaqyah* | Hezekiah during the defense of Yaruwshalaim. Yahowah spared the king, his people, and the City of Dowd because Hezekiah followed the Towrah’s instructions. He removed all traces of religion and

observed Chag Matsah, rather than fight the Assyrians or negotiate with them.

And as a result, during one of Yasha'yah's visits with *Chazaqyah* | Hezekiah, we read... **“Then the Word of Yahowah came to Yasha'yah, saying, ‘Go and say to Chazaqyah, thus says Yahowah, the God of your father, Dowd, I have heard your request...and will add...years to your life. I will deliver you and this city from the hand of the king of Assyria, and I will defend this city.’”** (Yasha'yah 38:4-6)

Heaven has a door, but no actual keys and She'owl has no gate. Dowd was the Passover Lamb, not “Jesus.” The Zarowa' was also the Messiah and Son of God.

Should it be even remotely plausible that Dowd would have **“commanded His disciples that they should tell no one that He was Jesus the Christ,”** how could the **“church”** have been built upon a revelation of something which was to remain undisclosed? And should we play make-believe and pretend that there was a “Jesus” who **“commanded”** this of **“his disciples,”** why has the **“church”** ignored his request and done the opposite?

And speaking of the opposite, Dowd **“suffered many things”** in **“Jerusalem”** at the hands of the Romans who whipped him and then crucified him. The **“elders and chief priests and scribes”** did not lay a hand on him. However, it's hard to play the game of Replacement Theology without demonizing the Chosen People.

If there were a **“Jesus,”** and if we were to pretend that he was **“God,”** as was claimed by the Church, he could not have been **“killed.”** And even as the Passover Lamb, his sacrifice becomes meaningless when Pesach is ignored. Moreover, in every iteration of Passover, the lamb never **“rises”** from the fire or the plate. And since the remains are destroyed at the conclusion of the first day, there would have been nothing to **“be raised the third day.”** Further,

with an understanding of “three days” comes an appreciation for Pesach, Matsah, and Bikuwrym – which were not mentioned.

If the misnomer “Peter” really thought that the misnomer “Jesus” was the misnomer “Christ” and “the Son of God,” why would he “rebuke him?” And if the mythical “Jesus” was explaining the role he would play during Passover, why would the alleged “Disciple” say “this shall not happen to you?” He would be calling “Jesus” a liar and a false prophet.

I realize that Eusebius wrote this fabrication to play out before the Cave of Pan, the devilish Satyr, but how is it that he fooled anyone? There is no chance whatsoever that the misnomer and mythical would have given the misnomer “Peter” the nonexistent “keys to heaven” in one breath, naming him “the Rock” “upon which I will build my church,” yet another misnomer, only to call him “Satan” in the next breath. The man allegedly responsible for everyone’s entry into or exclusion from heaven was suddenly “an offense to me,” someone “not mindful of the things of God.” It is hard to imagine less credible prose.

There is no Hebrew word for “cross,” nor one in Greek. It was a Roman and, thus, Latin, invention, designed to convey the excruciating nature of the torment. The imaginary “Jesus” would have been a genuine sadist to ask his nonexistent followers to “take up his cross and follow me.” We are to benefit from the Passover Lamb, not be butchered and eaten as the lamb. We do not gain life by desiring to lose it or lose life by desiring to gain it. Moreover, if “losing life” for “Jesus” was the means to gain life, what was the purpose of “Peter’s” “keys?”

Since Yahowah has promised that Dowd, not “Jesus,” will be returning, why did the “Son of Man” contradict “his Father?” If we are to be “rewarded according to our works” what is the purpose of faith or the keys for that matter?

Why was the nature of the “work” undisclosed if it is the measure of the man?

But alas, Eusebius even had the audacity to make his “Christ” and “Son of God” a liar and false prophet: “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” It would be a long stand, 2,000 years to be exact. Not to mention, it isn’t “Jesus” “kingdom,” but Dowd’s – at least according to Yahowah.

Fair is fair, I suppose. Since Paul’s lone attempt at prophecy was a colossal failure regarding living to experience the “rapture,” why not demote “Christ” to the same level of incompetence? Only in that way could the Church leave their Dead God on the Stick and rule with his keys.

In modern times, G. K. Chesterton (the Roman Catholic anti-Semite, theologian, and author in the early 20th century) has repeated and amplified the significance of the “death” of Pan, suggesting that it came to advance Christian theology. Chesterton claimed, “It is said truly in a sense that Pan died because Christ was born. It is almost as true in another sense that men knew that Christ was born because Pan was already dead. A void was made by the vanishing world of the whole mythology of mankind, which would have asphyxiated like a vacuum if it had not been filled with theology.” (G.K. Chesterton, *The End of the World, The Everlasting Man*, 1925)

The Roman Catholic, “Saint Jerome,” the author of the Church’s Latin Vulgate, introduced the name “Lucifer” into his “Old Testament” by referencing the serpent of ‘Eden, saying that it was not seen as the Devil by the Jews. His assessment advanced the archetype upon which Christianity’s fascination with the Satyr as the Devil took shape. Pan – the horned goat of Greek mythology – became Satan.

For those who have read up to this point through *An Introduction to God* and the first four volumes of *Yada Yahowah*, know that it is uncommon for us to provide this kind of playtime to Christian mythology. In this case, however, with Christians commandeering Shabuw’ah to claim that Pentecost was fulfilled in the birth of their Church, an exception seemed appropriate.

And now, realizing that we have traversed a swamp or two since we last read Yahowah’s declaration, before we complete our review of it, here is a reminder of what God revealed...

“You should prepare and provide (*wa ‘asah*) one (*‘echad*) satyr or scapegoat (*sa ‘yr ‘ez* – a hairy and harsh male, often used to depict demon-possessed beings to be overcome to prevail; from *sa ‘ar* – a horrible, tempestuous whirlwind and dreaded storm which swirls and sweeps away) for going astray (*la chata ‘ah* – as a result of the guilt associated with going the wrong way, forfeiting the opportunity), and two (*shanyam*) lambs (*kebes*) sons (*ben*) a year-old (*shannah*), serving as a sacrificial offering (*zebach* – preparing it for consumption during the feast) to reconcile the relationship (*shelem* – as a fellowship offering, a vow of friendship, demonstrating agreement in the relationship; from *shalem* whose root is *shalowm* – for that which completes and finishes, rendering the payment in full, bringing peace, prosperity, and wellbeing, repaying the debt, reestablishing the alliance, rendering the beneficiary unharmed and at peace, restoring all benefits by making amends, providing salvation).” (*Qara’* / Called Out / Leviticus 23:19)

Foreseeing the problem of satanically inspired misdirection, Yahowah has offered the Mow’ed Miqra’ey to resolve it. His would be the straight and narrow path to bring us home. Therefore, God wants His children to remain cognizant that the first step along this path is made possible by the sacrifice of the Passover Lamb. Pesach is

the portal between *chata'ah* and *shalowm* – from lost to found, from conflict to resolution.

No matter how one vocalizes *slm*, it spells “reconciliation.” *Shelem*, *shalem*, and *shalowm* speak of “fellowship and friendship, and of an agreeable relationship.” *Shalowm* signifies that Yahowah always “completes what He begins.” It affirms that God has “rendered the payment in full to ransom us, restoring our relationship.” His purpose is “to bring peace, prosperity, and wellbeing” to His children, “reestablishing the family while restoring every benefit by making amends, reinstating the Covenant as our Savior.”

At first blush, it may seem premature to find *shalowm* introduced at the halfway point of our journey home. And yet, for some, we are home. The Covenant’s promises have been fulfilled. Those whose lives were spared and whose souls were perfected during Pesach and Matsah such that we could be adopted into Yahowah’s Family on Bikuwrym are being enhanced and enriched, empowered and enlightened as a result of Shabuw’ah.

We are Covenant. We are God’s children. And we are capable. We have accepted the five conditions of Covenant membership and have received all five benefits. And as Family, it is time that we go about our Father’s business.

So, while there are still two more steps – Taruw’ah and Kipurym leading home to Sukah – the next Mow’ed along the Way exists for the Covenant’s Children to work on behalf of our Messiah and King. We are tasked with the responsibility of admonishing and encouraging Yisra’el and Yahuwdah – the Chosen People – revealing that Father and Son are ready to reconcile the relationship.

The introduction of *shalowm* at the midpoint of our journey through the Mow’ed is as it should be – especially within the context of a family relationship. Our roles are reversed on Taruw’ah, because we are now equipped to

participate in a meaningful way, actually helping Yahowah achieve His heart's desire. It is the way God wants to work with people rather than alone. By observing Taruw'ah, we are engaged in the Family business – which is to draw Yisra'el's and Yahuwdah's attention to the impending return of their Messiah and King, their Savior – Dowd.

The first four Mow'ed Miqra'ey have been fulfilled with the Son of God playing the starring role. He has accomplished everything which was required to provide the benefits of the Covenant. God's children are now equipped to be effective witnesses.

As such, we are fulfilling Taruw'ah as we speak and write – at this very moment. We have been engaged in Taruw'ah for the past 22 years and have but 10 remaining to complete our mission. As inadequate as we may perceive ourselves – as was the case with Moseh 3,471 years ago – the Yisra'elites and Yahuwdym who are restored into fellowship with Yahowah on *Yowm Kipurym* | the Day of Reconciliations will be there in large part based upon our willingness to accurately and enthusiastically share the *Mow'ed* | Eternal Witness to the Appointed Meetings.

Having capitalized upon Pesach, Matsah, Bikuwrym, and Shabuw'ah, we are living Taruw'ah to encourage the reunion on Kipurym so that we can Sukah together. Therefore, the purpose of the Feast of Seven Shabats is to enlighten God's children, empowering us to become effective witnesses, so that we properly present the words and symbols which comprise Yahowah's plan.

“And so then the priest (*wa ha kohen* – the one who performs as a minister to serve) **should elevate and wave** (*nowph* – should move while uplifting) **the bread** (*lechem* – the loaves of baked grain) **of Firstborn Children** (*Bikuwrym* – of the initial harvest gathered in of those with privileged inheritances) **along with them** (*'eth hem 'al*) **as an uplifting wave offering** (*ha tanuwphah* – on the move

and ready to be elevated) **before the presence of** (*la paneh*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).

Along with (*'al* – before) **the two** (*shanaym* – the double portion of) **lambs** (*kebes* – male lambs or rams), **they will be** (*hayah*) **set apart and purifying** (*qodesh* – cleansing and special, uniquely dedicated) **to approach** (*la* – to move toward) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **in conjunction with the priest** (*la ha kohen* – through this ministry).” (*Qara'* / Called Out / Leviticus 23:20)

Just as Pesach is part of Matsah, Shabuw'ah does not exist without Bikuwrym. The elevating wave offering of Firstborn Children is celebrated during the Promise of the Shabat because it is God's Covenant Children who are being lifted up and who are on the move.

It is a special day, set apart from the ordinary flow of time, to enjoy being with our Heavenly Father. And in this regard, the priests are present to demonstrate Yahowah's intent, which is for us to recognize that He is serving us.

While the secular and sectarian remain oblivious to Yahowah's plan, it is not God's fault. He not only invited us to meet with Him on this day, He asked us to invite those who may not have been listening.

“And (*wa*) **you should announce an invitation to meet** (*qara'* – you should issue a summons regarding this means to be called out, designating by name, while proclaiming and publishing, the information regarding this welcoming event) **in association with** (*ba*) **this essential** (*'etsem* – substantive and foundational) **day** (*ha yowm ha zeh*).

It exists as (*hayah* – is was, is, and forever will be) **a set-apart** (*qodesh* – uniquely important, wholly uncommon, purifying and cleansing) **Miqra’ | Invitation to be Called Out and Meet** (*Miqra’* – a summons to bring us together, then read and recite the written Word, proclaiming it publicly while gathering; from *mah* – to inquire about *qara’* – being invited and summoned to meet, called out and welcomed, to read and recite) **for you to approach** (*la ‘atem*).” (*Qara’* / Called Out / Leviticus 23:21 in part)

It is not by accident that the root of *miqra’*, *qara’*, was included in the same pronouncement. By using it, Yah is explaining the purpose of this essential day. *Qara’* reminds us that we are being “invited into God’s presence, called out” of this world to be with Him. This is a “summons to meet” Yahowah. It is a time to “read and recite” the word of God. *Qara’*’s inclusion within the title, *Miqra’*, reminds us that we are to “proclaim this announcement publicly” so that additional guests attend the Feast.

There is a lot to celebrate and a great deal to share. And there is no better way to observe this day than to read and recite the Towrah as we invite the estranged to seek Yahowah.

And if ever a day was *‘etsem* | essential and life-sustaining, it is this one. On *Shabuw’ah*, the Covenant’s children grow in importance and capability. It is the occasion commemorating Yahowah’s desire to raise us as His children.

The *Miqra’* of *Shabuw’ah* depicts the Spirit’s work in our lives. And that is why we are asked not to do Her job...

“You should not endeavor to perform or accomplish (*lo’ ‘asah* – do not affect, produce, or institute) **any of** (*kol*) **the work** (*‘abodah* – labor and service, or the energy expended to provide the ministry or duties) **of the**

***Mala'kah* | Spiritual Counselor** (*Mala'kah* – of the Maternal Messenger and Heavenly Envoy).

This is an eternal (*'owlam* – this is an everlasting) **prescription for living** (*chuqah* – clearly communicated and inscribed instruction to live life to its fullest and be cut into the relationship) **in all your dwelling places and homes for all time** (*ba kol mowshab 'atem*) **throughout your generations** (*la dowr 'atem* – within your family and lineage).” (*Qara'* / Called Out / Leviticus 23:21)

Consistent with what we have discovered, throughout *Shabuw'ah*, the *Ruwach Qodesh* | Set-Apart Spirit, our *Mala'kah* | Spiritual Counselor, is working to make *Beny Beryth* | the Covenant's Children better. She is raising us as Her own – enriching and enhancing, enlightening and empowering, Her *Bikuwrym*. On behalf of *Yahowah*, She can accomplish what no man can achieve. What She began with *Dowd*, She will complete with every child of the Covenant.

The Festival of Seven Sevens is an appointment with God which is to be observed and proclaimed forever, throughout time, no matter where we live. It is a prescription for living, etched in stone to cut us into the Covenant.

Since *Yahowah* had so much to say about the *Miqra'* of *Shabuw'ah*, let's review His instructions, this time uninterrupted by my explanations and commentary. God begins:

“Then you should take this written communication into account, focusing on the written content of the book so that you can proclaim and explain (*wa saphar*) on your behalf (*la 'atem*) the means to (*min*) contemplate the consequence of wavering or delaying, and as a result, being left behind (*machorath*) on the Shabat and during this week (*ha shabat*).

From the day (*min yowm*) that you arrive (*bow* ' *atah*) with (*'eth*) the sheaf of bundled grain, gathered and ready for transport (*'omer*) for the uplifting wave offering (*ha tanuwphah*) of the perfected (*tamym*), there will be (*hayah*) seven weeks (*sheba' shabatowt*). (*Qara* ' 23:15)

Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony (*'ad*) to (*min*) consider the ramifications of hesitating, equivocating or vacillating (*machorath*) during the week and unto the seventh Shabat (*ha shabat ha shaby'iy*).

You can explain the written accounting (*saphar / sepher*) of fifty (*chamishym*) days (*yowmym*). So therefore (*wa*), with the renewing and restoring (*chadash*) gift of the sacrificial offering (*minchah*), you can approach and present yourself to (*qarab la*) Yahowah (*Yahowah*). (*Qara* ' 23:16)

You all should come bringing (*bow* ') out of (*min*) your homes (*mowshab 'atem*) two life-altering (*shanaym*) loaves of bread (*lechem*) as an ascending wave offering (*tanuwphah*), a double portion (*shanaym*) for a tenfold enrichment and empowerment (*'isharown*).

They should be comprised of (*hayah*) fine flour (*soleth*) baked (*'aphah*) with yeast (*chamets*) for Firstborn Children (*Bikuwrym*) to approach (*la*) Yahowah (*YaHoWaH*). (*Qara* ' 23:17)

You should come as close as possible (*qarab*), taking responsibility above and beyond (*'al*) the loaves of bread, attacking the problem by dining (*ha lechem*) with seven, conveying the promise of (*sheba'*) being perfected, becoming unblemished and innocent (*tamym*), as children (*beny*) by way of the lambs (*kebes*) each year as the means to renewal (*shanah*), and (*wa*) one (*'echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par*), a young male

(ben) in the morning to encourage being perceptive and discerning, considering the available information to respond appropriately (ha baqar / boqer), and two transformative (wa shanaym) rams representing the upright pillar and doorway, even the leader of the flock ('ayil).

They will exist as (hayah) a means to become acceptable and to ascend ('olah) to (la) Yahowah (יהוה).

Their gift (wa minchah hem) is offered freely and is poured out on their behalf (nasak hem) by the feminine manifestation of the fiery light ('isheh), a uniquely welcoming and pleasing spirit of acceptance (reyach), reconciling the relationship (nychowach) to approach (la) Yahowah (Yahowah). (Qara' 23:18)

You should prepare and provide (wa 'asah) just one, a singular ('echad) satyr or scapegoat to depict demon-possessed beings to be overcome to prevail (sa'yr 'ez) for going astray, for having missed the way and being wrong (la chata 'ah), and two (shanaym) lambs (kebes), sons (ben) a year-old for renewal each year (shanah), serving as a sacrificial offering and for consumption during the feast (zebach) to reconcile the relationship, completely finishing what was required to repay the debt and make amends, reestablishing rapport (shelem). (Qara' 23:19)

And so, then the priest (wa ha kohen) should elevate and wave (nowph) the bread (lechem) of Firstborn Children (Bikuwrym) along with them ('eth hem 'al) as an uplifting wave offering (ha tanuwphah) before the presence of (la paneh) Yahowah (Yahowah).

Along with ('al) the two (shanaym) lambs (kebes), they will be (hayah) set apart and purifying (qodesh) to approach (la) Yahowah (Yahowah) in conjunction with the priest (la ha kohen). (Qara' 23:20)

And (wa) you should announce an invitation to meet along with a welcoming opportunity to announce what you read (qara') in association with (ba) this essential ('etsem) day (ha yowm ha zeh).

It exists as (hayah) a set-apart (qodesh) *Miqra'* | Invitation to be Called Out and Meet and Proclaim the Word (*Miqra'*) for you to approach (la 'atem).

You should not endeavor to perform or accomplish (lo' 'asah) any of (kol) the work, service, or duties ('abodah) of the *Mala'kah* | Spiritual Counselor and Maternal Messenger (*Mala'kah*).

This is an eternal ('owlam) prescription for living, a clearly communicated and inscribed instruction to live life to its fullest and be cut into the relationship (*chuqah*) in all your dwelling places and homes for all time (ba kol mowshab 'atem) throughout your generations (la dowr 'atem).” (*Qara'* / Called Out / Leviticus 23:21)



There is a unique aspect of this Festival Feast which was only hinted at in the *Qara'* / Called Out / Leviticus 23 presentation. But since Moseh expounded upon the purpose of the *Miqra'*, affirming the all-inclusive nature of the Feast of Seven Sevens in *Dabarym* / Words / Deuteronomy, let's turn to it now and examine the connection between promise and fulfillment.

In context, remember that this instruction follows Yahowah's presentation of *Pesach*, *Matsah*, and *Bikuwrym*...

“Be observant, closely examine and carefully consider (*shamar*) the Passover (*Pesach* – continuing to move in a straightforward fashion while removing all

confrontational obstacles) **to approach** (*la*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **engaging in and acting upon** (*wa 'asah* – celebrating and profiting from) **it in association with** (*'eth*) **the month** (*chodesh*) of **'Abyb** (*ha 'Abyb* – the first month of the year at the beginning of spring when the grain of the barley plant is in the ear and yet still green and growing).

Indeed (*ky*), **in** (*ba*) **the time of renewal** (*chodesh*) of **'Abyb** (*ha 'Abyb*), **Yahowah** (𐤎𐤏𐤍𐤏), **your God** (*'elohym 'atah*), **brought you out, rescuing and removing you** (*yatsa' 'atah* – descended and extended Himself, came forth to serve you, withdrawing you) **from** (*min*) **the Crucibles of Religious and Political Oppression** (*Mitsraym*) **during a time of great darkness** (*laylah* – at night). (*Dabarym* 16:1)

Prepare the sacrificial offering so that it is ready for consumption (*zabach*) of **Pesach** | **Passover to approach** (*la*) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **from the flock of sheep and with the lamb serving as a sign** (*tso'n*) **in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately** (*ha baqar / boqer*), **in the home to take a stand and gain perspective** (*ba ha maqowm*) **and to reveal the benefits of the relationship which** (*'asher*) **is preferred and chosen by** (*bachar*) **Yahowah** (𐤎𐤏𐤍𐤏) **such that** (*la*) **His name** (*shem huw'*) **will live and abide** (*shakan*) **there** (*sham*). (*Dabarym* 16:2)

You should not eat it in association with (*lo' 'akal 'al*) **yeasted bread** (*chamets* – that which has become soured and embittered, cruel and ruthless, by the oppressive nature of this fungus).

For seven (*sheba'*) **days** (*yowmym*), **you should consistently consume** (*'akal*) **it with** (*'al huw'*) **matsah** |

unyeasted bread (*matsah* – flatbread without the culture of yeast, becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion).

It is the bread (*lechem*) **of affliction and oppression, of persecution and harassment, and being forced to bow to religious subjugation** (*'ony*).

For indeed (*ky*), **you were brought out and taken away, withdrawn and removed** (*yatsa'*) **from** (*min*) **the realm** (*'erets*) **of the religious and political oppression** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution, besieged and assaulted as if shut up inside a concentration camp) **with** (*ba*) **a sense of great urgency** (*chiphazown* – the imperative to act quickly in anxious anticipation with some apprehension regarding the consequence of inaction; from *chaphaz* and *own* – to appreciate the sense of urgency and need to act immediately concerning the alarming situation).

In response to this (*lama'an* – based upon receiving this answer and with regard to the intent of this witness and account), **you should always remember to proclaim this** (*zakar 'eth*) **all** (*kol*) **the days** (*yowmym*) **of your lives** (*chay 'atah*), **that on this** (*'eth*) **day** (*'eth yowm*), **you were brought out of and withdrawn from** (*yatsa'* *'atah min*) **the land** (*'erets*) **of the Crucibles of Oppression** (*Mitsraym*). (*Dabarym* 16:3)

Yeast (*sa'or* – the fungus and fermenting agent; from *sha'ar* – to be the residue left behind) **shall not be seen** (*lo' ra'ah*) **throughout** (*la ba kol*) **your territory** (*gebuwl 'atah*) **for seven** (*sheba'* – representing the oath and promise of) **days** (*yowmym*).

And regarding (*wa min*) **the flesh of the body** (*ha basar* – the corporeal manifestation of a physical-

biological being) **which, beneficially as a result of the relationship** (*'asher*), **has been endowed as an ongoing gift as part of the sacrificial offering** (*zabach*) **during the evening** (*ba ha 'ereb*) **of the first and foremost day** (*ba ha yowm ha ri'shown*), **it shall not remain overnight** (*lo' lyn*) **until morning** (*la ha boqer*). (*Dabarym 16:4*)

You will continually fail to actually understand and effectively experience (*lo' yakol* – you will not prevail in grasping the meaning and implications of) **that which is associated with** (*la 'eth*) **the gift of the sacrificial offering** (*zabach* – the endowment derived from the preparation and present; from *zabad* – the bestowing of a gift and the endowment of a present) **of Pesach | Passover** (*ha Pesach* – of sparing and providing immunity while protecting and making invulnerable while continuing to move in a straightforward fashion while removing all confrontational obstacles) **within the context of one of** (*ba 'echad*) **your interpretations and reasoning** (*sha'ar 'atah* – your thinking, calculations, and estimations regarding additional assemblies) **which, to show the way to the benefits of the relationship** (*'asher*), **Yahowah** (𐤆𐤏𐤍𐤃), **your God** (*'elohym 'atah*), **is placing before you as a gift to approach** (*nathan la 'atah*). (*Dabarym 16:5*)

Nevertheless, instead (*ky 'im*) **it is unto the place to reside and take a stand** (*'el ha maqowm*) **where, to show the way to the benefits of the relationship** (*'asher*), **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **prefers and has chosen** (*bachar*) **for** (*la*) **His name** (*shem huw'*) **to abide and remain** (*la sakan*).

There is where you shall consistently offer the sacrifice (*sham shem zabach* – behold and pay attention to the name associated with the gift of the sacrificial offering) **associated with** (*'eth*) **Pesach** (*Pesach* – Passover) **in** (*ba*) **the evening** (*'ereb*) **as** (*ka*) **the sun** (*shemesh*) **goes down** (*bow*), **at the appointed meeting and designated time** (*mow'ed*) **you were brought out** (*yatsa'*) **of** (*min*)

Mitsraym (*mitsraym* – serving as a metaphor for societal religious, political, military, and economic oppression). (*Dabarym* 16:6)

You should cook (*wa bashal*) **and eat it** (*wa 'akal*) **within** (*ba*) **the place** (*ha maqowm* – the site, location, area, home, and dwelling; from *mah* – to question the who, what, where, why, when, and how of *quwm* – rising to take a stand, to be established and empowered) **which, to show the way to the benefits of the relationship** (*'asher*), **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **chooses** (*bachar*) **concerning it and with Him** (*ba huw'*).

And you should turn to face Him (*wa panah* – you should be prepared and ready after changing your direction in life to look upon His face and enter His presence, appearing before Him) **in** (*ba*) **the morning to encourage being perceptive and discerning, seeking to find and consider the available information which is available and then respond appropriately** (*ha baqar / boqer* – seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn's early light).

Then go (*wa halak* – then travel, journey through life, conduct yourself, and walk, following along) **to** (*la*) **your brilliant dwelling and home, your brightly shining encampment and household** (*'ohel 'atah*). (16:7)

Six (*shesh* – to be bleached white) **days** (*yowmym*) **you should actually and consistently consume** (*'akal*) **matsah | unyeasted bread** (*matsah* – flatbread without the culture of yeast to become uncontentious by eliminating conflict and dispute).

And (*wa*) **on** (*ba*) **the seventh** (*ha sheba'* – to take an oath and make a promise) **day** (*ha yowm*) **come together for a celebration** (*'atsarah*) **to approach** (*la*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*).

There is no reason to do (*lo' 'asah*) the service of the *Mala'kah* | Maternal Messenger and Spiritual Counselor (*Mala'kah*).” (*Dabarym* 16:8)

Now that we have retained our footing, this is what appears next...

“You should consistently recount the written documentation communicated on how to relate to (*saphar / sepher* – you should narrate and enumerate the words in the book and quantify, explain, and inform about them in writing regarding the record of) **seven (*sheba'* – the promise of) **sevens, and thus weeks** (*shabuwa'* – seven days as a binding oath), **as it pertains to you** (*la 'atah*) **beginning from** (*min chalal* – initiating the process of penetrating with a sharp object from) **bringing a sickle, the implement for liberating, separating, gathering, and harvesting** (*chermesh* – reaping hook; from *charam* – to devote and dedicate that which is split apart and separated) **unto** (*ba*) **the standing grain** (*ha qamah* – that which is upright and firmly rooted; from *quwm* – to stand upright and rise, to be ratified, confirmed, and established, then raised).**

Begin (*chalal* – initiate the process, cutting to the chase, and penetrate to the heart of the matter) **to recount the written word regarding** (*la saphar / sepher* – to narrate and enumerate the inscribed message in the book and quantify, explain, and inform about this accounting in writing, communicating how to relate to) **seven sevens** (*sheba' shabuwa'* – seven weeks).” (*Dabarym* / Words / Deuteronomy 16:9)

Our attention should always be focused on the written Word of our God – reading His *Towrah wa Naby'*. It is where we will find the answer to every important question.

Counting is part of the process, but relating to what we are enumerating is more important still. And in this case, Yahowah wants us to explain the reasons behind His

choice of seven sevens. So, beyond the fact that *sheba*' includes God's promise, here are my conclusions...

There were six days of creation, and then on the seventh, Yahowah reflected upon and blessed what He had achieved. Mankind's experience outside of the Garden of 'Eden will last six thousand years before we are allowed to return and enjoy it during the seventh millennium. We are invited to walk to God along the six steps He has provided so that we can celebrate our relationship during the seventh. The universe is six-dimensional, with the three dimensions of space plus time, separation, and attraction, with its Creator living in the seventh. Humankind, conceived in God's image on the sixth day as a carbon-based lifeform with the atomic number of six, in addition to Yahowah, who is one, is the perfect result.

By starting the countdown to this Festival with the *Bikuwrym* Harvest, we discover that *Shabuw'ah* isn't an isolated affair. The path to God is straightforward, one step following another. The seven Feasts work in harmony as a cohesive whole, accomplishing a singular purpose.

The secret to understanding *sheba*' and its derivative, *shabuwa*', is that, in addition to meaning "seven," they convey "to make a binding promise and solemn oath." With the *Miqra'ey*, Yahowah is making the following commitment: if you follow My seven-step plan you will return to 'Eden to camp out with Me.

There is an interesting play on words in this presentation of *Sheba*' *Shabuw'ah* – the only *Miqra*' where sin's symbols are included. Cognizant of our revolt against Yahowah, we find *chalal*, whose primary meaning is not "to begin" but instead "to defile, profane, pollute, treat with contempt, desecrate, and dishonor so as to achieve a lower status and diminished state." Along these lines, *chalal* also means "to be seen as impure, to be in violation of the

agreement, and for the proud to be degraded for having done something which is reprehensible.”

Qamah, translated as “standing grain,” represents human souls who “are upright and firmly rooted.” As a result of the “*chermesh* – they will be liberated and separated, gathered in and harvested.” Through the Mow’ed, those “*quwm* – standing before God will rise, ratified, confirmed, and established.”

Since *chermesh qamah* is symbolic of the Firstborn Children, the duration of time from Bikuwrym to Shabuw’ah is seven weeks. Since it is also seven sevens from the day after Matsah, we transition from UnYeasted Bread to Firstborn Children without pause or interruption.

In this next statement, Yahowah tells us that one way to acknowledge His charity is to show some ourselves. Yet, He wants it to be our choice and voluntary.

“Then (*wa*) you should act upon and engage in (*‘asah* – you should attend to and celebrate, participating in at this time (qal perfect)) **the Festival Feast (*Chag* – the Celebration and Party) of Shabuw’ah (*Shabuw’ah* – of Sevens, Shabats, Weeks, and Promises) to approach (*la*) Yahowah (𐤆𐤏𐤅𐤄𐤐 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), your God (*‘elohym ‘atah*), with a solvent (*misah* – an appropriately affordable portion; from *masas* – an ultimately insignificant and essentially worthless, all but invisible and dissolvable), voluntary offering of one’s initiative (*nadabah* – freewill contribution and noncompulsory donation demonstrating one’s own inclinations, doing so voluntarily and readily out of abundance; from *nadab* – willingly) of your hand (*yad ‘atah* – through your influence and possessions), which, to demonstrate the way to benefit from the relationship (*‘asher* – which to show the proper path to travel to get the most out of life), you can actually and consistently give**

(*nathan* – you are able to genuinely bestow and continually offer (qal imperfect)) **when compared to** (*ka* – according to, relative to, and consistent with) **how in this relationship** (*asher* – through the path to garner the greatest satisfaction) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalown* – reconciliation as *‘elowah* – Almighty God), **your God** (*‘elohym ‘atah*), **continues to bless and adore you** (*barak ‘atah* – kneels down and favors you, uplifting you while bequeathing you with greatness (piel imperfect – we receive the benefits on an ongoing basis)).” (*Dabarym / Words / Deuteronomy 16:10*)

God has said it so many times it bears repeating: we must *‘asah* | engage if we want to profit from the Miqra’ey. When it comes to the Beryth, our actions determine whether we are considered participants.

As is the case with UnYeasted Bread, Seven Sevens is a *Chag* | Celebration of the relationship. It is our opportunity to approach Yahowah.

In the midst of this transition from God doing everything for us, with our only responsibility being to respond to what He is offering, we see the first hint of us being able to contribute to the relationship. To be sure, very little is being asked of us, something so “*misah* – it is appropriate and affordable, even perceived to be insignificant when compared to the greater good.” *Misah* is “soluble, dissolving into” all God has poured into this relationship, to the point of “vanishing and becoming invisible.”

This suggests that our contributions, when combined with God’s *barak* | blessings, reveal Yahowah’s love. We become a window through which Yahowah can be perceived.

As is the case with any “invitation” offered under the auspices of freewill, the recipient has the option to accept it, ignore it, or reject it. And that is why “*asah* – engage and act” was scribed in the consecutive form which conveys volition. There are many things we need to “*asah* – do” to participate in the Covenant and approach God, but there is no compulsion, no one is forcing us or commanding us to act upon Yahowah’s guidance. These are requests, not demands. There is no penalty associated with ignoring any of them.

But there is a consequence, both of accepting and rejecting these Invitations to be Called Out and Meet. Those who engage and walk to Yahowah along the path He has provided will live forever as His children in His home. And those who decline these invitations out of apathy or antipathy will not.

Never forget that God’s purpose is not to save us but instead to adopt us. Yahowah wants to be our Father, raising us as His children and helping us grow. His goal is to develop a family-oriented relationship – the Covenant. This seven-step path to His home makes that possible. And as is the case with all meaningful, loving, and caring relationships, each party must engage and participate for the union to have merit.

Shabuw’ah is a “*chag* – festival feast,” a “party” where we are offered the opportunity to “celebrate” our relationship with God. It is a time for good friends to gather and share, to eat and drink, to dance and sing, to laugh and smile. Everything Yah has said and done has been designed to achieve this wonderful state of affairs.

There are perhaps a hundred acceptable ways to translate the preposition *la*. The simplest of these is to render it “to approach and draw near” since it speaks of “a spatial movement toward a goal.” In addition, *la* can be translated as “unto, among, in order to, so that, by,

concerning, on behalf of, according to,” and even “for.” And yet, there is no reason to use the twelfth definition of *la*, “for,” when the primary connotation, “to approach,” makes more sense. Therefore, these instructions, like most everything associated with the *Miqra’ey*, are designed to prepare us to “*la* – to approach” Yahowah.

This known, our good deeds will not save us. But that does not mean that we shouldn’t strive to reflect our Creator’s nature and be charitable. You cannot go wrong following Yahowah’s guidance or example.

This “freewill offering” is predicated upon past – not future – blessings from God. In this context, it is directly associated with Yahowah’s “*isarown* – tenfold enrichment and empowerment” of His people on this day. After all, Yahowah just said that our voluntary offering, while relatively insignificant, and soluble within the whole, should be compared to His blessings – two of which are to enrich and empower us.

Almost all religions promote sacrifices to, in essence, “bribe” their deity, either to appease him or encourage their god to “bless” future harvests. There is none of that in Yahowah’s presentation. Neither God’s blessings, prolonged life, nor access to heaven can be purchased.

The Towrah’s presentation of the *Yowbel*, or Redemptive Years of Yah’s Lamb, is found in the 25th chapter of *Qara’*, just two chapters removed from the *Qara’* presentation of the *Miqra’ey*. This proximity suggests that they are related, just as the preceding statement in *Dabarym* serves to tie *Shabuw’ah* and the *Yowbel* together. Both are about forgiving debts and setting people free regardless of their obligations. The connection is greater than just the pattern of Seven Sevens.

There is yet another relevant consideration. Our freewill offering is to be “*ka* – similar, comparable, and related to” the way Yahowah has blessed us. So, since this

was written to God's children, we should review the gifts Yahowah has given us to determine which of these we can reciprocate in return. Fortunately, with the benefits of *Shabuw'ah* added to the gifts associated with *Pesach*, *Matsah*, and *Bikuwrym*, the Miqra'ey's offerings now match the *Beryth's* | Covenant's.

Yahowah has made us immortal which, while great, is not something we can reciprocate. It's not like we are in a position to say, "Here, God, is one of my days. Take it and add it to one of your own."

God, working with His Son, made it possible for us to be perfected. But since Yahowah already is what He is offering to do for us, we surely aren't being asked to exonerate Him. Although, since God's idea of perfection is "man in addition to God ($6 + 1 = 7$)," there may be something we can do in this regard.

The Almighty has adopted us into His Family, making us His spiritual children. So, since Yahowah is our Father and since He is already Spirit, our only meaningful way to make a contribution here would be to join Him and participate in His Covenant.

God has empowered us, making us greater than we are. So, since power flows from Him to us, it would be counterproductive to contravene this process. Besides, there is nothing we can do, much less offer, which would make Yah more powerful than He already is.

Yahowah has enriched us, and we can enrich Him. This is something that works on both sides of the family equation. You see, just as a father enriches his children with his love, guidance, food, shelter, influence, and support, thereby helping his children grow; children can enrich parents through the experiences they share. By observing our Heavenly Father's Towrah Guidance, we bring great joy to God, just as a son does when he follows in his father's footsteps. *Dowd* | David is a perfect example.

His affinity for the Towrah, his devotion to learning what it teaches, and his enthusiastic response to what God was offering won Yah's heart, making Dowd the most loved of men.

When we are wondering what small thing we can offer God that reflects what He has done for us, especially on this day, on Seven Shabats, bringing a copy of the Towrah to read and consider would be a great start. As is the case with most relationships, when we show genuine respect for the interests of those we love, their love for us grows.

In the next statement, we are reminded that Yahowah wants to celebrate with us, and the more the merrier. The Festival Feast of Seven Shabats is a gala for all who want to "rejoice and be glad" – a homecoming that includes men and women, rich and poor, young and old, *Yahuwdym* and *Gowym*, common workers and Lowy mediators, the fatherless and the forsaken, those who have settled down and those who are just passing through.

“You can genuinely rejoice and be glad (*wa samach* – you can express joy and happiness) **in the presence of** (*la paneh* – before the appearance of) **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **you** ('*atah*), **and your sons and daughters** (*wa ben 'atah wa bath 'atah*), **your male and female servants** (*wa 'ebed 'atah wa 'amah 'atah*), **the Lowy** (*wa ha Lowy* – the uniters who join us together), **those who, to benefit from the relationship, are in your communities** ('*asher ba sha'ar 'atah* – within your gates, cities, and assemblies), **those of different ethnicities and cultures** (*wa ha ger* – foreigners from different racial, geographic, and national groups, the sojourner), **the orphan and those who are lonely** (*wa ha yathowm* – the fatherless and isolated) **and the widow** (*wa ha 'almanah* – the forsaken whose spouses have passed away) **wanting to be led such that she is on the correct path** ('*asher*) **in**

your midst (*ba qereb 'atah*), **standing up at the place** (*ba ha maqom* – being upright at the home) **which, to show the way to receive the benefits of the relationship** ('*asher*), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **chooses** (*bachar* – selects, desires, and decides) **for His personal and proper name** (*shem huw' sham* – His designation and reputation) **to dwell and reside** (*la shakan* – to abide and inhabit, to settle in, camp out, and call home).” (*Dabarym / Words / Deuteronomy 16:11*)

Throughout the ages, men and women through compulsion or choice have come to fear and worship their god. By contrast, Yahowah's inclination is to celebrate a mutually enjoyable relationship. Man has long stressed about being saved, and yet, God's preference is to relax and enjoy our company. I rather like Yahowah's approach.

Speaking of most people, they plead with the God whose name and preferences they do not know, expecting that He will acquiesce to their desires. That is particularly pathetic because Yahowah introduced Himself to us and shared His intent.

There are many places of Yahowah's choosing, and they are all related. With 'Adam it was 'Eden. With Noach it was the Ark. With 'Abraham it was the Promised Land. During the *Yatsa'* | Exodus it was the Tabernacle. With Dowd it became Yaruwshalaim. With *Shalomoh* | Solomon it was the Temple. As a place, it is Mowryah and Tsyown, Yaruwshalaim and Yahuwdah, and Yisra'el as the Promised Land. But more than this, Yahowah's name belongs in His *Towrah*, among His *Naby'*, within His *Beryth*, throughout His *Miqra'ey*, and inside His '*Am*, including *Yahuwdym*. When we are in one of these places, mentally or physically, we are in the midst of the place Yahowah has chosen for His name to reside and remain.

I find it particularly poignant that the passage culminates with a reference to “standing up at the place where Yahowah, your God, chooses.” Father and Son stood up for us on Mount Mowryah, ultimately enabling us to stand with them – camping out together for all time.

Also notice that Yahowah introduced the all-inclusive nature of this party with the phrase “rejoice and be glad.” God’s preference is to be around happy people, not curmudgeons. I suspect that there is a little sign somewhere on those pearly gates: Please – No Sourpusses. The only disability for which there is no cure is a bad attitude. And eternity is a long time to endure a brood of killjoys.

Apart from the persistent Islamic persecution of Christians and Jews, there are not many slaves currently in Egypt, although there are millions worldwide. And yet, this message is universal because, at one time or another, most of us have had our liberty constrained. Therefore, in the midst of the celebration, Yahowah would have us be mindful of what He has done to engender our freedom.

“Remember (*zakar* – be mindful at this moment (qal perfect)) **that indeed** (*ky*) **you once existed as** (*hayah* – you were) **a slave** (*‘ebed* – one who worked and served at the command of another) **in Mitsraym | the Crucibles of Political and Religious Oppression** (*ba Mitsraym* – within the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).

Be observant (*shamar* – be focused at this time, aware, careful, and considerate) **and act upon** (*wa ‘asah* *‘eth* – engage in and profit from, energetically participating in) **these prescribed inscriptions for living** (*‘eth ha*

choqym ha 'eleh – these clearly communicated written instructions regarding being cut into the relationship).” (*Dabarym / Words / Deuteronomy 16:12*)

The *Mow'ed Miqra'ey* are “clearly communicated written prescriptions for living.” We should “*shamar* – observe them, closely examining and carefully considering them” and then “*asah* – act upon” what God has “*choqym* – inscribed and prescribed.” This approach will lead us away from *mitsraym* and to *shamaym*.

The *Miqra'ey* are not to be replaced by ceremonies and rituals conceived by man. Those who observe Easter and Christmas, Rosh Hashanah and Hanukkah, All-Hallow's Eve and St. Valentine's Day, Ashura Day and Ramadan, the Solstice or May Day, or any other manmade poligious (political/religious) scheme contribute to the deception and add to the fog which separates mankind from God.

Rabbis, who are typically misogynists and racists, are uncomfortable with the all-inclusive nature of *Shabuw'ah*. They are about separating men and women, Jews and Gentiles, the religious from the secular. Bringing everyone together on equal footing while acknowledging Yahowah's name is the antithesis of what they desire.

Therefore, they ignore everything that Yahowah instructed regarding *Shabuw'ah* and replace it with the claim that it commemorates the time when Moseh received the Towrah on Mount Horeb. And while that is subject to some speculation, and even though I suspect that it is true, it misses the point. If we want to enjoy Yahowah's company, we must *zakar*, *shamar*, and *asah* what He revealed. Moreover, other than to dress it up, fondle it, parade it around, and kiss the Towrah like some kind of whore, the Hasidic are married to their Talmud, not Yahowah's Towrah.

It is worth noting that some Christian denominations acknowledge *Shabuw'ah* – the only *Miqra'* so honored.

Unfortunately, they do not know its proper name, or the significance of that title, and they celebrate it on the wrong day, choosing “Pentecost” or “Whitsun,” instead. And they attribute it to the birth of their church, rather than celebrating a relationship with Yahowah.

None of *Shabuw’ah*’s redemptive metaphors or prophetic insights are conveyed to their congregations. For them, it is all about the beginning of the “Church Age,” and of them replacing Jews as God’s instruments. No thought is ever given to this being the fourth stride toward living with God, or that it is the midpoint in Yahowah’s seven-step plan of reconciliation. They even fail to see how Seven Shabats serves as a central plank in the unfolding of God’s redemptive timeline, providing the very framework of Yahowah’s schedule.

Our preference should always be to listen to Yah...

“You should consistently recount the written documentation on how to relate to (*saphar / sepher*) seven sevens, and thus to the promises of seven (*sheba’ shabuwa’*), as it pertains to you (*la’ atah*) beginning from (*min chahal*) bringing a sickle, the implement for liberating, separating, gathering, and harvesting (*chermesh*) unto (*ba*) the standing grain, that which is upright and firmly rooted, ratified, confirmed, and established (*ha qamah*).

Begin by initiating the process (*chahal*) to recount the written word regarding (*la saphar / sepher*) seven sevens (*sheba’ shabuwa’*). (*Dabarym* 16:9)

Then (*wa*) you should act upon and engage in (*’asah*) the Festival Feast (*Chag*) of *Shabuw’ah* | of Sevens, Shabats, and Promises (*Shabuw’ah*) to approach (*la*) Yahowah (יהוה), your God (*’elohym’ atah*), with a solvent, appropriate, and affordable (*misah*) voluntary offering of one’s initiative (*nadabah*) of your hand (*yad’ atah*), which, to demonstrate the way

to benefit from the relationship ('asher), you can actually give (nathan) when compared to (ka) how in this relationship ('asher) Yahowah (Yahowah), your God ('elohym 'atah), continues to bless and adore you (barak 'atah). (Dabarym 16:10)

You can genuinely rejoice and be glad (wa samach) in the presence of (la paneh) Yahowah (Yahowah), your God ('elohym 'atah), you ('atah), and your sons and daughters (wa ben 'atah wa bath 'atah), your male and female servants (wa 'ebed 'atah wa 'amah 'atah), the Lowly (wa ha Lowy), those who, to benefit from the relationship, are in your communities ('asher ba sha'ar 'atah), those of different ethnicities and cultures (wa ha ger), the orphan and those who are lonely (wa ha yathowm) and the widow and the forsaken (wa ha 'almanah) wanting to be led such that she is on the correct path ('asher) in your midst (ba qereb 'atah), standing up at the place (ba ha maqowm) which, to show the way to receive the benefits of the relationship ('asher), Yahowah (Yahowah), your God ('elohym 'atah), chooses (bachar) for His personal and proper name (shem huw' sham) to dwell and reside (la shakan). (Dabarym 16:11)

Remember (zakar) that (ky) you once existed as (hayah) a slave ('ebed) in Mitsraym | the Crucibles of Political and Religious Oppression (ba Mitsraym).

Be observant (shamar) and act upon (wa 'asah 'eth) these prescribed inscriptions for living ('eth ha choqym ha 'eleh).” (Dabarym / Words / Deuteronomy 16:12)

✠

Shabuw'ah | Seven Sevens

Celebrating the Shabat...

Considering how little attention Jews afford *Shabuw'ah*, Yahowah has a great deal to say about it. Pesach is thoroughly explained prior to the *Yatsa'* in *Shemowth* / Exodus. The presentation of Matsah in *Qara'* | Leviticus is rich in information and detail. And while not much is said about *Bikuwrym*, that all changes with *Shabuw'ah*. Based upon the words He has devoted to it, the Promise of Seven is important to God and to our relationship with Him.

Back in the *Bikuwrym* chapter of the *Miqra'ey* volume of *Yada Yahowah*, we listened to God speak of His *Miqra'ey* as a cohesive whole, played out in three acts. So, to establish the proper context for what follows, and by way of review, remember that God said:

“Six years (*wa shesh shanah*) you should sow (*zera'*) your land (*'eth 'erets 'atah*) and gather in (*wa 'asaph*) the produce (*'eth tabuw'ah*) thereof (*hy*). (*Shemowth* 23:10)

But on the seventh (*wa ha shaby'iy*), you should allow it to fall and lie fallow, freeing it (*shamat hy*), scattering and dispersing, it for the purpose of future renewal (*wa natash hy*), so those in need who are willing to capitalize upon the opportunity and take responsibility (*'ebyown*) among your people (*wa 'am 'atah*) may eat and be nourished (*wa 'akal*).

Moreover (*wa*), **leave the remainder** (*yether*) **so that other living creatures** (*chayah*) **of the open fields and countryside** (*sadeh*) **may feed on it** (*'akal hem*). **Do the same** (*'asah ken*) **with your vineyards and olive groves** (*la kerem 'atah la zayth 'atah*). (*Shemowth 23:11*)

Six days (*shesh yowm*) **you should engage and do** (*'asah*) **your work, accomplishing whatever you prefer** (*ma'aseh 'atah*), **and on the seventh, the day of promise** (*wa ba ha yowm ha shaby'iy*), **you should celebrate the Shabat, actively engaging in the promise of seven** (*shabath*) **so that** (*la ma'an*) **those tasked with carrying your burdens and your means of production** (*suwr 'atah wa chamowr 'atah*) **may have a break, becoming spiritually refreshed and restored** (*nuwach*).

Then the children of your workers (*ben 'amah 'atah*) **and visitors from different cultures and ethnicities without the inherited rights** (*wa ha ger*) **may take a breather and be refreshed** (*napash*). (*Shemowth 23:12*)

In all things (*wa ba kol*) **that benefit the relationship which** (*'asher*) **I have shared** (*'amar*) **with you** (*'el 'atem*), **be observant** (*shamar*). **Therefore, do not bring to mind by proclaiming in a memorable way** (*wa lo' zakar*) **the names** (*shem*) **of other** (*'acher*) **gods** (*'elohym*); **neither let them be heard** (*lo' shama'*) **from your mouth** (*'al peh 'atah*). (*Shemowth 23:13*)

Three (*shalowsh*) **times you should be on your feet** (*regal*) **during the Festival Feasts** (*chagag*) **to approach Me** (*la 'any*) **each year** (*ba ha shanah*). (*Shemowth 23:14*)

The Chag | Celebration (*Chag*) **of Matsah | UnYeasted Bread** (*ha Matsah*) **you should observe, closely examine and carefully consider** (*shamar*).

Seven days (*sheba' yowm*) you should actually and consistently eat bread without the embittering fungus and contentious nature of yeast (*matsah*).

Do so in a manner consistent with the way to receive the benefits of the relationship which (*ka 'asher*) I have instructed you (*tsawah 'atah*), approaching during the Eternal Witness of the Appointed Meeting (*la Mow'ed*) in the month (*chodesh*) of 'Abyb, the first month of the year during the beginning of Spring when barley is still green and growing (*ha 'Abyb*).

Indeed (*ky*), in it (*ba huw'*) you were removed and came forth, delivered and withdrawn (*yatsa'*), from (*min*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*).

Therefore, no one should appear before Me (*wa lo' ra'ah paneh 'any*) without a reason or cause, without what is expected based upon what has been fulfilled (*reyqam*). (*Shemowth* / Exodus 23:15)

You should observe (*shamar*) the Festival Feast (*Chag*) of the harvest, reaping what was sown and is ready to be gathered in (*ha qatsyr*) during *Bikuwrym* | Firstborn Children (*Bikuwrym*).

Your undertakings and pursuits (*ma'aseh 'atah*) to make a connection and show the benefits of the relationship (*'asher*) you have sown, expecting these seeds to take root and grow (*zera'*).

Throughout the region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*Chag*) of the Ingathering, of being received and rewarded (*'asyph*), you are restored and renewed (*ba yatsa' ha shanah*) when you are gathered in, received and accepted (*ba 'asaph 'atah*).

That which is associated with your actions, and whatever you choose to pursue (*'eth ma'aseh 'atah*), will

lead to the realm where there is a sense of openness (*min ha sadeh*). (*Shemowth 23:16*)

Three times (*shalosh*) **in the conduct of your life, demonstrating a pattern of behavior which is in the proper sequence** (*pa'am*) **during the year** (*ba ha shanah*), **all** (*kol*) **of you should remember to** (*zakar 'atah*) **be seen** (*ra'ah*) **before** (*'el paneh*) **Yahowah** (*YaHoWaH*)." (*Shemowth / Names / Exodus 23:17*)

This affirms that a harvest of souls is an essential component of the Spring, Summer, and Fall Festival Feasts and that we should enjoy reaping what we have sown. In the spring, this ingathering of souls is *Bikuwrym* or Firstborn Children. As the name implies, those whose lives have been prolonged and perfected during *Pesach* and *Matsah* are called home on *Bikuwrym*.

In the early summer, seven weeks after Firstborn Children, we experience the spiritual enrichment and empowerment of God's Family. This bountiful harvest of souls comes courtesy of the Ruwach Qodesh, making *Shabuw'ah* Mother's Day.

In the fall, Yahowah's ingathering begins with the proclamation of the approaching harvest on *Taruw'ah*. This leads to *Yowm Kipurym*, and the reconciliation of Yahuwdah and Yisra'el with Yahowah as facilitated by Dowd's return. By Sukah, we are all together in 'Eden – one big happy family camping out with our Father.

The common thread in these harvests is the presence of the Set-Apart Spirit – our Spiritual Mother and Her beloved Son. In concert with Dowd, Her Spirit fills the void in our souls, and purifies us, making it possible for us to live in Yahowah's presence. Her role is essential. Firstborn Children celebrates the union of soul and Spirit. Seven Shabats solves the mandate of: "none shall appear before Me as an empty vessel," with its fulfillment focused entirely upon the Set-Apart Spirit filling us with Her light

on this day, enlightening, empowering, enriching, uplifting, counseling, nourishing, and indeed clothing us.

The Day of Reconciliations serves as Yisra'el's last opportunity to be equipped to enter God's home. Those who answer Yahowah's invitation to appear in the presence of our Spiritual Mother and God's Son will find Her facilitating their acceptance into our Heavenly Father's Family. Better late than never.

Beyond this introduction, we ventured further toward Shabuw'ah during our review of Bikuwrym. Here is a recap of where we have been...

“You should not offer the sacrifice of an animal you have prepared to consume (*lo' zabach*) in the proximity of ('al) yeasted bread, the invasive fungus which spoils as well as the culture which intoxicates (*chamesh*).

The blood (*dam*) I sacrificially shed and offered as a favor to reconcile (*zebach 'any*) should not endure through the night (*wa lo' lyn*).

It is the bounty (*cheleb*) of My Festival Feast (*Chag 'any*) which is an enduring witness come morning and something to consider forever ('ad boqer). (*Shemowth* 23:18)

The initial and best part (*re'shyth*) of the FirstFruits, including Firstborn Children (*Bikuwrym*) of your realm ('adamah 'any), you should come, bringing them (*bow'*) for the family and home (*beyth*) of Yahowah (*Yahowah*), your God ('elohym 'atah). (*Shemowth* 23:19)

Behold (*hineh*), I ('anky) will send out (*shalach*) a Messenger, a representative who is especially informative in announcing this message (*mal'ak*) before you, in your presence and within the same dimension (*la paneh 'atah*) to help keep you focused so that you are

observant, closely examining and carefully considering everything (*shamar* 'atah) along the Way (*ba ha derek*).

In addition (*wa*), he will provide you with directions that will bring you to (*la bow* 'atah 'el) the source, the dwelling place, and home (*ha maqowm*) which, to offer the benefits of the relationship ('asher), I have prepared (*kuwn*).” (*Shemowth* 23:20)

There were moments along the way that we thought this Messenger might be Moseh, then at times, he seemed to be Dowd. On one occasion *mal'ak* appeared to be a spiritual envoy, at least until such time as we recognized that he would be a Herald during the last days. And now, the message is clear: Yahowah is calling and guiding His people home. And through this *mal'ak*, His message can be readily discerned and acted upon.

“You should choose to closely examine and carefully consider this, becoming focused and observant (*shamar*) regarding his appearance and presence (*min paneh huw*’).

Of your own volition, listen (*shama* ’) through his voice (*ba qowl huw*’). Do not become rebellious against him nor defiant toward him, neither embittered nor contentious, neither grieved nor bewildered ('al marah *ba huw*’), because otherwise (*ky*), he will not tolerate or endure (*lo* ’ nasa’) your rebellion – your revolting defiance and repulsive deviations from the established message (*pasha* ’ *atem*).

This is because (*ky*) My personal and proper name (*shem* 'any) is integrated within his inner nature (*qereb*). (*Shemowth* 23:21)

Indeed (*ky*), if (*im*) you listen very carefully (*shama* ’ *shama* ’) to his voice (*ba qowl huw*’) and engage, acting upon (*wa* ’*asah*) everything that I say for the benefit of the relationship (*kol* ’*asher dabar*), then (*wa*)

I will be openly hostile toward (*'ayab*) **those who oppose you, demonstrating rancor toward your adversaries** (*'eth 'oyeb 'atah*). **I will, when required, besiege and defeat** (*tsuwr*) **your foes** (*'eth tsarar 'atah*). (*Shemowth 23:22*)

Surely (*ky*) **My** *mal'ak* | **messenger** (*mal'ak 'any*) **will go** (*halak* – goes about and travels) **before you** (*la paneh 'atah*) **so that** (*wa*) **he can help you return** (*bow 'atah*) **to what has been said and promised** (*'el 'emory } 'amar*).

Then the terrorists will be abolished (*wa ha chity } chathath*), **including the militants who claim that the country belongs to them and who want to divide it** (*wa ha parizy } paraz*), **as they will be humbled and subdued** (*wa ha kana'any } kana*'), **to make this declaration known** (*ha chiwy } chawah*).

Therefore, I will reject them, and I will kick them out (*wa ha yebuwsy } y buws y*), **and then I will efface them, annihilating them, causing them to disappear at that moment in time** (*wa kachad huw'*). (*Shemowth 23:23*)

You should not vocally support their gods nor speak on behalf of their deities (*lo' chawah la 'elohym hem*). **And** (*wa*) **you should not serve them** (*lo' 'abad hem*).

You should not do as they do either (*wa lo' 'asah ka ma'aseh hem*). **Rather instead** (*ky*), **it will be you who will overthrow them** (*haras haras hem*). **So, then you should break apart and crush** (*wa shabar shabar*) **their sacred monuments and holy objects** (*matsebah hem*). (*Shemowth 23:24*)

Therefore (*wa*), **you should work with and serve on behalf of** (*'abad 'eth*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **and He will bless** (*wa barak*) **your bread** (*'eth lechem 'atah*) **and your water** (*wa 'eth maym*).

Furthermore (*wa*), **I will remove** (*suwr*) **this sickness** (*machalah*) **from your midst** (*min qereb 'atah*).” (*Shemowth* / Names / Exodus 23:25)

In the *Bikuwrym* chapter, we plotted a new course after considering the twenty-fifth verse of the twenty-third chapter of *Shemowth*, moving on to the presentation of the Firstborn Children Harvest in *Qara*. This time, remaining cognizant of the context of the *Miqra'ey*'s three ingatherings of souls, I would like to venture deeper into the *Shemowth* instruction.

“Then (*wa*) **I will set** (*shyth* – I will place and establish (qal perfect)) **your borders** (*'eth gebuwl 'atah* – your boundaries) **from the Red Sea** (*min yam suwph*) **as far as the Sea of the Philistines** (*wa 'adyam Palishty*) **and from the Wilderness** (*wa min midbar*) **to the furthest extent of the River** (*'ad ha nahar*).

Indeed (*ky*), **I will give** (*nathan* – I will place (qal imperfect)) **into your hand** (*ba yah 'atem*) **the inhabitants who have settled** (*'eth yashab* – those who dwell and remain (qal participle)) **of the Land** (*ha 'erets*).

Then (*wa*) **you will drive them out and banish them** (*garash hem* – you will remove them (piel perfect)) **before your presence** (*min paneh 'atah* – from your appearance).” (*Shemowth* / Names / Exodus 23:31)

This has not yet occurred. And since Yahowah' used *'ad*, which is the “maximum extent of something,” we would have to begin at the mouth of the Red Sea between the Arabian Peninsula and Africa on the south and consider the northeastern shore of the Mediterranean along the coast of Turkey on the north. The Wilderness as defined in the Towrah would begin at the Nile. The River is the Euphrates taking us all the way to the Persian Gulf and deep into modern-day Iraq and Syria. These boundaries would swallow most of the Middle East. It is a lot of land for the thousands of people who will comprise the Covenant. And

it will be beautiful once the Earth is returned to the conditions enjoyed in 'Eden.

The beguiled and beguiling mind of man provides the impetus for religious monuments such as cathedrals and mosques, obelisks to sun gods like those found in the Vatican and Washington, D.C., idolatrous statues like those erected to Mary, "Mother of God and Queen of Heaven," and for pagan religious practices such as Lent, Weeping for Tammuz, Christmas, New Year's Day, and Ramadan. To rid a place of them, and to rid an area of the disease and suffering they cause, one has to rid one's realm of their hosts – religious practitioners. In direct opposition to the means Catholicism has used to assimilate people into their religion, Yahowah said:

"You shall not cut an agreement nor make stipulations (*lo' karat beryth* – you should not make a covenant or establish a relationship, not even compose a treaty) **with them** (*la hem* – on their behalf or in accord with them, even approach them) **or with their gods** (*wa la 'elohym hem*)." (*Shemowth* / Names / Exodus 23:32)

And while rabbis inculcated Greek customs, and imams rabbinic traditions, none have been as bold in syncretism as Roman Catholics, who built their religious empire by incorporating the myths and traditions of the Babylonians, Assyrians, Egyptians, Greeks, and Romans, even the South Americans – allegedly to lure pagans away from the very traditions the Church was emulating. These are but a few examples of the putrid pagan pontifications found in the Christian swamp of religious poison: Imperial Rome's and Janus' New Year's Day (also known as the Octave of Christmas and Solemnity of Mary, Mother of God), the Epiphany, St. Valentine's Day, St Patrick's Day, Lent, Ash Wednesday, Palm Sunday, Easter Sunday, the Feast of the Assumption of the Blessed Virgin Mary, the Nativity of St. John, Halloween (All Saints Day), the Advent, the Feast of the Immaculate Conception, and

Christmas (the Nativity of our Lord). Then there are the borrowed customs of Sunday Worship (as the Lord's Day), the Eucharist, Communion, the Sacrifice of the Mass, acknowledging Saints, Prayers to and for the Dead, the Rosary, Priestly Confession, Purgatory, Statues and Prayers to the Madonna and Child, the Cross, Sign of the Cross, Crucifixes, Religious Relics and Icons, Halos, Steeples, Obelisks, Holy Water, Infant Baptism, Wax Candles, Justification by Works, Indulgences, a Monetary Tithe, a Paid Clergy, a Clerical Hierarchy, a Sovereign Pontiff, Cardinals, Celibate Priests as Fathers, Monks, Nuns, and calling God "Lord,"....

You will notice that not one of Yahowah's seven Invitations to be Called Out and Meet with God made the Christian list. And then there is the Babylonian Christmas Tree and its lights and decorations, the Babylonian Yule Log, wreaths, and Santa, the Babylonian Easter Bunny and dyed eggs which are part of a hunt, the Babylonian Easter Ham and Hot Cross Buns.

In direct violation of Yahowah's instructions, rabbis have instituted the pagan celebrations of the Babylonian Head of the Year, called Rosh Hashanah, Fast of Tzom Gedaliah, Rosh Chodesh Iyar, Yom Ha'Atzmaut, Counting the Omer, Simchat Towrah, Hanukkah, Tu Bi'Shevat, Tisha B'Av, Asarah B'Tevet, the Blessings of the Month of Tammuz, and Purim, to name but a few extracurricular religious holidays. And it should be noted, that on Hebcad, the most popular rabbinical calendar, *Matsah*, *Bikuwrym*, and *Taruw'ah* aren't ever listed. Moreover, *Shabuw'ah* is always set on the wrong day, and *Yowm Kipurym*'s date is routinely moved to keep its special Shabat from falling on a Muslim or Christian holy day.

God is not Politically Correct. He is not a proponent of multiculturalism. Tolerance is not a Divine virtue. Simply stated, the edicts of Socialist Secular Humanism are in

direct opposition to Yahowah's instructions for one very important reason...

“They should not remain (*lo' yasab* – they will not dwell, settle, inhabit, or live (qal imperfect)) **in your land** (*ba ha 'erets 'atah* – realm and region, country and territory) **lest** (*pen* – otherwise, implying apprehension regarding a negative outcome) **they cause you to miss the way** (*chata' 'eth 'atah* – they lead you astray and cause you to be wrong, forfeiting the means (hifil imperfect)) **to approach Me** (*la 'any* – to move toward).

This is because if (*ky*) **you serve** (*'abad 'eth* – you work for, expend energy on behalf of, or are reduced to servitude by being enslaved by) **their gods** (*'elohym hem*), **then indeed** (*ky*), **it will be** (*hayah* – this will exist as (qal imperfect)) **an enticing and incapacitating snare** (*la mowqesh* – a trap or noose, that which lures, injures, and restricts) **toward you** (*la 'atah*).” (*Shemowth / Names / Exodus 23:33*)

The Towrah's critics are quick to pull statements related to the conquest of the Promised Land from their context, and then declare that “the God of the ‘Old Testament’ was wrathful.” They never ponder, even for a moment, the reason God wanted the religious and political out of these tribal enclaves within Yisra'el in the 14th century BCE. Simply stated: it was the most merciful and intelligent thing to do.

Those who criticize God's approach are representative of the problem. Their religious and political viewpoints preclude them from viewing this in the proper context, which is why they are also inaccurate and misleading. God knows what I have shared with you. While man can be good or bad individually, his propensity to be wrong, indeed vicious and oppressive – religiously, politically, militarily, economically, and conspiratorially – increases in direct proportion to the size of the civilization, nation, cult,

gang, or institution. And the more pervasive the like-mannered become, the more difficult it becomes to think and act differently because they tend to torture and kill dissenters and nonconformists.

Collectively, humans are seldom right. What is popular is almost always wrong. And while rare individuals can at times differentiate between right and wrong, good and bad, the more religious and political a society becomes, the less likely that is to occur.

In that there have not been any notable or enduring exceptions to this outcome anywhere in the world over the long march of time, Yahowah realized that, if the misguided remained, His radically different approach to us would be lost under the noise, violence, and compulsion of others.

Should you wonder how that would be possible since He is God, then you do not know Him very well. Man is controlling; God is liberating. Man wants more; God wants less. Man has a million ways to impose himself; God has none. Man's voice is shrill; God's is soft, often quiet. Man claims he is right while God wants us to be right.

As an interesting affirmation, consider Noach. He and his family were the only ones willing to listen to God and build the Ark. And what set them apart is that they lived apart from other men.

Consider 'Abraham. He left Babylon. And yet even then, even after he talked with God, when he interacted with the political and religious leaders of the region, he lost his mind and backbone.

Moseh is a wonderful example. He played along and benefited from the political, religious, economic, and military institutions of ancient Egypt for forty years while his people were abused in the most horrible ways. And yet, the leaders of that society would have tortured him to death

for having had the good sense to oppose them – so he fled. God found him isolated in the wilderness tending sheep.

Dowd left his overbearing father and siblings before he was eight. He was living a life of solitude tending sheep in Bethlehem when Yahowah picked him out of obscurity to become the ultimate example for us to follow.

By contrast, the people chose Sha'uwl from among them to be like every other kingdom around them. He was perceived to be the best their society had to offer, but he led them to near extinction at the hands of those Yahowah had once asked his people to expel.

Yahowah created the universe and the life within it. He also provided a means for His creation to know Him and to live with Him. Therefore, the most compassionate, moral, and rational thing to do is to minimize the influence of those who would convolute His message and impose their own.

Yahowah asking His people to be intolerant of societies and institutions, which are opposed to His message and what is best for their lives, is akin to asking us to remove rats and fleas infected with the bubonic plague from our homes – knowing that if we do not, they will eventually infect and kill our families.

This unwillingness to accommodate deceitful, destructive, deadly, and damning doctrines is not optional. God does not care what religious people do in their homes or in their countries. But the Promised Land is God's home; Yisra'el is His country. And more than anyone, our Heavenly Father and Creator understands the deadly consequences that occur when His children are corrupted by societies infected with religious schemes.

Yisra'el became the best and worst example. They allowed the misguided to live in their midst. They accepted their gods and their politics. Then they did something far

worse: they created the world's most popular gods and religions by corrupting Yahowah's message.

Sha'uwl, who became Paul, was a Benyamite and he authored Christianity's New Testament by twisting the Towrah and prophets to promote the myth of "Jesus Christ" as the Messiah and Son of God. It is the world's most popular religion.

Muhammad was also a Jew, and he authored the Quran. It bastardizes Talmud citations to promote Allah as the enemy of the Jews. It is the world's second most popular religion.

Drawing its credibility from corrupted Talmud stories, we are reminded that Rabbi Akiba wrote much of it, that the Zohar is attributed to Rabbi Shimon bar Yochai, the *Mishnah* to Rabbi Maimonides, and while he left no books, Hasidic Judaism was created by Rabbi Israel ben Eliezer.

Karl Marx was a Jew, the descendant of rabbis, and he authored *The Communist Manifesto* and *Das Kapital* to promote Socialist Secular Humanism – known as Communism. With his coconspirators, Trotsky, Luxemburg, Lissitzky, and Lenin who were also Jews, they created a religion that worships men as gods by calling "religion the opiate of the masses." Marx began by presiding over his propaganda film on religion and revolution entitled: *Comrade. Jew. We Only Wanted Paradise on Earth*. It would set the agenda for the dreams and nightmares of international socialism. And while most Jews were not revolutionaries, Jews comprised a disproportionate percentage of leftist utopians. That is particularly sad because with the rise of Stalin, the utopia they envisioned became a living hell.

Today, those who are under the title of Progressives, Liberals, and Multiculturalists, especially in academia and the media, have advanced Marx's utopian dream and have become Israel's most ardent and vocal foes.

There are some who think that Hitler, the author of *Mein Kampf*, was a Jew as well. That did not turn out well for God's people – but nor did Christianity, Islam, Judaism, or Socialist Secular Humanism. Jews have become their own worst enemy by going one giant stride beyond tolerating religions – by actually creating them.

By associating with those who worship false gods, such relationships inevitably lead to embracing their myths and misconceptions. Religions prevail specifically because they are “*mowqesh* – enticing and incapacitating snares which lure the unsuspecting into an injurious trap.”

No rational, loving parent would encourage his or her children to work and live among thieves, among those infected with lethal diseases, among perpetual liars, mass murderers, or religious terrorists. And if that were the only place to work and live, a loving and rational parent would do whatever they could to clean up that community, ridding it of its bad influences to protect their family.

When we view the Towrah from the perspective of its *Beryth* | Covenant, everything makes sense. God wants to rid His home and His neighborhood of negative influences because that is what is in the best interests of His children.

Speaking of how infectious religions begin, and of the enticements that are used to perpetuate them, the forefathers of Rabbinic Judaism, Rabbis Akiba and Maimonides, advanced the myth that seventy elders of Israel received their Oral Law at the same time Moseh received the Towrah from Yahowah. But, in the very next statement, God says otherwise:

“And then (wa) to Moseh (*‘el Mosheh* – to the one who draws out), **He said** (*‘amar*), **‘Ascend** (*‘alah* – climb up and rise up) **to** (*‘el*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **you** (*‘atah*), **‘Aharown** (*wa ‘Aharown* – Aaron, the

Alternative, the one who brings light and choice (i.e., informed freewill)), **Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely), **and ‘Abyhuw’** (*wa ‘Abyhuw’* – He is My Father; from *huw’* – he and *‘ab* – father).

But (*wa*) **the seventy** (*shib’iyim*) **from** (*min*) **the elders** (*zaqen* – old people) **of Yisra’el** (*Yisra’el* – Individuals who Strive and Struggle Against God or who Engage and Endure with the Almighty), **you will come up with your own oral explanations by acting independently, influencing yourselves with your interpretations and verbal communications** (*chawah* – you will form your own oral arguments, making your pronouncements (hitpael perfect – makes it absolutely clear that the elders of Yisra’el composed their own oral arguments at this time with no input of any kind from Yahowah or Moseh)) **from afar at a great distance away** (*min rachowq* – distanced and removed, separated and alienated, being absent and remote).” (*Shemowth* / Names / Exodus 24:1)

Four people were invited to ascend the mountain to meet with Yahowah at this time – all named and handpicked by God. *Moseh* | the One who Draws Out, *‘Aharown* | the Alternative, *Nadab* | Encouraging the Willing, and *‘Abyhuw’* | He is My Father.

The 70 elders of Yisra’el, however, those credited by the rabbis for having received their Oral Law from “G-d” on this day, were isolated and on their own – sent a great distance away. And even worse for Judaism’s most foundational claim – their oral arguments, a.k.a., the Talmud which is erroneously credited to them, were formed and pronounced independently.

The hitpael stem is uncommon, but it speaks like no other. When it is used, as it was here with “*chawah* – to announce verbally,” it means that their oral arguments

were developed on their own initiative without any outside influence. God has just placed a dagger into the heart of Rabbinic Judaism.

We know this because the hitpael stem, which is deployed only 170 times in the whole of the Tanakh, tells us that the subject, which is the “elders,” “acted on their own initiative and yet managed to influence many into believing their interpretive oral testimony.” Scribed in the perfect, this is what occurred, and nothing more, during this moment in time.

Chawah modified by the hitpael provides a precise prophetic portrayal of the greatest curse to befall Yahuwdaym and Yisra’el. Jews have caused more harm to themselves with their diatribes against Yahowah in their Talmud than Christians and Jews combined. And to think, at the very moment Jews claim that their religion was born, God killed it.

It is in moments such as these that we realize that the religious are without excuse. They not only have unfettered access to Yahowah’s testimony, but they also claim that these words contradicting their religion were inspired by their God. As God has said, they are only fooling themselves. They remain “*min rachowq* – afar, a great distance away, distanced and removed, separated and alienated” from Yahowah.

This morning, as modern-day Israel struggles to form a government using the Parliamentary system after four unproductive elections, it appears as if Benjamin Netanyahu has finally been ousted. Since his hold on power has been forged by placating the most zealously religious, there will be advantages to his being replaced. I say this because of this putrid article in the *Jerusalem Post* (June 1, 2021):

“The Council of Torah Sages (read: Talmud scholars) of the Degel Hatorah Party, including the most senior

rabbis in the Haredi (ultra-Orthodox) sector, have denounced the ‘punitive’ unity government for intending to ‘uproot religion’ and called on Yamina leader, Naftali Bennet, to withdraw his support.

In a statement published in the Yated Neeman Haredi newspaper on Tuesday, the rabbis – including the two most senior figures in the Ashkenazi, non-Hassidic community, Rabbi Haim Kanievsky and Rabbi Gershon Edelstein – said, ‘No one who believes in God and observes Torah commandments could support such a government.’

‘It is a great anguish to hear about the intent to form a new government that the central and substantial part of includes those who want to harm the foundations of religion, God forbid, make severe breaches in the walls of Judaism, and undermine the tradition of generations on which the House of Israel rests,’ the rabbis wrote.

The council noted specifically that it was extremely concerned over reforms a unity government would enact to the Haredi education system (read: religious indoctrination), in which many schools do not teach core curriculum subjects, as well as Shabbat observance and Jewish-status issues, likely in reference to conversion.

‘Astonishment is increased, and the pain is great over the desecration of God’s name (which they abhor and never share), when those who stand as a central basis for the establishment of a government such as this are members of the faction called Yamina, who declare themselves to be, and present themselves, as Jews who believe in God and observe the Torah and mitzvot (read: the Oral Law and religious edicts),’ the rabbis continued. ‘This would be an act in defiance of heaven and a bitter and severe iniquity.’

‘We call on all Jews who believe in God and anyone who defines themselves as a guardian of tradition and certainly as someone who observes the Torah and commandments to recant their intention and not allow an

act that would uproot religion and harm the foundations of Jewish law.”

Appallingly, this is an accurate depiction of just how lost, how estranged from Yahowah and the Towrah, the religious have become. They actually believe God favors their stance when He despises them.

At least they got one part right. Diminishing the overreaching rabbinical control over people’s lives, and the religious imposition into the political system, will harm the foundations of Jewish law. It will have just the opposite effect in Heaven where Yahowah is celebrating the release of His people from religious bondage.

The proper conclusion is: Yahowah’s Towrah leads to a Familial Covenant Relationship with God and religious traditions lead to alienation and separation from God. Those who are with Yahowah are seen as upright, standing side by side with their Creator. Those who are alien to God are depicted bowing down before Him in judgment.

The Word is the Way. Without it, no one can approach Yah.

“Then Moseh (*wa Mosheh*) **alone** (*la bad* – exclusively and by himself) **approached and was personally present** (*nagas* – came near and entered the presence (niphil perfect – subject alone is affected by approaching at this moment)), **himself moving toward** (*huw’ ‘el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).

But (*wa*) **the others** (*hem*), **they did not approach and were not present** (*lo’ nagas* – did not come near).

So, therefore (*wa*), **the people** (*ha ‘am*) **they did not ascend** (*lo’ ‘alah* – they did not climb up) **with him** (*‘im huw’*).” (*Shemowth* / Names / Exodus 24:2)

Moseh had been the conduit for the Word of God since their initial meeting on this same mountain. Having proved worthy of his calling, it was a role he would continue.

He had tried Yahowah's words against the most powerful man in the world and they had prevailed. Moreover, Moseh fully embraced and acted upon *Pesach*, *Matsah*, and *Bikuwrym*. Seven weeks thereafter, he was prepared to be enriched, enlightened, and empowered by the Spirit of *Shabuw'ah*. Perhaps the others were not as ready.

“Moseh (*Mosheh* – One who Draws Out) returned (*bow'* – arrived and approached) and accurately recounted a written record (*wa saphar / sepher* – provided an accurate accounting by way of an inscribed scroll) for (*la*) the people (*ha 'am* – family) all of (*kol* – every one of) the words (*dabary* – the statements, message, and communication) of Yahowah's (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) and all of (*wa 'eth kol*) the means to exercise good judgment and resolve disputes (*ha mishpat* – the means to decide, to make rational decisions, to reach sound verdicts, to achieve justice and to be both right and fair, resolving conflicts; from *my* – to contemplate the process of *shaphat* – deciding, exercising good judgment, and resolving disputes).” (*Shemowth* / Names / Exodus 24:3)

Upon his return from the Mountain of God, Moseh brought us an accurate written record of what Yahowah revealed to him. By having done so, it is as if we were there. Other than to hear the tenor of Yahowah's voice as it was projected through an implement from the realm of 7D into three dimensions, listening isn't as effective as reading – not in processing speed, retention, or the capacity to understand. The written word provides us with the opportunity to study the text at the most opportune pace and to pause whenever we wish to question something or

contemplate its implications. The written word of God is truth maintained and projected for individual consumption.

Of paramount importance to us in this passage is the use of “*saphar / sepher* – to accurately and carefully record in writing, providing a precise accounting.” God purposely selected *saphar / sepher* and combined this with *dabary* | words to reveal that the Towrah isn’t hearsay. It is admissible evidence as a contemporaneous transcription of Yahowah’s testimony. It is comprised of God’s words. And it is complete. All means all – that is all all means.

Since God is ascribing a sense of precision to His terminology, it seems reasonable we do the same. We ought not feel at liberty to change His words to those we prefer, just because men and women have become more accustomed to hearing religious terms. For example, since Yahowah wrote “set apart,” we shouldn’t replace this concept with “holy.” Since God wrote “Yahowah,” those who replace His name with “the LORD” are copyeditors rather than translators. Since *towrah* means “teaching,” changing it to “law” is both errant and dishonest.

More telling still, *saphar* | accurate accounting is identical in its letter composition to *sepher*, which is “written communication,” a “document, book, or scroll.” That is not to say, however, that the entire Towrah was transcribed at this juncture, but only that everything God had said so far was accurately and completely recorded. There would be yet another, more comprehensive installment.

What is also intriguing here is the use of *mishpat*, almost as a conclusion or summary of what was revealed. Had the sentence concluded with “all of the words of Yahowah,” it would have been sufficient to convey that Moseh had been a reliable scribe. But there is more to Teaching than words, more to Guidance than the letters on the page. It is how we process them that matters. And that

is where *mishpat* matters most. Comprised of “*my* – to ponder the implications of something” and “*shaphat* – to judge and to decide,” it indicates that there is a recommended way to think about what God has revealed. Expressly, we are “to exercise good judgment.” And we should focus on the “means that have been provided to resolve disputes” so that we are all on the same page.

Mishpat tells us four things: First, Yahowah is our “Judge,” and His *Towrah* | Teaching & Guidance is the Constitution of His Covenant. This means that Yahowah is the source of our “vindication” as well as potential “condemnation,” not rabbis, priests, or any other human institution.

The second reason for adding *mishpat* is that it provides an insight into that which Yahowah would ultimately condemn. This word became synonymous with the Jewish religion and thus served as a warning to those who would try to usurp God’s authority. *Mishpat* has been religiously transliterated mitzvot. Then, two thousand five hundred years after Moseh inscribed Yahowah’s *mishpat*, Moshe Maimonides developed 613 mitzvot, or rabbinical regulations, customs, and traditions, which now serve as the foundation of Judaism. Most of these were concocted by the Rambam (an acronym based upon **R**abbi **M**oshe **b**en **M**aimon) and then came to be included in what’s called “*Halakhah*,” meaning “to walk,” but known as “Jewish Religious Law.” This misguided rabbi claimed that there were 613 regulations listed in the *Towrah*, something which is not true. As affirmation, he claimed that his list was equal to the number of seeds in a pomegranate and the number of bones in the human body, neither of which is true.

But this is true: Rabbi Maimonides was born in Cordoba, Spain, in 1135 CE, within two centuries of the time the once-Christian nation was conquered by the Islamic Moors. Then, following the Islamic Almohad

conquest of Muslim Moorish Spain in 1148, Maimonides' father, unhappy with the Islamic ultimatum: "surrender to Allah and Muhammad and become a Muslim, or die," moved the family, like most all Spanish Jews, into exile in Fez, Morocco (the place whose streets ran red with Christian blood during the Islamic conquests of the 8th century). It was a particularly odd choice since over 6,000 Jews were massacred in Fez during an anti-Semitic pogrom in 1033 as various tribes tried to prove which was the most Muslim. Fez was a reenactment of what Muhammad had done in Yathrib / Medina and then in Khabar. Every Jewish man was humiliated and executed, the women were raped, and their property was confiscated.

The young Maimonides studied under Abdul Arab Ibn Muwashah at the University and Mosque of Al-Qarawiyin, which was at the time, the most influential Islamic religious institution. There, the Rambam was known to have read, pondered, and pontificated upon Islam's holy books. These would have included Allah's Quran, Ishaq's *Sira* (Biography of Muhammad), Tabari's *Tarikh* (History of Islam), and Bukhari's Hadith (Oral Traditions and Law from Muhammad's Companions). The last of which served to significantly influence Maimonides' view of the Talmud or Jewish Oral Law.

Known by the Islamic name, Abu Imran Mussa (the name of the Quran's caricature of *Moseh* / Moses) bin (son of) Maimun ibn Abdallah (slave-to-Allah), the Rambam relocated to Egypt to serve Sultan Saladin – the second most acclaimed Muslim of all time, and the general who led the Islamic opposition to the Crusaders. There, he collaborated with the Muslim sage, Averroes, to promote and develop the philosophical tradition of Aristotle – who, in addition to being a philosopher and educator, was a pagan immersed in the sun-god religion of ancient Greece. Consistent with the Quran (which claims to confirm that which it contradicts), and central to Maimonides' religion,

the Islamic and Greek cultural advocate advanced the arrogant and irrational notion that “it is impossible for the truths arrived at by human intellect to contradict those revealed by God,” in spite of the fact that the foundation of his religion was little more than a contradiction of Yahowah’s testimony.

The Jewish religion, which had given birth to Islam in Yathrib (today’s Medina), was now rooted in the religion it had conceived. The Rabbi’s fourteen-volume *Mishnah Torah* remains canonical in its authority, especially as it codifies the Babylonian Talmud. It even served to inspire one of the most acclaimed Roman Catholic philosophers and theologians, Saint Thomas Aquinas, who, a century later, reveled in the writings of Abu Imran Mussa bin Maimun ibn Abdallah, a.k.a., the Rambam, Maimonides.

His mitzvot, like all things rabbinical, were comprised of religious regulations designed to empower the kind of people Yahowah wanted to be removed from the Promised Land. Citing the Rambam, rabbis claimed authority for themselves and condemned tens of millions of Jewish souls in the process.

There is, of course, no record of their Oral Law existing prior to the emergence of the egotistical and self-serving religious cast of rabbis some 1,300 years after the Towrah was meticulously transcribed and read to the people. Like most things religious, Jewish Oral Law is a myth, one which no informed, rational person would believe. These religious regulations would not be “accurately recounted in writing” until the production of the Talmud, circa 200 to 500 CE and the *Mishnah*, circa 200 and 1180 CE, depending upon which version one accepts.

Unlike their present-day infatuation with the Talmud, on this day, the Children of Yisra’el listened to the Towrah.

“And all (wa kol) the people (ha ‘am – family) answered (‘anah – replied and responded (qal imperfect)) in one (‘echad) voice (qowl), saying (wa ‘amar), ‘All (kol – every one of) the words (ha dabarym – statements and accounts) which, for the benefit of the relationship (‘asher – to show the way to get the greatest enjoyment out of life), Yahowah (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) has spoken (dabar – has communicated through these words at this moment in time (piel perfect – at this point the people reflected the intent of the words)), we will act upon (‘asah – we will engage in and profit from, accomplish and celebrate, bringing about their intent (qal imperfect)).” (*Shemowth / Names / Exodus 24:3*)

As this drama unfolds, we soon discover that the Children of Yisra’el did not follow Yahowah’s instructions but instead decided to share the Promised Land with religious and political aficionados of every persuasion. The result of their defiance would ultimately lead to serving these false gods and thus becoming history’s most infamous bad example.

Fortunately, the time is upon us when Yisra’el and Yahuwdah will once again: **“in one voice, say, ‘All the words, which beneficially, Yahowah has spoken, we will act upon.”** Mark your calendars. This collective roar from the surviving generation of Yahuwdym will resonate at sunset, 6:22 PM, Jerusalem time, at the dawn of *Yowm Kipurym*, on October 2nd, 2033.

But on this day, providing what should have been yet another death blow to the religions of Christianity, Judaism, and Islam, 1,400, 1,500, 2,000, and 2,500 years before they were conceived under Paul, Akiba, Muhammad, and Maimonides, Yahowah revealed:

“**And** (*wa*) **Moseh** (*Mosheh* – the One who Draws Out) **wrote down** (*kathab* – engraved and inscribed using an alphabet, a pen, ink, and parchment to record as a scribe a written record of (qal imperfect)) **every one of** (*‘eth kol* – all) **the words** (*dabarym* – statements and accounts) **of Yahowah** (𐤃𐤇𐤍𐤅𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Shemowth* / Names / Exodus 24:4 in part)

Since this is true, Judaism, Christianity, and Islam are false, as is Secular Humanism. Since the Towrah was accurately transcribed, the religious corruptions and counterfeits of God’s foundational message to humankind cannot be trustworthy or reliable since they are contradictory. And as such, for the sake of many, these religions must be exposed and condemned.

This declaration is particularly caustic to Judaism because it precludes the notion of an Oral Law. Since Moseh wrote down everything Yahowah said, Judaism’s foundation – its claim that the 70 elders received a second, oral law, at the same time, crumbles. Further, if these words cannot be trusted, if Moseh didn’t accomplish what Yahowah said he did, then Judaism cannot be relied upon because it would then have drawn its authority from twisting the words of an unreliable God and an errant text.

This revelation is especially scathing to Christianity because it means that the religion’s festivals, symbols, and teachings are wrong, as they are in conflict with the Testimony of God as transcribed by Moseh. Mutually exclusive and diametrically opposing concepts, such as the massive discrepancies which exist between the Towrah and the Church, cannot both be right. Since the Invitations to be Called Out and Meet and the Shabat are from God, Christmas, Easter, and Sunday worship are not.

This statement is overwhelmingly critical of Islam because Allah claims that his Quran “confirms the

Towrah,” when in actuality, the Quran is the antithesis of Yahowah’s Word. Therefore, since the Towrah is reliable, and Moseh did what it says he did, then Muhammad and his Quranic recital are rubbish, as its diatribe consistently contradicts that which it claims to affirm. And even if the Towrah were false, so is Allah as he claims to have revealed it.

The fourth declaration of the twenty-fourth chapter of *Shemowth* goes on to describe an altar Moseh constructed at the base of Mount Horeb, replete with twelve columns for the twelve tribes of Yisra’el. I mention this because, if you search for “Jabal al-Lawz” or “Jabal Maqla” in Saudi Arabia on Google Maps, you will see the remains of the Golden Calf Altar, as well as the burned summit of the mountain, even the rock at Rephidim from which water flowed forth. In your search, however, be aware that Jabal Maqla (Burnt Mountain) is actually distinguished from Jabal al-Lawz by the presence of dark-colored hornfels derived from metamorphosed rocks. These arise from the transformation of existing rock, which was granite in this case, through metamorphism when subjected to temperatures of 200 °C at elevated pressures of 100 megapascals or greater. During this process, the rock, while remaining mostly in a solid state, recrystallizes, causing profound physical and chemical changes while emerging as a different composition.

The coordinates for Jabal Maqla are: 28° 35' 48.27"N 35° 20' 7.77"E, for the Split Rock: 28 43 35.44N, 35 14 10.46E, for the Golden Calf Altar: 28 34 52.7N, 35 23 46.22E, and for the Sacrifice: 28 35 3.87N, 35 22 43.3E. Also so long as you put your speakers on mute, and do not listen to the Christian mumbo jumbo, there are CGI and drone videos available which present the path from the Red Sea to Choreb: <https://www.youtube.com/watch?v=x6RopnJnFKk>,

<https://www.youtube.com/watch?v=eI34BVEXhJc>,
<https://www.youtube.com/watch?v=WOfcegc3Ulo>.

“**Getting an early start in the morning** (*wa shakam* – rising early at dawn (hifil imperfect)) **to encourage being perceptive, considering the information to respond appropriately** (*ba ha boqer* – seeking out and considering the available information and then being perceptive and discerning, seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon), **he built** (*banah* – he constructed to restore and reestablish the family; from *ben* – child in the feminine form (qal imperfect)) **an altar** (*mizbeach* – a place to offer a gift; from *my* – to inquire about and *zabach* – a sacrificial offering bestowed as a gift) **at the base of** (*tachath* – beneath) **the mountain** (*ha har*) **along with** (*wa*) **twelve** (*shanaym ‘asar*) **standing stones** (*matsbah* – upright pillars as a memorial) **for the twelve** (*la shanaym ‘asar*) **branches** (*shebet* – tribes or subdivisions of the nation, groups of people, and clans, also meaning branch, offshoot, scepter and staff) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God, those who are descendants of the compact between Sarah and God).” (*Shemowth / Names / Exodus 24:4*)

This was the most important event in the history of the planet, perhaps the universe, and Moseh recognized that he needed to memorialize this place for all time. And he did so correctly, building something designed to display the restorative properties of the relationship, particularly as it would play out among the branches of Yisra’el.

“**Then** (*wa*), **he sent out** (*salah* – he dispatched) **the youth** (*‘eth na’ar* – the young from infancy through adolescence) **of the children** (*ben* – the sons) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **to lift up** (*‘alah* – to raise, carrying up) **that which elevates** (*‘olah* – that which offers the opportunity to ascend) **by**

way of sacrificial offerings prepared for a feast (*wa zabach zabach* – animals butchered so that they can be cooked and eaten which are bestowed as a gift (qal imperfect)) **for reconciliation and fellowship** (*shelem* – to fulfill the promises of the alliance and to completely restore the relationship by way of paying a ransom to make full restitution, facilitating salvation) **to approach** (*la*) **Yahowah** (𐤀𐤏𐤅𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **and thrive, living an abundant life** (*par* – being fruitful after resolving that which is frustrating and divisive (symbolized by a bull and even *phar'oah*); from *parar* – ineffectual and broken and *para'* – to thrive and be fruitful).” (*Shemowth* / Names / Exodus 24:5)

The elders were off on their own, conspiring against Yahowah and creating their religious pronouncements, so Moseh bypassed them and solicited the youth of Yisra'el. This would be their opportunity to rise and shine. The future generation lifted up that which elevates, capitalizing upon the opportunity to ascend. They were prepared to reconcile their relationship and reestablish fellowship with Yahowah. In the process, God honored His promise to 'Abraham to restore the relationship. And as a result of the Towrah, the sacrifice, and the attitude of the young, given time, the Chosen People would thrive.

At this seminal moment in the redemption of humankind, Yahowah asked Moseh to read the book He had provided. In so doing, he disclosed the ultimate truth: the Towrah and Covenant are one. The Towrah was revealed so that we could be part of God's Family.

“He grasped hold of (*wa laqach* – he received and accepted, taking (qal imperfect – actually, literally, and consistently obtaining)) **the written communication** (*sepher* – the inscribed documentation, the printed scroll with accurate and exacting, physically-recorded inscriptions on it) **regarding the Covenant** (*ha Beryth* –

the Family-Oriented Relationship Agreement based upon mutual trust, binding oaths and promises, the alliance and marriage vow, from *beyth*, family, home, and household (singular and absolute)) **and** (*wa*) **he read it out loud, offering an invitation to meet** (*qara*’ – he pronounced a summons to be called out, to be welcomed, proclaiming, announcing, and reciting it) **in** (*ba*) **a hearing** (*’ozen* – the ears to be heard) **for the family** (*ha* *’am* – for the people).

Then they said (*wa* *’amar* – so they responded by promising and affirming), **‘Everything** (*kol* – all) **which, to reveal the proper path to walk to receive the benefits of the relationship** (*’asher*), **Yahowah** (*Yahowah* – a transliteration of יהוה, our *’elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has spoken** (*dabar* – has communicated in words), **we have listened to** (*shama*’ – we have heard) **and we will act upon** (*wa* *’asah* – we will engage in, acknowledge, profit from, and celebrate).” (*Shemowth* / Names / Exodus 24:7)

This is the first mention of a scroll that would comprise the Towrah, and it is presented as “the written documentation of the *Beryth* | Covenant.” To benefit from this relationship, and to become part of Yahowah’s Family, we must do as they did: accept God’s written communication, read and recite the words of the Towrah, listen to God, and then act upon what He has shared with us. Yahowah’s revelation has been meticulously recorded so that we might come to know Him, understand what He is offering and expecting in return, thereby, enabling us to trust and rely upon His provision.

It was *qara*’ which was translated as “read it out loud, offering an invitation to meet.” It is the verb that lies at the heart of *Miqra*’. Its primary definition is “to call out” “inviting and summoning” us into God’s presence and “welcoming us to meet” with Yahowah. It also means “to read and recite, to announce and proclaim.” Collectively, these ideas define the purpose of the Towrah and the

Covenant. Yahowah is not only calling us to Him, but He is also calling us out of this world to His set-apart realm. He is inviting us into His Family.

And we answer Him by walking along the seven-step path He has provided to His home. The Towrah is the Way. The Covenant is the result. The Miqra' is the path.

In this passage, Yahowah documented an additional clause in the Yisra'elite response. They would not only engage and act upon what God had prescribed, and thus observe the Towrah and attend the *Miqra'ey*, they promised to listen to what Yah had to say, striving to comprehend and understand His teaching, so that they would be able to benefit from His instructions. It is what we all should be doing.

What happens next is a foreshadowing of the Zarowa's sacrifice to fulfill the Towrah's promises...

“Moseh (*Mosheh* – the One who Draws Out) **took some** (*laqach* – obtained and received, grasped hold of and accepted a portion (qal imperfect)) **of the blood** (*'eth had dam*) **and he sprinkled it** (*zaraq* – he used his fingertips to collect and disperse some small drops) **before** (*'al* – over, near, and toward) **the family** (*ha 'am* – the people).

He said (*wa 'amar*), **Behold** (*hineh* – look now and see, pay attention to) **the blood** (*dam*) **of the Familial Covenant Relationship** (*ha beryth* – of the household alliance and the binding promise regarding the family-oriented agreement) **which, for the benefit of relationship** (*'asher* – which, to show the way) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has cut** (*karat* – has formed as a solemn agreement between parties with stipulations and responsibilities for their mutual benefit and unity) **with you** (*'im 'atem*) **concerning all of these** (*'al kol 'eleh* – over each of these) **words** (*dabar* – statements).” (*Shemowth / Names / Exodus 24:8*)

The doorway to the Covenant is Passover. The lamb is offered so that we might live. And it is through Dowd's sacrifices that Yahowah made it possible for us to enter His Home.

Throughout the Towrah we are reminded that the *Beryth* | Covenant was *karat* | cut with us. This symbolism is consistent with being called out, being set apart, and circumcision.

By way of the Word, the Children of Yisra'el were prepared, albeit only temporarily, to meet their Maker...

“And so (wa) Moseh (*Mosheh* – Moses, the One who Draws Out), **‘Aharown** (*wa ‘Aharown* – Aaron, the Alternative, the one who brings light and choice (i.e., informed freewill)), **Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely), **and ‘Abyhuw’** (*wa ‘Abyhuw’* – He is My Father; from *huw’* – he and *‘ab* – father) **and (wa) the seventy** (*shib’iyim*) **from (min) the elders** (*zaqen* – old people) **of Yisra’el** (*Yisra’el* – Individuals who Strive and Struggle Against God and who Engage and Endure with the Almighty), **ascended** (*‘alah* – rose and climbed up).

They saw (*wa ra’ah* – they were shown and looked upon) **the God** (*‘eth ‘elohym* – the Mighty One) **of Yisra’el** (*Yisra’el* – individuals who strive with God).” (*Shemowth* / Names / Exodus 24:9-10 in part)

It is interesting to report that the names of the participants in the order they are presented, tell us something about Yahowah: the One who draws us out, the alternative to man's way who brings enlightenment and freewill, the one who voluntarily gives of himself – He is my father.

This time, the elders of Yisra'el were allowed to see God. But there is no indication that He revealed anything to them. Before Yahowah would convey another

installment of His message, He would reduce the audience back down to a single individual.

The passage goes on to reveal that this manifestation of God was corporeal, that is to say, He had hands and feet, and He enjoyed a good meal. And in the process of doing this, Yahowah destroyed the religion Maimonides would later conceive, because the Rambam claimed: “God is incorporeal – incapable of assuming human form.”

“And (wa) under (tachath) His feet (regel huw’) there seemed to be (ka) a work (ma’aseh – something made) of bricks (libnah – tablets and tiles) of precious stones, similar to sapphires and lapis lazuli (ha sapyr – of an accurate accounting) and like (wa ka – so as to be similar to) the essence of (’etsem – the structure comprising) the heavens (ha shamaym) relative to the brilliance and clarity (la tohar – the brightness and coloration, splendor and majesty).” (*Shemowth / Names / Exodus 24:10*)

Even with the word’s-eye-view sharing the experience, it would have been wonderful to have been there with them. It is also apparent that Yahowah has a favorite thing – light, and a preferred color – blue.

“But (wa) He did not extend (lo’ shalach – He did not stretch out, place, or offer) His hand (yad huw’) to (’el) the leaders (’atsyl – the rulers, those holding status, and the most eminent, especially the religious and political) of the Children of Yisra’el (ben Yisra’el).

And yet (wa), they observed (chazah – they looked at) the Almighty (’eth ha ’elohym), and they ate (wa ’akal – they dined) and drank (wa shathah – consumed beverages).” (*Shemowth / Names / Exodus 24:11*)

That is an indicting statement and yet consistent with God’s approach to humankind. Yahowah is not impressed with status, leadership positions, or résumés. Even among

the elders of Yisra'el, God did not offer His hand. Case closed on the preposterous notion that the Talmud was inspired. It is nothing other than the arrogant and confused mumblings of the kinds of men Yahowah would not touch.

What is also telling is that, while God would not have any contact with the most eminent of Yisra'elites, He still let them know that He existed. He wanted them to be aware of what they were forfeiting to go their own way. And as such, Judaism is premeditated and thus not manslaughter but, instead, murder.

When it came time to reveal His Towrah, Yahowah knew who He could trust...

“**Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **said** (*'amar* – spoke) **to** (*'el*) **Moseh** (*Mosheh* – Moses, the One who Draws Out), **‘Under the auspices of freewill, choose to come up** (*'alah* – of your own initiative, rise up and ascend (qal imperative – the choice is literally yours to rise up)) **to Me** (*'el 'any*) **on the mountain** (*ha har*).

Choose of your own volition to be (*hayah* – elect of your own freewill to exist (qal imperative – a genuine offer to exist provided to the listener under the auspices of freewill)) **here** (*sham* – near Me) **because I want to give to you** (*wa nathan la 'atah* – and then I will be able to produce for you (qal cohortative – a literal expression of the speaker's will and desire to bestow)) **the Tablets of Stone** (*'eth luwach ha 'eben* – the finished surface for inscribing words which is suitable for rebuilding and reestablishing) **along with** (*wa*) **the Towrah** (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction; from *jarah* – source of teaching and instruction and of the pouring out of guidance and direction), **including** (*wa*) **the terms and conditions of the relationship** (*ha mitswah* – the authoritative and instructive directions which serve as

prescriptions of the mutually binding agreement, providing the means to accomplish what is required; from *my* – to ponder the implications of *tsawah* – terms and requirements, precepts and instructions regarding expectations) **which, for the benefit of the relationship** (*‘asher* – to show the correct path to walk to get the most out of life), **I have written** (*kathab* – I have inscribed to communicate by way of words using an alphabet (qal perfect first-person singular)) **to teach and guide them** (*la yarah hem* – to direct and instruct them).” (*Shemowth / Names / Exodus 24:12*)

Three times in a single statement we find an affirmation that it is Yahowah’s desire to provide His *Towrah* | Guidance to us and it is our choice to accept or reject it. Further, God wanted Moseh to choose to be with Him. It is what God desires most – our companionship – especially when there is something important to be accomplished.

This request also reveals something about God that few people consider. He chose to be with one man, not four, not seventy-four, and not hundreds of thousands. Yahowah found His relationship with Moseh to be sufficient at the moment – although through it, many more would come to know Him.

There is something intimate, revealing, and highly desirable about personal interactions that is lost in a larger group. We are less guarded, more open and approachable in one-on-one conversations. Moreover, the larger the group, the more likely it becomes that we will acquiesce to the crowd and be less accountable and responsible. The more men congregate, the worse we become. That is what happened with the 70 elders, and it explains why they were no longer welcome.

As an example of Yahowah’s affinity for one-on-one interactions, God found ‘Adam to be fulfilling. Chawah

was added for ‘Adam’s benefit, not to make God’s existence more enjoyable. Noach and his wife, his sons and their wives, were worth saving. God enjoyed working with them. Yahowah reached out to a single man and woman, ‘Abraham and Sarah, when initiating the Covenant. They grew to become a family. And with family, there would be more heartaches and joys as frustrations were interlaced with opportunities.

Clearly, Yahowah loves many people, both men and women. He has cultivated thousands of wonderful and productive relationships – and there are many more to be developed. But on the whole, the lesson is clear: God is not only content with fewer people in His presence – at times He prefers it.

One of the reasons this insight into God’s nature is not well-known is because man’s view is the opposite. Religions are validated in the eyes of the constituents based on their popularity. In reality, the larger the institution, the worse it becomes. Truth has never been popular. This is especially valid today with Political Correctness and Cancel Culture demanding that the truth be rejected so that their lies can be accepted.

There were three things Yahowah wanted to provide to us through Moseh: *Luwach ha ‘Eben* | the Tablets of Stone, *ha Towrah* | the Teaching and Guidance, and *ha Mitswah* | the Instructive Terms of the Relationship Agreement. Of these, the elite have abridged and mistranslated the first, replaced the second, and ignored the third.

Fortunately, you and I now have access to all three. Our interest in them and acceptance of them will determine whether or not we will enjoy private moments with Yahowah – as did Moseh.

The only short book in the *Yada Yahowah Series* is *Written in Stone*. This is because Yahowah intended for the

Two Tablets to serve as the Abstract to His Dissertation. The three statements on the first Tablet explain the nature of Yahowah's desired relationship with humankind. The seven instructions on the second Tablet guide us toward that result. It is the only attempt God made to summarize His Towrah.

The Hebrew word *towrah* defines the purpose of the book. It serves as an instruction manual for human existence, including as it should, our Creator's prescriptions for productive living. In it, we discover God's guidance, so that we have access to the proper directions to get the most out of life. The Towrah conveys Yahowah's teaching through which to understand what God is offering and expects in return.

Towrah is from *tow* – a signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction.

The Towrah is the reservoir of human potential. It is the only way out of this life alive.

There is nothing in the etymology of *towrah* that would cause an informed and rational individual to miscast God's guidance and teaching as "Law." Obedience to a set of Laws is an incredulous religious edifice. In fact, the Hebrew lexicon does not include a word that can be accurately translated as "obey." When you see it in a Bible, it is the result of misrepresenting "*shamar* – to listen."

The third gift on Yahowah’s list was “*ha mitswah* – the instructive terms of the relationship agreement.” These are the five “conditions of the Covenant.” They “provide the means to accomplish what is required” to become a member of God’s Family. *Mitswah* is a compound of *my*, an interrogatory which encourages us to ask the “who, what, where, when, why, and how questions regarding” the implications of “*tsawah* – the terms and conditions, requirements and prescriptions regarding the expectations of the relationship.”

The conditions we are asked to meet should we want to benefit from the Covenant are: 1) Distance ourselves from the babel of man, particularly religious and political corruptions, 2) Trust and rely on Yahowah rather than human institutions, 3) Walk to Yahowah along the path He has provided and become perfected, 4) Closely examine and carefully consider these *mitswah* | conditions of the Covenant, and 5) circumcise our sons while equipping them to participate in the *Miqra’ey* and *Beryth*.

These *mitswah* | instructive terms lead to the “*asher* – benefits of the relationship agreement.” By accepting them, we are assured of being on the right path to get the most out of life.

That is a lot to derive from a single statement, but there is more. Yahowah concluded this listing of gifts He was bestowing by affirming that *Towrah* was, in fact, predicated upon the verb “*yarah* – to guide and direct, teach and instruct.” Recognizing the Source and the subject, the *Towrah* becomes the most enlightening and empowering, enhancing and enriching, book in the universe. It is *Shabuw’ah*, after all.

The one surprise, at least to me, in this pronouncement, is that Yahowah “*kathab* – wrote it.” Not just the two Tablets of Stone, but also the *Towrah* including the

Mitswah. I had thought that Yahowah articulated these stories and explanations and Moseh wrote them down.

Kathab was inscribed in the qal perfect first-person singular. This means that there was a point in time when God, Himself, literally wrote the Towrah and Tablets. And Yahowah did so for the express purpose of *yarah* | teaching and guiding us. Therefore, if we do not know God, if we do not know what He is offering and wants in return, then it is our fault, and our fault alone. God has provided the answers, teaching us what we need to know while guiding us along the way.

This does not mean that Moseh stopped learning or that he did not inscribe some of what Yahowah said onto a scroll of his own or augment it along the way as is the case with Dabarym. It is something Yahowah would ask of Yisra'el's leadership, knowing that by writing it down they would learn from it.

While the invitation was for one, Moseh did not stand alone. *Yahowsha'* | Joshua would assist him, which is an example we may want to emulate...

“So (wa) Moseh (Mosheh – the One who Draws Out) and (wa) Yahowsha' (Yahowsha' – Yahowah Frees, Delivers, and Saves (the son of Nuwn of the tribe of 'Ephraym)), the one assisting him (sharath huw' – the one attending to him and associating as a helper to serve him (piel participle)), stood up (quwm – arose, standing upright) and (wa) Moseh (Mosheh – the One who Draws Out) ascended ('alah – and went up, climbing) toward ('el) the Mountain of God (har ha 'elohym).” (*Shemowth / Names / Exodus 24:13*)

The change from *'Aharown* | the Alternative to *Yahowsha'* | Yahowah Saves is noteworthy at this juncture. This was the beginning of a rift in which *'Aharown* would live up to his dubious name. As proof, he would not only

stay behind with the elders, but he would also join them in digging a hole for themselves...

“Then (wa) to the elders (ha zaqen – the seasoned citizens who were leaders within the community), he said (‘amar – he clarified and stated) ‘It is your decision to remain and wait (yashab – wait (qal imperative)) for us right here (la ‘anachnuw sham zeh) until we return to you with the everlasting testimony regarding the benefits of the relationship (‘ad ‘asher shuwb ‘el ‘atem).

Take note (wa hineh – behold), ‘Aharown (‘Aharown – the Alternative and freewill) and Chuwr (wa Chuwr – to Dig a Hole) are with you (‘im ‘atem – being similar to you and associated with you).

Whoever (my) Ba’al | the Lord (Ba’al – the Master who possesses, a.k.a., Satan) speaks (dabar – conveys a message and has an affair), let him approach them (nagash ‘el hem – let him be present with them).” (Shemowth / Names / Exodus 24:14)

This is the preeminent contrast regarding the ultimate promotion and demotion. Moseh would take a stand with Yahowsha’ and ascend to Yahowah to receive the Towrah. All the while, the Alternative would use his freewill to dig a hole in concert with the elders while listening to the Lord / Ba’al – the Adversary.

“So then (wa), Moseh (Mosheh – the One who Draws Out) climbed up (‘alah – ascended) upon the mountain (‘el har) even though the mountain (wa ‘eth ha har) was covered (kasah – it was shrouded) in a cloud (ha ‘anan – in either water vapor or smoke). (24:15)

Then the glorious presence and splendor (kabowd – the manifestation of power and attribution of honorable characteristics, the tremendous significance, abundance, and reward) of Yahowah (יהוה – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding

His *hayah* – existence) **came to dwell** (*shakan* – came to inhabit and live, settling upon and abiding) **upon** (*‘al*) **Mount** (*har*) **Synay** (*Synay* – Sinai).

And the cloud (*wa ‘anan* – water vapor or smoke) **clothed and adorned** (*kasha* – covered and concealed) **it** (*huw’* – Him and/or him (Yahowah, Moseh, and the Mountain are all masculine singular)) **for six** (*shesh*) **days** (*yowmym*).

And on (*wa ba* – in) **the seventh** (*ha shaby’iy*) **day** (*ha yowm*), **He called out** (*qara’* – He offered an invitation and summons) **to** (*‘el*) **Moseh** (*Mosheh* – the One who Draws Out) **from** (*min*) **the midst** (*tawek* – middle or center) **of the cloud** (*ha ‘anan* – obscuring accumulation of water vapor and/or smoke particles).” (*Shemowth* / Names / Exodus 24:16)


Yahowah’s intent was to reveal, not conceal, Himself, so we ought to consider the reasons His presence was veiled at the moment. First, there is the realization that this meeting was scheduled to be a private affair with Moseh. It would have defeated the purpose had there been a million prying eyes from the beginning.

Likewise, Yahowah did not want to witness the upcoming behavior of the people He had withdrawn from Mitsraym, especially as they began to cavort with the Adversary. The putrid scene would have been both irritating and distracting. The longer it could be ignored, the better.

Third, all things should occur in the right order and correct time. Had God overwhelmed the Children of Yisra’el with fireworks on top of the mountain before He began to convey the means to know Him as their Father, their Teacher and Guide, He would have come across as just another unapproachable and fearsome god.

And fourth, this approach not only helped convey the metaphors we will consider momentarily, but it also provided the opportunity for Yahowah to prepare Moseh for the most extraordinary moment in history. He would soak it all in for six days prior to Yahowah providing the ultimate data download.

This said, Yahowah would not be hidden long. It was still necessary for the Children of Yisra'el to see that Moseh was receiving the Tablets, Towrah, and Covenant's Instructions directly from God. And cutting through the fog, let's be clear: the "*kabowd* – glorious presence and splendor" of Yahowah was "a manifestation of His power and attribution of His honorable characteristics, revealing His tremendous significance." It was not actually the full extent of Yahowah – not even close. Yahowah is infinitely too massive and powerful to enter six dimensions, much less three. This is one of the reasons that Yahowah uses implements – people, spiritual beings, and things – to make His presence known, convey His nature, and interact with His creation.

Synay | Sinai is spelled Samech-Yowd-Nun-Yowd, or . The graphic intent of these letters reads: My Sign I am Giving to My Children.

In the process of trying to ascertain the meaning of *synay*, I came upon something interesting. *Sywan*, which means "their covering," is also the name of the third month of the Towrah's year. It, therefore, corresponds to the *Miqra'* of *Shabuw'ah* in May or June – seven sevens from *Bikuwrym*.

While we are not told explicitly, every indication is that the unveiling of the Towrah and the celebration of *Shabuw'ah* during the *Yatsa'* were coterminous events. It is the Towrah, after all, which fulfills its promises, enriching and enhancing the Children of the Covenant, empowering and enlightening us.

Further, the Feast of Sevens, like the Mountain during Moseh's ascent, is all about being "covered, adorned, and clothed" in "Yahowah's glorious presence." Therefore, this correlation between Synay and the month of Sywan suggests that the first installation of the Towrah corresponds to the timing of Shabuw'ah, serving as this day's source of enrichment, enlightenment, and empowerment.

The purpose of the Set-Apart Spirit's Garment of Light is to adorn us in Yahowah's glory, and thereby conceal our religious and political past, making us appear perfect in God's eyes. The spiritual rebirth which facilitates this transformation is often equated with water, as it has been here on Mount Synay, because we are born of water, and because water cleanses and purifies.

Returning to the timing, of six days of preparation followed by the summons on the seventh, there is an insight few have considered. There was no indication that either Yahowah or Moseh engaged, doing any work during the initial six days. It was not until the seventh that they began the long process of educating and guiding humankind. This realization seems to affirm the interpretation of the Shabat we have considered throughout these volumes. The Shabat, rather than a time to do nothing, is the best time to observe our relationship with Yahowah by reading the very same Towrah He presented to Moseh at this moment in time.

The most similar thing to Yahowah in our realm of recognition is light, and as such, He was seen as light...

"The appearance (*wa mar'eh* – then the vision and sight, the visual spectacle and phenomenon, the mirror image and reflection), **the manifestation of power and the glorious presence** (*kabowd* – the splendor and tremendous riches, the honorable characteristics deserving reverence and respect, the reputation and abundance, the significance and weighty nature) **of Yahowah** (*Yahowah* –

God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as 'elowah – Almighty God) **was similar to** (*ka* – could be compared to) **consuming** ('*akal* – feeding) **fire** ('*esh* – flames of radiant energy as a source of light) **within** (*ba*) **the summit** (*ro'sh* – the top) **of the mountain** (*har*) **from the point of view and perspective** (*la 'ayn* – eyesight and capacity to understand, the perceptions) **of the Children of Yisra'el** (*beny Yisra'el* – the Offspring who Engage and Endure with God).” (*Shemowth* / Names / Exodus 24:17)

Kabowd, is based upon *kabad*, the operative term of the Second of Seven Instructions listed on the Second of Two Tablets. In that it means to be “massively significant, honorable, and glorious,” it provides an important insight into the real identity of the Father and Mother we are to “view as tremendously significant, even glorious.” Moreover, in the twelfth verse of *Shemowth* / Exodus 24, we were introduced to these very statements.

You will also notice that the “fire” wasn't coming from a “burning bush” but instead from the summit of this rocky and barren mountain. This provides additional credibility to the previous translation of *seneh* as “a high rocky crag” in the *Mitsraym* | Crucibles chapter of *Miqra'ey* | Invitations volume. Moreover, the summit of Mount Synay, known today as Jabal Maqla, the Burnt Mountain, still reveals the consequence of God's presence. (And as an interesting aside, in Hebrew, Miklah, means: “complete perfection.”)

With Yahowah conveying His presence through '*esh* | fire in the midst of this meeting to reveal His Towrah, it is only natural to see the feminine manifestation of God's light – '*ishah* – as the aspect of the Divine presence we should approach during the *Miqra'ey*.

At this point, Moseh was enveloped within Yahowah's light while the Children of Yisra'el saw it from afar. It was their response to God's instructions and invitations which set them apart. The same distinction exists between Covenant members and the rest of the world today.

As such, there is yet another insight worthy of our attention. Knowing that God exists is not sufficient to be with Him. This then renders faith moot.

Trekking higher up the Mountain of God on Shabuw'ah, we discover...

“Moseh (*Mosheh* – the One who Draws Out) **entered** (*bow'* – pursued, came to, arrived, and was included) **into** (*ba*) **the midst** (*tawek*) **of the water vapor** (*'anan* – cloud and mist) **and ascended higher** (*wa 'alah* – he climbed up and rose up) **upon the mountain** (*'el ha har*).

And then (*wa*) **Moseh** (*Mosheh*) **was** (*hayah* – existed) **on the mountain** (*ba ha har*) **for forty** (*'arba'ym* – to be square and thus right) **days** (*yowmym*) **and** (*wa*) **forty** (*'arba'ym* – to be square and thus right) **nights** (*wa laylah*).” (*Shemowth* / Names / Exodus 24:18)

If Yahowah could have summarized His *Towrah* | Teaching, such that it was reduced to a handful of bullet points, Moseh would not have been on the mountain this long. If His *Towrah* | Guidance could have been condensed to the length of an average sermon, God would have done so. The very fact that Moseh was there forty days and forty nights speaks volumes about how much there is for us to learn, know, and understand.

Forty is the number Yahowah has designated as the time required for completion. For example, forty Yowbel (2000) years transpired from being expelled from the Gan 'Eden to the conception of the Covenant with 'Abraham in 1968 BCE. Another forty Yowbel would pass from that day to the fulfillment of its promises in 33 CE. The final forty

Yowbel will have run their course upon Yahowah's return in 2033.

Moseh's life repeats this pattern. He was 40 years old when he fled Mitsraym. He was 80 upon his return as the liberator of his people. And he would lead them another forty years, reaching 120 years old at the conclusion of his mortal existence. He had lived three lives – one as a prince in Mitsraym, one as a shepherd in Arabia, and one as Yahowah's messenger. It was an extraordinary life.

Before we leave this instruction from Yahowah, I would like you to consider a final thought. This passage on the Miqra'ey, Towrah, and Covenant, confirms that these things such as the Mow'ed of Shabuw'ah have nothing to do with the Jewish religion but instead lead to the familial relationship Yahowah established with 'Abraham and affirmed through Moseh. There is but one path to God, one set of instructions, and one Family.



Shabuw'ah | Seven Sevens

Unfulfilled Accounting...

It is with considerable trepidation that we venture into the pages of the Christian New Testament once again. And yet, Shim'own's alleged accounting of the fulfillment of *Shabuw'ah* in 33 CE as it was scribed by Luke in the Book of Acts may be worth the risk because it is so demonstrative of religious corruption.

Had there actually been “disciples,” had any of their stories been true, one would have expected that having lived alongside the Zarowa' for three years and having been in Yaruwshalaim during Dowd's fulfillment of Pesach, Matsah, and Bikuwrym, Shim'own they would have been prepared by the first three *Miqra'ey* to capitalize upon the fourth – *Shabuw'ah*. The alleged witness had been in the right place at the right time and, therefore, should have been able to articulate an accurate accounting. Had he been paying attention, he should have been a beneficiary of Passover, UnYeasted Bread, and Firstborn Children and, thus, enlightened by the process and empowered by the Spirit, causing him to be an especially effective witness.

If only.

In the opening line of the second chapter of the book of Acts, it appears as if the *Miqra' of Shabuw'ah*, like the three preceding it, was fulfilled in accordance with Yahowah's *Towrah* | Instructions. Other than the Greek title replacing Yahowah's Hebrew nomenclature, the initial sentence serves to make this point.

This known, we are painfully aware that Acts, like the Gospel of Luke, is a work of fiction – overwhelmingly more wrong than right. Neither book was inspired by God or the facts. However, since they are considered “Scripture” by billions, these books, which were scribed at the conclusion of the lifetimes of Paul’s associates, are seldom scrutinized as we are doing. And that is a shame because it becomes immediately obvious to an informed and rational reader that they were agenda-driven and, more specifically, heavily influenced by *Sha’uwl* | Paul – the Plague of Death. Moreover, the resulting message has haunted God’s People for centuries.

The viability issue becomes readily apparent within either the Book of Acts or the Gospel of Luke because both are riddled with inaccuracies, fallacies, and, worse, anti-Semitism. It is only because the first seven chapters of Acts present events and discussions apart from Paul, and purport to convey the testimony of a “disciple,” that any of this is being conveyed for your consideration – and also because excoriating a religion born out of a hatred of Jews is important to the security of God’s People.

With this in mind, the second chapter of Acts begins...

“Indeed (*kai*), on (*en*) the Day (*hemera*) of Fifty (*Pentekoste* – feminine form of *pentekonta*, meaning fifty), it was fulfilled (*sumpleroo* – was fully completed).

It came to exist (*eimi*) that all were assembled in harmony (*pas homou* – everyone was like-minded, like-natured, and unified in an assembly) in the presence of (*epi*) it (*auto*).” (Acts 2:1)

I may be the first to share the bad news. This is an inaccurate portrayal of Shabuw’ah. God has invited everyone to attend, such that those gathered on this day would be exceedingly diverse in their situations, perspectives, attitudes, and thinking. They would not be in

harmony or like-minded if they were celebrating the Mow'ed according to Yahowah's *Towrah* | Guidance.

“And immediately (*aphno*) there came into existence (*ginomai*) out of (*ek*) heaven (*ouranos*) the sound of information and news (*echos* – of a spoken report), like (*hosper* – corresponding to) a compelling force (*biaias* – a powerful source of energy), moving inwardly and upholding (*pheromai*) the breath of spiritual life (*pnoe* – feminine derivative of *pneuma* Spirit), and filling (*pleroo* – supplying) the whole (*holos*) household (*oikon*) where (*ou*) they were residing.” (Acts 2:2)

I have had the opportunity to spend the past twenty-two years of my life aided by the *Ruwach Qodesh*. As we have discovered when pondering the implications of Yahowah's prophets, particularly Moseh, Dowd, Solomon, and Yasha'yah, God had a great deal to say about how what you are reading would be used to influence His people. And from those words and this experience, I can say without equivocation that this is not how the Set-Apart Spirit operates in our lives. She does not speak externally but, instead, internally. She does not communicate independently from the Word of God but, rather enlightens us regarding it. She is inspiring, not compelling. And the Spirit does not make a racket. When She comes upon us, there is no audible sound.

“And languages (*glossa* – the various dialects of human speech) became apparent to them (*horao* – they came to know and understand them), like a fire burning (*pyros*) in them.

And they were distributed (*diamerizo* – dispersed), conferred, and appointed (*kathizo*) upon (*epi*) each one (*hekastos*) of them (*autos*).

And they were all individually (*pas*) filled with (*pimplamai*) the Holy (*hagion* – gender neuter of *hagios*)

Spirit (ΠΝΣ – placeholder for *pneuma*), **and began** (*archomai*) **to speak** (*laleo*) **other** (*heteros* – different) **languages** (*glossa* – dialects), **just as** (*kathos*) **the Spirit** (ΠΝΑ) **gave** (*didomi*) **them the ability to convey the spoken words** (*apophtheggomai* – the ability to pronounce words).” (Acts 2:3-4)

It is true: the world would benefit from understanding the *Mow’ed* | Enduring Testimony regarding the Appointments which are *Migra’ey* | Invitations to be Called Out and Meet. And the only way for people around the globe to understand what the Towrah Teaches would be through accurate translations.

This is largely why the *Yada Yahowah Series* exists. We recognize the value of rendering the testimony Yahowah conveyed in Hebrew in the language spoken by billions of people. English has become the most universal language – especially among Jews.

What is inaccurate, however, is that there is no indication in the Towrah and Prophets that the Spirit teaches anyone a foreign language. She enlightens us in the language of God – Hebrew.

While I do not think that there would have been any reason for disciples, and there is no mention of them in any prophecy, should they have existed, most would have been bilingual. In addition to Hebrew, they would have been reasonably fluent in Aramaic, Greek, and Latin due to the influence of the Assyrians, Babylonians, Greeks, and Romans.

What they were missing, based upon what has been said and what follows, is an accurate understanding of what the Towrah teaches. And that is the role of the Spirit.

If it were not for the popularity of the Pentecostal movement, where “speaking in tongues” is interpreted to be “praising God in a heavenly language,” I would not be

required to state the obvious. This presentation states that those affected by the Spirit were equipped to speak human languages, not God's. The language spoken in heaven is Hebrew, rendering the notion of "speaking in the tongues of angels" by muttering incomprehensible gibberish – as nonsensical as the sounds, themselves. What's more, Pentecostals act like they are out of their minds, often posing as the poster children for: This is your Brain on Religion.

The reason for posturing the notion of the "likes of a burning fire within them" was to replace the experience of Moseh and the Children of Yisra'el around Choreb when the Towrah was being revealed. These "Christians" were allegedly experiencing their own fire and, therefore by implication, a New Testament to replace the Towrah.

The claim in this case is that the spirit, rather than enlightening the "disciples," or helping them translate the Hebrew text of the Towrah and Naby', equipped them to become bilingual. And while that is unlikely, and there is no evidence to substantiate it, what little we see from Peter, John, and James (using their anglicized names), demonstrates that they had nothing of value to contribute. They knew nothing of Dowd fulfilling the first four Miqra'ey and that's all that really mattered.

What follows is an outright lie. It was scribed by Luke on Peter's and Paul's behalf to besmirch Jews. For his new religion to prevail, Yahuwdym would have to be swept off center stage and replaced by the Gentile Church.

"And now (de) existing (eimi) inside (eis) Yaruwshalaim (Jerusalem – Jerusalem), resided (katoikeo) Yahuwdym (Ioudaios – Jews), overtly pious (eulabes) men (andros) from (apo) every (pas) ethnicity (ethnos – race) under (hypo) heaven (ouranos).

And so now when (de) this (houtos) voice (phone) came to exist (ginomai) in large assemblies of people

(*plethos*), **they were confused** (*sygcheo*), **because** (*hoti*) **each and every one** (*hekastos heis*) **heard** (*akouo*) **what was spoken** (*laleo*) **in his** (*autos*) **own** (*idios*) **language** (*dialektos*).” (Acts 2:5-6)

As is the case with so much of the Christian New Testament, the writer’s attempts to paint Jews as hypocrites, overtly pious and, yet, totally befuddled by language is pathetic. And it is dishonest to claim that *Yahuwdym* | Jews, who are a unique ethnicity, represent “every race under heaven.” This overture defines *Gowym* | Gentiles – not Jews.

This amalgamation of Jews into one monolithic perception was not a simple mistake but instead sinister and deliberate. Peter and Paul, like Muhammad after them, wanted God’s Chosen People tarred with the same brush. The reason for this is that the Jews, unlike the Gentiles, knew that these men were lying because they were constantly misappropriating and misquoting their *Towrah wa Naby’* to establish their credibility. Having rejected Peter and Paul, the Jews had to be silenced and discredited for either of these infamous men to be believed.

Beyond silencing *Yahuwdym*, for Peter’s or Paul’s claims to be seen as plausible, their followers would have to become the recipients of the promises made to God’s people – the *Yisra’elites*. And for that to occur, they would both have to concoct schemes by which God could be presented not only rejecting His people but, also, compelled to replace them with others. They accomplished this by slandering *Yahuwdym* – attributing all manner of lies to them, and doing so in a way that the entire race would be despised.

The first strokes toward that end appear in Peter’s speech and then in Paul’s fourteen epistles. The Book of Acts would memorialize these slanderous and sour notes, which were then repurposed in Mark, Luke, and Matthew.

Keeping it real, it would have been impossible for there to have been a gathering representing every race on Earth in this place at this time. Further, people are confused by languages they do not speak, and not by their native tongue. Yes, I am pointing out the obvious, and yet, without someone having done so, billions upon billions have been misled by this malarkey for nearly a score of centuries.

You may have also noticed that the scene changed abruptly from a room of like-minded people within a single home to a widespread phenomenon expressed throughout an entire city. That could never have occurred within the Covenant because participation is the result of a deliberate and sequential process. It was fabled here because Peter needed to break free of the Hebrew text of the Towrah and from the Chosen People.

With his pretext, Hebrew could be cast aside, as could Jew, because now every tongue and ethnicity on Earth were communing with the new god while pious Jews were confused. Out with the old and in with the new.

Fortunately, I do not live under the influence of Paul's and Peter's Roman Catholic Church. Given the opportunity, they would have tortured me to death as a deterrent to keep me, and to dissuade others, from telling you the truth. And yet sadly today, they are tormenting little children instead.

It is bewildering that so many believe that this irrational rant was inspired by God. Even worse than inferring that He was prone to hyperbole and was capricious, Christians somehow think that God is disloyal and withdrew the countless promises He had made to Yisra'el so that they could be transferred to Roman-loving Gowym. Not only would that have made God a liar and an anti-Semite, like themselves, but He would also have become completely untrustworthy – giving ever more

credence to the realization that religious gods are made in man's image. And in reality, the Romans who controlled Judea, and who evolved into the Roman Catholic Church, were far worse than the Jews.

Continuing to slander the Chosen People on behalf of the worst of people, we read...

“And (*kai*) besides (*de*), they were out of their minds (*existemi*), and they were surprised (*thaumazo*), saying (*lego*), ‘Look (*idou*), are not (*ou*) the entirety (*hapas* – the whole and all) of them who are (*eimi*) speaking (*laleo*) Galileans (*Galilaios*)?’” (Acts 2:7)

Pointing out the obvious again, had there been disciples they would have been Jewish – as would have been the celebrants of this day, thereby rendering this entire diatribe absurd. They were, after all, in Jerusalem in the heart of Roman-occupied Yahuwdah. Moreover, Galilee was used as a pejorative because it was a swampy, mosquito-infested lowland, beneath Jerusalem in status and elevation. It was inserted to make the Jews appear like snobs.

Furthermore, if “the entirety of them who are speaking Galileans,” then there could not have been people of every ethnicity. And if the visible fulfillment of Passover seven weeks ago didn't garner anyone's attention, how were words going to change that on this day?

This dialogue demonstrates the inherent fraud associated with the Christian New Testament. At the very earliest, Acts was written forty to fifty years after the fulfillment of Shabu'ah – well beyond the time a specific conversation could have been accurately recalled. Luke, its author, was not an eyewitness to any of these events – making his account hearsay. Moreover, “pious Jews” would have spoken Hebrew, not Greek. Further, the Roman legions which occupied Yaruwshalaim were comprised of conscripts and slaves from throughout the

Empire. Under such circumstances, the sound of a foreign language would not have driven anyone crazy.

Much of the Christian New Testament was written to include awkward and unattested conversations. Not only were they contrived, but they were also projected upon the entire population – all to condemn the Jewish people. That way, the Christians could not only claim superiority, but they would also have a common enemy and ready excuse for their horrid behavior.

“Somehow (*pos*), each and every one (*hekastos*) hears them speak (*akouo*) in the distinct (*idios* – individual and unique) language and dialect (*dialektos*) of their birth (*gennao*): Parthians, Medes, Elamites, and those who live in Mesopotamia, Yahuwdah (*Ioudaia*), Cappadocia, Pontus, and Asia, Phrygia, Pamphylia, Egypt (*Aigyptos*), parts of Libya toward Cyrene, and visitors from Rome (*Rhomaioi*), not only Yahuwdym (*Ioudaios* – Jews) and newcomers (*proselutos* – visitors from other nations), Cretans and Arabs (*Araps*), listening to (*akouo* – receiving the news and hearing) them speak (*laleo* – talk) in their own tongue (*glossa* – language and dialect) the magnificent things and powerful works (*megaleios* – the great deeds and miracles) of the God (ΘΥ – placeholder for *theou*).” (Acts 2:8-11)

While it would have been impossible, even for a multilingual “disciple” or eyewitness to know if this had occurred, the overall point is implausible, especially with the pretense of authenticity inherent in the alleged details. Among the most glaring issues undermining this text, the Romans were not “visitors” and Yahuwdym were listed twice while their language – the only one that actually mattered – was not mentioned. Most everyone from Mesopotamia would have spoken Aramaic, a language which was very similar to Hebrew, making “Parthians, Medes, and Elamites” verbose while the absence of the Persians was a significant slight. Arabs speak a corrupted

form of Hebrew. Similarly, insignificant places like “Cappadocia, Pontus, Phrygia, Pamphylia, and Cyrene” were listed, while the people responsible for the lingua franca of this region – the Greeks – were not.

Had this been written: “the disciples, in addition to their native Hebrew, now spoke Greek, Latin, and Aramaic” it would have been far more credible. One would have been hard-pressed to find anyone in Yaruwshalaim who was not conversant in one or more of these languages.

In this passage, the Greek word, *proselutos*, is transliterated in most English Bibles as “proselytes.” Then, those who aided and abetted this misleading transliteration, erroneously defined that word as “converts to Judaism,” and thereby misconstrued the intent of Shabuw’ah. This day marked neither the birth of the Church nor the transition from Judaism to Christianity as Catholics and Protestants profess. Equally relevant, Jews did not, and do not, proselytize. Paul’s rants against “Judaizers” were, therefore, delusional and likely the result of paranoia.

Now addressing the lack of sanity inherent in Luke’s hearsay reconstruction of this day, the beneficiaries of Shabuw’ah would have been few and far between – and the supposed disciples would not have been counted among them. This is because the fourth Miqra’ is the result of the first three. Nothing begins on *Chamishym* | “Pentecost.” Only those who had accepted Yahowah’s invitation to attend Pesach, Matsah, and Bikuwrym, who understood the purpose of these Mow’edym, and who recognized what Dowd had just accomplished to honor their inherent promises of life, perfection, and adoption would have been enriched during Shabuw’ah. And since Luke’s fanciful portrayal of events does not make this connection, nor mention these dates, everything he claims is ignorant, irrational, and invalid.

While anyone can attend the party, there are some baseline requirements for benefiting from Shabuw'ah. These include knowing and using Yahowah's name along with a familiarity with and acceptance of His *Towrah* | Guidance – which is where the *Miqra'ey* are explained. The beneficiaries would all have been Covenant members who had walked away from religious influences – affirming that they could not have been starting a new religion on this or any Mow'ed. They would have been walking with Yahowah and trusting Him, such that they would have questioned anything spoken by men. They would have accepted the conditions of the Covenant and would have been circumcised, neither of which was mentioned because this religious charade was designed to be misleading.

The actual celebrants of Shabuw'ah, should there have been any on this day, would have been prepared for Taruw'ah – such that they would have become effective Heralds in explaining what Dowd had accomplished while addressing the urgency of Kipurym. There would have been no religious converts to be found here, only empowered and enriched relationships with Father and Son.

Sporadically and sparingly, to the great chagrin of the religion claiming to have been born on this day, the message of the *Towrah wa Naby'* has been conveyed to those willing to listen by Spirit-filled men and women who are cognizant of the conditions and benefits of the *Beryth* and *Miqra'ey*. As a result, Yahowah's Family is inclusive of people from different races and places. Everyone is welcome. And all arrive the same way – by embracing what Yahowah is offering and accepting what He is requesting in return.

The *Miqra'* of *Chamishym* / Invitation to be Called Out and Meet of Fifty is *qodesh* | set apart, a special day for us to reveal the magnificent work performed by Father

and Son in concert with the Set-Apart Spirit during Pesach and Matsah leading through Bikuwrym to Shabuw'ah. It is an annual party where those who are related to Yah invite their friends to celebrate the good news – a path home has been laid out at great cost; its toll paid by the Zarowa' so that we might journey free of encumbrances. This day of growth and enrichment will endure for all time, for all people, and in all places, serving as a rehearsal of what was to come and now has been done.

The Feast of Seven Sevens follows Firstborn Children by seven weeks. The pattern is seven Shabats plus one day after the special Shabat observance of UnYeasted Bread – the most essential day on the road to our redemption. As we have discovered, this opportunity to be Called Out and Meet on Shabuw'ah is a time to be enriched by Yahowah's Word so that we can communicate His testimony more effectively during Taruw'ah. It is open to all people, free and slave, *Yahuwdym* and *Gowym*, men and women, young and old, no matter how common or unclean. We know this because it is the only *Miqra'ey* where yeasted bread is sanctioned – and because God has said so. Unlike the Catholic Eucharist, which is limited to their converts, this Festival comes with an open invitation. *Shabuw'ah* is the day that unites the promise with its purpose, letting everyone know what Father and Son are offering and expecting in return.

The reason for the yeast in the bread is ingenious. To become part of Yahowah's Family, we are all required to remove it from our lives – which is symbolic of walking away from Mitsraym and Babel. And now that those who have disassociated from religion and politics have become immortal and perfected, adopted and empowered, as Covenant members we are perfectly equipped to share what we know with those most in need of hearing it – those under the influence of man's malignant schemes. It is the

cure for what ails them. And to help them, we must speak to them where we find them.

Upon examining the purpose of this day, and to those which precede and follow it, one comes to understand that the best way to broadcast its message and celebrate its inheritance is to host a grand party replete with a medley of foods, including a variety of libations, and most especially breads and desserts baked with yeast. Invite everyone who is interested in knowing God, whether they are engaged in a relationship with Him, mired in a religious swamp, or deluded by a secular mirage. After a time of casual conversation and music, stand before the guests and share what you have come to know about the path home our Heavenly Father and His Son have provided. Explain how, on this day, those who rely upon Passover, UnYeasted Bread, and Firstborn Children grow as part of God's Family while they are enriched by the Covenant, enlightened by the Towrah, and empowered by the Spirit. Most of all, have fun. Radiate the light that comes from knowing Yah and express the joy that loving families experience as their children grow. The more we act and sound like we are part of the Covenant, the more we will want to benefit from what we enjoy.

Each *Miqra'* has been designed to memorialize an important event in the life of Yisra'el and to be prophetic of even more important events in the unfolding of Yahowah's redemptive plan. They speak poignantly of the Messiah's role in the reconciliation of his people, with detail after detail pointing directly and unambiguously toward Dowd fulfilling the Towrah's promises. He is the light, and it is the map along the way.

What is interesting here with Shabuw'ah, is that like Pesach, Matsah, and Bikuwrym, the explanations of what actually transpired are found in the Towrah, Naby', wa Mizmowr. Apart from what Moseh, Dowd, and Yasha'yah wrote 1,480, 1,040, and 777 years prior to their fulfillment,

there is no other informed or inspired accounting of the fulfillment of the first four Miqra'ey in year 4000 Yah / on April 3rd, 4th, and 5th, and May 24th 33 CE. And this is by design. Yahowah's testimony is verified through prophecy, not via man's inconsistent and unreliable contemporaneous histories (as demonstrated by Acts 2). And at the time of their fulfillment, there were no prophets. The last to speak for God, Mal'aky, had come and gone 400 years before.

Had Yahuwdym not been so irascible, had they listened to Yahowah and His prophets, there could have been, perhaps would have been, many thousands of witnesses and celebrants observing and appreciating the fulfillments of Pesach, Matsah, Bikuwrym, and Shabuw'ah by Father, Spirit, and Son - which otherwise went unnoticed.

This suggests a number of things, all of which are illuminating. First, the revelation that Dowd as *Gabry'el* | God's Most Capable and Courageous Man offered through Dany'el was fulfilled, just as Dowd had affirmed. In the midst of serving his people, the Messiah was cut off from them. And as a result, there would be no additional prophetic revelation from Yahowah.

Second, during the next 20 centuries, at least apart from Father and Son, no one would recognize the fulfillment of the first four Miqra'ey. Dowd would arrive as the embodiment of some of the most profound prophetic announcements ever made, and only the prophets paid any attention – that is until today, a decade before Dowd's return on Kipurym.

Third, while the *Zarowa'* | Sacrificial Lamb of God made the sacrifices during Pesach and Matsah to open the Doorway to Life and enable our perfection so that we could enter through it, he was the lone beneficiary of Bikuwrym and Shabuw'ah at the time. Dowd was the Firstborn and the last born into the Covenant he embodied and enabled

for a score of centuries. And he, alone, was empowered and enriched at this time – which is why I credit him with each of the initial four Miqra’ey. It would be a very long time before there would be another beneficiary.

Fourth, the Towrah, Naby’, wa Mizmowr from Moseh to Mal’aky over 1,000 years represents the sum total of Yahowah’s inspired revelation to His people. We come to know God and are saved by Him as a result of what we read therein or not at all. It is how I came to understand and then share the testimony and resulting insights you are reading.

Fifth, while God’s testimony has been available to humankind for 3,470 years, beginning with the revelation of the Towrah, and then affirmed 2,700 to 3,000 years ago by Yasha’yah and Dowd, everything these three men revealed on behalf of Yahowah and Yahuwdym has been either ignored, misconstrued, or misappropriated in the conception of Judaism and Christianity.

Sixth, since Shabuw’ah exists to prepare Covenant members for Taruw’ah, such that we can be effective witnesses to what has and will occur pursuant to Dowd’s fulfillment of the Mow’edym, it appears that both are being fulfilled today with you, the one reading *Yada Yahowah*, as both witness and beneficiary.

Seventh, there was no reason for or benefit to the Greek misrepresentation and misappropriation of Shabuw’ah. Luke’s accounting of events in Acts is completely inaccurate. Moreover, there was no Jesus, no Christ, no disciples, no Pentecost, no proliferation of multilingual speakers, the birth of a church, or inordinate hostility by Jews toward Christians on this day, the 24th of May (Julian calendar), seven weeks after the fulfillment of Pesach and Matsah leading to Bikuwrym in 33 CE.

The fact that each of the first four Mow’ed has been introduced and enabled in the proper order and time, and in the right way by the correct individual, makes the odds

against their coincidental fulfillment over sixteen billion to one. The lesson is: pay attention to people, dates, and numbers because they are important to our Creator.

This pattern is important because there are three more annual Feasts yet to be more fully realized. They all take place in the autumn, in Tishri, the seventh and final month of Yahowah's redemptive calendar. Each predicts a strategically essential event in the reconciliation of Yisra'el and Yahuwdah with Yahowah and our return Home. And more to the point, they complete the picture God is painting.

The spring Feasts have come to pass; the fall Feasts are yet to come. Yahowah has given us carefully drawn prophetic word pictures to teach us the most important lessons we can possibly learn.



While it is trivial by comparison, there is a sinister religious proclamation that may have inadvertently arisen as a result of a misappropriation of *Shabuw'ah* – one which poisons one-and-a-half billion souls. To share the misguided notion of Christian salvation in the language of the *Araps* / Arabs (in Acts 2:8-11), an alphabet was required, as they had none at this time. Written Arabic, the language of the Quran, was actually created by Syrian *Yahuwdym* | Jews who were befuddled by Christian doctrine so that they could spread Peter's and Paul's Plague of Death. The resulting "Syriac" alphabet and vocabulary, derived from the 22 letters that comprise the Hebrew alphabet in the 6th century CE, ultimately became the tool Satan would use in his most acclaimed recital: the Islamic Quran.

Of particular interest in this regard is the fact that almost all of the Quran's essential terms are actually Hebrew, with a smattering of Greek – but not Arabic. And yet, Muslims the world over, unaware of the basis of their language, claim that those who do not read paleo-Arabic (which would include all but a few hundred people worldwide) cannot understand Allah's message. That would be untrue because the best way to comprehend the Quran (besides reordering it chronologically and setting it into the context of Muhammad's life as it is revealed in the Hadith / Oral Reports) is to appreciate the meaning of the Hebrew words which comprise the Quranic message.

This includes the Quran, itself. It is from the Hebrew *Qara'* and conveys the same meaning: to read and recite. It is the first word that *ha Satan* | the Adversary, impersonating *Gabry'el* | God's Most Competent and Courageous Man (a Hebrew title) allegedly conveyed to Muhammad.

The basis of Allah's claim, and the foundation of Islam, is the false notion that Allah, not Yahowah, was the God of 'Adam and his never-named wife, Noach, 'Abraham, Ishmael, Yitschaq, and Ya'aqob, Lowt, Moseh, and 'Aharown, Sha'uwl, Dowd, Gabry'el, Goliath, and Shalomoh, 'Elyah, and 'Elisha, even the mythical misnomer "Jesus" (whom Allah calls Isa, Arabic for Esau), the nonexistent *al-Hawariyyun* | Apostles, Mary, Joseph, and John the Baptist, along with the reprobates Enoch, Ezekiel, Gog and Magog, Job, and Jonah, and the resolutely pagan *Dhul-Qarnayn* | Alexander the Great – even *Shaytan* | Satan. These names were all supplied to Muhammad by rabbis in Yathrib who sold Babylonian Talmud passages to him circa 625 CE. Other than rabbi Akiba's promotion of the Jerusalem Talmud and subsequent advocacy of the false Messiah bar Kokhba, the rabbis who sold Muhammad the fodder for his Quran made the worst bargain in Jewish history.

As a result, Allah is cited protesting that “his Quran confirms the Torah, Prophets, and ‘Gospels’,” when Satan’s Quranic recital is the antithesis of Yahowah’s Towrah wa Naby’ and the Gospels contradict both the Towrah and Quran. Muhammad, for example, as Allah’s lone messenger, violated and negated each of the Ten Statements Yahowah etched in stone. Allah even says that “his Quran, written in pure Arabic,” was “inscribed on tablets before the world was created,” and the reason that the “Torah, Prophets, and Gospels” no longer convey the same message is that 7th-century-CE Jews living in Yathrib, today’s Medina, “changed and corrupted their “scriptures” to foil Muhammad.”

Therefore, the existence of the Dead Sea Scrolls proves that the Islamic god was lying. But more than this, it is unconscionable that the advocates of Islam, a religion that inverts and repudiates Yahowah’s message, claim that the Arabic of the Quran is proof of its superiority, and material to its message, when in fact, the means to convey it was developed by the very people Allah orders Muslims “to wipe out to the last.”

These things known, had rabbis, priests, and Christian theologians not removed Yahowah’s name from His Towrah wa Naby’, Islam would have been stillborn. Even a fool would have been able to recognize that Allah is not Yahowah. And had rabbis not sold Babylonian Talmud recitals to Muhammad to expand his Quran, the resulting book would have been limited to plagiarizing Jewish poets in Yemen. It would have concluded with the Satanic Verses and mythical journey from Petra to Jerusalem aboard a winged ass. Everything beyond that point was provided by Jews. So, is it any wonder that Yahowah was without prophets?



There is still much we can learn from how Luke's fictional portrayal of what did not occur on Seven Shabats became Christian lore and served as the birth of a church that would torment God's People – even if the primary lesson is to distrust the Christian New Testament.

“But (de) also (kai), all (pas) were astonished (existemi – astounded beyond comprehension), even (kai) perplexed and puzzled (diaporeo – embarrassed and in doubt, at a loss without sufficient information to render a rational conclusion), with different people (allos) saying (lego) to (pros) others (allos), ‘What (tis) is (eimi) the purpose of (thelo) this (houtos)?’” (Acts 2:12)

Let's be honest, there was nothing everyone in Jerusalem agreed upon – not among the Romans and Greeks, and certainly not among Jews. Their history proves that Yahuw'dym were divided among themselves. It was their internal fractures that festered, bringing the wrath of Rome upon Judea with Pompey's invasion in 63 BCE, Vespasian's assault in 67 CE following the revolt in 66, and again following the Bar Kokhba uprising under Akiba by Hadrian in 133 CE. On all three occasions, the Jews may have prevailed over the Romans had they not been a house divided.

Any time we read, “with people saying...” we know that the writer's sentiments are being projected upon his perceived foes. An actual quote would have to be attributed to a specific individual who said it and to another who heard it, in addition to providing the names or conditions under which it was preserved accurately over the decades.

Moreover, the Jews knew the purpose of Shabuw'ah because it was written in the Towrah. It was Greeks, like Luke, who were clueless.

When it comes to knowing the mind of God there are several paths a person can pursue. Most simply ignore the quest, preoccupied with their mortal existence or

overconfident that man is the highest form of life. Others, like the man who wrote this passage, do not know enough to draw an informed conclusion – or are driven by their own agenda. And while both of these roads lead to death, and to the destruction of one’s soul upon the completion of their mortal existence, there is a far worse fate awaiting those who promote the false notion that “Pentecost celebrates the birth of the Church.”

We have read the Towrah’s explanations of Shabuw’ah. God has delineated its purpose. Moreover, we know that the Promise of the Shabat is only manifest to those who have answered Yahowah’s invitation to attend and capitalize upon Chag Matsah. The day is irrelevant apart from the three which precede it – none of which were mentioned in this narrative.

Further, as we know, there is no mention of a “Church” in the *Towrah* or in the *Naby’*. *Shabuw’ah* is the *Miqra’* designed to enrich and empower the Covenant Family. We have been called out of man’s world and into God’s realm, away from religion and into a relationship with our Father.

Even today, the secular and the sectarian ridicule the Mow’ed *Miqra’ey*, belittling them, concealing them, corrupting them, or counterfeiting them. It is why the narrow path to God remains unpopular and largely unknown.

Christians never missed an opportunity to demonize Jews and portray them as the enemy of their god and religion. Therefore, Luke promoted...

“Others (*heteros*), now (*de*) poked fun, scoffing, sneering, and mocking (*diachleuazo* – flapping their lips and running their mouths), saying (*legos*), ‘It is because they are (*hoti eimi*) exceptionally full (*mestoo*) with sweet wine (*gleukos* – new wine which is still fermenting).” (Acts 2:13)

If Paul's accomplice had written about the correlation between the Towrah's presentation of Shabuw'ah and its ability to provide the benefits of the Covenant following Pesach, Matsah, and Bikuwrym, this would have had merit – but he did just the opposite. His intent is in trying to besmirch Jews. And therefore, it is as erroneous as it is slanderous.

Years ago, I had errantly held the view that “Peter” was somewhat credible because he, at times, rejected Paul. And I saw it as a badge of honor that Paul overtly condemned “Peter” in Galatians. However, when we read all of what “Peter” is alleged to have said and written, while he was right to oppose Paul, most everything else attributed to him was wrong. And so, it is now that portends that “Peter” stood up to refute his fellow Jews...

“But now (de) Petros (Petros – Peter, Greek for “rock”) stood up (histemi – made a stand so as to enable others to stand) with (syn) the eleven; he raised (epairamai) his voice (phone) and he spoke to them (apophthengomai – he addressed them), ‘Yahuwdym (Ioudaios – a transliteration of Yahuwdym – Beloved of Yahowah) men (andros) and all (pas) who dwell in (katoikeo) Yaruwshalaim (Ierousalem – a transliteration of Yaruwshalaim – the Source of Guidance on Reconciliation), listen carefully to (enotizomai) my voice (rhema), and let this (houtos) be (eimi) known (gnostos) to you...” (Acts 2:14)

Inconsistencies expose fraudulent portrayals. We have gone from addressing every ethnicity under the heavens in every language other than Hebrew to dressing down Jews alone.

There was no Jew named “Petros.” It is a Greek name derived from *petra*, meaning “rock or stone.” It is also the name of the pagan religious center where Islam's tribute to the rock god Allah was actually born.

Similarly, Paul disowned his Hebrew name, Sha'owl, not only because it was synonymous with *She'owl* | Hell, but because of the many prophecies where he was called out by name and condemned. As such, it served Luke's interests to change Shim'own's Hebrew name, which means "Listen to Him," to the Greek "Petros," for "stone" because the foundation of the new religion would be built on his legacy. Additionally, since Luke was Paul's publicist and promoter, and he realized that his mentor despised the notion of "disciples" in that he had not been included, Luke referred to them as "the eleven," rather than by this title.

Further, the entire proposition was incredulous. There would have been an infinitesimal number of people in Jerusalem on this day who would have both been interested in Shabuw'ah and not spoken Hebrew, Latin, Greek, and Aramaic. There would have been no fuss and no one, much less everyone, would have been confused or upset. And should there have been a reason for it, a multilingual Jew speaking other than Hebrew, Latin, Greek, or Aramaic would have been perceived as enlightened, not intoxicated, making this line of reasoning ludicrous...

"...because (gar) they are not (ou) drunk (methuo – intoxicated) in the manner (hos) you suppose (hypolambano – are willing to accept), for indeed (gar) it is (eimi) the third (tritos) hour (hora) of the day (hemera).

To the contrary (alla) this (houtos) exists as (eimi) the pronouncement (eipon) of (dia) the prophet (prophetes) Yow'el (Joel – a transliteration of Yow'el, a contraction of Yahowah and 'el, meaning Yahowah is God, but improperly transliterated Joel):" (Acts 2:15-16)

So, the moral of the story is that while intoxication may facilitate being multilingual, being drunk was not possible because the day was still young. Therefore, there

was an entirely better explanation for what they were witnessing which could be found, not in a bottle, but by completely misrepresenting a prophecy presented by *Yow'el* | Joel.

Let it be known that Shabuw'ah is the pronouncement of the prophet Moseh. There is nothing in *Yow'el* / Joel to explain Seven Shabats. It speaks of Yahowah's return in year 6000 Yah to fulfill Yowm Kipurym. Therefore, if "Peter" cited it as a retort to these alleged Jewish cynics, he was mistaken. It was the wrong Mow'ed and wrong time. And if Luke arbitrarily attributed this mistake to him, he demonstrated that his Gospel ought not to be trusted. Either way, Acts 2:16 through 21 is erroneous.

According to Luke, the Rock is said to have quoted *Yow'el* / Joel 2:28 through 32. At least that is what is recorded in Acts 2:17 through 2:21. However, since Shim'own would not have delivered his "rebuttal" to fellow Jews in Greek, even if it occurred, to accurately reflect upon what the Prophet wrote and the Rock may have said, we will need to examine it in the original language – something we will do at the conclusion of this chapter and again during our review of the events pertaining to the Day of Reconciliations. So, for now, here is that reading as translated by the *King James Bible*...

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (17) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: (18)

And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: (19) The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord

come: (20) **And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.**” (Acts 2:21)

Should you prefer a more literal and accurate rendering...

“And it shall come to be (*eimi* – exist in an identical fashion) **in** (*en*) **the final** (*eschatos* – the last in a series (the theological term eschatology is derived from this word)) **days** (*hemera*), **Theos | God** ($\Theta\Sigma$ – placeholder for *theos*) **says** (*lego* – affirms), **‘I will pour out** (*ekcheomai* – I will bestow and spill, liberally distributing) **from** (*apo*) **Me, My** (*ego*) **Pneuma | Spirit** ($\Pi\text{N}\Sigma$ – placeholder for *pneuma*) **upon** (*epi* – among) **all** (*pasa*) **flesh** (*sarx* – physical bodies, on the corporeal mortal nature of humankind).

Your sons (*huios*) **and your daughters** (*thygater*) **will speak inspired utterances** (*propheteuo* – proclaim what God wants known).

Your young men (*neaniskos* – used of males between twenty-four and forty years old) **shall see visions** (*horasis* – from *horao*, see with their own eyes), **and your elders** (*presbyteros* – old men and ranking individuals) **will experience supernatural communication from God** (*enypnion enupniazomai* – experience revelations while dreaming). (Acts 2:17)

Indeed (*ge* – really and truly), **upon** (*epi*) **My male servants** (*doulos* – slaves) **and also upon My female servants** (*doule* – female slaves) **in** (*en*) **those** (*ekeinos*) **days** (*hemera* – period of time) **I will pour out** (*ekcheomai* – I will shed and bestow, spill and distribute) **from** (*apo*) **Me, My** (*ego*) **Pneuma | Spirit** ($\Pi\text{N}\text{A}$ – placeholder for *pneuma*) **upon** (*epi* – among) **them and they will speak inspired utterances** (*propheteuo* – proclaim what God wants known). (Acts 2:18)

And (*kai*) **I will allow and produce** (*didomi* – bestow and permit) **wonders and miracles which foreshadow**

significant upcoming events (*teras* – omens, marvels, and signs which serve as portent to arouse attention) **in** (*en*) **the sky** (*ouranos* – atmosphere and universe) **above** (*ano*) **and signs** (*semeion* – miraculous signals and unusual occurrences which transcend the common course of nature) **upon** (*epi*) **the earth** (*ge* – land) **below** (*kato*): **blood** (*haima*), **fire** (*pyr*), **and** (*kai*) **rising clouds of** (*atmis* – steam, billowing vapor, from *aer*, air and atmospheric) **smoke** (*kapnos*). (Acts 2:19)

The sun (*helios*) **will be changed** (*metastrepho* – turned) **to** (*eis*) **darkness** (*skotos* – obscured, made gloomy, from *skia*, have its light intercepted as in a shadow), **and the moon** (*selene*) **to** (*eis*) **blood** (*haima*) **before** (*prin*) **the coming** (*erchomai* – arrival and appearance) **of the** (*ho*) **great** (*meegas* – massively important and enormously sizable) **and brilliantly shining** (*epiphanies* – wonderful, glorious, radiant, and illustrious, notable appearance in clear and full view shining forth as light visible as a star) **day** (*hemera* – time) **of the Kurios | Lord** (ΚΩ – placeholder for *kurios* – most always conveyed as “LORD”). (Acts 2:20)

And it shall come to pass (*eimi* – be that) **all** (*pas* – everyone) **who** (*hos*), **and as many as** (*an* – used as a preposition to present a possibility), **call upon** (*epikaleomai* – ask for help in and bear) **the** (*ho*) **personal and proper name** (*onoma*) **of the Kurio | Lord** (ΚΩ) **will be saved** (*sozo*).” (Acts 2:21)

This is yet another nail in the coffin of the Christian New Testament. Even when its authors turned to the Prophets for credibility’s sake, they embarrassed themselves. This did not occur in 33 CE but will in 2033. To understand Shabuw’ah, we must turn to Moseh, not Yow’el. Yow’el’s prophecy is spectacular, confirming many of the things we have surmised while offering new insights regarding what we should expect as the world is

transformed before our eyes during the transition between Kipurym and Sukah.

It would be 2,000 years from 33 CE to the last days in 2033. That alone should have been sufficient to scuttle Luke's credibility and the notion that Acts was inspired. The Spirit did not come upon all flesh at this time – not even close. There were no new prophets inspired either – something that would remain so from Mal'aky to the fulfillment of Kipurym in year 6000 Yah.

On this day, and for the 730,500 which would transpire after it, there were no “wonders in the heavens nor signs in the earth beneath.” There was no “blood and fire, vapor and smoke” on Shabuw'ah in 33 CE – and while these things would occur, they would be of man's doing, not God's in the interim. The “sun was not darkened” and the “moon did not appear as blood” on May 24th, 33 CE. This will not occur until the Day of Reconciliations in year 6000 Yah because Kipurym is the “great and notable day” of Yahowah to come. Further, as evidenced by this writing, no one called upon Yahowah's name, and thus no one was saved during Shabuw'ah in year 4000 Yah.

So please tell me, how is it that billions upon billions are fooled by such outright lies? Unable to produce a prophecy, or even understand one, these charlatans couldn't even get their history right. The acceptance of Acts provides a sad commentary on the perceptiveness of humankind. Most have become as the Rock was portrayed: as dumb as a stone.

Luke's late 1st-century assessment of Shim'own's incredulous protestations against his fellow Yahuw'dym during Seven Shabats continued with him giving religious zealots who were mocking these events an earful...

“Yisra'elite (*Israelites* – a transliteration of *Yisra'elite*) **men** (*andros*), **listen to** (*akouo*) **these words** (*logos*): **Iesou** | **Jesus** (INY – a placeholder for Iesou which

became “Jesus”) **the Nazarene** (*Nazoraïos*), **is a man** (*andros*) **who publicly demonstrated** (*apodeiknymi*) **to** (*eis*) **you** (*sy*) **that He is from** (*apo*) **Theos | God** (ΘΣ – placeholder for *theos* – god) **using supernatural powers and abilities** (*dynamis*) **to perform extraordinary miracles with prophetic significance** (*teras*).

These are signs (*semeion*) **which** (*hos*) **Theos | God** (ΘΣ placeholder for *theos* – god) **performed** (*poieomai*) **through** (*dia*) **him** (*autos*) **in your midst** (*mesos*) **as** (*kathos*) **you know** (*oida*).” (Acts 2:22)

At this point, the ten tribes which comprised Yisra’el were long gone – hauled off to Assyria as slaves. Therefore, it is unlikely that the Rock would have pelted them with this designation.

Having purportedly spent three years with Dowd, the Rock would have known his name, rendering “Iesou” absurd. The Greek rendering is not even remotely close to the Messiah’s name.

Worse, why ask people to listen if all you are going to do is lie to them? Nazareth did not exist at the time. A town would not be established by that name until the 2nd or 3rd century. The designation, “Jesus of Nazareth,” conveys the wrong name and wrong place at the wrong time. This inclusion of *Nazoraïos* here in Acts and again in Matthew proves that these embellishments were scribed by Eusebius in the 4th century – after Constantine’s mommy took a vacation in the “Holy Land.”

If *ha Mashyach* and *Zarowa’* demonstrated his credentials, revealing that he was *Ben ‘Elohym* in a tangible and miraculous way, there would have been no reason for this speech. If those among the supposed hecklers had witnessed supernatural powers and extraordinary miracles, they would not be criticizing the multilinguals but instead apologizing to them.

And yet, none of this would have made Iesou | Jesus a theos | god, as the passage concludes. Moreover, it is not the purpose of the Passover Lamb to show off and not in God's nature to dazzle us with signs and wonders. His preference is to impress us with His words – of which we have almost nothing credibly retained from anyone at this time. Should we want to be impressed, it's best we turn to the Towrah, Naby', wa Mizmowr.

“He was appointed to (*horizo*) the pre-arranged and prophetic (*prognosis*) plan and purpose (*boule*) of *Theos* (ΘΣ)...” (Acts 2:23)

Nope, not even close. There was no pre-arranged prophetic testimony pertaining to Iesou | Jesus. Not a word. Iesou | Jesus is not part of Yahowah's plan or purpose.

Every prophecy pertaining to that which had transpired in the past seven weeks leading up to Shabuw'ah in year 4000 Yah / 33 CE was written of or by Dowd | David.

With this now properly acknowledged and understood, I have another bone to pick with Peter and Luke. It is easy to misunderstand the notion of “pre-arranged” with Calvinism on the rise in the West. So, I would like to make an important distinction. Yahowah's response to the fallen nature of humankind was predetermined but our response to God is always subject to freewill. Each of us has the opportunity to ignore God's plan, serve a god of man's making, accept Yahowah, or reject Him.

Within prophecy there are certain things that Yahowah has preordained – the fulfillment of the *Miqra'ey* with Dowd are examples. They have been and will continually be accomplished on the stage of human events in complete accord with the *Towrah's* | Teaching, all in the proper order, and on the predetermined day, regardless of mankind's response.

Other prophecies simply report what humans will do with the continued exercise of freewill. In such cases, Yahowah has witnessed our future and is reporting back to us what He has seen. Then, when these things consistently occur as He attested, we are provided proof that we can trust His testimony. Therefore, while Yahowah was certain that Yahuwdym would return to Yisra'el in the last days as a result of the Holocaust, He had no hand in those horrific events. Individual men and women made poor decisions, squandering the gift of freewill, and the consequences were devastating. Such will continue to be the case between now and 2033.

What follows is as essential to the New Testament's claim that Christian Gentiles have replaced Jews because Jews betrayed God as it is errant in every respect. The purpose of the Pesach 'Ayl was to be the Passover Lamb. Had the Zarowa' not served to fulfill Yahowah's promise, there would be no assurance of eternal life in the Covenant nor reason to trust God. Dowd did not fulfill Passover because he was betrayed but, instead, because he had chosen to do so on behalf of his people.

“...he was betrayed and given over (*ekdotos*) to (*dia*) the hand (*cheir*) of the Towrahless (*anomos*) who chose to take control and lift Him up (*anairo*), affixing Him (*prospognumi*).” (Acts 2:23)

If a modicum of Yahuwdym actually handed the Messiah over to the Romans then, rather than blaming them and shaming them, we ought to be thanking them. Fulfilling Pesach was essential for us to live, and for that to occur, the lamb must die.

Everyone was “Towrahless” at this time. The Jews were in revolt against Yahowah and were just beginning to craft their initial Talmud. The Greeks were infatuated with the *Odyssey*, the Romans with the *Aeneid*, and the Christians with Paul's Epistles.

While *prospegnumi* is almost always translated as “crucify,” this Greek word simply means to “affix and to fasten.” I bring this to your attention because the Roman cross and its piercing nails were irrelevant. Christianity has made a religion out of an inanimate object. It is like crediting a knife for the *Yatsa* | Exodus rather than Pesach. The fulfillment of Passover is about the who, where, why, and when.

As an interesting aside, it is worth noting that the preponderance of Catholic sculptures and paintings depict their god in one of two ways, as a helpless infant attached to his mother, or helplessly affixed to a tortuous cross. It is as if the Catholic hierarchy has chosen to control him in these ways. They are quietly saying: if he cannot take care of himself, why would you trust him to take care of you? And that leads to: “Trust us instead with your soul.”

“Theos (ΘΩ) restored Him to life and raised Him (*anistamai*), releasing and dismissing Him (*lou*) from the suffering and pain (*odin*) of death (*thanatos*) because (*kathoti*) it was not (*ou*) possible (*dynatos*) for Him to exist (*eimi*) held and influenced (*krateo*) by (*hypo*) these things.” (Acts 2:24)

On the contrary, the Passover Lamb is never restored to life. The Pesach *ayil* does not make this sacrifice to save himself. Further, the Zarowa’s body suffered the full impact of what the Romans mercilessly inflicted. He was not released or dismissed from the pain. Hasn’t anyone read the 22nd Mizmowr? Moreover, the excruciating anguish was perpetrated by the Romans who became Roman Catholics, not Jews.

Frankly, it borders on insanity to begin by saying that Iesou was spoken of in prophecy and then contradict the exceedingly graphic prophetic depictions of what occurred when Dowd’s *basar* | corporeal body suffered and died to enable the Promise of Seven. With the Mashyach having

arrived to fulfill Pesach and Matsah for the benefit of Bikuwrym and Shabuw'ah, how out of touch with reality did "Peter" have to be to lie about the most important events in human history without so much as mentioning anything that actually mattered?

Seven hundred years prior, Dowd had not only revealed when and where these events would transpire, but he also explained the benefits associated with him fulfilling the Miqra'ey. One thousand years earlier, he spoke of the Romans ripping the skin from his body and then crucifying him. He told all who would listen that his soul, would be laden with our guilt which would be deposited in She'owl, never to be seen again. As a result, he and we would be able to enjoy the benefits of the Covenant during Bikuwrym and Shabuw'ah.

At this time in year 4000 Yah, the Messiah and Son of God, the King of Israel, became our Savior. The Exemplar of the Covenant and the Firstborn of God opened the door to life everlasting, removed our guilt, and brought us into his Family where we are enriched, enlightened, empowered, and emancipated on this day. Even more than this, Dowd is returning to give his sorely mistaken, unappreciative, and recalcitrant people a second chance. Fortunately, based upon this rebuke of religion and herald to our King, Jews will come to their senses and cry over this as poignantly foretold in Zakaryah.

And while Dowd, Yahowah, and Covenant Yahuwdym celebrate their family reunion, I intend to take care of business, which will involve holding Peter, Paul, and Luke accountable for what they have done. I will try them, convict them, and send them off to an eternity in She'owl. So, should you think I'm being critical now by excoriating them, rest assured, their hell is just beginning.

The Stone's *Shabuw'ah* soliloquy was exacerbated by way of a second Tanakh misappropriation, this time from

the 16th *Mizmowr* / Psalm. But so as to better understand why he opted to twist it to promote his religious agenda, let's begin our examination by studying the entire Song from which the excerpt was usurped.

It begins revealing that Dowd knew what to expect from Yahowah. He developed a keen appreciation of what God wanted to provide and what He expected in return. It is a simple equation: be observant and trust Him, and He will attend to your needs...

“A **poem** (*miktam* – a written piece of literature, inscribed by staining the parchment upon which it is indelibly conveyed; from *ma* – to ponder and question and *kethem* – the elements which are pure gold) **of Dowd** (*la Dowd* – concerning the Beloved).

You want to watch closely over me and be concerned about me (*shamar* ‘any – You keep a caring focus upon me, tending to me by choice, and You are observant regarding me (qal imperative)), **God** (‘*el*), **because** (*ky*) **in You** (*ba* ‘*atah* – with You), **I confide and trust such that I am kept safe and comforted** (*chasah* – I rely upon for protection and safekeeping).” (*Mizmowr* / Lyrics to Sing / Psalm 16:1)

Dowd had reason to be confident. God chose him, anointed him *Mashyach*, empowered him with His Spirit, called him His Son, affirmed that he was right, made him a prophet, and picked him to shepherd His people, to be their Savior and King. Dowd was and remains the brightest and most articulate, the most courageous and compassionate, man in human history. And yet, Dowd recognized that he was just a man apart from Yah, even after fulfilling the *Miqra'ey*. While he was willing and capable, it was by working together that they would forever change the dynamic between God and man.

“**I say** (‘*amar* – I confess and convey, expressing in words), **to approach** (*la* – drawing near and concerning)

Yahowah (*Yahowah* – God’s name pronounced as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **‘You are my foundation and support** (*‘edown ‘any ‘atah* – You are my Upright One who is the essential Pillar in my Tabernacle), **I have nothing to offer which is worthwhile or useful** (*tobah ‘any bal* – I have nothing satisfying or beneficial) **apart from You** (*‘al ‘atah* – over You, God).” (*Mizmowr* / Lyrics to Sing / Psalm 16:2)

Since Dowd, the man with the most illustrious résumé on Earth, felt this way, it should be especially true for us. The most brilliant mind and articulate orator in human history credited Yahowah for everything. And therefore, together they were magnificent, composing prose while promoting possibilities that would be satisfying and beneficial. As a result of what they wrote and accomplished through their collaboration, we have become part of their eternal dynamic.

I find it particularly reassuring that Dowd found pleasure in knowing that we would capitalize upon what he had written to lead others to this same place...

“Regarding (*la* – concerning) **the Set Apart** (*qadowsh* – the separated and uncommon) **in the Land** (*ba ha ‘erets* – within the country and material realm) **who show the way to the relationship** (*‘asher* – who lead to the benefits of the proper path), **they are also** (*hem wa*) **awesome** (*‘adyr* – marvelous, desirable, and splendid, honorable and worthy), **and in them** (*ba hem* – with them) **is all my satisfaction and enjoyment** (*kol chephets* – is my greatest joy, engendering my complete support and appreciation).” (*Mizmowr* / Lyrics to Sing / Psalm 16:3)

Dowd is addressing everyone who is part of the Covenant Family. He understands how we can all be part of the same refrain, so he is excited to share his Father, his

Land, his relationship, and his joy with all who will listen to his poem as it was meant to be understood.

In contrast to those who would join him in their approach to Yahowah, Dowd realized that most people would be led astray by the likes of Peter and Paul, Akiba and Maimonides – chasing after the gods they have conceived in their image. And yet, there is also an undercurrent of appreciation in these words. The surviving remnant of Yisra’el will have come to realize that they owe their very existence to Dowd. By fulfilling the Miqra’ey, he made it possible for us to receive the benefits of the Covenant and overcome the enormous popularity of deceit.

“The sorrows and suffering (*‘atsebeth* – the anxiety and anguish, the unfavorable circumstances and mental state, as well as the trauma) **of those** (*hem*) **who are impetuous and who chase after** (*mahar* – who are rash and without wisdom, who are fearful, and unwilling to invest the time to study, and who quickly buy into) **another** (*‘achar* – someone or something different, either following along or doing so to develop a following) **will be great as they will be numerous and influential** (*rabah* – will multiply, becoming the preponderance of people, and who through their popularity will gain tremendous status).

Their drink offerings of blood (*nesek hem min dam* – their sacred and pagan liquid libations to a deity associated with killing and death [a.k.a. the Roman Catholic claim that “Jesus” died and that they are drinking his blood during their Eucharist]), **I will never pour or offer** (*bal nasak* – I will not endorse or cause to happen, especially with all of their associations with pagan gods, religious rites, and death). **And I will not advance or promote** (*ba nasa’* – I will never lift up or bear, honor or respect, desire or tolerate) **their names** (*‘eth shem hem*) **on my lips** (*‘al sapah* – as part of my speech).” (*Mizmowr / Lyrics to Sing / Psalm 16:4*)

There is a religion that has become enormous and influential, and its rites include drink offerings of blood: Christianity through communion and Roman Catholicism with the Eucharist. And so, it is interesting that “Peter” misappropriated a Psalm written by Dowd which actually condemns his religion’s replacement for Passover. And while that is brazen, not done incriminating himself, the Rock misquoted it to promote the myth of Iesou when it was scribed in first person by the actual Messiah and Son of God. Is it any wonder religions require faith?

In actuality, Dowd is professing that he will never endorse the Replacement Theology which serves as the underpinning of the world’s largest and most powerful institution – the very church that sought to co-opt his reputation, achievements, and accolades. He will not partake in their Eucharist or respect the names popularized by their religion. He, as is the case with every one of Yahowah’s prophets, never utters: Christ, Christian, Jesus, Catholic, Cross, Church, Christmas, Easter, Mary, Pope, Rome, Trinity, Holy Ghost, or resurrection. These names and concepts do not appear in the words inspired by God! Moreover, there is no justification whatsoever for the most venerated of Catholic religious rites: the Eucharist.

The Roman Catholic Church, which claims its authority from Peter, deliberately and dishonestly stole what Yahowah gave to His people, all to shore up the religion’s complete lack of credibility. Therefore, as a result of their desire to degrade him and his people, Dowd has a great deal to say about the consequence of their malfeasance. Christianity not only became the most pervasive and abusive adversary to his people, but no institution in human history would mislead as many souls.

There is yet another allusion related to drinking blood. For those who have read the third volume of *Babel: Chemah + Venomous*, you may recall the grotesque nature of the Feast of the Beast as it was presented in the waning

chapters of Ezekiel. Upon Satan's arrival in Jerusalem on the 1st of 'Abyb in 2033, his initial edict will be to replace the Towrah's Mow'edym with his own macabre rites. The inaugural event will be to eat, in cannibalistic fashion, the *gibowrym* | most capable and courageous men of God. And during this ghoulish spectacle, the celebrants will drink the blood of those they have sacrificed. While the Lord of Babel speaks of eating human flesh and drinking blood, the underlying symbolic intent is to devour Dowd and his heralds – the two Witnesses.

Rather than irritating Yahowah by doing the opposite of what His Towrah instructs, Dowd has chosen a different cup from which to drink...

“Yahowah’s (*Yahowah* – God’s proper name pronounced as instructed in His *towrah* regarding His *hayah* and our *shalown*) **gift is my decision, my fate, my assigned share, and my reward** (*manath cheleq* ‘any – is my allotment by choice, my parcel of ground, my portion of what is offered, and my nourishment) **as well as my cup and receptacle** (*wa kows* ‘any – and the vessel which holds what I will drink). **You** (‘*atah*) **uphold** (*tamak* – hold and control) **my lot and destiny** (*gowral* ‘any – my portion and allotment, even my systematic means of making decisions, delineating the outcome).” (*Mizmowr* / Lyrics to Sing / Psalm 16:5)

Father and Son were of like mind. They were committed to offering the ultimate gift. They would work together to provide the Covenant’s benefits by rewarding those who acknowledge what they achieved through the Miqra’ey. It may have been, and likely was, Dowd’s decision to serve as the Passover Lamb, but it is clear that Yahowah concurred with His Son’s rationale.

The fulfillment of Pesach and Matsah, Kipurym and Sukah became Dowd’s legacy, his destiny and lot in life.

And he was intent on sharing the rewards, knowing that Yahowah would uphold and support him.

“**The measuring lines** (*chebel* – the inheritance and boundary lines, the shares and apportionments, symbolically even the rigging of the vessel and the joyful processions and boisterous parades) **have aligned for me** (*naphal la* ‘any – have been allotted and distributed to be) **in highly acceptable and delightful ways** (*ba ha na’ym* – in pleasant and favorable places). **Surely** (‘*aph* – indeed, and in addition), **I have been offered** (‘*al* ‘any) **an enjoyable and pleasing, especially brilliant** (*shaphar* – a lovely and beautiful, radiant and bright) **inheritance** (*nachalah* – association and share).” (*Mizmowr* / Lyrics to Sing / Psalm 16:6)

This is true not only for Dowd, Yah’s beloved Son, but for all of us who follow his lead. He was the *Bakowr* | Firstborn of Chag Matsah, but hardly the last. The Messiah opened the door and provided the way for us to enjoy Bikuwrym and Shabuwh’ah.

Beyond this, the universe we have been given to explore is not only ninety-three billion light-years across, but it also exists in two additional dimensions beyond those we can presently perceive – and Heaven is yet another dimension beyond. Our inheritance through the Covenant is indeed bright and beautiful.

As a result, it is fitting and right...

“**I will commend the excellence of** (*barak* ‘eth – I favor the goodness and I am thankful for the greatness of) **Yahowah (Yahowah), who, to show the way to the benefits of the relationship** (‘*asher* – who, to lead the way to the path to get the greatest joy out of life), **determines the plan and provides me with counsel and purpose** (*ya’ats* ‘any – decides the direction and offers me advice), **even as** (‘*aph* – and surely also), **during the night** (*laylah*), **my emotional response to being Yah’s implement**

(*kilyah* ‘any – my kidneys (which the ancient Hebrews perceived as the source of emotions), core nature, inclinations, and feelings, my innermost being; a compound of *kol* – total, *kaly* – implement of *Yah*) **provides me with disciplined teaching, proper instruction, and correction** (*yasar* ‘any – facilitates my training and acceptance, direction and guidance, and my appreciation for cause and consequence).” (*Mizmowr* / Lyrics to Sing / Psalm 16:7)

Dowd was obviously proud of his Father. He enjoyed serving as His implement. The Messiah was passionate about God’s plan for his life and the counsel He provided to reveal his purpose. He saw the Towrah for what its name implies: the source of disciplined teaching and proper instruction. His life’s mission became commending what Yahowah had revealed to show the way to receive the benefits of this relationship.

As a result, Dowd became the centerpiece of God’s outreach to His people. He is the Cornerstone upon which the Covenant Family and Home are built. He is the Life, the Light, and the Way.

Everything God has said and done coalesces such that we are in the right place when we capitalize upon what Dowd has accomplished on our behalf.

“I intensely desire to firmly place (*shawah* – I genuinely want to put) **Yahowah** (*Yahowah*) **before me** (*la neged* ‘any – in front of me) **always and continuously** (*tamyd* – regularly and consistently, even perpetually).

It is true that (*ky*), **as a result of** (*min*) **me being right** (*yamyn* ‘any – my orientation, right side, or right hand, even looking east as the sun rises; from *yaman* – to choose to be right), **I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance** (*bal mowt* – I will not slip up, be dislodged, habitually stagger, fail, or fall, nor will I lose control, be random in my approach, or

found to be consistently inadequate (nifal imperfect – it is by being right that Dowd carries out and also receives the benefits which are ongoing throughout time)).” (*Mizmowr* / Lyrics to Sing / Psalm 16:8)

I would claim the same thing, as should you. Yahowah should be our priority, the one who leads us along life’s way. And when this occurs, we immediately realize that we are right about Him being genuine and generous, approachable and welcoming. As a result, we will never be found inadequate or wanting.

To know Yahowah in this way, to rely on God as Dowd does, is to be bold and adventurous, living life to its fullest while proclaiming the truth without hesitation. I know this not only because Yahowah inspired Dowd to say it, but because I’ve experienced it. In the 22 years that I’ve openly exposed and condemned religion and politics I have never encountered an unresolvable circumstance, never fallen into an unfavorable situation, never been dislodged from the truth, never lost control or failed. Striving to be right with Yah enables all of this.

It has been the most rewarding and enjoyable part of life, as it was with Dowd before us.

“**Therefore** (*la ken* – it is reasonable and rational as a consequence that), **my attitude and thinking** (*leb ‘any* – my inclination and disposition, my judgment and approach, my character and nature, my internal resolve and thoughtful response) **are joyous** (*samach* – are upbeat and happy, elated and content).

What’s more (*wa*), **the manifestation of power which is abundant and valued within my persona** (*kabowd ‘any* – the glorious and rewarding Divine presence within me) **expresses His joy over this enormously favorable and uplifting situation and outcome** (*gyl* – sings and shouts as a result, calling out in jubilation, utterly delighted in this situation).

In addition (*'aph* – moreover and furthermore), **my Herald, proclaiming the good news regarding my physical body** (*basar* – my pronouncement and positive news regarding my corporeal human and animal nature, and the substance which sustains that life), **lives and abides** (*shakan* – dwells and remains, camping out for a considerable period of time) **with confidence** (*la betach* – safely and securely, without any concern, through trusting and relying; from *batach* – to trust and rely with confidence and be bold, living without fear).” (*Mizmowr* / Lyrics to Sing / Psalm 16:9)

Imagine doing something so worthwhile, so meaningful, that God, Himself, not only knows what you have accomplished but is overjoyed at the result. This is Yah’s rightful response to His Son’s commitment to fulfilling the Miqra’ey.

By robbing the world of everything Dowd contributed to our lives to lionize the Dionysian caricature of “Jesus Christ,” Peter, Paul, and pals transformed the Passover Lamb into an anti-Semitic monster. To confront this, Dowd leveled a broadside against the Gnostic nature of Christianity and Judaism. The argument that *Sha’uwl* | Paul used to rob Yahowah, His Towrah, His Covenant, His People, and His Mashyach of their relevance was to opine that they were of the flesh, which, from the Gnostic perspective, was corruptible and evil. In Judaism, G-d is incorporeal and, therefore, unassociated with anything material, such as a son or a right hand. According to the rabbis, and in direct contradiction to Yahowah, HaShem cannot manifest an aspect of His nature through fire, nor can He have eyes or a voice. He cannot return because it would have been impossible for Him to have been here. But then again, with the Haredi afraid of the sciences and still stuck in the past, the potential of $E=mc^2$, where matter is a diminished form of energy, eludes them.

Paul would then claim that, by contrast, his faith was spiritual and thus believable and worthy. He imposed his errant perceptions on ‘Abraham and Dowd to make his point. Unfortunately for Paul, and those who foolishly believe he spoke for God, the flesh isn’t evil.

Basar, even when scribed as a noun, is still defined by its verbal root. Written identically as *basar*, it speaks of a herald proclaiming the good news – something listeners should receive positively. During Dowd’s initial life, Shamuw’el was his *Basar* | Herald. Then came ‘Eythan, who scribed the 89th Mizmowr in Dowd’s honor. And while the prophets all spoke of him, especially Yasha’yah, Dowd would not be heralded again in the fashion of *Basar* until *Yada Yahowah*. The truth is finally being told regarding what the Messiah volunteered to achieve on our behalf. Therefore, we are fully attuned to the role Dowd’s *basar* | corporeal body played in the fulfillment of Passover.

Since Dowd and his Herald are correct regarding the *basar*, then Peter and Paul were not only wrong, but Christianity’s faulty foundation crumbles with this *basar* | pronouncement. As is the case with everything in this debate, trust and reliance, indeed, confidence, is a product of knowing and understanding insights such as this, while faith attempts to bridge the credibility gap when a believer is ignorant and irrational. The reason Yahowah inspired Dowd to share this with us is so that we could replace one with the other, and like His prophet, be right about God.

While this was now an exceedingly inappropriate place for “Peter” to have begun his citation, by doing so, rather than realizing that the entire Psalm had been about Dowd and his relationship with Yahowah, the faithful are fooled into believing that “David” was speaking prophetically of the Christian “Jesus” and referring to him as “the Lord.” I kid you not...

“For David speaketh concerning him [the context would make “him” Iesou | “Jesus”], ‘I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (Acts 2:25 KJV) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:” (Acts 2:26 KJV)

Or if you prefer the more literal rendering...“For (*gar* – because) **David** ($\Delta\Delta$ – a placeholder for Dowd using the Greek transliteration *Dauid*) **said** (*lego* – declared) of (*eis*) **him** (*autos*), **‘I foresee** (*proorao*) **the Lord** ($K\Omega$ – placeholder for *kurios* – the Lord and Master) **in front of** (*enopion* – and before) **me** (*ego*) **always** (*pas*) **on my behalf** (*dia*) **because** (*hoti*) **from** (*ek* – out of) **His right hand** (*dexios* – authority) **I will not be** (*me eimi*) **shaken or swayed** (*saleuomai* – be overthrown or distressed). (Acts 2:25)

Therefore (*dia*), **my heart** (*kardia*) **rejoices** (*euphrainomai* – celebrates), **and my tongue** (*glossa* – speech) **delights** (*agalliao*) **that also** (*eti*) **my flesh** (*sarkos*) **will abide and endure** (*kataskenoo* – live) **as a result of** (*epi*) **a confident and trusting expectation** (*elpis*).” (Acts 2:26)

This is a tragically misappropriated and misleading paraphrase of Psalm 16:8-9. If you recall, in Acts 2:22-24, the Rock was cited claiming that every Jew knew all about the miraculous nature of “Jesus.” So now, by saying that “David spoke concerning him,” Dowd’s assessment of his relationship with Yahowah was fraudulently projected upon the Christian misnomer.

This cannot be attributed to a careless “mistake” by either Peter or Luke because they have bragged about the spirit providing them with the ability to be conversant in many languages which would have included Hebrew. So, they were without excuse. It is Yahowah’s name, not ‘*adony* | my Lord’ which is scribed in the Psalm and

verified by the Dead Sea Scroll catalogued as 11QPs. Therefore, Peter deliberately lied when he claimed that this spoke of his Lord.

And as we have just read, and throughout his Mizmowr, Dowd has consistently referred to God by His one and only name...

“I intensely desire to firmly place (*shawah*) Yahowah (*Yahowah*) before me (*la neged* ‘any) always and continuously, consistently and perpetually (*tamyd*).

It is true that (*ky*), as a result of (*min*) me being right and my orientation on the correct side as the right hand (*yamyn* ‘any), I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance – nor will I slip up and be found inadequate (*bal mowt*). (Psalm 16:8)

Therefore (*la ken*), my attitude and thinking (*leb* ‘any) are joyous (*samach*). What’s more (*wa*), the manifestation of power which is abundant and valued within my persona (*kabowd* ‘any) expresses His joy over this enormously favorable and uplifting situation and outcome (*gyl*).

In addition (*‘aph*), my Herald, proclaiming the good news regarding my physical body (*basar*), lives and abides (*shakan*) with confidence (*la betach*).” (Psalm 16:9)

And therein is how the Christian New Testament deceives. By removing citations from their proper context, misquoting and misapplying them, the likes of Peter, Paul, and pals have tricked readers into believing things about “Jesus” which apply to Dowd and his relationship with Yahowah. Robbing the Messiah and Son of God of his due to pay tribute to a religious myth is among the most egregious and deadly crimes ever committed by men. It was the first of two steps that led to the malignant myth of

Replacement Theology. After replacing David with Jesus, they would substitute Gentiles for Jews.

Dowd's statement is so clear that it could not have been misconstrued and misappropriated by accident. This was deliberate and fraudulent – and yet, the lie is essential to the Christian faith.

And the religious malfeasance does not end here. The proposition, “I foresaw the Lord always before my face” will be extrapolated to convey something astonishingly sinister by the time we reach Acts 2:35. The bad boys of Christendom were just getting warmed up.

Peter and Paul were of like mind when it came to plundering David to substantiate “Jesus.” For example, *Sha'owl* | Paul is recorded saying: “**Now when David had served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed.**” (Acts 13:36) Methinks this proves that the principal author of the Christian New Testament was wrong...

“**By way of contrast** (*ky* – emphasizing this point while exposing the contrary position), **You will not abandon Your association with** (*lo' azab* – You will not neglect, reject, forsake, or desert, never releasing (qal imperfect)) **my soul** (*nepesh any* – my consciousness, my inner person, character, and personality) **with regard to Sha'owl or She'owl** (*la She'owl / la Sha'owl* – by approaching She'owl or on behalf of the goals of Sha'owl), **never allowing** (*lo' nathan* – never offering or giving, not permitting or surrendering (qal imperfect)) **Your Set-Apart One** (*chasyd atah* – Your dedicated and loyal one, Your special and unique individual (adjective singular)) **to see** (*ra'ah* – to look upon, to experience, to gloat about, or to find pleasure in) **corruption or degradation** (*shachath* – what it is like to be corrupt or corrupted, useless or ruined, marred or blemished, dishonest exploitation or fraud, especially in association with the slime and the

dungeon and pit in which such corrupt and ruinous captives are destroyed).” (*Mizmowr* / Lyrics to Sing / Psalm 16:10)

This was written a thousand years in advance to invalidate Christianity as well as Judaism. Dowd is not dead or buried.

What is particularly illuminating about this statement is that by referencing it, *Sha’uwl* | Paul inferred that it was Divinely inspired. And yet, by misappropriating it for “Jesus,” Paul undeniably proved that he should not be trusted.

When we are alerted to the realization that Dowd’s soul fulfilled Matsah by carrying our guilt into She’owl and then celebrated Bikuwrym when the Spirit released him to come home, we find affirmation of the Zarowa’s role in the Miqra’ey in these words. A great treasure was squandered to embellish a myth.

Paul went on to say... “So it is also stated elsewhere: **‘You will not let your holy one see decay.’**” (Acts 13:35). Let’s never lose sight of the realization that *Sha’uwl* and *She’owl* are synonymous for a reason. One leads to the other.

Luke, aware of Paul’s twisted portrayal of Psalm 16, did his mentor proud and had “Peter” endorse the same myth... “**Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.**” (Acts 2:27)

Or... “**Because** (*hoti*) **my soul** (*psyche* – consciousness) **will not** (*ou*) **be utterly forsaken and totally abandoned** (*egkataleipo* – be left behind and deserted) **in Hades** (*hades* – the abode of the dead). **Neither** (*oude*) **will Your Set-Apart and Dedicated One** (*hosios* – loyal and faithful, undefiled and pure) **be allowed** (*didomi*) **to see** (*horao* – experience) **decay and decomposition** (*diaphthora*).” (Acts 2:27)

The inference Peter and Paul were making at Dowd's expense was that David's body rotted in the grave while "Jesus" did not suffer that indignity. However, the prophecy was addressing Dowd's *nepesh* | soul not his *basar* | body. Therefore, the authors of the Christian New Testament were deliberately deceiving the faithful to promote their religion. And it is obvious.

Therefore, by contrasting the Mizmowr with the Book of Acts this becomes a debate between relationship and religion, between right and wrong, between Dowd and Sha'uwl, between the Towrah and New Testament, and between the Covenant and Christianity. God is on Dowd's side, which is why Team Twistianity had to misquote him. Forewarned is forearmed.

Religion leads to death and destruction while Dowd's way leads to renewed life. It is the reason this Mizmowr was written. Let us never forget that Dowd spoke of what he and his Father would achieve by fulfilling the Mow'edym together...

"You have made known to me (*yada* ' *any* – You are my source of understanding, You reveal information and instruction to me, You enable me to be aware and perceptive such that I am acquainted with, reveal, and experience) **the way to** (*orach* – the path, manner, conduct, and route to travel which leads from this place to) **life** (*chay* – living a bountiful, blessed, favorable, and prosperous existence, nourished, restored, and renewed; from *chayah* – to live and remain alive, with life restored and sustained).

There is total satisfaction and contentment in the abundant (*soba* ' – there is complete and abounding) **transcendent joy** (*simchah* – sublime delight with an uplifting cheerful attitude, favorably entertaining the senses) **associated with Your presence** (*'eth paneh 'atah*

– through Your appearance and in association with Your face).

The pleasure of being accepted (*na'ym* – the benefits of being considered favorably and becoming acceptable, along with the melodious contentment and satisfaction) **by being right with You** (*ba yamyn 'atah* – with my orientation on Your right side, with my right hand in Yours, and with me looking east in the morning toward You as the sun rises; from *yaman* – having chosen to be right) **is glorious and forevermore** (*netsach* – is splendid and unending, producing everlasting status and permanent prominence).” (*Mizmowr / Lyrics to be Sung / Psalm 16:11*)

This was written in first person by Dowd about his personal experience with Yahowah while transitioning from Matsah to Bikuwrym. It is the greatest moment of his life. Anyone projecting his great achievement onto someone else is destined to engender his Father’s wrath.

Since one would have to lie to make this about “Jesus,” it is not about him... “**Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.**” (Acts 2:28)

A literal translation does not resolve the problem of pretending that this somehow applies to the Christian myth... “**Reveal and make known to** (*gnorizo* – provide the information needed to understand and thereby expose to) **me** (*ego*) **the way** (*hodos* – path, road, and journey) **to a complete and fulfilling** (*pleroo* – full and abundant) **life** (*zoe*) **of joy and gladness** (*euphrosyne* – cheerfulness and gratitude) **in proximity to** (*meta* – in association with) **Your presence** (*prosopon*).” (Acts 2: 28)

After serving as the Passover Lamb and then carrying our guilt into She’owl to perfect us, Dowd was celebrating Firstborn Children with his Father. The promise of the sevenfold enrichment and empowerment of Shabuw’ah

would soon follow. And so that is something to Taruw'ah about.

To accept Yah is to be right. To know Yah is to live. To be with Yahowah is to be joyous, satisfied, and content. We would have to search long and hard to find a more fitting proclamation to refute the likes of Paul.

We could read this a thousand times and never grow weary of what it reveals. And yet by contrast, there is the swamp of grotesque corruptions known as the Christian New Testament. It is filled with deliberately convoluted statements like these written by Luke, and yet, it is by a factor of a million to one more popular than Yahowah's prophets.

One of three things is true: Shim'own agreed with Sha'uwl and wrongly attributed something Dowd wrote about himself and his relationship with Yahowah and projected it onto Iesou, making the Rock a coconspirator. Second, Luke, Paul's apologist and propagandist, put these words in Shim'own's mouth to support his mentor, making Peter a patsy. Or third, the entire Christian New Testament is a work of fiction such that it was contrived from beginning to end – no more credible than the Odyssey. And frankly, since it is so far from the truth, so inconsistent with Yahowah's testimony and inflammatory, so convoluted and contradictory, so poorly written and unconvincing, should you be wondering where to cast blame for this deliberate and debilitating deception, you may want to ponder the third possibility.

Our excursion into the bowels of the Christian New Testament has thus far provided nothing to convey the Towrah's presentation of Shabu'ah. And yet, by considering how its authors convoluted Yahowah's intent by misquoting Him, we have learned a great deal about the religion perpetrated to rob Jews of their rights and responsibilities, beginning with Dowd.

Speaking with one voice, *Sha'uwl's* | Paul's argument against Dowd on behalf of Jesus is perpetuated by *Shim'own* | Peter. Unfortunately for them, regurgitation does not make vomit any sweeter...

“Gentlemen (*andros*), brothers (*adelphos*), it is possible (*exesti* – permissible and obligatory) after all to say (*eipon* – based on this account) to you in open public discourse, enjoying freedom of speech (*parresia* – without any concern or fear) with regard to (*pros*) and concerning (*peri*) the patriarch (*patriaches* – founder and forefather) David ($\Delta\Delta$ – placeholder for Daudid, a Greek transliteration for Dowd), that (*hoti*) he both died (*teleutao* – his life is finished and has come to a close) and was buried (*thapto*), and his tomb (*mnema* – grave) exists (*eimi* – and can be identified) among (*en*) us, even until (*achri*) this (*houtos*) day (*hemera*). (Acts 2:29)

Being (*hyparcho*) therefore (*oun*) a prophet (*prophetes*), and knowing (*oida*) that (*hoti*) Theos ($\Theta\Sigma$) swore (*omnuo*) an oath (*horkos*) that from out (*ek*) of the fruit (*darpos*) of his loins (*osphys*), would sit (*kathizo*) upon (*epi*) His (*autos*) throne (*thronos*), he foresaw (*proorao*) and spoke (*laleo*) about (*peri*) the rising up and standing upright (*anastasis*) of the Christon (XPN – placeholder for *Christon*, which became Christ), because namely (*hoti*), He was not (*oute*) left behind and abandoned so as to remain (*egkataleipo* – forsaken and deserted) at (*eis* – inside and within) Hades (*hades* – the abode of the dead), nor (*oute*) did His flesh (*sarx* – physical human body) see (*horao* – experience) decay and decomposition (*diaphthora* – corruption).” (Acts 2:30-31)

Considering that he is the Son of God, our Messiah and Savior, it is hard to believe that Peter, Paul, and Luke were this overtly committed to killing and burying “David.” There is nothing they could have said that would have been more irritating to his Father – who just so happens to be God.

Fortunately, we know better. Yahowah said the opposite regarding His Son. Nonetheless, Christianity is hellbent on perpetrating this myth no matter how many suffer and die in the process.

Not that we need more reason to bury this nonsense, there is no tomb ascribed to Dowd. And his body, while relevant as the Passover Lamb, is meaningless in every other way. Dowd's soul is the only thing that matters; it is the same with us.

Remember...**“By way of contrast, You will not abandon Your association with my soul (*nepesh* ‘any – my consciousness) with regard to Sha’uwl, never allowing Your Set-Apart One to see corruption or degradation (*shachath* – what it is like to be corrupt or corrupted, useless or ruined, dishonest or associated with the slime pit in which such corrupt and ruinous captives are destroyed).”** (*Mizmowr* 16:10)

The “Apostle’s” argument was predicated upon a false premise. It was advanced by proposing a citation that did not apply, so it was misappropriated and misquoted. And this is just in the hypothesis stage of the delusion. The prophecy in *Shamuw’el* / 2 Samuel 7, to which the Rock is alluding, does not predict the arrival of a Messiah who would be known as Christon | Christ. It does not speak of Jesus. Instead, just like the misappropriated Psalm, 2 Samuel 7 is all about *Dowd* | David – from beginning to end.

This sweeping prophecy opens with Yahowah explicitly speaking to Dowd and then it concludes with God directly addressing His Son once again. In the middle, Yahowah speaks to us of Dowd. Other than the conduit of this proclamation, Nathan, and the one offering it, Yahowah, no other name is mentioned.

“It came to pass when the king sat down and relaxed in his home because Yahowah had given him

comforting respite from his adversaries, (7:1) that the king said to Nathan, the prophet, ‘Please look around. I live in a house of cedar, but the Ark of God sits within curtains.’ (Shamuw’el / 2 Samuel 7:2)

So, Nathan said to the king, ‘Choose to go and do all that is in your best judgment for Yahowah.’ (Shamuw’el / 2 Samuel 7:3)

But then that evening it came to be that the word of Yahowah came to Nathan. He conveyed, (7:4) ‘Go and tell Dowd, My coworker, that this is what Yahowah says. “Why should you build Me a home to live in? (7:5)

Indeed, I have not lived in any house since the time that I lifted the Children of Yisra’el out of the crucibles of oppression in Mitsraym, even to this day. I have existed going about in a tent dwelling. (Shamuw’el / 2 Samuel 7:6)

Anywhere along the way, that I have journeyed with the Children of Yisra’el, did I say a single word to any of the tribes of Yisra’el, My people, Yisra’el, whom I fed, asking, ‘Why not build Me a house of cedar?’ (Shamuw’el / 2 Samuel 7:7)

Therefore, say to My associate, Dowd, this is what Yahowah of the spiritual implements says, “I took you from the sheepfolds, from chasing after lambs, to be the leader over My People, over Yisra’el. (7:8)

And I have been with you wherever you traveled. I have cut off all of your enemies, removing them from your sight, and I have made your name great, comparable to the names of the greatest on earth. (Shamuw’el / 2 Samuel 7:9)

Furthermore, I will appoint a place for My People, Yisra’el. And I will plant them there such that they may dwell in this place of their own and never have to move again. Neither shall the Son of Evil afflict them

anymore as will have been the case. (*Shamuw'el* / 2 Samuel 7:10)

And since the time that I instructed the Judges in conjunction with My People, Yisra'el, I have created for you a reprieve from all of your enemies.' Moreover, Yahowah is boldly and publicly announcing for you that, indeed, He will act, engaging with you to create a family and home. (*Shamuw'el* / 2 Samuel 7:11)

When you will have laid down your life (*wa shakab*) in association with your ancestors ('*eth 'ab 'atah*), I will rise up and take a stand (*quwm*) to bring to fruition what you have sown (*zera'*) without hesitating nor delaying ('*achar*) your approach to providing the way to the benefits of the relationship ('*asher*).

This shall be extracted and withdrawn, then delivered out of (*yatsa' min*) a small particle of your physiological nature (*ma'ah*). Then (*wa*) I will establish (*kuwn*) his reign over his kingdom ('*eth mamlakah huw'*)." (*Shamuw'el* / 2 Samuel 7:12)

I am interrupting the flow of this prophecy regarding Dowd because I want you to appreciate something that has taken me years to fully comprehend. The verb *male'* was scribed in the imperfect conjugation. Therefore, it cannot be addressing something which is over, such as Dowd's previous existence. In the imperfect, *male'* speaks of an everlasting fulfillment – thereby addressing Dowd's eternal reign as King of Kings.

After Dowd's relaxing intermission between phase one and two of his lives, with *shakab* scribed in the perfect, thus indicating that his rest is now over, Yahowah intervened in the course of human events to *quwm 'eth zera'* | establish what Dowd has sown. *Zera'* speaks of seeds that, when planted, take root and grow. It serves as a metaphor for the tens of thousands of thoughtful words this man wrote on behalf of fulfilling the Mow'edym.

To do so, Dowd would need a body, which is why Yahowah extracted a small particle of his physiological nature. In this regard, the primary meaning of *ma'al* is not “viscera” but, instead, “a minute, exceedingly small, particle which comprises something much larger.” He is speaking of Dowd’s DNA.

Yahowah is not doing this “after” Dowd but instead “without hesitating or delaying.” Such is the primary meaning of *’achar* derived from its verbal root. And it is *’asher* which brought us to this place, to this prophecy, and to this understanding over the course of the past twenty-two years. More than anyone who ever lived, Dowd embodies “the way to the benefits of the relationship.”

Yatsa’ is the operative term of the “Exodus.” It means “to withdraw, to extract, and to deliver.” It does not speak of a person’s seed, in the sense of sperm, gushing out of his manhood. And this time, working with his Father, Dowd would be withdrawing our guilt.

The Third Coming of Dowd may also be manifest, not only through the return of his *nepesh* | soul, but also by reconstituting his physical corporeal nature through DNA. If so, this manifestation of the Messiah will not only have Dowd’s authority and personality, but his appearance as well.

And while I may not be personally enchanted by the implications, in that I’d like to make some judicious improvements on my current model, adding a few inches in height, muscle tone, better knees and eyes, I’d be delighted if my wife entered Heaven looking as she does. Although, I suspect she’d opt for a healthy spine and slightly greater stature.

Far from dead and buried, rotting away in his grave, the returning Messiah, Son of God, and King of Kings, will be Dowd. And that is why Yahowah is now speaking of him to us, telling us what they will accomplish together...

“He, himself, shall reestablish and restore a home for My name. And I will fashion and form the place of honor of his kingdom as an eternal witness forever. (*Shamuw’el* / 2 Samuel 7:13)

I, Myself, will be a Father for him and he shall be My son. So, when that which is perverted and twisted is associated with him, I will correctly reciprocate and argue on his behalf, deciding with him to chastise with the scepter of this man, and by assaulting so as to end the lives of the children of ‘Adam. (*Shamuw’el* / 2 Samuel 7:14)

Then My steadfast love and enduring mercy shall not be taken away from him in the manner that I rejected it being associated with Sha’uwl, whom, to show the way to the benefits of the relationship, I removed, abolishing before your appearance. (*Shamuw’el* / 2 Samuel 7:15)

Moreover, your house will remain established, verified, and true and your kingdom and reign will exist forever as an eternal witness in association with My presence.

Your throne and place of honor shall exist and be established forevermore.’ (*Shamuw’el* / 2 Samuel 7:16)

Consistent with all of these words and everything within this revelation, Nathan correctly conveyed them to Dowd.” (*Shamuw’el* / Listen to Him / 2 Samuel 7:17)

Once again, Yahowah revealed something exceedingly important, and the religious have sought to convolute it to serve their perverted interests. That which Peter, Paul, and Luke took from Dowd to make their Iesoun appear worthy became part and parcel of Christianity.

Demonstrating that our assessment continues to be accurate and that Peter, Paul, Luke, and the Roman Catholic Church conspired to concoct this medley to take

what was said of Dowd on these occasions and apply it to Iesou Christon | Jesus Christ, Shim'own's incredulous monologue resumes with another variation of the Church's misnomers...

“This Iesoun (IN – placeholder for *Iesoun* | Jesus) **whom Theos** (ΘΣ – placeholder for *theos* – god) **raised up** (*anistamai* – caused to be restored to life and stand upright), **which all** (*pas*) **of us exist as** (*eimi*) **witnesses** (*martyros* – spectators and observers who can testify based upon their experience), **therefore** (*oun*) **is the right hand** (*dexia* – the authority and power) **of Theos** (ΘΥ), **lifted up and exalted** (*hypsoo*).

He also (*te*) **promised** (*epangelia*) **the Holy** (*hagion*) **Pneuma** (ΠΙΝΣ – placeholder for *pneuma* – spirit) **who is received and acquired** (*lambano*) **from** (*para*) **the Pater** (ΠΙΠΣ – placeholder for *pater* – father), **which** (*hos*) **you all** (*sou*) **have also** (*kai*) **seen** (*blepo*) **and heard** (*akouo*).” (Acts 2:32-33)

There was no one named “Iesoun.” The person being addressed in the prophecy was Dowd. Further, the Passover Lamb's body was bludgeoned, discarded, and incinerated.

No one in this alleged audience laid eyes on a risen Iesoun. Fact is, those exposed to the post-Bikuwrym presentation of Dowd's *nepesh* did not recognize him – negating this claim. Further, Dowd is the Right Hand of God, not Iesoun.

More than this, the claim is preposterous. Had everyone in Jerusalem seen a dead man come back to life, one Rome had publicly crucified, it would have been front-page news in the Jerusalem Post. Jews and Romans alike would have been tripping over themselves to worship him as a god. Moreover, if everyone in Peter's audience had seen such a thing, there would have been no reason for this diatribe to have occurred.

No man has seen the Ruwach Qodesh, and it is certain that those maligning Dowd had not heard from Her. I do not think that these clowns could have messed this up any worse, even if that had been their intent.

The *Ruwach Qodesh* | Set-Apart Spirit is, as Her title denotes, “set apart” from Yahowah. She is part of God projected into our frame of reference and represents the more feminine and maternal aspects of Yahowah’s nature. She is not, however, a separate “person” or involved in religion.

The Greek *hagiazō*, which is typically rendered as “holy,” denotes religious implications. In addition to the “Holy Ghost,” Christianity sports a “Holy Catholic Church,” “Holy Bible,” a “Holy Father,” the “Holy See,” a “Holy Mother,” the “Holy One,” a “Holy Trinity,” “Holy Water,” “Holy Baptism,” and the “Holy Grail,” in addition to “Holy Communion” to name a few – even a “Holy of Holies” and “Holy War” fought over the “Holy Land.” They even celebrate “Halloween.” The *New World Encyclopedia* states: “The word Holy denotes the presence of sacredness in an object, being, person, place, or idea. It can also indicate an experience of numinosity – all-inspiring and imbued with sacredness. It is often ascribed to saints, gurus, times, or places.” Thomas Aquinas defined holiness “as a virtue by which man’s mind applies itself and all its acts to God.”

The origin of the word “holy” comes from the 11th-century Old German *hulis* and Old English *holegn* meaning “Holly” as in the Holly Tree – considered a sacred plant to both pre-Christian Celtic and Roman worship. “To hold holy” became “to be holy,” and then “to make holy,” as in “to sanctify.”

The concept of being “set apart” is as central to the Covenant as religious notions like holy are opposed to it. At best, “holy” conceals and corrupts this message, and it

replaces God's terminology with man's. Worse, it applies attributes to saints, objects, relics, and the Spirit which are completely inaccurate.

But the story gets darker because "holy" has a satanic past. According to the *Oxford English Dictionary*, "holy" was "originally used to venerate heathen deities in Old Norse." In the *Dictionary of Mythology, Folklore and Symbols*, "holy in practically all languages was derived from the divinely honored sun." *Forlong's Encyclopedia of Religions* says: "Holi is the Great Hindu spring festival held in honor of Krishna as the spring sun god...and a personified woman called Holi."

Heilei, which is the German pronunciation of holy, means "sun's ray" and "halo" – combining the religious and scientific symbols for the sun god and man. It is then little wonder religious types are wont to place these pagan images over the heads of their "saints." As confirmation of this, J.C. Cooper in his *Illustrated Encyclopedia of Traditional Symbols*, writes: "Nimbus (a halo around a saint's head replete with a sunburst), Halo, and Aureole (a heavenly crown of radiant light or corona worn by saints) were originally indicative of solar power and of the sun's disk, and hence display an attribute of sun-gods."

Since so many of man's religious words, such as "church," which is an adaptation of Circe (pronounced similarly to church, representing the sun goddess who was the daughter of Helios), come from Germanic sources, it is instructive to know that *heilei* and *heilig*, the German equivalent of holy, were derived from *Heil*. In *Bell's New Pantheon*, "Heil was a Saxon (Prussian and North Germanic) idol." So, it is safe to say that at best, "holy" is wrong in that it misses the point, and at worst, "holy" leads us in the wrong direction.

The closest Hebrew word, *choly*, is typically transliterated as "holy" and means "severe plague and

chronic sickness.” Shim’own, being a Jew, should have known better.

At this point, the Rock would have us believe that the Beloved Son of God, the Messiah, the past and future King of Yisra’el, Yahowah’s Firstborn and Chosen One, His Shepherd and the Branch, the great Prophet and Psalmist, and our Savior, did not get into heaven. If so, then no one will ever be allowed in...

“For (gar – indeed) David (ΔΔ – placeholder for the Greek transliteration *Dauid*), did not (ou) ascend (anabaino – rise and go up) to (eis) heaven (ouranos), but (de) himself (autos) said (lego), ‘Said (eipon) Lord (ΚΣ – placeholder for *kurios* – lord), my (ego) Lord (ΚΩ – placeholder for *kurio* – lord) sits and resides (kathemai – lives and remains) out of (ek) my (ego) right side (dexios – right hand of power and authority) (Acts 2:34) until (hoes) I put (tithemi) your enemies (echthros) as a footstool (hypopodion) for your feet (podos).” (Acts 2:35)

The initial declaration, that “David did not ascend to heaven,” is so far from the truth, so insulting to Yahowah, so demeaning of His Beloved, so negating of the Covenant, and so dismissive of the Mow’ed Miqra’ey, by stating it publicly, and then writing it down, Peter and Luke earned a long stay in *She’owl* | Hell.

Joining them will be the Church fathers who have opined that “the Lord speaking of my Lord” proves that there are multiple persons in the “godhead” and that “Jesus” must be in heaven instead of David. Stupid is a common denominator among *She’owl*’s inductees.

Just for the entertainment of it, I would ask those promoting these lies: If we are to suppose that Dowd is speaking in the first person, who is it that is saying “Until I put your enemies as a footstool for your feet?” With Dowd as the speaker rather than the subject of the Psalm,

wouldn't that make "Dauid" more powerful than "the Lord?"

How is it that the full cadre of Christian theologians over this vast chasm of time have not been able to perceive that the conclusion of the sentence negates any possibility that it was spoken by "David" of "Jesus?" Are they all complete ignoramuses or is their problem a total lack of integrity?

Based upon the introduction alone, it is apparent that the Psalm was written about Dowd – as was the case with the magnificent 89th Mizmowr. And it was likely composed by someone in Dowd's court because he addresses the king as 'adon 'any | my lord – as is common even today. However, after the introduction, the Mizmowr is presented in Yahowah's voice as God speaks to and of the king in second and third person, as He did through Nathan in *Shamuw'el* / 2 Samuel 7.

"A psalm (*mizmowr* – a poetic song with melody and words) **regarding** (*la* – about and concerning the approach of) **Dowd** (*Dowd* – the Beloved).

Yahowah (*Yahowah* – a transliteration of יהוה) as directed in His *towrah* regarding His *hayah*) **prophetically announced in advance of it occurring** (*na'um* – declares and predicts through a prophet (participle masculine singular)) **concerning the approach of** (*la* – regarding and to) **my Lord and my Upright One** ('adown 'any / 'edown 'any – my master and authority figure, used as a sign of respect by a subordinate): **'You have chosen of your own accord to actually dwell** (*yashab* – under the auspices of freewill, you have decided to genuinely live and remain (qal imperative – a genuine expression of volition in the second person regarding living and dwelling)) **at My right side as My Right Hand** (*la yamyn 'any* – with My power and authority) **as an eternal witness to the restoring**

testimony (‘*ad* – continuously and forever, into perpetuity as a source of the reconciling message).

I will place (*syth* – I will set (qal imperfect)) **your enemies and those who discount you** (‘*oyab* ‘*atah* – your foes who are openly hostile to your status and opposed to your position, displaying animus and rancor toward you) **as** (*la*) **your foot** (*regel* ‘*atah*) **stool** (*hadom* – from an unused root meaning to stamp upon and tread under foot).” (*Mizmowr* / Song / Psalm 110:1)

This was written by a prophet, and most likely by either the aforementioned Nathan or ‘Eythan (who brought us the 89th Mizmowr). It reveals what Yahowah said to him regarding Dowd, whom the prophet, after introducing him, refers to as either ‘*adown* ‘*any* | my lord or ‘*edown* ‘*any* | my upright one. Either interpretation would have been a common and appropriate title to use when addressing a person of some status, like a king, whom the writer knows and respects.

Regardless of how it is transliterated, it would not only be inappropriate for the prophet to refer to Yahowah as “my Lord,” the statement is addressing Dowd, who is the Right Hand of God at His right side. It literally reads: “*la dowd mizmowr na’um yahowah la* ‘*adown* ‘*any* – to Dowd, a psalm Yahowah announced prophetically of my lord...” And from there, Yahowah begins His pronouncement by reinforcing the message He conveyed in the 89th Mizmowr, saying to Dowd, ‘**You have chosen of your own accord to actually dwell** (*yashab*) **at My right side as My Right Hand** (*la yamyn* ‘*any*) **as an eternal witness to the restoring testimony** (‘*ad*).’

We can compare this with what ‘Eythan shared in the 89th Psalm, “**Beside You, and on Your behalf** (*la* ‘*atah* – to approach You and concerning You, by Your side), **the Zarowa’** | **Protective Shepherd and Sacrificial Lamb** (*zarowa*’ – the Productive Ram who shepherds the flock,

the Strong Arm who prevails because he is effective and capable, fully resolved with the overall ability to accomplish the mission, the remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, especially when sowing the seeds which take root and grow, producing new and productive life while denoting and advancing the purpose of the Arm of God, of His Shepherd and Sacrificial Lamb) **with tremendous power, courage, character, and awesome ability** (*'im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done, becoming victorious; from feminine of *gibowr* – a mighty warrior, valiant soldier, and capable defender, a courageous hero worth noting) **will be Your strong hand** (*'azaz yad 'atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side as Your Right Hand** (*yamyn 'atah* – with your authority and power for having chosen to be right).” (*Mizmowr* / Psalm 89:13)

Therefore, to pretend in the 110th Mizmowr that “David” is the one speaking rather than Yahowah or that Dowd is addressing an undisclosed Lord is ludicrous. Peter’s alleged citation not only borders on the illiterate, but it would also have David buried rather than in heaven as a preamble. Then in contradiction of that, he has David playing the role of God, such that the Lord sits at his side while he makes a footstool of the Lord’s enemies.

If I may state the obvious, not only is Acts 2:34-35 an incomprehensible and inexcusable rendering of Psalm 110:1, it is an embarrassment to Christendom...

“**For** (*gar* – indeed) **David** ($\Delta\Delta$ – placeholder for the Greek transliteration *Dauid*), **did not** (*ou*) **ascend** (*anabaino* – rise and go up) **to** (*eis*) **heaven** (*ouranos*), **but** (*de*) **himself** (*autos*) **said** (*lego*), “**Said** (*eipon*) **Lord** (ΚΣ –

placeholder for *kurios* – lord), **my** (*ego*) **Lord** (ΚΩ – placeholder for *kurio* – lord) **sits and resides** (*kathemai* – lives and remains) **out of** (*ek*) **my** (*ego*) **right side** (*dexios* – right hand of power and authority) (Acts 2:34) **until** (*hoes*) **I put** (*tithemi*) **your enemies** (*echthros*) **as a footstool** (*hypopodion*) **for your feet** (*podos*).” (Acts 2:35)

When it comes to stupid, Luke and Peter have set a new standard. And that is the kindest interpretation that can be made of this drivel because the most accurate assessment would entail acknowledging their evil intent.

To hold this up as evidence prophetically demonstrating that Iesoun | Jesus was divine and that he superseded Dowd is pathetic to the point of utter desperation. And to believe that this verbal diarrhea was inspired by God on behalf of Jesus requires a complete suspension of evidence and reason.

How is it that over the past 1,700 years, not a single religious scholar has denounced this obvious deception while countless have opined that it validates the Trinity? Is the Christian religion universally effective at incapacitating every believer’s ability to think or are the clerics and theologians in on the scam?

While the illiterate and misappropriated, even mistranslated, citation of Psalm 110:1 found in Acts 2:34-35 concludes after massacring the 1st verse, I am not one to turn the page when there is much more to learn, when there are false prophets to expose and liars to condemn. The fraudulent repositioning of the 110th Psalm to elevate “Jesus” over Dowd is something those who love Yahowah must overcome with evidence and reason.

This begs the question: why am I the first to point this out? Over the past 2,000 years, there have been plenty of Jews who could read Hebrew and Greek and make the same comparisons. Moreover, they should have been

motivated because they were being dehumanized and demonized, subjugated and plundered by the religion built upon these lies.

And why, with Jews suffering all manner of calamities at the hands of those who robbed Dowd to create Jesus, didn't a single Jew over this vast chasm of time point out the obvious and acknowledge that Dowd represented everything that was falsely projected on their nemesis? And yet, even to this day, and after billions of hours of study, rabbis are set against acknowledging Dowd as the Son of God, the Messiah, or their Savior for having fulfilled the Mow'ed Miqra'ey.

As for Dowd, while nearly as flawed as his people, he accomplished three things that constitute three lives well lived. He was the most courageous and effective defender of his people, beginning at a young age when he excoriated and then decapitated an arrogant Philistine. He, as a prophet and lyricist, wrote a hundred magnificent Mizmowr and Mashal enlightening and inspiring us to this day. And he performed the most laudable and noble act in human history by volunteering to fulfill Pesach and Matsah leading to Bikuwrym and Shabuw'ah. It is little wonder that Yahowah will honor him in his third life as more God than King.

Returning our attention to Psalm 110, in spite of its repetitive mentions of Yahowah's name and its overt condemnation of Yisra'el's foes as Father and Son rid the world of Christians, it is the single most quoted Hebrew citation in the Greek New Testament. It is as if Satan is taunting us.

So, to set the record straight, as we recommence, it is germane to acknowledge that even in the fairytales presented in the New Testament, Jesus never touched a scepter or a lance, and did not wield a staff while shepherding sheep. However, Dowd held all three in

meaningful ways. He ruled over Yisra'el as King upon Tsyown and was an effective defender of his people.

“Yahowah (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **dispatches and extends** (*shalach* – continually reaches out (qal imperfect third-person masculine singular)) **from** (*min*) *Tsyown* | **the Signs Posted Along the Way** (*Tsyown*) **your mighty scepter, your fortified staff, and your strengthened spear** (*mateh 'oz 'atah* – Your forceful lance and strong branch, even your empowered tribes), **for you to choose to rule over, dominating and subduing** (*radah* – to express your desire to control and trample (qal imperative second-person masculine singular)) **your foes who are openly hostile to your status and opposed to your position** (*'oyeb 'atah* – your enemies and those who discount you, displaying animus and rancor toward you) **in battle** (*ba qerab* – while fighting the war).” (*Mizmowr* / Song / Psalm 110:2)

Yahowah said that He was going to enable this result on Dowd's behalf in the *Shamuw'el* / 2 Samuel 7 passage Peter misappropriated early on in his protestations. It is a constant theme throughout the Prophets. Dowd is a fighter, the shepherd and the king who constantly battled to protect his people with Yahowah at his side in his battles against Yisra'el's foes. By contrast, even within Christian mythology, Iesoun | Jesus never confronted a militant foe, never tended to a flock, and never ruled a day as king. He did not dominate or subdue anyone.

In this next statement, *'am 'atah* | your people is used in reference to the family comprised of the Children of Yisra'el – not a *gowym* church...

“Your people (*'am 'atah* – your family) **will be free and abundantly enriched, willing and able** (*nedabah* – will be liberated and highly motivated, desirous and eager

to volunteer and play their part), **on the day** (*ba yowm* – during the time) **associated with the beautiful appearance and uncommon splendor, the uniquely majestic and honorable manifestation** (*ba hadar qodesh* – in glorious fashion, instilling respect, adorned in a manner which sets you apart as a person of the highest status), **of your physical prowess, exceptional qualifications, noble character, and unique ability** (*chayl 'atah* – of your extraordinary endurance and effectiveness, even your enormous wealth, the strength of your troops and your political and military competence, also your ability to prosper through an eternity of time).

From (*min* – out of) **the womb and in love, showing the compassion of a Mother** (*rechem* – the point of origin with great affection and mercy, showing concern for the relationship), **your light will dawn, approaching** (*mishchar la 'atah* – in the early morning light, your time will approach, transitioning from darkness to light with a renewed vigor; from *my* – to ponder the implications of *shachar* – being diligently observant while earnestly seeking the truth from the onset, right from the very beginning with) **the prosperity and abundance** (*tal* – like the enveloping covering and refreshing nature of the dew, you will be renewed, adorned, and pervasive; from *talal* – to be wholly saturated and covered) **of your youth** (*yalduwth 'atah* – of the time you were young, your childhood; from *yalad* – when you were born).” (*Mizmowr / Song / Psalm 110:3*)

In the preceding statement, we were unable to conclude whether Yahowah was speaking of battles waged in the past or yet to come because Dowd has and will subdue Yisra'el's foes. However, now we can be certain that Yahowah is addressing His Son's second and third lives.

When Dowd fulfilled Pesach and Matsah in year 4000 Yah, he *nedabah* | freed his *'am* | people and *nedabah* |

abundantly enriched and enabled his *'am* | family. By opening the door to eternal life and then by removing our guilt on Pesach and Matsah, Dowd extended the benefits of Bikuwrym and Shabuw'ah. And so, during Firstborn Children and the Promise of Seven, the Son of God was *hadar qodesh* | uniquely honorable and majestic as the most set apart manifestation of God's glory.

To achieve this great victory over death and incarceration, required someone with *chayl* | exceptional qualifications, tremendous physical prowess, noble character, and uncommon capability. And so, from the *rechem* | loving embrace and compassionate womb of his Mother, a *mishchar* | new day would dawn. His *mishchar* | light and enlightenment would bring *tal* | great prosperity to the *yalduwth* | youth entering the Covenant Family. This is, therefore, the story of Dowd fulfilling Pesach and Bikuwrym for his people to enjoy Bikuwrym and Shabuw'ah.

But is this not also symbolic of the Messiah's return? After defeating Christians, Muslims, Secular Humanists, Progressives, and Communists, Yisra'el will finally be free and will flourish at long last. And on this day, the Son of God will be as *'Elyown* | Almighty God, as brilliant as the sun. His appearance will be tremendously beautiful and uniquely honorable as he manifests the ability to lead God's Family into forever. The young man chosen and anointed at eight will shine in the presence of his God and people.

We are told on two occasions that Dowd was beautiful, the most handsome of men (Psalm 45 and 1 Samuel 16). By contrast, even in Christian mythology, Jesus' appearance was never described. Therefore, should I have been correct regarding *ma'al* describing "a minute, exceedingly small, piece" of Dowd's DNA, then we will see him in all of his original glory – just as this Psalm attests.

This said, Yahowah's perspective on men is different from our own. Dowd was beautiful in Yahowah's eyes for many reasons. Among them were his brilliant mind, soaring rhetoric, passion for his people, and exemplary character. I have only seen his words, and yet, after observing them I have come to love him.

One of the most effective ways to ascertain the identity of the individual presented in Messianic prophecies, such as the one in *Yasha 'yah* / Isaiah 9:6-7, besides the fact that Dowd's name is included in most of them, is that he is presented as a *gibowr*. Its definition is very similar to *chayl*: "physical prowess, exceptional qualifications, noble character, and unique ability." It foretells of a man of "extraordinary endurance and effectiveness, who possesses enormous wealth." And as a *gibowr* and *chayl*, he will be "a warrior, someone who fights to defend Yisra'el, competently leading troops into battle while wielding political and military authority." Dowd is this man. Jesus is not.

The conclusion of the 3rd statement of the 110th Mizmowr speaks of Dowd alone. He was born Beloved. He is the ultimate recipient of Yahowah's *rechem* | love and affection. He was known for beginning his day at dawn and no one began life as gloriously in their youth as God's Son. He was not only chosen and anointed at eight, in short order, he slayed his people's most belligerent foe. His best Songs were written while he was *yalduwth* | young.

Not only did Dowd provide an abundance of *Mizmowr* | Psalms during his life as God's Shepherd and Chosen One, but as Yahowah's Firstborn and the returning King of the Universe, Dowd will receive the lion's share of the inheritance associated with the Covenant he made possible.

While Yahowah made promises to many, there were only two to whom He made solemn oaths: 'Abraham and Dowd. And since He has already fulfilled all of His

promises to the former, it appears as if Yahowah is ascribing yet another distinction upon the latter...

“**Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has sworn an oath, having made a solemn promise** (*shaba’* – He has affirmed the truthfulness of His previous statements by meeting the conditions in association with seven (nifal perfect third-person masculine singular)), **and He will never change it** (*wa lo’ nacham* – He will not reconsider or relent, and He will not alter His course of action at any time to console anyone, because He has done so without regret (nifal imperfect third-person masculine singular)).

You are a royal advisor and supreme leader adorned in a priestly fashion (*‘atah kohen* – you are a counselor and ruler, the principal officer, serving by ministering; from *kahan* – to serve by playing the role of a priest, becoming a priest, and being adorned as a *kohen*) **forever** (*la ‘owlam* – for the duration of time) **with regard to the words of** (*‘al dibrah* – according and corresponding to the proper sequence of events which have been communicated through the message concerning; feminine of *dabar* – the spoken and written word of) **Meleky Tsadaq | My Rightful King** (*Meleky Tsadaq* – My Royal Counselor and Advisor and Sovereign Ruler; from *melek* – king, which is from the verbal root *malak* – to be the ruler who provides leadership, counsel, and advice with the pronoun suffix *y* for ‘*any* | my – and *tsadaq* – being right, correct, acquitted and vindicated, just and righteous, justified and upright).” (*Mizmowr* / Song / Psalm 110:4)

This statement is reminiscent of two others, one from the 89th Mizmowr and the other from Zakaryah 3. As it related to the never-ending promise, here are those references:

“I have established, cutting through separation (*karat*) the *Beryth* | Covenant for the Family and Home (*Beryth*) through ‘*Any Bachyr* | My Chosen One – the person I prefer and have decided upon (*la bachyr* ‘*any*).

I have sworn an oath, and I will affirm this promise seven times over (*shaba*’) to *Dowd* | the Beloved (*la Dowd*), ‘*Ebed* ‘*Any* | My Authorized Agent and Coworker who serves on My behalf (‘*ebed* ‘*any*). (*Mizmowr* 89:3)

Forevermore, as an ‘*Ad* ‘*Owlam* | Eternal Witness to the Restoring Testimony (‘*ad* ‘*owlam*), I will prepare and establish (*kuwn*) your offspring and that which you sow (*zera*’ ‘*atah*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise*’ ‘*atah*) on behalf of all generations throughout time (*la dowr wa dowr*).’ *Selah* | Pause now and contemplate the implications (*selah*).” (*Mizmowr* 89:4)

And now, here is my personal favorite...

“Accordingly (*wa*), My unwavering love, enduring devotion, unmitigated favoritism, affection, and generosity (*chesed* ‘*any*) I will never remove from him or withdraw from being with him (*lo*’ *parar min* ‘*im huw*’) because I will never communicate something which is not true nor will I ever contradict (*wa lo*’ *shaqar*) My steadfast commitment to the truth (*ba* ‘*emuwnah* ‘*any*). (*Mizmowr* 89:33)

I will never dishonor or betray (*lo*’ *chahal*) *Beryth* ‘*Any* | My Covenant Family (*beryth* ‘*any*) nor will I ever alter, disguise, or change (*wa lo*’ *shanah*) that which has gone forth from (*mowtsa*’) My lips (*saphah* ‘*any*). (*Mizmowr* 89:34)

‘*Echad* | There is Only One (‘*echad*) to whom I have affirmed the truth by having made a promise affirmed seven times over (*shaba*’) by *Qodesh* ‘*Any* | My uniquely Set-Apart nature (*ba qodesh* ‘*any*). If not to and

regarding (‘im la) Dowd | the Beloved (Dowd), I will be proven a liar (kazab).” (Mizmowr / Psalm 89:35)

As for Dowd also serving in the role of High Priest upon his return to anoint the Mercy Seat of the Ark of the Covenant on Yowm Kipurym, Yahowah dressed down Yahowsha’ to dress up Dowd...

“Please listen (shama’ na’). Yahowsha’ (Yahowsha’), as the High Priest (ha kohen ha gadawl – as the most important minister serving during the Miqra’ey), you and your loudmouthed associates (‘atah wa rea’ ‘atah – you and your wearisome and wicked companions and undesirable countrymen of ill repute), including those who have inhabited this office before you (ha yashab la paneh ‘atah – who sit in your presence), are individually symbolic (ky ‘iysh mowpheth hem), because indeed (ky), behold (hineh), I, Myself, will return and bring (‘any bow’ – I will come, arriving with) My coworker (‘eth ‘ebed ‘any – with My associate), the Branch (tsemach – the primary source of growth by reaching out to the light). (Zakaryah / Zechariah 3:8)

Pay attention, because (ky hineh) the stone (ha ‘eben) which, for the benefit of the relationship (‘asher), I have placed before (nathan la paneh) Yahowsha’ (Yahowsha’); there are seven eyes representing insightful promises (sheba’ ‘aynym) on that single stone (‘al ‘eben ‘echad).

Look and see (hineh), I, Myself, will openly engrave (‘any pathach) its inscription (pituwach hy’),’ prophetically declares (na ‘um) Yahowah (YaHoWaH) of the spiritual implements (tsaba’).

‘Then (wa) I will remove (muwsh – I will withdraw) the perversity and depravity (eth ‘awon – the willingness to twist, distort, and bend, including the corruptions) of those in this Land (ha ‘erets ha hy’) in a single day (ba yowm ‘echad).” (Zakaryah / Zechariah 3:9)

Dowd is returning with Yahowah as God's coworker and as the Branch. He is the Cornerstone Yahowah placed before Yahowsha' long ago. And what has been written of him on that stone includes the insightful promises to fulfill the Miqra'ey. God, Himself, has engraved it and wants us to consider His prophetic inscriptions because in a single day, once in year 4000 Yah / 33 CE and again in year 6000 Yah / 2033, during Chag Matsah and then Yowm Kipurym, the 'awon | perversity and depravity of twisting and distorting will all be removed.

So, these related citations answer every question regarding the identity of this individual up to and including Dowd being presented in priestly fashion. Throughout the prophets, Yahowah speaks more about Dowd, and of the promises He has made to him, than any other individual – and by a wide margin.

As a direct affront to the most pervasive plague to infect humankind – Christianity – God says regarding this individual that He will not change His mind. This is a stunning rebuke of Replacement Theology in the very Psalm used more than any other to advance this malignant mythology. What Yahowah promised to do for and with His Beloved and Firstborn Son, His Chosen Shepherd and Messiah, the King of Kings, the very Zarowa' who fulfilled Pesach and Matsah, cannot ever be taken away from him and given to another.

The concluding phrase of the 4th statement has left scholars and theologians bewildered for centuries because they are unwilling to search for the meaning of Hebrew words – especially names. And they fail to appreciate how context dictates the proper way to translate the ideas embedded within the terminology.

Since there has never been a Lowy who qualifies within this context, Yahowah is addressing the *la 'owlam* 'al dibrah | eternal testimony and enduring message of the

kohen | royal advisor and supreme leader adorned in priestly fashion who is *Meleky Tsadaq* | My Rightful King. Of these, there is only one: Melek Dowd.

The issue which seems to stump theologians when translating this is that they are not familiar with the words that comprise the names Yahowah has chosen. There is no “priestly order of Melchizedek.” Therefore, it is a title Yahowah is using to announce that Dowd is His rightful king. *Meleky* means “My King” and *Tsadaq* means “right.”

More than for anyone who has ever lived, Yahowah has professed that Dowd is right. Mystery solved.

At this point, the prophet, should it be Nathan or ‘Eythan, announces that Dowd, as Yahowah’s Right Hand, will do as God has promised...

“My Lord and my Upright One (*‘adown* *‘any* / *‘edowny* *‘any* – the person of authority I look up to as a sign of respect) **at Your right side and as Your Right Hand** (*‘al yamin* *‘atah* – who is in the preferred position of authority and influence for having been right), **he will strike and actually shatter** (*machats* – he will pierce and dash, severely agitate and shake up, ultimately crushing (qal perfect third-person masculine singular)) **during this time** (*ba yowm* – in this day) **of His king’s wrath** (*‘aph huw’ melek* – of the frustration and resentment of His ruler, the righteous indignation of His sovereign counselor).” (*Mizmowr* / Song / Psalm 110:5)

This is a prophet, likely Nathan or ‘Eythan, revealing what Yahowah revealed to him about the coming Messiah, King Dowd. At Yahowah’s right hand, *ha Mashyach* will lash out at Yisra’el’s foes, especially Christians, Muslims, and progressive and religious Jews. The King is angry, as is his God. And frankly, after reading Acts, who can blame them?

Should you be a Christian, this is not good news. To be judged is to be subjected to an unfavorable outcome – particularly now. And to have the man whose life your religion has ransacked, and whose people you have demeaned and “replaced” as the arbitrator, puts those who believe in “Jesus Christ” in a very bad position. But do not take my word on this – listen to God.

“He will execute judgment to defend and to accuse (*dyn* – he will decide between right and wrong based upon the agreed set of principles, adjudicating by contending and convicting, taking legal action against while debating and disputing (qal imperfect third-person masculine singular)) **among the Gowym | Gentile religions and nations** (*ha gowym* – those who are not Jews, the communities of people from other races, cultures, and places) **filling them** (*male’* – putting an end to them) **with corpses** (*gawyah* – with the carcasses of dead bodies; from *gewah* – to be left behind, feminine of *gowy* – non-Yisra’elites).

He will strike, mortally wounding (*machats* – he will physically impact and dash, slicing up and shattering), **the leaders** (*ro’sh* – the highest-ranking individuals, especially those who govern at the highest levels) **of the greatest nations** (*‘al ‘erets rab* – the preponderance of the earth).” (*Mizmowr* / Song / Psalm 110:6)

Methinks Gowym did not replace Yahuwdym.

And yet, Gowym Christians believe that this Lord, the one killing them and their leaders, will be their very own “Jesus Christ.” Welcome Twistian Zombies to the land of the Living Dead.

Once upon a time, I shuddered when I read statements like this one. But now, I concur with them. The punishment fits the crime. And without recompense, there is no justice.

Yahowah will once again engage with Dowd, the returning Messiah, to protect His people and home from a

world that has turned against them. It is appropriate and fair.

Gentile Christians and Muslims, those who have conspired against Jews, and now Socialist Secular Humanists, Communists, and Progressives have continued to conspire to rob King Dowd's people of their calling, their land, their rights, their dignity, their freedom, and their very lives. And they have chosen to support human religious and political institutions whose edicts besmirch Yehovah's name and reputation. Their assembly of the United Nations is overtly and overwhelmingly anti-Israel. It is so pathetic; the leaders of nations will invert the truth and embrace Islamic terrorists and misogynists to condemn God's people.

If I were to ask you to name a moral and truthful political or religious leader, and give you a month to find one, your list would appear as a blank page. Goodbye and good riddance. And along with this cadre of corrupt souls, we can toss out the myth that the 110th Psalm purports the absurdity that, while David was excluded from heaven, dead and buried, he nonetheless peered into the Christian paradise to praise the Lords who had dealt fraudulently with him. It is hard to swallow what the religious have been led to believe.

☞☞☞

Shabuw'ah | Seven Sevens

Mistaken Identity...

We have irrefutable proof that those who wrote the Christian New Testament were deliberate liars, disingenuous conmen who played the faithful for fools. They despised the God whose authority they claimed and, worse, they disparaged His people and His Son. Rather than being inspired by God, Christianity is despised by Him. For these insights, alone, our journey into Acts has paid dividends.

Since Luke was not yet through tarnishing his and Peter's reputations, let's see what else the propagandist would have the disciple say in the process of presenting Iesoun Christon as the reincarnation of Dionysus through the death of Dowd while implicating Yisra'el for the crime to the benefit of Gowym.

“Therefore (*oun* – consequently, these things being so), **let every** (*pas*) **household** (*oikos*) **in Israel** (*Israel* – a transliteration of *Yisra'el*) **know** (*ginosko* – acknowledge) **with certainty** (*asphalos* – beyond any doubt) **that** (*hoti*) **the Lord** (KN – placeholder for *kurion*, meaning Lord) **made** (*poieomai* – performed what was required to cause and designate) **him** (*autos*) **the** (*tov*) **Christ** (XPN – placeholder for *Christon*) **and God** (ΘΣ – placeholder for *theos* – god), **this** (*houtos*) **Jesus** (IHN – placeholder for *Iesoun*) **whom** (*hos*) **you crucified** (ΕΣΡΩΣΑΤΕ – placeholder for aorist active tense of the verb *stauroo* – affixed to an upright stake).” (Acts 2:36)

Pure poison. Not a word of it was true and most of it was designed to slander God's people. For this, there will be hell to pay. When they come up for trial in the weeks following Dowd's return in year 6000 Yah, the first and last question that will be asked will likely be, "Did you say and write these things when you knew that they were not true and were aware of the implications on God's people?" Since there is no answer which will appease the judge, it will be a quick trial with rapid sentencing.

While it is certain that the Christian New Testament is implausible and inaccurate, it is likely that its central characters, Peter, Paul, and Luke, Mark, John, and Timothy, existed in some capacity. And the most logical deduction would be to assume that these players by whatever names, wrote the initial drafts of this material in the late 1st century CE. The punishment must now fit the crime.

What Yisra'el should know with certainty is that Yahowah anointed Dowd ha Mashyach, not once but three times. There was no "Christ" and there was no "Jesus." Moreover, it was the Romans, not the Jews, who crucified Dowd.

After his grotesque misappropriation and errant citation of Joel 2 and 2nd Samuel 7, Psalms 16 and 110, why would we expect anything different? The authors of the Christian New Testament are as devoted to lying on behalf of their Kurion Iesoun Christon as they are doing so against Israel – as if the creation of one was predicated upon the destruction of the other.

While that's a bad way to begin, it is the least of their problems. The founders of the Christian religion actually attributed their delusions to God and then blamed His people for not believing them.

So, we have a conundrum. Beyond the fact that they were unconvincing liars, openly twisting the evidence

while violating almost every rule of logic, the reason Jews rejected Peter, Paul, and Luke is that each lie was bolstered by another. For example, Peter postulated five points, all of which were untrue.

First, there was no Israel at the time. It had been ransacked by the Assyrians eight centuries ago. So, it is certain that the Yahuwdym living in Roman-occupied Yahuwdah would have been fully aware of their reality.

Second, the kind of things known to every household in Israel (actually Judea) are known to us today throughout history. For example, Judea was occupied and oppressed by Rome. It was obvious, pervasive, palpable, and undeniable. By contrast, had the Golgotha Polling Institute been deployed to undertake a survey at the time to inquire of every household of Israel (actually Judea): “Do you know with certainty that the Kurion made Iesoun the Christon?” The result of the inquiry would have revealed the opposite of Peter’s claim. Apart from him and his fellow charlatans, there would not have been a single person, much less a household, in Roman-occupied Judea who would have recognized the Greek name and title, Iesoun Christon. And they would have known that their God, the one who inspired their Towrah and Prophets, engaged with and spoke through Hebrews in Hebrew, not Greeks in Greek. Iesoun would have been as unfamiliar to them as would the concept of a Christon. As proof, there isn’t a single affirmation of this person or concept from the time in Judea or anywhere else in the world. And, if everyone knew, why was Peter so desperate to convince them?

Third, there had been no interaction with, sign, or even a prophetic word from Yahowah over the past five centuries. He had promised as much, and they were dealing with that reality. Therefore, the Kurion | Lord could not have made Iesoun | Jesus a Christon | Christ – whatever they may have meant to anyone at the time. When

Yahowah was last present among His people, it was obvious. And when He returns, it will be obvious again. And so, by the omission of the obvious, He had not been among them to manufacture or designate a Greek god.

Fourth, during the one thousand years that Yahowah spoke vociferously to Yisra'el and Yahuwdah, beginning with Moseh and concluding with Mal'aky, He never mentioned turning an Iesoun into a Christon. There were thousands of prophecies regarding how He and His Son would interact with His people in the future, but the Son's name was Dowd, not Iesoun | Jesus, and he was anointed Mashyach, not Christon | Christ. More importantly, he had come to fulfill Pesach and Matsah for the benefit of Bikuwrym – none of which were mentioned. Further, the reason Peter had to misappropriate, misconstrue, and misrepresent four prophecies pertaining to Dowd to validate Iesoun was that there were no prophecies pertaining to Iesoun.

Fifth, blaming the households of Israel for crucifying Iesoun | Jesus is akin to blaming Jews for Auschwitz. Should they have had the authority to impose capital punishment, which Rome did not allow, and should they have wanted to eliminate an Iesoun Christon, should he have even existed, had he been one of their own and not a Greek or Roman, they would have tried him in accordance with the Towrah and then stoned him if he had said or done something in opposition to it meriting death. Not only didn't that occur, but had Iesoun Christon been found in opposition to the Towrah, he could not have been what was being claimed of him. Moreover, the authors of the Christian New Testament would claim in their own texts that Rome tried "Jesus," found him innocent, and yet crucified him anyway.

With the very foundation of Christianity this easily and convincingly disproven, why are there any Christians? What is the benefit to believing something this obviously

untrue, especially when it deliberately misappropriates the word of God and condemns His people to justify its existence?

Even if we were to play along with them for a moment and pretend that crucifixion was a Jewish invention and that the Jews, not Romans, had the authority to convict and condemn a prisoner in Roman-occupied Judea. If Jews killed the Christian God, shouldn't they be worshipping Jews? And should this have occurred, if the Jewish community being subjugated by Rome was capable of killing God, how is such a pathetic being going to restore the lives of men? And if the Jews could outwit God to the point of killing Him, why couldn't they defeat Rome?

Continuing to play along, if the Lord made Iesoun the Christon based upon him being crucified by Jews, why isn't any of this predicted or explained in the Prophets? Why is there no mention of an Iesoun | Jesus or Christon | Christ if he is a junior God? Why did God set the example of anointing the Mashyach with oil if the same status could be achieved by "Jews killing him?" Since the prelude to this outcome required robbing Dowd, why did God say that all of His promises on behalf of Dowd were everlasting? Why is there no mention of this transfer from one to the other anywhere in the Prophets? If this were all so obvious and convincing, why did the authors of the Christian New Testament have to lie to make their point? Why, if God was now changing sides and rejecting Jews for having killed Him, are there countless prophecies pointing to the restoration of His relationship with Yisra'el and Yahuwah? And why, if the Gentile Church has become the Chosen People, is God shown annihilating them upon His return?

Humm...

Okay, so Peter, Paul, and Luke flunked logic, but what about their audience...

“Now when (de) they heard this (akouo – received this news and message), they were pierced through (datanyssomai) the heart (kardia).” (Acts 2:37)

Really? Are we to believe that Yahuwdayim are as ignorant and irrational as Gowym? Following four horrendous misappropriations of prophetic testimony and five bold-faced lies, Jews capitulated and felt shame for having killed the Christian God. Quite frankly, Adolf Hitler made a better case for demonizing Jews than Peter, and he is known to be among the worst leaders in human history.

“They said (eipon) to Petros (Petros – meaning stone or rock), and to (pros) the rest (loipos – remaining) of the Apostles (apostolos – those who informed and equipped as messengers), ‘Brethren (adelphos – brothers and fellow countrymen), what (tis) is a man (andros) to do (poieomai)?’” (Acts 2:37)

Throughout, Jews have been presented as monolithic, such that the entire race could be condemned with this apocalyptic vitriol. But they were not all present, they did not speak with one voice, and they would not have been so easily fooled. As speeches go, the egomaniacal Donald Trump could have done better, and he never met a lie he didn't embrace.

Should you find yourself accosted by someone equally unhinged, and wonder what to do, the answer is to do as I have just done. Explain why they are wrong so that others are not misled. You can mock and ridicule them if you like, but in the end be certain to affirm the existence of the actual Messiah, Son of God, and Passover Lamb.

“And now (de), accordingly (pros), Petros (petros – meaning stone or rock) told (phemi – instructed) them, ‘Change your thinking (metanoeo – after you have come to recognize that which is false, change your perspective and obtain a proper understanding of what is true to avoid the consequences) and also (kai) be baptized (baptizo –

sprinkled with water) **each and every one** (*hekastos*) **of you by** (*epi*) **the name** (*onoma*) **of Christ Jesus** (XY IY – placeholders for *Christou Iesou*) **in order to** (*eis*) **be pardoned** (*aphesis* – to be released) **from your sin** (*hamartia* – being mistaken), **and then** (*kai*) **receive** (*lambano* – grasp hold of and acquire) **the gift** (*dorea* – the present) **of the Holy Spirit** (*hagios ΠΝΣ*).” (Acts 2:38)

If you count yourself among them, I recommend “*metanoeo* – coming to recognize what is false and changing your thinking.” As for the rest, no. This was the worst advice ever.

Baptism is a pagan religious rite having nothing to do with God. To do so with a religious intent is to offend Yahowah and estrange oneself from Him. The sign of the Covenant is circumcision – and that is never going to change.

There is no basis for baptism in the Towrah nor associated with the Messiah. Rather than saving someone, as a pagan religious rite, it will condemn them. Fact is, they were allegedly observing Shabuw’ah where there is absolutely no mention of baptism, Christ Jesus, or a pardon from one’s sins.

The entire episode of “John the Baptist” and his alleged interactions with “Jesus” are purely fictional. It was all concocted by these same individuals to get around the problem of anointing, which is required of a Messiah. It then became a substitution for circumcision to overcome Paul’s irrational rants against it. However, let’s not credit these quasi-literate and irrational liars with authoring this portion of their plot. The story was pilfered from the *Sibylline Oracles*, treasured by the Romans and then augmented and embraced by Christians and Jews.

Recognizing that all names should be transliterated, it is useful to know that there is no “J” sound or letter in Hebrew, Aramaic, Latin, or Greek. And even if there were,

and had this been an accurate reflection of what Shim'own may have said, he would have addressed fellow Yahuwdym in Hebrew. That is a problem for Christianity because, just as there is no mention of a "Christ," there is no one named Iesoun or Jesus within the Towrah and Prophets.

Iesou, *Iesous*, and *Iesoun*, upon which "Jesus" was derived, were not written on any page of any pre-Constantinian (read Catholic), 1st-, 2nd-, or 3rd-century manuscript of the New Testament. Therefore, its very foundation does not exist. Jerome, who created the Latin Vulgate on behalf of the Catholic Church, would have had access to these early manuscripts and therefore would have known about the existence of the placeholders – and yet he chose to ignore them. As a result, a dozen centuries later, a hundred years after the initial appearance of the "J" in English, and in the third edition of the *King James Bible*, men decided to give Iesou a new name: "Jesus." And when it comes to recognizing someone through prophecy *Iesou*, *Iesous*, and *Iesoun*, and Jesus are nonstarters.

Beyond all of these lies, on the day Catholics allege their "Church" was born, Shim'own, the man they have renamed "Peter" and now claim was the first Pope, is not even alleged to have said any of the following when his audience supposedly asked him what they should do: 1) join the church, 2) become a Catholic, 3) convert to Christianity, 4) make a profession of faith, 5) acknowledge that I am your pope, 6) kiss my ring, 7) pay me an indulgence to minimize your time in purgatory, 8) have your children baptized and confirmed, 9) attend Mass, 10) go to confession, 11) avoid the seven deadly sins, 12) do good works, 13) become celibate, 14) observe Lent and celebrate Christmas and Easter, 15) perform the sign of the cross, 16) buy some prayer beads and perform three Hail Marys, 17) worship the Lord, 18) bow down in prayer, 19) offer a tithe, 19) trust me because I am the rock upon which

the Church will be built, 20) and don't worry because I hold the keys to heaven. He obviously wasn't a very good Catholic – still too Jewish perhaps.

“For indeed (*gar* – because) the announced promise (*epangelia* – consent approval) exists (*eimi*) for you, your children (*teknon*), everyone (*pas*) who is a great distance away (*makran*), and for as many (*hosos*) as the Lord (ΚΣ – placeholder for *kurios*) our God (ΘΣ – placeholder for *theos*) calls to Himself (*proskaleomai* – summons).” (Acts 2:39)

If they were to capitalize upon the “announced promise” why was there no announcement – not a single prophecy regarding any of this – not even an explanation by Peter or Luke? Why, when Yahowah tells us that He has only one name, and that “the Lord” is Satan’s moniker, does the Christian New Testament insist on calling their god “the Lord”? And if God is calling us to Himself, why do they ignore His Invitations? After all, since the only invitations to be welcomed into God’s presence are delivered through Pesach, Matsah, and Bikuwrym, why weren’t they mentioned?

“And with many more (*pleion* – an increasing quantity), yet different (*heteros* – additional) words (*logos*), He admonished and testified (*diamartyromai* – he warned) to earnestly encourage and summon (*parakaleo* – to admonish, and exhort) them, ‘Become saved from (*sozo apo* – become healed from the sickness of) this crooked and corrupt (*skolios* – unscrupulous, dishonest, and twisted) generation (*genea* – age and race).” (Acts 2:40)

This would be like Yahowah saying, “In the beginning, and then I admonished and testified” but didn’t bother to share the rest of the words that came to be part of his *Towrah* | Instruction. And speaking of the *Towrah*, why didn’t he mention it or quote from it if addressing

salvation? Are we to believe that the Rock knew more about salvation than Yahowah? If he was affirming the same plan, why not say so? And if he was promoting a different agenda, who gave him the authority to contradict God?

There is actually no indication that this generation was any more corrupt than the seventy which had come and gone since the Exodus. In fact, these Jews were a lot less belligerent than those who melted down and lost it at the Waters of Marybah. But alas, Luke scribed this line, not because it was true, but to imply that Christians are saved from “unscrupulous and twisted” Jews.

There is good news after all. We have reached the end of this religious rant against God’s people and plan.

“Indeed (men), therefore (oun – as a result), approximately (hosei) three thousand (trischilioi) souls (psyche) received and accepted (apodechomai – welcomed and grasped hold of) his (autos) words (legos – message).

They were baptized (baptizo – dipped and sprinkled with water in pagan fashion) and were added (prostithemai – were granted and given favorable access) during (en – and in) that one (ekeinos) day (hemera).”
(Acts 2:41)

At least, they were clean.



As promised, it is time to consider Peter’s and Luke’s misappropriation of *Yow’el* / Joel in Acts 2:17-20. If you recall, the brain trust behind the Christian New Testament laid an egg. They claimed that the events surrounding the fulfillment of the Mow’ed Miqra’ of Shabuw’ah were explained by the prophet who foretold Yahowah’s return

2,000 years later on Yowm Kipurym. Year 4000 Yah or year 6000 Yah, Passover or Reconciliations, what does it really matter?

“But now (*de*) **Petros** (*Petros* – Peter, Greek for “stone or rock”) **stood up** (*histemi* – took a stand) **with** (*syn*) **the eleven; he raised** (*epairomai*) **his voice** (*phone*) **and he spoke to them** (*apophthengomai* – saying), **‘Yahuwdym** (*Ioudaios* – a transliteration of *Yahuwdym* – Beloved of Yahowah) **men** (*andros*) **and all** (*pas*) **who dwell in** (*katoikeo*) **Yaruwshalaim** (*Ierousalem* – a transliteration of *Yaruwshalaim* – the Source of Guidance on Reconciliation), **listen carefully to** (*enotizomai*) **my voice** (*rhema*), **and let this** (*houtos*) **be** (*eimi*) **known** (*gnostos*) **to you** (Acts 2:14) **because** (*gar*) **they are not** (*ou*) **drunk** (*methuo* – intoxicated) **in the manner** (*hos*) **you suppose** (*hypolambano* – are willing to accept), **for indeed** (*gar*) **it is** (*eimi*) **the third** (*tritros*) **hour** (*hora*) **of the day** (*hemera*). **To the contrary** (*alla*) **this** (*houtos*) **exists as** (*eimi*) **the pronouncement** (*eipon*) **of** (*dia*) **the prophet** (*prophetes*) **Yow’el** (*Ioel* – a transliteration of *Yow’el*, a contraction of *Yahowah* and *’el*, meaning Yahowah is God, but improperly transliterated Joel): (Acts 2:15-16)

‘And it shall come to be (*eimi* – exist in an identical fashion) **in** (*en*) **the final** (*eschatos* – the last in a series (the theological term eschatology is derived from this word)) **days** (*hemera*), **God** ($\Theta\Sigma$ – placeholder for *theos*) **says** (*lego* – affirms), **‘I will pour out** (*ekcheomai* – I will bestow and spill, liberally distributing) **from** (*apo*) **Me, My** (*ego*) **Spirit** ($\text{IIN}\Sigma$ – placeholder for *pneuma*) **upon** (*epi* – among) **all** (*pasa*) **flesh** (*sarx* – physical bodies, on the corporeal mortal nature of humankind).

Your sons (*huios*) **and your daughters** (*thygater*) **will speak inspired utterances** (*propheteuo* – proclaim what God wants known). **Your young men** (*neaniskos* – used of males between twenty-four and forty years old)

shall see visions (*horasis* – from *horao*, see with their own eyes), **and your elders** (*presbyteros* – old men and ranking individuals) **will experience supernatural communication from God** (*enynpion enupniazomai* – experience revelations while dreaming). (Acts 2:17)

Indeed (*ge* – really and truly), **upon** (*epi*) **My male servants** (*doulos* – slaves) **and also upon My female servants** (*doule* – female slaves) **in** (*en*) **those** (*ekeinos*) **days** (*hemera* – period of time) **I will pour out** (*ekcheomai* – I will shed and bestow, spill and distribute) **from** (*apo*) **Me, My** (*ego*) **Spirit** (*ΠΙΝΑ* – placeholder for *pneuma*) **upon** (*epi* – among) **them and they will speak inspired utterances** (*propheteuo* – proclaim what God wants known). (Acts 2:18)

And (*kai*) **I will allow and produce** (*didomi* – bestow and permit) **wonders and miracles which foreshadow significant upcoming events** (*teras* – omens, marvels, and signs which serve as portent to arouse attention) **in** (*en*) **the sky** (*ouranos* – atmosphere and universe) **above** (*ano*) **and signs** (*semeion* – miraculous signals and unusual occurrences which transcend the common course of nature) **upon** (*epi*) **the earth** (*ge* – land) **below** (*kato*): **blood** (*haima*), **fire** (*pyr*), **and** (*kai*) **rising clouds of** (*atmis* – steam, billowing vapor, from *aer*, air and atmospheric) **smoke** (*kapnos*). (Acts 2:19)

The sun (*helios*) **will be changed** (*metastrepho* – turned) **to** (*eis*) **darkness** (*skotos* – obscured, made gloomy, from *skia*, have its light intercepted as in a shadow), **and the moon** (*selene*) **to** (*eis*) **blood** (*haima*) **before** (*prin*) **the coming** (*erchomai* – arrival and appearance) **of the** (*ho*) **great** (*megas* – massively important and enormously sizable) **and brilliantly shining** (*epiphanyes* – wonderful, glorious, radiant, and illustrious, notable appearance in clear and full view shining forth as light visible as a star) **day** (*hemera* – time) **of the Lord**

(ΚΩ – placeholder for *kurios* – conveyed as “LORD”).
(Acts 2:20)

And it shall come to pass (*eimi* – be that) **all** (*pas* – everyone) **who** (*hos*), **and as many as** (*an* – used as a preposition to present a possibility), **call upon** (*epikaleomai* – ask for help in and bear) **the** (*ho*) **personal and proper name** (*onoma*) **of the Kurio | Lord** (ΚΩ) **will be saved** (*sozo*).” (Acts 2:21)

Since none of this was actually occurring and since Yow’el’s prophecy begins by saying that it will transpire in the last days, why did these clowns think that this would serve as a credible explanation? Why wasn’t the New Testament subsequently rejected based on this obvious misappropriation? Is truth irrelevant to believers?

Had anyone been paying attention, this charade would have been over before it began. The prophet whose revelation they pilfered to infer that Iesous Christos was now God reveals that Yahowah is God. Oops. There are forty Hebrew names, including Yow’el (Yahowah is God), Yowbel (Yahowah’s Lamb), and Yowseph (Yahowah has Joined and Increased), whereby Yahowah’s name was contracted to Yahow and then to Yow over time. And that is why virtually every lexicon affirms the connection between “Yow,” “Yahow,” and ultimately “Yahowah.” That is a serious problem for Christians.

While it is obvious to all who have not had their brains turned to mush by religion that citing Yow’el missed the mark by a score of centuries, there was more to their malfeasance than misappropriating the prophet’s testimony. Beyond misquoting God, it is what the authors of the Christian New Testament did not convey from the prophecy which leaves them naked, exposed and condemned.

Not interested in making the same mistake, we are going to engage the prophet from the beginning and see what leads to this day like none other.

“The word (*dabar* – the oral and written word) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **which, to show the path to the benefits of the relationship** (*‘asher* – which to lead along the correct path to get the most enjoyment out of life), **literally came to exist** (*hayah* – came to be at this moment (qal perfect)) **for** (*‘el* – to, inside, and by) **Yow’el | Yahowah is God** (*Yow’el*), **son** (*ben*) **of Pathuw’el | Open to God** (*Pathuw’el* – wide open and thus completely receptive to the Almighty and persuaded by God). (*Yow’el* / Joel 1:1)

Choose of your own volition to listen to this (*shama’ zo’th* – under the auspices of freewill, hear this (qal imperative)), **elders** (*ha zaqen* – leaders within the community who are older and more mature). **Hear this and respond of your own accord** (*wa ‘azan* – pay attention, listen, be perceptive, and focus on understanding so as to reply appropriately (hifil imperative)), **everyone living in and inhabiting** (*kol yashab* – all those who have established a dwelling place within) **the Land** (*ha ‘erets* – the material realm generally and Yisra’el specifically).

Has such as this happened (*ha hayah zo’th* – questioning the prior existence of this) **in your days** (*ba yowm ‘atem* – during your time) **or** (*wa*) **even** (*‘im*) **in the time of your fathers** (*ba yowm ‘ab ‘atem*)? (*Yow’el* / Joel 1:2) **Regarding its approach** (*‘al hy’ la*), **recount it accurately** (*saphar* – proclaim this written communication to inform, choosing to recount it (piel imperative)) **to your children** (*ben ‘atem*).

Then let your children tell their children (*wa ben ‘atem la ben hem*), **and then their children** (*wa ben hem*)

to the last generation, so they do not hesitate and get left behind (*la dower 'achar* – so that those of this age do not linger, procrastinate, or equivocate, holding back or delaying, leaving this place).” (*Yow'el* / Yahowah is God / Joel 1:3)

As I had suspected, the misuse of this proclamation by Luke was intentional. The prophet's name was clearly attested and means “Yahowah is God,” not “the Lord” nor Chrestou Iesou. He was “Open to God” which is why he was a prophet and Luke was not.

He was not demeaning or demanding but instead spoke under the auspices of freewill. And he was communicating to those living in Yisra'el about what would occur that would affect the last generation of Yisra'elites in the Land. Yow'el was providing information from Yahowah which, when heard and understood, would enable an intelligent response. And he asked those listening to do the opposite of what Luke had done: recount this message accurately in writing.

According to Yow'el, nothing had ever occurred that would be similar to what would come. This would be unlike anything the world had ever seen. It would be so profoundly important, and come so suddenly, he did not want anyone to hesitate or equivocate, for fear they would be left behind. This is obviously addressing something far beyond being multilingual.

And now we know why Peter interjected the notion of being drunk with sweet wine...

“Awaken and choose to take action (*qyts* – after the summer has passed, awake from your stupor, act alive and be alert (hifil imperative)), **you who are intoxicated** (*shikowr* – you who are inebriated and drunk).

Weep and wail (*wa bakah wa yalal*) **all who drink** (*kol shatah* – everyone who consumes) **in association with**

new and sweet wine (*yayn 'al 'asys* – effervescent grape juice, which is recently fermented, immature, and incomplete, even overly sweet).

For indeed (*ky* it is cut off and severed (*karath* – it will be excluded and disassociated) **from** (*min*) **your mouth, and thus your speech** (*peh 'atem*) (*Yow'el* / Joel 1:5) **because** (*ky* – for the express reason) **a non-Yisra'elite nation** (*gowy* – a country comprised of heathen Gentiles from many diverse cultures which are not Jewish) **will have come up against** (*'alah 'al* – have risen up to oppose) **My Land** (*'erets 'any*), **the potent force of a great multitude** (*'atsuwim* – a mighty and powerful, even accomplished and effective, exceptionally large vicious), **so numerous as to be uncountable** (*'ayn misphar* – beyond inventory and innumerable).

It has sharpened teeth (*shen huw'* – its jaws), **the piercing incisors of a destructive beast** (*shen 'aryeh* – the jaws of a fierce lion which plucks its prey apart), **and it has the fangs** (*matalaowth la huw'* – it approaches with the rash talk and bite, even the devouring nature) **of a roaring white leopard** (*laby'* – symbolic of violent white men with a loud roar). (*Yow'el* / Joel 1:6)

My vines (*gephen 'any* – My tendrils and plants, especially My vineyards) **will be set up** (*sym* – will be appointed and assigned) **for appalling desolation** (*la shamah* – for atrocious devastation and being laid waste, for something really atrocious and ugly).

And My fig tree (*wa ta'edah 'any*) **will be a splintered stump, snapped off and cut down** (*qatsaph* – toppled and yet still rooted in the ground), **stripped bare, exposed and condemned** (*chasaph chasaph hy'* – vulnerable and denounced then torn apart), **rejected and hurled away** (*wa shalak* – thrown down and cast aside), **its branches** (*saryg hy'* – its intertwined shoots) **bleached**

white (*laban* – whitewashed as a snow leopard).” (*Yow’el* / Yahowah is God / Joel 1:7)

This is evidently why Dowd has been depicted slashing away and piling up the corpses of this Gentile nation. And while his battles will be as they once were – defensive as he strives to protect Yisra’el – there was no assault of this kind preceding the fulfillment of Shabuw’ah in 33 CE. However, this is what we should expect between 2030 and 2033 in the aftermath of Satan’s arrival. Once the land of Israel is sacrificed for the Two-State Solution, there will be war. And Israel would be destroyed if that were not precluded by Yahowah’s return to save His people.

The belligerents assaulting Yisra’el, which Yahowah refers to as “My Land,” will come from a Gentile nation. This will be a potent force, accomplished and effective, so numerous, they will be uncountable. It is either the nations comprising Islam throughout the Middle East or China capitalizing on its Belt and Road Initiative.

While there will be two billion Muslims by this time, it is unlikely that God would have called independent collections of jihadists *‘atsuwim* because, while vast in quantity, mujahideen are blithering idiots. They have barely advanced from sticks and stones to bottle rockets. Although, if bolstered by Saudi Arabia, Kuwait, and Iran, which are particularly well armed, as an integrated force they would make for a formidable foe.

Since *gowy* was actually singular, this enemy will hail from one nation, region, race, religion, or cultural group. And while the nation of Islam obviously qualifies, it would be hard to discount Communist China. The Han Chinese comprise the world’s largest ethnic group at 1.4 billion individuals – 18% of the planet’s population. Having invested sixty billion dollars in building roadways, railways, and a considerable number of harbors from China through the Middle East, while heavily investing in Israeli

infrastructure, particularly the ports of Haifa and Ashdod, they are capable of projecting a force of this magnitude. Their initiative is among the wonders of the modern world, with infrastructure well beyond the needs of the stated objectives.

Yahowah often equates the health of His Land to a vineyard and His people's presence to the blooming of a fig tree, both of which are used in this prophetic portrait. The intent of the invading force will be to set the nation up for appalling devastation – which is to say that they do not want to occupy it but instead destroy and depopulate it.

And while they will succeed to a point, the fig, representing the presence of God's people, will be splintered and bent, but not uprooted. Stripped bare and rejected, many Jews will be scalded by the sun. And yet, a remnant will survive.

During this time, the Land's great potential will be squandered, farmers will be frustrated, and food will become scarce. The vineyards and the olive orchards will fail, and the grain harvest will wither. From barley to grapes, from figs to pomegranates, from dates to apples, it will all shrivel up and die. After sharing this with us, Yow'el reveals...

“Even the sacrificial offerings which bestow a share (*ky minchah* – the gifts which lead to an apportionment) **and the drink offerings which anoint** (*neseq* – the valued libations) **will be withheld** (*mana'* – are denied and deprived) **from the Family of your God** (*min beyth 'elohym 'atem*). (*Yow'el* / Joel 1:13)

Consecrate (*qadash* – dedicate and set apart) **a fast** (*tsowm* – a time of voluntarily abstaining from food). **Summon and announce** (*qara'* – call out and proclaim to read and recite, to welcome and greet (qal imperative)) **an assembly to meet** (*'atsarah* – a time to congregate together under severe constraints). **Gather** (*'asaph* – assemble) **the**

elders (*zaqen*) **and all of the inhabitants** (*kol yashab*) **of the Land** (*ha 'erets*) **to the Home and Family** (*beyth* – the household) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **your God** (*'elohym 'atem*). **Then cry out to and summon** (*wa za 'aq 'el* – appeal to and request assistance from) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration). (*Yow'el* / Joel 1:14)

This is a warning (*'ahah* – oh, alas, emphasizing the alarming concern regarding) **to those approaching this day** (*la ha yowm* – nearing this time) **because** (*ky*) **the Day** (*yowm*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **is near** (*qarowb* – is close and approaching).

A great force will be exerted (*wa ka shod* – soon, there will be a period of elimination and a cause for destruction) **upon** (*min*) **the arrival** (*bow'* – the return) **of Shaday | the One Who is Satisfactory and Sufficient** (*Shaday* – the One Who is Acceptable and Reasonable, Who is Necessary and Enough, Who is Adequate and Appropriate; from *she* – who is and *day* – enough, sufficient, suitable, fitting, appropriate, acceptable, and pleasing).” (*Yow'el* / Yahowah is God / Joel 1:15)

We do not need to go further to destroy the credibility of Christianity, and the ignorance of claiming that this prophetic portrayal addressed the fulfillment of “Pentecost.” However, for those who are not religious, this is among the most important messages you will ever consider. It is your final and last opportunity to embrace Yahowah before it is too late.

As we know, the House of Yahowah was destroyed by the Romans nearly 2,000 years ago, and since there are no sacrifices, the opening statement reveals that what God is offering to His Family is being temporarily withheld. The remedy then is to announce an assembly to meet, especially now under such trying circumstances. God wants His people to gather together and summon Him for assistance – which He will then provide.

What He did for the Children of Yisra’el upon hearing their collective cry for help when persecuted under religious and political tyrants in Mitsraym, He will do again – but this time without negotiation and without restraint.

This offer comes with a warning, however, because time is short. We are quickly approaching the Day of Yahowah, when He will exert a tremendous force upon the Earth to clean up man’s mess – demonstrating that He is up to the task. Yahowah’s response will be *shaday* – appropriate and fitting, necessary and sufficient.

It is a shame that it has to be this way, but their world will be ablaze before Yisra’elites call out to God...

“To You (*‘el ‘atah*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **I call out** (*qara’* – I summon and meet, invite and welcome (*qal* imperfect)).

For indeed (*ky*), **fire** (*‘esh* – flames) **has devoured** (*‘akal*) **the dwelling places** (*nawah* – the beautiful abodes) **where the word is questioned** (*midbar* – from *my* – to question and *dabar* – the word) **and ablaze with flames** (*wa lehabah lahat*) **are all the trees** (*kol ‘ets*) **of the field** (*ha sadeh* – of the open and broad way).” (*Yow’el* / Yahowah is God / Joel 1:19)

There will be a war raging for control of the planet. It will be man against God. It is time to sound the alarm. Fortunately, Yahowah is returning. Unfortunately for the religious, this will preclude the arrival of an unknown Messiah or the Second Coming of “Jesus Christ.”

The *showphar* and *ruwa’* are both symbolic of *Taruw’ah* | Trumpets – the next, and yet unfulfilled, *Miqra’*. It should be observed as it was intended...

“Sound the Showphar (*taqa’ showphar* – blow the trumpet comprised of a ram’s horn) **in Tsyown and among the Signs Posted Along the Way** (*ba Tsyown*), **signaling future action, providing a warning, an explanation, and a shout of exaltation** (*ruwa’* – provide a cautionary notice and further elucidation, along with the good news) **on My Set-Apart mountain** (*ba har qodesh ‘any*).

Be roused to anger (*ragaz* – respond to the agitation) **all of you who live in the Land** (*kol yashab ha ‘erets*) **because the Day** (*ky yowm*) **of Yahowah’s** (𐤏𐤃𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **return** (*bow’* – arrival) **is near** (*qarowb* – is approaching and is close).” (*Yow’el* / Joel 2:1)

We find in *ruwa’* the full intent of *Taruw’ah*: signaling an imminent future event worthy of our attention, providing a warning so that God’s people are prepared, and offering an explanation along with a shout of exaltation while providing a cautionary notice and further elucidation. Awakening God’s people to His *Yowm Kipurym* return in 2033 is my life’s work, so this message is near and dear to me.

As for the fulfillment of *Taruw’ah*, at least apart from what we are currently accomplishing, we are down to less than a handful of viable options. This harvest of Covenant members will occur on the first day of the seventh month between 2026 and 2033, with the most likely date being

September 9th and 10th, 2029 – just six months before the arrival of the two Witnesses on Passover, beginning at sunset on April 16th, 2030.

This is not what the religious envision, but it is what will occur. The planet must be cleansed for it to remain habitable. And for that to occur at this time when almost everyone is either religious, political, or conspiratorial, billions must go.

“It will be a day of darkness during a time of ignorance and confusion (*yowm chossek* – a period of terror and gloom) **when there is a reduction of light** (*wa ‘apelah* – when there is a lack of enlightenment), **a day of obscuring phenomenon** (*yowm ‘anan* – a time of smoke screens and clouds so thick they obscure the light), **gloomy and miserable** (*wa ‘araphel* – blocking the light), **similar to** (*ka* – comparable to) **the swarthy blackness** (*shachar*) **which is spread out** (*paras* – enveloping) **upon the mountains** (*‘al ha har*) **with many people from a large and powerful army** (*‘am rab ‘atsuw* – a great multitude of related individuals from the most populous nation), **the likes of which** (*kemow huw’* – incomparable) **has not existed previously, even to the dawn of time** (*lo’ hayah min ha ‘owlam*).

And after this (*wa ‘achar huw’* – following this), **it will never occur again** (*lo’ yasaph* – there will not be another) **throughout the years** (*‘ad shanah* – into perpetuity as part of this eternal witness of changing times), **generation unto generation** (*dowr wa dowr* – throughout the cycle of life no matter the dwelling place or time).” (*Yow’el* / Joel 2:2)

This is the war to end all wars. The largest force ever mustered by man will darken the hills leading into Yisra’el. And then there will be no more.

So much for the arms race, for the great jihad, or for onward Christian soldiers marching as to war. So much for

the forefathers of Christianity claiming that Yow'el was predicting the birth of their church rather than the obliteration of what they would become.

Almost immediately after delving into the Towrah's Teaching regarding what occurred in Gan 'Eden and then comparing those insights to the Towrah's Instructions pertaining to the Mow'ed, I realized that Yahowah would cleanse the Earth so that we could return to where we began. Yow'el, however, beat me to this realization by 2,850 years...

“As they approach (*la paneh huw'* – as they appear and before their presence) **fire will consume them** (*'akal 'esh*) **and behind them** (*wa 'achar huw'* – then following after them) **a flame blazes** (*lahat lehabah*) **as the Land and Earth** (*ha 'erets* – the material realm) **comes to resemble** (*ka* – becomes comparable to) **the Gan 'Eden | the Garden of Great Joy** (*Gan 'Eden* – a sheltered and defended, cultivated and covered, enclosure of favorable circumstances and delightful experiences) **before them** (*la paneh huw'* – in front of them).

But behind them (*wa 'achar huw'*) **is a desolate and unpopulated wasteland clothed in horror** (*shemamah* – a barren wilderness where speeches and the word are questioned), **and in addition** (*wa gam*), **there is no escape or deliverance for them** (*peletah lo' hayah la huw'* – there is no salvation nor remnant of them).” (*Yow'el / Joel 2:3*)

The trash will be incinerated so that it does not foul the surrounding gardens as the Earth is transformed from Hell to Heaven, from the dominion of men to the liberation of God. That is for the fortunate few who join the Covenant before the conflagration begins. As for those who came to destroy Yisra'el and decimate Yahuwdym – there will be no reprieve, no escape, and no saving them.

And while I'm obviously beating a dead religion, Joel 2 could not be addressing the fulfillment of Shabuw'ah as

claimed by Peter in 33 CE, when it speaks of the restoration of the Earth such that we return to ‘Eden. It will occur, but 2,000 years later than Peter portrayed.

Before they are swallowed up in the flames of Yah’s fury, they will make one last stand...

“There will be what could be compared to the appearance of (*ka mar’eh* – similar to the sight and visual phenomenon and could be comprehended by a comparison to; from *mah* – to ponder the implications of and *ra’ah* – what is seen and perceived as) **swift warhorses** (*suws* – mobile military transports (commonly transliterated *sus*)).

This phenomenon could be perceived (*mar’eh huw’*) **as being similar to chariots and cavalry** (*wa ka parash* – akin to piercing war machines with riders), **especially pertaining to the way they run and are driven in pursuit of their foes** (*ken ruwts* – considering the pace they dart about and aggressively chase after an opponent in response to their operators). (*Yow’el* / Joel 2:4)

As with the loud roar (*ka qowl* – consistent with the sound and thunderous rumbling noise) **of these chariots and military vehicles** (*merkabah* – wheeled transports with riders commenced in battle) **upon the summits of the mountains, their leaders seek the high ground** (*‘al ro’sh ha har*) **as they leap about, springing into the air** (*raqad* – they seem to skip around and dart around, leaping up) **like the crackling of a flame** (*ka qowl lahab*) **of fire devouring** (*‘esh ‘akal*) **stubble** (*qash* – the chaff comprised of the husks of grain and straw which when dry fly off with the wind).

Such is the nature of this powerful, exceedingly capable, and enormous army (*ka ‘am ‘atsuwm* – this mighty nation and accomplished people who are innumerable, potent, and effective) **drawn up, aligned, and arranged** (*‘arak* – taking up positions, prepared, organized, and ready) **for war** (*la milchamah* – for battle)

equipped with the weapons of war [from 4QXII)].”
(*Yow’el* / Yahowah is God / Joel 2:5)

Based on the prophet’s depiction, this continues to appear like either a unified Islamic invasion led by Saudi Arabia, or China seeking world dominion. And should the assessment of China be correct, and it fits this bill at this time, then the nation’s motivation will be revenge and access. China is in bed with Iran over oil and therefore heavily vested in Iraq, Syria, and Lebanon. China would gain unfettered access to the Mediterranean and Red Seas with Israel out of the way. Further, China is strategically invested throughout Africa, particularly Ethiopia, and has considerable rare-earth mining interests throughout the continent. Their roadway to these riches passes through Israel. And then there is the most recent fly in the ointment. China is Israel’s second-largest and fastest-growing investment partner during a time when the U.S. is imposing global restrictions.

By this time, China, as the most populous nation, will boast the world’s largest economy and army. Theirs will be a disciplined military, trained and accustomed to giving and following orders. They will not be dissuaded or distracted.

“From their presence (*min paneh huw’* – at their appearance and when facing them), **the people** (*‘am* – the people) **labor and tremble because of their power and wealth** (*chayl* – capitulate in fear of their military and in deference to their prosperity). **Every face** (*kol paneh*) **becomes flushed and pale** (*qabats pa’ruwr* – shows signs of anxiety). (*Yow’el* / Joel 2:6)

Like warriors (*ka gibowr* – like soldiers trained in combat, strong and disciplined), **they charge ahead** (*ruwts* – move quickly and aggressively).

As men (*ka ‘ysh*) **of war equipped with weapons** (*milchamah* – battle-ready fighters), **they scale** (*‘alah* –

they climb) **barriers and walls** (*chomah* – protective barricades and defensive blockades). **Each individual marches in his own lane** (*wa 'ysh ba derek huw' halak*). **They do not swerve** (*wa lo' 'abat*) **from their path or conduct** (*'orach hem* – their way and destiny in life).” (*Yow'el / Joel 2:7*)

“Walking around with their weapons (*halak wa ba'ad ha shelach*), **they attack** (*naphal*) **without relenting** (*lo' batsa' – without ceasing*). (*Yow'el / Joel 2:8*)

They rush (*shaqag* – they leap, charging) **into the city** (*ba ha 'yr*) **from within the walls** (*ba ha chomah*), **running into the houses** (*ruwts ba ha beyth*) **by climbing through the windows** (*'alah ba'ad ha chalown*), **entering like thieves** (*bow' ka ha ganab*).” (*Yow'el / Joel 2:9*)

What we have read describes an army more reliant on vast numbers of soldiers rather than more advanced technology. It will be a horrifying experience. The only protection from this will be Yahowah and His Covenant. In His Family, your family is protected.

“The earth will quake before them (*la paneh huw' ragaz*). **The heavens will be shaken** (*ra'ash shamaym*). **The sun and the moon** (*shemesh wa yareach*) **will grow dark** (*qadar*) **and the stars** (*wa kokab*), **their brightness** (*nogah hem*) **will be taken away** (*'asaph*). (*Yow'el / Joel 2:10*)

Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **offers** (*nathan* – provides) **His voice** (*qowl huw'*) **before the presence** (*la paneh*) **of His especially capable and powerful force** (*chyl huw'*). **Indeed** (*ky*), **exceedingly great** (*rab me'od* – with power beyond measure) **and capable** (*'atsuwm*) **is His temporary dwelling place which is now in close proximity** (*machaneh huw'* – is His encampment).

The one who engages and acts upon (*‘asah* – he who accomplishes) **His Word** (*dabar huw’*) **is indeed** (*ky*) **valuable and important** (*gadowl* – extremely significant).

The Day (*yowm*) **of Yahowah will be exceedingly awesome** (*yare’ me’od*) **for whoever** (*wa my*) **is lifted up and carried away by Him** (*nasa’ huw’* – has his burdens born by Him and is sustained by Him [from 4QXII]). (*Yow’el* / Joel 2:11)

‘Yet even now (*wa gam ‘atah*),’ **prophetically declares** (*na’um*) **Yahowah** (𐤏𐤃𐤍𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **‘Choose to return** (*shuwb* – of your own freewill come back and be restored (qal imperative)) **all the way to Me, enduring forever based upon My testimony** (*‘ad ‘any*), **by using your best judgment** (*ba kol lebab ‘atem* – while wholly engaging your conscience).’” (*Yow’el* / Yahowah is God / Joel 2:12)

This will be a dark time, but isn’t that when the light shines the brightest and when it is most needed? Therefore, this is a time when Yahowah will be near because His people will need Him more than ever.

Yahowah has always been appreciative of those who engage and act upon His word, but now with time in short supply and foes more numerous than ever, His witness is especially important. And yet, so few volunteer, the verb *‘asah* | to act and engage was scribed in the third-person masculine singular. It is baffling that the most enjoyable and rewarding job in the universe goes largely unfulfilled.

Even as the sands of time run through man’s hourglass, God remains an object of reverence for some and a source of fear for many depending upon our attitude and approach toward Him. Either way, this will be His final call. Return and be restored or remain to die with the rest of humanity.

It is uncommon for Yahowah to use *'ad* *'any* in conjunction with *shuwb* | return. And while *'any* reveals that God is addressing us in first person, *'ad* speaks of “eternity” and of “testimony.” Also insightful, *lebab*, which is typically rendered as “heart,” describes the “exercise of good judgment” and of “exercising our conscience to influence our attitude and inclinations.”

The rabbinical response to someone actually pronouncing Yahowah’s name has been to tear their clothing. So this is a bit tongue-in-cheek when God asks them to open their minds rather than their cloaks...

“So, tear open (*wa qara*’ – rip and rend) your hearts and minds (*lebab* *'atah*) and not your garments (*wa* *'al beged*).

Return to (*shuwb* *'el* – choose to change your thinking, come back to, and be restored by (qal imperative)) Yahowah (*Yahowah* – a transliteration of **יְהוָה), our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), your God (*'elohym* *'atem*).**

For indeed (*ky* – by contrast), He (*huw*’) is compassionate (*chanuwn*) and merciful (*rachuwm* – showing favoritism while forgiving), long-suffering, patient, and slow to anger (*'arek* *'aph*), abounding in steadfast and loyal love (*wa rab chesed* – unfailing devotion, genuine kindness, and favor).

He will provide reassurance and encouragement (*nacham* – comfort and support while consoling those who change their approach) during this malevolent and miserable ordeal (*'al ha ra'ah* – throughout this wicked undertaking and wrongdoing resulting in suffering through calamitous circumstances).” (*Yow'el* / Yahowah is God / Joel 2:13)

With man this bad and God this good, why do men choose man over God – favoring religion and politics, patriotism and militarism, over genuine compassion, mercy, and love by one million to one? Considering who we are and what we have done, why does God have to beg us to embrace Him?

When this transpires in our immediate future as it was written 2,850 years ago, will anyone pay attention to it and respond? Or will Yow’el’s prophecy remain squandered, left as a tool to be misappropriated by Christians?

Turns out, these were not rhetorical questions. I am pleased to acknowledge that Yahowah wants us to ascertain this answer as well.

“Who knows (*my yada’* – who is aware, who acknowledges and understands, and who is Yada’ and what role might he play in revealing and then questioning this, making the declaration known through observation (qal participle masculine singular – actually and literally seeks to know to the point he is defined by the quest to understand)) **who will change his thinking and return so that he can be restored** (*shuwb* – who will turn around and come back to where we began (qal imperfect)) **and be reassured and encouraged after reconsidering** (*wa nacham* – be comforted and supported, consoled and relieved after having changed his mind (nifal perfect))?

He will survive, enduring as a remnant (*sha’ar* – he will be spared, continuing to exist as flesh and blood), **in the end** (*‘achar* – remaining at this conclusion of time during the last days).

He will be a blessing (*huw’ barakah* – he will become enormously beneficial, praiseworthy, eminent, and prosperous), **a gift** (*minchah* – a wonderful present which is bestowed) **set before** (*nasak la* – chosen to be part of a special relationship with) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as

directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **your God** (*‘elohym ‘atem*).” (*Yow’el* / Yahowah is God / Joel 2:14)

After twenty-two years of private discovery and public disclosure, I have come to view Yahowah’s testimony to Yisra’el as if it were written for me as a member of His Covenant Family in addition to Yisra’el. If it is relevant and true for Yahuwdym, it is relevant and true for us individually. I share this because I have long encouraged everyone to approach Yahowah’s revelation similarly.

Making this personal, I see Yahowah acknowledging the role Yada’ would play in changing the thinking of His People so that Yahuwdym and some Gowym would return to Him. Many will survive as a result of Yahowah’s testimony as it is presented in these books, and each reconciled soul will be a blessing to God – a gift. And that is a pleasing thought.

“Sound the Showphar (*taqa’ showphar* – blow the trumpet comprised of a ram’s horn) **in Tsyown among the Signs Posted Along the Way** (*ba Tsyown*).

Consecrate (*qadash* – dedicate and set apart) **a fast** (*tsowm* – a time of voluntarily abstaining from food). **Summon and announce** (*qara’* – call out and proclaim to read and recite, to welcome and greet (*qal* imperative)) **an assembly to meet** (*‘atsarah* – a time to congregate together under severe constraints). (*Yow’el* / Joel 2:15)

Gather the people for a harvest (*‘asaph ‘am* – bring the family together). **Set the community apart** (*qadash qahal* – dedicate and consecrate the meeting).

Collect those more advanced in age (*qabats* – collect the leaders within the community). **Assemble the children** (*‘asaph ‘owlal*), **including the infants who are nursing** (*yowneq sad*).

The bridegroom should be brought out (*yatsa' chathan*) **of his room** (*cheder huw'*) **and the bride from her bridal chamber** (*wa kalah min chupah hy'*).” (*Yow'el / Yahowah is God / Joel 2:16*)

Simply stated, it is now or never – and never is a very long time. Stop what you are doing, pay attention, and return to Yahowah before it is too late.

The reference to a limited diet is suggestive of the famines which will ravage the world at this time. If you are going to go hungry, it might as well be with a purpose. Weeping, which is addressed throughout this prophecy, is evocative of the travails of Yaruwshalaim as the Towrahless One becomes more powerful. And mourning is in reference to *Yowm Kipurym* – the great day of Yah's return, which is known to Jews as the Day of Mourning.

And while Yahowah does not designate *Yowm Kipurym* as a “fast,” it is one of two *Miqra'ey* where the menu is not designated. And while there is no instruction to “mourn” associated with the Day of Reconciliations either, our reunification with Father and Son will be so emotional, we will mourn as one would for a firstborn, now found.

“For the purpose of understanding and making connections, between (*bayn*) **the portico and colonnade** (*'eylam* – the porch and vestibule) **and up to the approach to the altar** (*wa la ha mizbeach*), **the priests** (*ha kohen*) **and those who serve** (*shrath*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **will cry out** (*bakah* – will wail), **pleading** (*wa 'amar* – they will admonish (qal imperfect jussive)), **‘Please choose to show compassion upon and spare** (*chuws 'al* – opt to take pity and deliver (qal imperative paragogic cohortative – a genuine and emphatic expression of volition in the first and second person)) **Your people** (*'am 'atah* – Your family), **Yahowah** (*YaHoWaH*)

– an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

And do not allow (*wa 'al nathan*) **Your property which was offered as an inheritance** (*nachalah 'atah*) **to become a contemptible and dishonored object of scorn which is jeopardized** (*cherphah* – place subject to taunts and abuse), **simply a slogan to determine who controls it among** (*mashal ba hem* – a quoted expression which makes comparisons, becoming a proverb to designate who governs it among) **the gentile nations** (*gowym* – non-Yisra'elite ethnicities and nationalities).

Why should they constantly ask (*la mah 'amar* – for what reason should they inquire (qal imperfect)) **among the people** (*ba 'am*), **“Where is ('ayah) their God ('elohym hem)?”**”” (Yow'el / Yahowah is God / Joel 2:17)

Mislabeled Israel as “Palestine,” claiming that it is “illegally occupied,” and that it belongs to the “Palestinians” is the epitome of contemptible. And these lies have become slogans to change who inherits God's Land.

As for the question which will be posed by many as Israel is overrun, it will be resoundingly answered upon Yahowah's return. But those who asked it will not be around to see it answered.

And speaking of being without a proper response, this next statement destroys Paul's claim in 1st Corinthians that **“love is not jealous nor does it seek its own.”** Yahowah steadfastly disagrees...

“Then (*wa*) **Yahowah** (𐤃𐤏𐤅𐤐𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will be envious and zealous, having His passions aroused** (*qana'* – will jealously desire exclusivity in the relationship) **for His Land** (*la*

'erets huw') **and show mercy for and spare** (*chamal 'al* – will take pity upon and show kindness to) **His people** (*'am huw'* – His family).” (*Yow'el* / Yahowah is God / Joel 2:18)

That is all she wrote for the absurd notion that Christian Gentiles have become God's new besties. God's people have not changed in 4,000 years. His desire is for them. All of the anti-Semitic rhetoric we endured in our review of Acts was for naught. Sorry Twistians, but your days are numbered.

“Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **answered** (*'anah* – replied), **and He said to His people** (*wa 'amar la 'am huw'*), **‘Please take note** (*hineh* – behold, look up now and see), **I am sending to you** (*shalach la 'atem*) **that which is associated with grain** (*'eth ha dagan*), **new wine** (*wa ha thyrowsh* – quickly and lightly fermented grape juice, similar to a fruity Beaujolais Nouveau), **and olive oil** (*wa ha ytsahar* – fresh and shining anointing oil) **so that you will be fulfilled and satisfied** (*saba'* – content, your needs met in abundance) **with this** (*'eth huw'*).

And I will no longer allow (*wa lo' nathan*) **you to ever again be** (*'eth 'atem 'owd*) **taunted and insulted** (*cherphah* – disgraced or dishonored, held in contempt or harmed, reviled or reproached) **among the Gowym | Gentiles** (*ba ha gowym* – among the nations of different ethnicities and cultures).” (*Yow'el* / Yahowah is God / Joel 2:19)

Grain for bread, grapes that become wine, and olives for oil represent things that must first be crushed before they are useful. That is what happened the last and final time to Yisra'el. These three things also represent Matsah, Pesach, and Bikuwrym, which is why God's people will find them so fulfilling and satisfying.

The lost souls accredited with writing the Christian New Testament and those engaged in apologizing for it should have considered what we have just read prior to composing and advancing their anti-Semitic rants. Yow’el was not speaking for “Jesus Christ,” addressing “Christians,” nor describing “Pentecost.” This prophecy is from Yahowah, it is on behalf of Yahuwdym, and it has not yet been fulfilled. And when it is, God will be on the side of the Jews.

“I will avoid any association with and remove (*rachaq* – I will distance Myself from and send very far away, severing any connection with (hifil imperfect)) **the invading army whose objectives are concealed along with their use of stealth technology** (*wa ‘eth ha tsaphowny* – the military from the north whose quest for treasure remains undisclosed, whose motives are sinister, and who prefers to remain hidden and unseen, especially with regard to their intent; from *tsaphan* – to hide from discovery and to seek treasure and *own* – powerful and all-encompassing) **from within and over you** (*min ‘al ‘atem*).

Then I will drive him and banish him (*wa nadach huw’* – I will thrust and expel him, casting him) **into a realm** (*‘el ‘erets*) **which is parched** (*tsyah* – dry, barren, and solitary) **and lifeless and deserted desolation** (*wa shamamah* – a ruinous wasteland of despair and anxiety cloaked in devastation and horror that is appalling and stupefying).

Concerning his appearance facing toward (*‘eth paneh* – regarding his appearance turned to) **the Sea** (*ha yam*) **from the east** (*ha qadmony*), **he will meet his demise at the conclusion of his journey** (*wa sowph huw’* – his final result will be to fail, and his main purpose will cease to exist upon his ultimate destruction) **at the Sea** (*‘el ha yam*) **in the end** (*‘acharown* – at last, in the future, and toward the west).

And his stench (*wa ba'osh huw'* – the foul odor) **will rise up** (*'alah*) **and his putrid smell** (*wa tsachanah huw'* – his rancid and rotten aroma) **will ascend** (*'alah*) **because** (*ky*) **he has acted** (*la 'asah*) **boastfully** (*gadal* – arrogantly to glorify himself).” (*Yow'el / Yahowah is God / Joel 2:20*)

It isn't just that God favors Yisra'el – He disavows other associations. And this time, the point of departure sounds hellish.

Most translations state that this foe will be arriving from the north instead of just from the east. Their justification comes by way of a derivative of *tsaphowny*. However, its verbal root reveals something far more menacing. This “invading army will have concealed their objectives” and they will deploy “stealth technology.” Further, *'eth ha tsaphowny* indicates that they are indeed on a “quest for hidden treasure” which seems to affirm my earlier suggestion that their mining of rare earths may be a motive.

According to God, their march from the east toward the Mediterranean Sea will be halted and they will meet their demise. There will be so many of them, and their ambitions so grandiose, the stench from their decay will be appalling.

“Fear not and do not be awed (*'al yare'* – be neither afraid nor intimidated, distressed nor concerned) **earth** (*'adamah* – land having given birth to 'Adam; the feminine version of *'adam*). **Be glad** (*gyl* – be joyful over the anticipation of more favorable circumstances) **and show a positive attitude** (*wa samach* – be happy and express your elation outwardly) **because** (*ky*) **Yahowah** (אֱיֹהָוָה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **has done and will continue to do** (*la 'asah* – has become well-known for acting and engaging in a manner which is (qal infinitive construct – is genuinely and literally defined by acting in

this manner and doing what follows)) **that which enables our growth** (*gadal* – whatever is needed to nurture and rear us, making us stronger and more honorable, elevating our status (hifil perfect – engaging at the right moment in time to facilitate that which is great)). (*Yow’el* / Joel 2:21)

Do not be distressed or concerned (*‘al yare’* – do not be afraid) **animals of the open environs** (*bahemah saday*) **because** (*ky*) **the beautiful pastures and dwelling lovely places** (*naweh* – the attractive encampments) **of the barren wastelands** (*midbar*) **are becoming verdant and growing** (*dasha’* – are sprouting new green shoots and coming back to life as vegetation thrives).

Surely (*ky* – by contrast) **the tree** (*‘esh*) **lifts up and bears** (*nasa’* – brings forth) **its fruit** (*pery huw’* – its harvest).

The fig tree (*ta’enah*) **and the vine** (*wa gephen*) **give** (*nathan* – offer) **their vigor and strength** (*chayal hem* – their wealth and noble characteristics).” (*Yow’el* / Yahowah is God / Joel 2:22)

I have known Yahowah for twenty-two years, and in all of that time, I have never experienced depression because my relationship with God is uplifting. That is not to say that I have not endured heartache or pain, even frustration and disappointment, in my dealings with my fellow man, but that I see above it and past it to what matters most.

Let it be known: Yahowah wants to be associated with people who have a positive attitude. And He has done His part to make that happen.

By stating *‘asah* in the *qal* infinitive construct, and by following it with *gadal*, God is telling us that He has become synonymous with doing whatever is needed to facilitate our growth. We should expect Him to do what is in our best interests in the future because He has

consistently done so in our past. Yahowah is engaging to rear us as His children, elevating our status and nurturing our understanding while cultivating our character. He is the perfect parent.

By using *'adamah*, God is not speaking to the ground but instead of that which gave birth to 'Adam. However, since God can communicate with animals, it is in His nature to console and encourage them – especially based on how man has mistreated every species – especially his own. Beyond this, God is speaking to us as well, letting us know that the land man has wounded, He will restore. We are returning to the *Gan 'Eden*.

The renewed vigor of the fig and the vine are symbolic of Yahowah's people flourishing in the Land. Those who survive and respond to Him will be "*chayal* – enriched and empowered with noble characteristics."

Should you have missed this connection, one that Peter and his fellow Christians have remained oblivious to,...

“Rejoice over these favorable circumstances (*gyl* – since you have been given this opportunity, choose of your own volition to display a positive attitude and be genuinely happy (*qal* imperative)) **Children of Zionists** (*beny Tsyown* – descendants of the Signs Posted Along the Way).

Demonstrate a positive attitude (*wa samach* – be happy and express your elation outwardly) **with** (*ba* – alongside) **Yahowah** (𐤀𐤏𐤅𐤏𐤅𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **for** (*ky*) **He has provided for you** (*nathan la 'atem* – He has given to you) **that which is associated with the autumn rains through a teacher who communicates what you need to know about the *towrah* to live** (*mowreh* – authorized, accurate, and informative instructions by pointing out and showing the directions; from *mah* – to ponder the implications of *yarah* – the source from which teaching and

guidance, instructions and directions flow (serving as the actional base of *towrah*)) **so that you can be right and thus vindicated** (*la tsadaqah* – for you to be correct, upright, and acquitted, innocent and prosperous as a result of exercising good judgment regarding that which is verifiable and true).

He has brought down (*yarad*) **for you** (*la 'atem*) **an abundant shower** (*gesem*) **of guidance and instruction** (*mowreh* – pouring out and pointing out what you should be contemplating regarding the *towrah's* teaching and directions, communicating as a teacher what you need to know to live) **about being gleaned and growing thereafter** (*malqowsh* – being gathered together and finally harvested in the aftermath; from *mah* – to ponder the implications of and *laqash* – being gleaned in a final harvest and then growing thereafter) **as was intended in the beginning** (*ba ha ri'shown* – returning to where it all began).” (*Yow'el* / Yahowah is God / Joel 2:23)

Progressives, unwilling to publicly acknowledge their inherent anti-Semitism, refer to Israelis as Zionists – which they openly condemn to avoid being called racists. Yahowah not only disagrees, but He is also the foremost Zionist. He wrote the Signs which His Son, Dowd, Posted Along the Way.

Having read those signs and having written about them in *Coming Home*, we have every reason to be joyous – even in the midst of the worst man has to offer during the Time of Ya'aqob's Troubles. Fact is: this is a wonderful announcement – the shimmering silver lining surrounding the most ominous cloud.

It will no doubt rain on the lands man has parched, but rain is a metaphor, not the object of this prophetic proclamation. God is pouring out His *Towrah* | Teaching for me and for you. Through the *Mowreh* He “is pointing out the directions” to the *Malqowsh* where the real “growth

begins after the harvest.” God is bringing us back to *Gan ‘Eden* | the Garden of Great Joy “*ba ha ri’shown* – as was intended from the beginning.”

Since Yahowah said this, it would be disrespectful and counterproductive to ignore it. We are in the Autumn of our existence as mankind separated from God. The remedy, the final three Mow’ed Miqra’ey, transpire in the Fall. We are the living embodiment of Taruw’ah, the result of Shabuw’ah, and the implement Yahowah is using to increase His harvest during Kipurym so that we might all enjoy Sukah – our return to ‘Eden.

Rain does not bring vindication. Showers do not make us “*tsadaqah* – right” with God nor “innocent” in His eyes. These are the result of His *Towrah* | Teaching and Guidance.

It is Yahowah’s desire that the Children of Tsyown follow His Signs Home. And that is why:

Yahowah (*YaHoWaH*), your God (*‘elohym ‘atah*), has truthfully and reliably (*ky*) provided for you (*nathan la ‘atem*) a teacher who communicates what you need to know about the *Towrah* to live. His teaching is an authorized and accurate source of guidance and instruction (*mowreh*) so that you can be right and thus vindicated, correct and acquitted by exercising good judgment regarding that which is verifiable and valid (*la tsadaqah*).

He has brought down (*yarad*) for you (*la ‘atem*) an abundant shower (*gesem*) of guidance and instruction, pouring out and pointing out what you should be contemplating regarding the *towrah’s* teaching and directions, communicating (*mowreh*) about being gleaned and then growing thereafter, being gathered together and finally harvested in the aftermath (*malqowsh*) as was intended in the beginning, returning to where it all began (*ba ha ri’shown*). (*Yow’el* 2:23)

This message is repeated in *Zakaryah* / Zechariah 10, where it is directed toward Yahuwdym and against the religious and political leaders of Gowym. It was also shared in *Yirma'yah* / Jeremiah 5, contrasting this opportunity to learn against the rabbinical propensity to deceive.

I am exceedingly happy and fulfilled in my relationship with Yahowah, but there are moments like these when I experience some sadness. It should not have been this way. God should have been able to find a million Yahuwdym eager and able to present His *Towrah* | Teaching and Guidance to His People. Our God deserves better.

And yet, because He searched and found no one according to the prophet *Yasha'yah* / Isaiah, a sucker emerging from the original rootstock would have to do. Informing His People that He was calling them Home was worth supporting a *choter* | sucker and *nakry* | foreigner because it would lead to awakening *Yahuwdym* | Yah's Beloved. But just think how disappointed God must have been to have to inform Yisra'el – after all He has said and done through them – that it would occur this way.

And should you think that I have jumped to an unsubstantiated conclusion, we will turn to *Yirma'yah* / Jeremiah 5:19 through 5:31 prior to concluding our review of events pertaining to Shabu'wah and Yahowah's return. What we will discover is that, even though God is so disgusted with Gowym that He will be obliterating most of them, He is not happy with Yisra'el either. In this context, Yahowah will explain the nature and purpose of the *mowreh* – pouring out and pointing out of His teaching and how it will be used to circumvent the rabbis and their Talmud.

Mowreh is one of the many Hebrew terms built by combining the interrogatories – *my* or *mah* – with a

descriptive noun or verb. In this case, *mowreh* is from “*mah* – to ponder the implications” of “*yarah* – the source from which teaching and guidance, instructions and directions flow.” And while that is instructive, this guidance becomes transformative when we realize that Yahowah defined “*Towrah*” using the verb *yarah*. As such, this is a referendum between Yahowah and the rabbis, Guidance and Laws, the *Towrah* and Talmud, and between a stifling religion and a liberating relationship.

Mowreh is the source of our joy, the directions to the harvest, guidance for growing, and pointing out the instructions on how to return to what was originally intended. Refer to *mowreh* as Autumn rain if you so desire, but never lose sight of what is being provided.

After all, should you encounter an ordinary shower you will simply get wet – not unlike the Christian baptism. But being drenched in a *mowreh* is life-changing, capable of making you “*tsadaqah* – right and thus vindicated.”

Through this shower of guidance and instruction, Yahowah pours out what you should be contemplating regarding His *Towrah*’s teaching and directions, communicating what you need to know to live a joyous life. This *mowreh* leads to *malqowsh* | being gleaned and then growing thereafter, being gathered together and harvested with life in the aftermath. This *mowreh* was intended, right from the beginning, to return us to where it all began.

Are you going to stay out of this rain or dance in it?

For the Yahuwdaym who drink in this outpouring of teaching and guidance in the autumn of our existence with a positive attitude, and who are vindicated as a result, they will find...

“The threshing floors (*ha goren* – the places where grain is processed and becomes usable by threshing and winnowing) will be filled (*male’*) with pure grain,

symbolic of the most radiant children (*bar* – the brightest sons and daughters who are chosen and favored for their integrity and understanding to be heirs within this special relationship).

And fresh, new wine, sweeter with less alcohol (*thyrowsh* – quickly and lightly fermented grape juice, similar to a fruity Beaujolais Nouveau), **will overflow** (*suwq*) **the presses and vats** (*yeqeb*) **along with olive oil** (*wa ytshar* – fresh and shining anointing oil).” (*Yow’el / Yahowah is God / Joel 2:24*)

The *goren* is an ideal metaphor to reveal that something good can emerge from a crushing experience. It is why Yahowah’s Home was built above one.

From this perspective, to render *bar* as “grain” and nothing more is to miss the point of God’s message. *Bar* means “son” in addition to “brilliant and radiant light,” “chosen and favored,” possessing “integrity and understanding,” and “becoming an heir as part of a special relationship.” And just as grain is synonymous with Matsah, and wine with Passover, oil is indicative of Bikuwrym – delineating how we avail ourselves of this relationship.

Continuing to address Yisra’el, and not the Christian Church, Yahowah reveals...

“I will reconcile and restore (*wa shalem* – I will fulfill My promises and honor My vows to make amends, completing what is required to reestablish the relationship, personally providing restitution) **on your behalf** (*la ‘atem*) **the years** (*‘eth ha shanah*) **which** (*‘asher*) **suddenly disappeared** (*ha ‘arbeh* – you were a widow besieged by a swarm of locusts) **and were devoured** (*‘akal*)....” (*Yow’el / Joel 2:25*)

Then you shall eat and be nourished (*wa ‘akal ‘akal*). **And you shall be overwhelmingly satisfied**

(*saba*'), radiating a clear and brilliant light while cheering (*halal* – extolling and praising the resulting enlightenment while exclaiming) **the name** ('*eth shem*) of **Yahowah** (*Yahowah* – a transliteration of יהוה, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atem*), **who, for the benefit of the relationship** ('*asher*), **has acted and will engage** ('*asah* – who has dealt) **marvelously** (*pala*' – wonderfully and awesomely) **with you** ('*im 'atem*).

So never again will My People be humiliated or disrespected (*wa lo' bowsh 'am 'any la 'owlam* – My family will not be ashamed or despair throughout all eternity). (*Yow'el* / Joel 2:26)

And you will know (*wa yada*' – you will actually recognize and acknowledge, even understand at that moment (*qal* perfect)) **that I am in the midst** (*ky qereb 'any*) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

I am (*wa 'any*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **and there is no other** (*wa 'ayn 'owd* – there will never be another besides Me, not now nor subsequently, as I am the only one who can restore or provide an eternal witness and to whom you can return). **My Family** (*wa 'any*) **will never be disapproved or experience distress** (*lo' bowsh* – will not be frustrated, mistaken, or wronged, neither shall they be embarrassed nor be remorseful) **again throughout all time** (*la 'owlam*).” (*Yow'el* / Yahowah is God / Joel 2:27)

Time is short and truth is rare, so let's not mince words. When Luke wrote that Peter quoted Joel 2:28 through 32 to equate this prophecy with the fulfillment of “Pentecost,” either he, Peter, or both were being deliberately dishonest.

From the beginning, this prophecy has been focused on the reconciliation of Yahowah's relationship with Yisra'el immediately prior to His return. Not only hasn't Yisra'el been replaced with a Gentile Church, but it is also the Gowym who are being obliterated on this day. Moreover, clearly stated, even repeated, is that the disapproving and disparaging rhetoric presented against Jews in Acts 2 is being explicitly renounced by God. Further, the prophecy is devoted to recognizing that Yahowah, and Yahowah alone, is God, negating everything that was said about "Jesus Christ."

These conclusions are obvious, and they are undeniable. Therefore, neither Peter nor Luke can be trusted. And that is a blow Christianity cannot endure because Peter was presented as the most important disciple, and without Luke, we know nothing of Paul and the formation of the Christian religion apart from Paul's caustic and contradictory letters.

As devastating a blow as this is to the credibility of the Christian scriptures, it is also proof that no one associated with the religion can be trusted. This prophecy states the opposite of what Christians claim, and yet, not one Church leader has had the integrity to stand up and divulge the truth about its misappropriation.

Normally, we would juxtapose the Greek citation against the original Hebrew text to ascertain the ways Yahowah's testimony was twisted to advance Christian interests – but not this time. It would not matter if they were precisely accurate because it does not apply – not even remotely. The moment the words were written as "this exists as the pronouncement of the prophet Joel" it was over. Peter's and Luke's credibility was destroyed and, along with it, the validity of the Christian New Testament.

Out of the book of Acts, we read...

“But now (*de*) Peter (*Petros*) stood up (*histemi*) with (*syn*) the eleven. He raised (*epairomai*) his voice (*phone*) and he spoke to them (*apophthengomai*), ‘Yahuwdym (*Ioudaios*) men (*andros*) and all (*pas*) who dwell in (*katoikeo*) Yaruwshalaim (*Ierousalem*), listen carefully to (*enotizomai*) my voice (*rhema*), and let this (*houtos*) be (*eimi*) known (*gnostos*) to you (Acts 2:14) because (*gar*) they are not (*ou*) drunk (*methuo*) in the manner (*hos*) you suppose (*hypolambano*), for indeed (*gar*) it is (*eimi*) the third (*tritros*) hour (*hora*) of the day (*hemera*). (Acts 2:15) To the contrary (*alla*) this (*houtos*) exists as (*eimi*) the pronouncement (*eipon*) of (*dia*) the prophet (*prophetes*) Joel (*Ioel*): (Acts 2:16)

‘And it shall come to be (*eimi*) in (*en*) the final (*eschatos*) days (*hemera*), God ($\Theta\Sigma$) says (*lego*), ‘I will pour out (*ekcheomai*) from (*apo*) Me, My (*ego*) Spirit ($\Pi\text{I}\text{N}\Sigma$) upon (*epi*) all (*pasa*) flesh (*sarx*). Your sons (*huios*) and your daughters (*thygater*) will speak inspired utterances (*propheteuo*). Your young men (*neaniskos*) shall see visions (*horasis*), and your elders (*presbyteros*) will experience supernatural communication from God (*enypnion enupniazomai*). (Acts 2:17)

Indeed (*ge*), upon (*epi*) My male servants (*doulos*) and also upon My female servants (*doule*) in (*en*) those (*ekeinos*) days (*hemera*) I will pour out (*ekcheomai*) from (*apo*) Me, My (*ego*) Spirit ($\Pi\text{I}\text{N}\text{A}$) upon (*epi*) them and they will speak inspired utterances (*propheteuo*). (Acts 2:18)

And (*kai*) I will allow and produce (*didomi*) wonders and miracles which foreshadow significant upcoming events (*teras*) in (*en*) the sky (*ouranos*) above (*ano*) and signs (*semeion*) upon (*epi*) the earth (*ge*) below (*kato*): blood (*haima*), fire (*pyr*), and (*kai*) rising clouds of (*atmis*) smoke (*kapnos*). (Acts 2:19)

The sun (*helios*) will be changed (*metastrepho*) to (*eis*) darkness (*skotos*), and the moon (*selene*) to (*eis*) blood (*haima*) before (*prin*) the coming (*erchomai*) of the (*ho*) great (*megas*) and brilliantly shining (*epiphanies*) day (*hemera*) of the LORD (ΚΩ). (Acts 2:20)

And it shall come to pass (*eimi*) all (*pas*) who (*hos*), and as many as (*an*), call upon (*epikaleomai*) the (*ho*) name (*onoma*) of the Kurio | Lord (ΚΩ) will be saved (*sozo*).” (Acts 2:21)

By contrast and in context, Yow’el revealed...

“I will reconcile and restore (*wa shalem*) on your behalf (*la ‘atem*) the years (*‘eth ha shanah*) which (*‘asher*) suddenly disappeared (*ha ‘arbeh*) and were devoured (*‘akal*)... (Yow’el 2:25)

Then you shall eat and be nourished (*wa ‘akal ‘akal*). And you shall be overwhelmingly satisfied (*saba’*), radiating a clear and brilliant light while cheering (*halal*) the name (*‘eth shem*) of Yahowah (Yahowah), your God (*‘elohym ‘atem*) who, for the benefit of the relationship (*‘asher*), has acted and will engage (*‘asah*) marvelously (*pala’*) with you (*‘im ‘atem*).

So never again will My People be humiliated or disrespected (*wa lo’ bowsh ‘am ‘any la ‘owlam*). (Yow’el 2:26) And you will know (*wa yada’*) that I am in the midst (*ky qereb ‘any*) of Yisra’el (Yisra’el).

I am (*wa ‘any*) Yahowah (Yahowah), your God (*‘elohym ‘atah*), and there is no other (*wa ‘ayn ‘owd*). My Family (*wa ‘any*) will never be disapproved or experience distress (*lo’ bowsh*) again throughout all time (*la ‘owlam*). (Yow’el 2:27)

Then (*wa*) it will literally come to pass at that very moment (*hayah* – it will happen and come to exist (qal perfect – actually occur at that point in time)) without hesitation during the last days (*‘achar* – subsequently in

the end and without waiting a moment longer), **therefore** (*ken* – accordingly), **I will pour out** (*shaphak* – I will provide a continual outpouring, bestowing and lavishing (qal imperfect)) **My Spirit** (*'eth ruwach 'any*) **upon** (*'al* – over) **all** (*kol*) **who hear and proclaim the message** (*basar* – who convey this beneficial proclamation) **and they will be inspired by the Spirit** (*wa naba'* – they will communicate as prophets as a result of the Spirit and accurately present the past, present, and future (nifal perfect – reveals that it is the Spirit communicating through them at this time)).

Your sons (*ben 'atem*) **and your daughters** (*wa bath 'atem*) **as well as your elderly** (*wa zaqen 'atem* – older and prominent individuals) **will have their thoughts guided by Divine revelations and be restored and empowered as a result** (*chalam chalown* – will grow stronger and healthier as they mature from children to adults through Spiritual disclosures).

Your boys will become capable men (*bachuwr 'atem* – your youth will grow in strength and ability, becoming the best they can be during this period) **by choosing to continually witness, observing and considering** (*ra'ah* – viewing and perceiving (qal imperfect jussive – literally, continually, and by choice being shown)) **these communications from God** (*chizayown* – the revelations).” (*Yow'el* / Yahowah is God / Joel 2:28)

With Yahowah reconciling and restoring His relationship with Yisra'el, with Him nurturing and enlightening His people, uplifting and protecting them, and with His people acknowledging His presence in their midst and finally proclaiming His name, God will pour out His Spirit upon those who have heard and are now proclaiming His message. He will do so without hesitation, because all who remain are Covenant.

With the Ruwach Qodesh upon them, everyone will be inspired and empowered, becoming more aware and more capable. Boys and girls will become men and women as we are raised and grow alongside our Father. For the first time in history, the truth will be popular.

Yahowah values work. He finds it satisfying and productive. So, we should not be surprised that it is on the agenda. That said, there are others like me who are served by Yahowah's *mal'ak* | spiritual implements and heavenly envoys. Their job is to keep us safe so that we can share Yahowah's message in a hostile world. They may represent the outpouring of the spirit Yahowah is addressing.

And if not, and should these be servants and not workers, then God could be speaking of the process He inspired Moseh to articulate in Dabarym 15:12-18 regarding voluntary servitude, whereby the worker's obligations are paid off and they are released after six years. Or possibly, the Gentiles who neither deserved to die nor earned the right to live may be provided with the opportunity to earn His favor.

Or perhaps there are no servants at all – just men and women engaged in the work of Yahowah, which is my preferred interpretation...

“And also (*wa gam*) upon (*'al* – over and among) the men who work (*ha 'ebed* – the males who serve by working; from *'abad* – to work) and upon (*wa 'al*) those engaged in service to the family (*shaphchah* – homemakers; the closest cognates are *mashaphchah* – considering the implications associated with raising a family and *shaphat* – to adjudicate and decide, exercising good judgment) in those days (*ba ha yowm ha hem* – during that time) I will bestow (*shaphak* – I will pour out) My Spirit (*'eth ruwach 'any*).” (*Yow'el* / Yahowah is God / Joel 2:29)

By studying *'ebed* and *shaphchah* we discover that families will be formed and children born on Earth during the one-thousand-year-long celebration of Sukah. It appears that Yahowah is encouraging us to accept the traditional roles, with men working outside of the home and women within it. If so, it explains why they will be receiving an outpouring of Yahowah's Spirit.

Recognizing that Yah's People are protected by His Ruwach, it is time to resolve the problem of mankind estranged from God.

“Then (*wa*) I will provide (*nathan* – I will offer and give, bestowing and producing) signs (*mowpheth* – tokens of upcoming events; from *mah* – to contemplate the meaning of and *yaphah* – that which beautifies) in the heavens (*ba ha shamaym* – throughout the universe) and on the Earth (*ba ha 'erets* – in the Land and within the material realm): blood (*dam* – that which is essential to life; from *'adam* – mankind and *damam* – restful silence) and fire (*wa 'ets* – burning and blazing light), along with columns of smoke (*wa tymarah* – upright pillars of fine particulates of carbon).” (*Yow'el* / Yahowah is God / Joel 2:30)

If I am interpreting this message correctly, then God is going to eliminate those who remain mortal, and thus estranged from Him, the Towrah, Miqra'ey, and Beryth. Considering how troublesome they have been, this will result in a restful silence from the disconcerting noise of his discordant rhetoric courtesy of God's blazing light. The columns of carbon particulates will be all that remain. For people who are apart from the Spirit and estranged from Yahowah, this would be frightening...

“The sun (*ha shemesh*) will become weaker and unreliable (*haphak* – will be altered) and thus darker (*la choshek* – obscured, becoming dimmer), and the moon (*wa ha yareach* – and the month) bloody red (*dam*) before

the vitally important and awe-inspiring day (*la yowm ha gadowl wa ha yare'*) **of Yahowah's appearance** (*paneh Yahowah*) **arrives** (*bow' – comes*).” (*Yow'el / Yahowah is God / Joel 2:31*)

Mankind will have made a mess of the planet. Our conflicts and pollution will have contributed to these ill effects, but there will also be the residual fallout of nuclear war – now seemingly inevitable based upon the course America has pursued in the Middle East, and against China and Russia. And since all of this will be occurring immediately prior to Yahowah's return on Yowm Kipurym in year 6000 Yah (October 2nd at sunset in Yaruwshalaim in 2033), the skies will darken considerably.

By writing *haphak*, Yow'el made an interesting prediction pursuant to the sun. It invokes the idea that as Satan's most popular guise, the sun will be “overturned and be proven unreliable” in the last days. Its illumination, as well as its influence, will be “dimmed and obscured” by the arrival of Yahowah's Light.

The sun is not going to be extinguished. Its luminosity on Earth will be darkened in the aftermath of the nuclear holocaust and from the billowing smoke which will rise from the torching of the Middle East's oil fields at the conclusion of world war. The moon will not turn into blood but, rather, will be perceived as reflecting a diminished reddish-brown aura. If you have ever seen the moon during a full eclipse, or viewed it through air saturated with smoke, you will recognize this depiction. And it is an important one because, if the light reflected off of the moon's surface is diminished by global atmospheric pollution of this magnitude, observing a new moon, especially in the seventh month of the final year of the Time of Ya'aqob's Trouble, will be impossible. The first emerging crescent is already hard to see, as it occurs briefly just before sunset, low on the horizon through the greatest

density of the atmosphere, and it is always in competition with the source of its light – the sun.

Therefore, for those who survive long enough to witness the fulfillment of *Yowm Kipurym* with Yahowah's return with His Son, and then the *Miqra'* of *Sukah* which begins the Millennial Shabat, they will not be able to actually see the first crescent of the new moon which not only designates *Taruw'ah*, but also determines the arrival of the Day of Reconciliations ten days later. We will, therefore, need to anticipate the date based on prior calculations such as those provided in this book.

“And it will come to pass at that moment in time (*wa hayah* – it will actually and literally occur for a limited time (qal perfect)) **that all who, to receive the benefits of the relationship** (*kol 'asher* – that everyone led along the correct path to get the most out of life), **call out to receive, proclaim and summon to meet** (*qara'* – reading and reciting a welcome (qal imperfect)), **in the name** (*ba shem* – in the person and proper designation) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will be spared and delivered, protected from danger and saved from harm** (*malat* – will be rescued and escape).

Indeed (*ky*), **within the Mountain of the Signs Posted Along the Way** (*ba har Tsyown* – upon the ridgeline of Mount Mowryah between Dowd's and Yahowah's houses) **and in Jerusalem** (*ba ha Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **there will be** (*hayah*) **deliverance for a remnant** (*paleytah* – survivors who remain free from oppression), **just as** (*ka 'asher*) **Yahowah** (𐤏𐤃𐤅𐤃𐤁𐤀 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **has promised** (*'amar*).

And among the survivors within this remnant (*wa ba ha saryd* – among those who remain) **are those benefiting from the relationship who** (*‘asher*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **has invited and welcomed** (*qara’* – summoned and called out (qal participle absolute)).” (*Yow’el* / Yahowah is God / Joel 2:32)

Yahowah’s advice to Yahuwdym, as reported by Yow’el, is in wholesale conflict with Peter’s recommendation as it was conveyed by Luke in Acts. And since Peter cited Yow’el to validate his assumptions, they have been negated by his choice of prophets.

There is only one name for God, and it is the one and only name capable of saving us from ourselves. Only those who called upon the name of YaHoWaH were spared – no one else.

You can argue this point until you are blue in the face, but it is not going to change God’s mind. From His perspective liberated in time, this has already occurred. And it is as it should be. Yahowah’s name is the point of departure. It is banned from the Roman Catholic Church and that will ban Roman Catholics in return. It was not only omitted from the Christian New Testament, but God’s name also was replaced by the LORD and Jesus Christ. And it was that sleight of hand which facilitated the fraudulent integration of Psalm 110 and Joel 2:28-32 into their scriptures. Yahowah will not accept a fraud. And thankfully, the requirement of knowing and using Yahowah’s name to be counted among those He saves will exclude all Muslims, Hindus, Buddhists, Mormons, Scientologists, and Progressives.

It will also keep every rabbi and Hasidic Jew from being among the surviving remnant. No one is more averse

to saying God's name than the Ultra-Orthodox. It is a crime that will cost them their souls – a consequence I both lament and celebrate. There can be no justice unless those in the best position to know and convey the truth are held accountable for committing the deadliest crime in human history. Judaism has been a curse on Jews.

Those who were *malat* | spared and protected by Yahowah did not just '*amar* | say His name, they *Qara' ba shem Yahowah* to be *malat* | delivered from harm's way. *Qara'* is the most important verb in the Hebrew language. It means that these reconciled Yisra'elites and Yahuwdym "*qara'* – called out" to Yahowah, "summoning and inviting" Him to be part of their lives. They "read and recited" His name, "proclaiming it" because they wanted "to be called out" of man's mess and "meet with" Yahowah. In this way, they "were welcomed into His company."

And this is why the verb, *qara'*, defines the Miqra'ey – the title Yahowah chose to describe His "Invitations to be Called Out and Meet." The *my* prefix before *qara'* encourages us to ponder the implications of these opportunities to meet with our Maker and to be welcomed into His Family.

Luke misled his readers when he inadequately translated *qara'*, which, in the qal imperfect, means that those who were spared "consistently and literally, continually and actually called out" in the name of Yahowah. He misled them further when he failed to convey the meaning of "*asher* – to show the way to get the most out of life and enjoy the benefits of the relationship by walking along the correct path." And then Luke committed the only unforgivable crime: he diminished the relevance of Yahowah's name by replacing it with "*kurios* – the Lord." Then to add insult to injury, he rendered *malat* inaccurately as "saved" when it speaks of "being spared and delivered, protected from danger and saved from

harm.” It is “to be rescued from a deadly and destructive situation such that the beneficiary escapes the harm which will befall others.” Those who *qara’ ba ha shem Yahowah* were being delivered by making a welcoming declaration and offering a genuine invitation in Yahowah’s name.

Worst of all, Luke misappropriated a prophecy which, in context, negates the essence of his anti-Semitic rant. Yahowah is condemning Gentiles, not saving them. He is rescuing Israel, not condemning Jews.

Acts 2 was contrived to support Peter’s and Paul’s insistence on replacing Dowd with Jesus and Yisra’el with Christians, even the Towrah wa Naby’ with the New Testament they were composing. But it was all a lie, a deliberate fraud, a poorly crafted hoax. And theirs was not a victimless crime, not only because of the billions it robbed of their souls, but because of the resulting carnage upon the Chosen People.

It was with and through Dowd that Yahowah *Tsyown* | Posted the Signs Along the Way. Father and Son did so in *Yaruwshalaim* | the Source of Guidance and Teaching on Reconciliation. Then after working together to fulfill the Miqra’ey, Father and Son will return to their people – just as they have promised. And that is the point of all of this: God can be trusted to honor His word. This fact alone destroys any possibility that Judaism, Christianity, or Islam are valid.

“And among the survivors within this remnant (*wa ba ha saryd*) are those benefiting from the relationship who (*’asher*) Yahowah (*Yahowah*) has invited and welcomed (*qara’*).” (*Yow’el* / Yahowah is God / Joel 2:32)

What follows ties Yahowah’s return and the restoration of His people together. It is little wonder Luke did not incorporate this testimony into Peter’s speech. Had he done so, maybe, just maybe, one Christian may have

actually noticed that the authors of the New Testament were full of \$#!+ {&%@?}...

“Look and see (*hineh* – pay attention to the details), because indeed (*ky*) in those days (*ba ha yowmym ha hem*), and during this particular time (*wa ha ba ‘eth ha hy’* – that specific and definite point in the sequence of events), for the benefit of the relationship (*‘asher*), I will return to restore (*shuwb* – I come back to the place I had previously left to reestablish and renew) the fortunes, freedom, and property (*shebuwt* – freeing from oppression and persecution, and of being controlled by others while returning their assets and possessions (such as that which was promised to them and taken away by Luke and Company)) of Yahuwdah (*Yahuwdah* – Beloved of Yah who bear Yahowah’s name) and Yaruwshalaim (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation).” (*Yow’el* / Yahowah is God / Joel 3:1)

This is in the autumn of 2033, year 6000 Yah, during Kipurym, which is celebrated between Taruw’ah and Sukah. This timing has been designated as important and specific, not indefinite or subject to change. And the events transpiring this day are clearly delineated, rendering the notion that it was fulfilled 2,000 years ago with “Jesus Christ” to censure Yahuwdym absurd in the extreme.

It is Yahowah who is returning with Dowd, not the never-named Jesus. The Christian misnomer is not associated with the events transpiring at this time – making Peter’s diatribe in Acts 2 nonsensical.

Rather than replacing Jews, Yahowah is returning to restore them, returning everything Christians tried to steal from His people and Son. And that admission is a broadside attack on the credibility of the New Testament which claims the opposite.

As for the Christians, Muslims, and Communists who attempted to rob them, this will not work out as they had

planned. If you count yourself among them, then you have been played for a fool. This prophecy is as counter to the religions of Judaism, Christianity, Islam, and Multicultural Secular Humanism as words allow. It is absolute proof that Peter, Paul, Luke, Mark, Matthew, and rabbis Akiba, Yochai, Maimonides, and Eliezer, and then Muhammad and Joseph Smith lied when they claimed to have spoken on behalf of the God of the Towrah and Prophets. And if you do not concur – welcome to your destiny...

“Then (wa) I will collect and assemble (qabats – I will gather (piel perfect – the object suffers the effect at this moment in time)) all of the Gentiles (kol ha gowym – everyone estranged from Yisra’el, those from different countries, cultures, and ethnicities) and bring them down (wa yarad hem – I will come down to diminish and prostrate them, subjugating them and exterminating them) to the Valley (‘emeq – the deep depression between elevated places which is symbolic of a reduction in dimensions) of Yahowshaphat (Yahowshaphat – Yahowah Judges).

And I will enter into judgment against them (wa shaphat ‘im hem – I will decide against them, arguing and litigating in opposition to them, and will execute justice in disagreement with them) there (sham – by that name) on behalf of My people (‘al ‘am ‘any – for My family) and My inheritance (wa nachalah ‘any – My property and assigned association), Yisra’el (Yisra’el – Individuals who Engage and Endure with God, Israel).” (Yow’el / Yahowah is God / Joel 3:2 in part)

To assume that the authors of the New Testament and every Christian cleric throughout the ages were too preoccupied with promoting their religion to bother reading what Yahowah said before and after the pilfered citation in Acts is incredulous. And that makes this murderous crime premeditated and deliberate.

As a consequence, every Gentile estranged from Yisra'el will be brought down and diminished as they are judged by Yahowah. There will be no reprieves, no escape, and no salvation for them. God will condemn them by the name they loathed, rejected, and replaced. And He will do so on behalf of the people these gowym loathed, rejected, and sought to replace. It is poetic justice.

There are only two outcomes of Yahowshaphat: the destruction or diminishment of one's soul. Those judged to have been victims of man's misguided ways will have their souls obliterated, ceasing to exist. While the victimizers, those who knowingly led them astray, will be cast into She'owl where dimensions are reduced to a singularity – existing only in time.

Yisra'el was God's to give and Yahowah gave it to His people. Gentiles of every ilk have tried to take it away. This problem is especially prevalent today.

From the time of 'Abraham to the present day, Yahuwdym and Yisra'elites have been scattered among the Gentiles – mostly as a result of being enslaved. They were systematically abused by the Egyptians, Philistines, Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Byzantines, Ottomans, Muslims, Nazis, and now Progressives. No people have been treated worse, nor persecuted longer, than Jews.

If you are among those advocating a “Two-State Solution,” a return to 1967 borders, or believe that Jews are wrongfully occupying “Palestine,” God is going to hold you accountable.

“They have scattered and dispersed them (*pazar* – they have thrown them) among the gentile nations (*ba ha gowym*) and My Land (*wa 'erets 'any*) they have divided and apportioned (*chalaq* – they have assigned and distributed among themselves).” (*Yow'el* / Yahowah is God / Joel 3:2)

This is one of many reasons Gentiles will be judged and condemned by Yahowah. And that should be concerning to almost everyone since the prevailing edict among the nations is to evict and then apportion the Land.

Even worse, Christians, Muslims, Nazis, and Communists have treated Jews as property to exploit and extinguish at their pleasure. The Romans, who became Roman Catholics, went so far as to rob Yahowah's Temple. Therefore, these grievances comprise verses 3, 4, and 5.

“And the children of *Yahuwdah* | Jews (*wa ben Yahuwdah* – the offspring related to and beloved by Yah) and the children of *Yaruwshalaim* | Jerusalem (*wa ben Yaruwshalaim* – the offspring of those who taught about reconciliation), **you have betrayed, exchanging them (*makar* – you have engaged in a *quid pro quo* exchange to betray them, transferring their rights (qal perfect)) **for the descendants of that which is Grecian** (*la ben ha Yawany* – Greek Ionia, particularly applicable to the language ascribed to Greeks, those mired in their love of wine and who pursue, repress, and subjugate others) **for the express purpose** (*la ma'an* – with the intent) **of removing them** (*rachaq hem* – severing them and distancing them) **from their own territory and bounds** (*min 'al gebuwl hem* – from the extent of their rights and boundaries of their claims; from *gabhuwt* – to be conceited and arrogant in one's claims).” (*Yow'el* / Yahowah is God / Joel 3:6)**

Paul's letters, as was the case with the entire New Testament, including Acts, were written in Greek. Paul not only spread Christianity throughout Greacen Ionia, but he also constantly contrasted Greeks with Jews, claiming the Greeks for himself. Luke, the author of the Gospel and the Book of Acts, was Greek, as was Timothy, Paul's lover. The Roman Catholic Church was formed in Greek Constantinople. The oldest Greek prose was written in the Ionian dialect, including Homer's *Iliad* and *Odyssey* from which many New Testament myths were derived. Ionic

Greek was simplified to become Attic, the *Koine* | Common Greek of the New Testament. Recognizing this, Yahowah seems to be condemning the Replacement Theology of the Greek New Testament many centuries before the Greeks began to menace the Jews.

“Read and recite this (*qara’ zo’th* – proclaim this, issuing a summons (qal imperative)) **against the Gentiles** (*ba ha gowym* – in opposition to those who are estranged from Yisra’el ethnically, culturally, religiously, or politically).

Be set apart and prepared (*qadash* – become dedicated and focused) **to engage in battle** (*milchamah* – for conflict, to fight a war along these battle lines).

Alert and arouse (*’uwr* – awaken and rise up) **the most valiant, accomplished leaders and battle-hardened fighters** (*gibowr* – the best and brightest, the strongest and most powerful, those who are experienced in leading soldiers into battle, the most prominent and influential of men (used explicitly to describe Dowd)).

Approach and rise up (*nagash ’alah* – come forth, be present and accountable, ready to engage and be confrontational by ascending) **every man who is able and equipped to fight** (*kol ’ysh ha milchamah*). (*Yow’el* / Joel 3:9)

Beat (*katat* – pound) **your plowshares** (*’eth ’atem*) **into swords** (*la chereb* – weapons of war) **and your pruning hooks** (*wa mazmerah ’atem*) **into lances** (*la romach*).

Let the weak and disabled (*chalash* – those with comparatively little strength) **say** (*’amar*), **‘I am a capable fighter and honorable leader** (*gibowr ’any* – I am strong, empowered, and accomplished, and can be influential). (*Yow’el* / Joel 3:10)

Provide assistance without hesitation (*'uwsh* – hasten to lend a hand). **Then come** (*wa bow'* – arrive) **all of you Gentiles** (*kol ha gowym*) **from all around** (*min sabyb*). **Assemble there** (*qabats sham*).

Yahowah (יהוה) – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **bring down** (*nachath*) **Your Gibowr** | **most prominent leader and devoted fighter** (*gibowr 'atah* – Your most capable and empowered individual, the man with the best character and greatest strength with a history of prevailing and affirming (a.k.a., Dowd)). (*Yow'el* / Joel 3:11)

The Gentiles (*gowym*) **will be aroused, stirring themselves up** (*'uwr* – will be ready for action, even gloating, incited with expectations of triumph, although they will be exposed) **going off** (*'alah* – being carried away and withdrawn to, being offered up) **to the Valley** (*'emeq* – the deep depression between elevated places which is symbolic of a reduction in dimensions) **of Yahowshaphat** (*Yahowshaphat* – Yahowah Judges).

There (*sham* – and by that name), **and I will enter into judgment against them** (*wa shaphat 'im hem* – I will decide against them, arguing and litigating in opposition to them, and will execute justice in disagreement with them); **there** (*sham* – by that name), **I will sit** (*yashab* – I will remain) **to judge** (*shaphat* – to decide, arguing, and litigate, to execute justice by condemning and punishing) **all of the Gentiles** (*'eth kol ha gowym* – everyone estranged from Yisra'el) **from all over** (*min sabyb*).” (*Yow'el* / Yahowah is God / Joel 3:12)

This will not be a sneak attack. God will not be ambushing these confrontational Gentiles. They have been forewarned and will hear it again.

As for His people, God wants us set apart from these assailants and prepared to engage against them. Yes, He

could wipe them all out with a single word, but that is not how He operates. He wants us to respond to the threat and defend our home and family along with Him. Accepting responsibility by standing up against evil to protect those we love is good for us and them.

Twice we find Yahowah using *gibowr* – a word closely identified with the Mashyach and Melek Dowd. He will be ‘*uwr* | aroused, ready to do as he has done: *gibowr* | fight to defend his people.

Dowd was a leader of men, which is why we are given the opportunity to rally at his side to rid the world of anti-Semites. And while we are instructed to fabricate our weapons, Yahowah knows that the most effective has always been words wisely wielded.

When we are part of Yahowah’s Family, even the relatively weak are strengthened and the disabled enabled. We can all provide assistance, contributing to the cause of justice – even if it is to lend moral support.

While I am a Gentile by ethnicity, I am no longer one culturally, politically, religiously, or militarily. I am among those who have embraced what it means to be *Yisra’el* | an Individual who Engages and Endures with God. And as a result, I am also *Yahuwdah* | Beloved of Yah.

As such, I will be among those rallying in support of Dowd as he fights to protect his people. As Ruth so eloquently stated, “Where you go, I will go, where you live, I will live. Your people shall be my people and your God, my God.” (Ruth 1:16)

Those who retain their affiliations with *gowym* cultures, institutions, nations, and the religious will endure a different outcome. Facing Yahowah and the *Gibowr* | Chief Defender of his people, the remaining Gowym will be headed to Judgment Day. There will be no exceptions

or reprieves. Yahowah, the God they denied and rebuked, will become their Judge and Executioner. Fitting.

Suffice it to say, a church was not born on this day, but it will be extinguished. And may I remind you, the closest Greek word to the transliterated title, “Church,” is Circe. In Greek mythology, she was a sorceress, the daughter of the sun god, Helios, and a Nymph of the Sea, Perse. She used *chrío* | drugs and spells to change humans into wolves and swine. The Greek superhero, Odysseus, of whom Iesou Christo was modeled, stayed with her for a year before continuing his journey home. Christians have been with her a lot longer.

As an interesting note, the product of Circe’s and Odysseus’ escapades was Latinus – the language of the Roman Catholic Church. She has even become the patron saint of the liberated, sexually-free woman, and thus has been idolized by progressives since the Renaissance.

“Extend (*shalach* – reach out) the reaping sickle (*magal*) because (*ky*) the harvest (*qatsyr*) is ripe (*bashal*).

Return and be included (*bow’* – come back to and enter) to demonstrate your dominion (*radah* – stamping your feet) because the winepress (*gath*) is full (*male’* – is filled).

The vats (*ha yeqeb* – the vessels in which the juice of the grapes is held once mashed) have reached their ideal capacity (*shuwq* – are sufficiently filled to the proper point) because the consequence of them being wrong is great and there are so many of them who are immoral and miserable (*ky rab ra’ah hem* – because their propensity to be evil abounds and they are malignant and hurtful). (*Yow’el* / Joel 3:13)

Vast multitudes of uproarious and confused people making an intolerable racket (*hamown hamown* – an enormous display of the word’s accumulation of wealth,

with an excessive overabundance of possessions and other useless objects, held by hordes, great masses of people and troops, will be making a commotion, rude and disorderly, loud and riotous) **are in (ba) the deep depression** ('*emeq* – the valley between elevated places which is symbolic of a reduction in dimensions) **of judgment, condemnation, and punishment** (*charuwts* – of the verdict determining the sentence for those whose guilt is being assessed as a result of having maimed and mutilated).

For indeed (ky), the Day (yowm) of Yahowah (*YaHoWaH* – an accurate presentation of the name of '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is approaching** (*qarowb* – is near) **in (ba) the valley** ('*emeq* – the deep depression between elevated places which is symbolic of a reduction in dimensions) **of the verdict determining the sentence for those whose guilt is being assessed** (*charuwts* – of judgment, condemnation, and punishment as a result of having maimed and mutilated). (*Yow'el* / Yahowah is God / Joel 3:14)

It is as they are being crushed for the final time that Yisra'elites and Yahuwdym return to Yahowah and seek His protection. This is why the harvest is ripe and ready to be reaped. It is indicative of the vats having been filled to their ideal capacity. It is the time for God's people to assert their dominion over everything Yahowah has offered.

Yahowah is affirming that it will require a calamity of unheralded proportions to get His Family's attention. Never have there been so many who are wrong, miserable and immoral. Evil abounds as never before. Mankind has become a cancer – a malignancy which must be cut out for the Earth to survive.

For those who have read the volumes on the Covenant, you know that Yahowah predicted that two very different kinds of people would come from 'Abraham. This includes

Yisra'el, those who would be “*hamown* – vast multitudes of uproarious and confused people making an intolerable racket.” To be *hamown* is to present “an excessive overabundance of possessions and other useless objects along with an accumulation of wealth.” In the end, there will be “hordes, great masses of people and troops” who are *hamown*, and they “will be making a commotion, being both rude and disorderly, loud and riotous.” The two sides of ‘Abraham – Yitschaq and Yshma’el – have finally met. This is their day of destiny.

For most of man’s existence, mortal souls have been free to select one of three fates. Those who choose to rely upon Yahowah will become part of the Covenant and live forever with Him. Those who have opposed Him, as those in the valley of Yahowah’s Judgment will have done, will endure an eternity in She’owl separated from God. And while most souls will simply cease to exist at the end of their mortal lives, that option will not be afforded to the rumbling, tumultuous, and confused multitude who have come to annihilate Yahowah’s Chosen People. It is decision time, and they have all expressed theirs by way of the company they have chosen and the mission they have accepted.

This paints Yahowah as patient, always waiting until the last possible moment, giving people every opportunity to change before usurping their freewill, and demonstrably intervening as He eventually must in human affairs. To fulfill the final two *Miqra’ey*, and to save a remnant of Yahuwdym from having the worst of men destroy the Promised Land, and all life on Earth, He will arrive a heartbeat before we annihilate ourselves and the planet to save the day.

“**Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **roars** (*sha’ag*) **from** (*min*) **Tsyown** | **the Signs Posted Along the Way**

(*Tsyown*). **He offers His voice** (*wa nathan qowl huw'* – He speaks as a gift) **from** (*min*) **Yaruwshalaim** | **the Source of Teaching and Guidance on Reconciliation** (*Yaruwshalaim*).

The atmosphere trembles and shakes (*wa ra'ash shamaym*) **along with the Earth** (*wa 'erets*), **while** (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **provides protection and shelter** (*machaseh* – a refuge from danger and falsehood) **for His family** (*la 'am huw'*) **along with** (*wa*) **a safe situation** (*ma'owz* – a stronghold and safe harbor to prevail and be empowered) **for the Children of Yisra'el** (*beny Yisra'el*). (*Yow'el* / Joel 3:16)

Therefore (*wa*), **you should know** (*yada'* – you should recognize and acknowledge, perceive and understand (qal perfect – literally and genuinely at this moment in time)) **that, indeed** (*ky* – surely and truthfully), **I am** (*'any*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*'elohym 'atem*), **lives; He resides and remains** (*shakan* – He dwells and abides, camping out and settling down) **in Tsyown** (*ba Tsyown* – along the Signs Posted Along the Way) – **My Set-Apart Mountain** (*har qodesh 'any*).

Then also (*wa*) **Yaruwshalaim** | **the Source of Teaching and Guidance on Reconciliation** (*Yaruwshalaim*) **shall be** (*hayah* – will exist as) **set apart and special** (*qodesh* – separated and uncommon, unique and unsullied).

Unauthorized and illegitimate strangers (*zar* – errant foreigners and aliens showing hostility who are alienated and estranged) **will never pass through it again** (*lo' 'abar ba hy' 'owd*).” (*Yow'el* / Yahowah is God / Joel 3:17)

Yahowah is in Yahuwdah, on Tsyown, speaking from Yaruwshalaim on behalf of Yisra'el. What part of this is so difficult for the religious to understand? Rather than an international and multicultural religious city, Yaruwshalaim will be off-limits to anyone who is not in the Covenant Family.

In this passage, Yahowah has transitioned from themes of reconciliation upon His return on the Day of Reconciliations, to providing shelter on *Sukah* / Shelters, because one *Miqra* flows to the next, one leading to the other. Just as the first four Invitations to be Called Out and Meet with God have been fulfilled in the right way, on the right day, and in the right order, the final three *Miqra*'ey will also be fulfilled, restoring the Children of Yisra'el as they begin the Millennial Shabat, camping out with God for one thousand years.

The whole story has been brought to its conclusion. Everyone who has survived His glorious return will *yada*' *Yahowah*, they will “know, recognize, and acknowledge, they will realize and understand,” that “being *qodesh* | set apart unto God” so that He can enrich, empower, and enlighten His Children is the purpose of *Shabuw'ah*. From this time forward, only Covenant members will be afforded the opportunity to camp out on the set-apart mountain and set-apart city. Those who did not avail themselves of Passover, UnYeasted Bread, Firstborn Children, the Promise of Seven, Trumpets, and Reconciliations when they had the opportunity will be excluded as strangers.

Time is running out. On a 24-hour clock, it is 2 minutes and 24 seconds before midnight with just 10 years remaining out of 6,000. That is fortunate because while religious Jews are breeding like rabbits, they will all be excluded. And among secular Jews in the West, especially in America, 70% are marrying outside of their ethnicity –

diluting what it means to be Jewish at an alarming and escalating rate.



Earlier in this chapter, as we were contemplating the meaning behind Yow'el's use of *mowreh* in 2:23, I promised to share what *Yirma'yah* / Jeremiah had to say about Yahowah's provision. Remember...

“Yahowah provided for you the autumn rains through a teacher who communicates what you need to know about the *towrah* to live (*mowreh* – authorized, accurate, and informative guidance; from *yarah* – to guide and instruct) so that you can be right and thus vindicated.

He has brought down for you an abundant shower of guidance and instruction (*mowreh* – pouring out what you should be contemplating regarding the *towrah*'s teaching and directions) about being gleaned and growing thereafter as was intended in the beginning.”
(*Yow'el* 2:23)

It would have been advantageous if Yahuwdym simply read the Towrah and studied the Prophets. Had they done so, they would not have needed a Towrah teacher to rain Yahowah's instructions down upon them.

In *Yirma'yah* / Jeremiah, beginning with the 19th statement of the 5th chapter, we find Yahowah systematically assessing the reasons He would have to go outside of the family to find someone willing to shower His people with His Towrah.

“When it comes to pass that you ask (*wa hayah ky 'amar*), ‘Why (*mah*) has Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our *'elowah* – God as directed in

His *towrah* – teaching regarding His *hayah* – existence), **our God** (*'elohym 'anachnuw*), **systematically** (*tachath* – in an orderly arrangement and in succession over time) **caused** (*'asah* – triggered) **all of these things to happen** (*kol 'eleh*) **to us** (*la 'anachnuw*)?' **Then you should explain to them** (*wa 'amar 'el hem*), **'It is because** (*ka 'asher*) **you have abandoned and forsaken Me** (*'azab 'eth 'any* – you have rejected and neglected Me, disavowing a relationship with Me, deserting Me). **And you have served** (*wa 'abad* – you have indentured yourself, expending considerable energy and intensity pursuing) **the gods observed by foreigners** (*'elohym nekar* – showing respect for and paying attention to the recognition of phony and pretend gods) **in your Land** (*ba 'erets 'atem*).

Therefore (*ken*), **you will serve** (*'abad*) **illegitimate and unauthorized foreigners** (*zar* – inadvisable and misled strangers) **in a land which is not yours** (*ba 'erets lo' lo 'atem*).” (*Yirma'yah* / Jeremiah 5:19)

Yahowah is opposed to the various religions observed by Gentiles – from which Christianity and Islam were derived. But His larger concern is when these religious ideas are seen among His people. Judaism is a prime example of what God hates most.

To be sure, Yahowah is going to condemn Christians, Muslims, and Socialist Secular Humanists for persecuting His people. However, God recognizes that Judaism has actually been deadlier because it is a cancer that has metastasized, killing His people from the inside.

By being religious, Jews have forsaken their relationship with God. Because of their Talmud, they have neglected the *Towrah*. By accepting “*Ha Shem*,” they have rejected Yahowah. The Hasidic value their rabbis over the Prophets, and their *Halakhah* above all else.

Having abandoned the Covenant, Yahowah withdrew its benefits, and His people were orphaned. Uprooted and unprotected, they were dragged off as slaves and forced to serve the very foreigners whose jargon they incorporated into their religion. God is indeed fair.

Now, if only they would listen...

“Declare this (*nagad zo'th* – report this and explain it) **in the House of Ya'aqob** (*ba ha beyth Ya'aqob* – in the family of Yisra'el) **and hear it in Yahuwdah** (*wa shama' hy' ba Yahuwdah* – and perceive what is said among the Beloved of Yah), **saying** (*la 'amar*), (5:20) **‘Please choose of your own volition to listen to this** (*shama' na' zo'th* – under the auspices of freewill, I urge you to hear this) **foolish and senseless people** (*'am sakal* – ignorant and irrational, even immoral family members), **those without common sense, who are heartless and incapable of executing good judgment** (*'ayn leb*), **who have eyes** (*'ayn la hem*) **but cannot see** (*wa lo' ra'ah*), **who have ears** (*'ozen la hem*) **but cannot hear** (*wa lo' shama'*).”
(*Yirma'yah* / Jeremiah 5:21)

And now we know why there were no Yahuwdym willing or able to share Yahowah's Towrah with His people. When it comes to God, the brightest ethnicity in the world act as if they are the dumbest. They are still listening to the very rabbis who are their worst enemies.

This known, be aware, Yahowah is not expecting, nor is He even interested, in religious Jews changing their attitudes and minds, such that they reject the rabbis and choose to act upon His instructions. Even God cannot fix stupid. Therefore, the autumn rain of Towrah Teaching is for the Yahuwdym who are open to the truth and who will follow it home.

As for those still lost in their own delusions, God asks...

“Do you not respect Me (*ha ‘eth ‘any lo’ yare’*)?” prophetically inquires (*na ‘um*) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).”**

The answer has been unequivocally and ubiquitously, “No!” Yahuwdym have continued through the ages to twist and pervert God’s message, dancing about as if they were smarter than Him.

“Before My presence (*min paneh ‘any* – before My appearance and in My face) do you not twist and turn (*‘im lo’ chyl* – do you not dance about while waiting for some kind of resolution, albeit from a comparatively powerless and impoverished position)?”

In what follows, Yahowah is using “*ha yam* – the sea” metaphorically to speak of hostile Gentiles, those who are not of the Land but seek to claim Yisra’el as their own.

“For the benefit of the relationship (*‘asher*), I have placed (*sym* – I have put, setting in place) sand as a vast and boundless (*chowl*) outer limit (*gebuwl*) for the sea (*la ha yam*), an inscribed boundary to endure the test of time (*choq ‘owlam* – as a clearly communicated prescription which is etched in stone for all eternity) that it cannot cross (*wa lo’ ‘abar huw’*).

Even though the waves recede and thrust forward (*ga ‘ash*), they will not succeed (*wa lo’ yakol* – it will not prevail and accomplish its goal).

Its surging waves and turbulent seas (*wa gal huw’* – the strong currents and destructive storms) are loud and uproarious (*hamah* – they are noisy, moaning and crying, bristling with rage, chaotic and disorderly, particularly disturbing with their angry and snarling political and religious yearnings), but it will not pass over it or possess

that which is beyond it (*wa lo' 'abar huw'* – it will not extend past it).” (*Yirma 'yah* / Jeremiah 5:22)

The empires which have surged into Yisra'el have withdrawn. Those who have sought to erode the Land have evaporated. The most contested place on Earth is now occupied by Yahuw'dym. Imagine that.

In spite of this miraculous outcome...

“And yet this family (*wa ha 'am ha zeh* – but these people) **remains** (*hayah*) **rebellious with their inclinations, defiant in their thinking, and obstinate in their judgment, especially stubborn in their attitude** (*leb sarar*).

Audaciously contentious and insolent (*marah* – recalcitrant and brazenly imprudent), **they have turned away and departed** (*suwr* – they have taken off in a different direction, leaving the relationship, removing themselves for a time (qal perfect)), **having walked away** (*wa halak*).” (*Yirma 'yah* / Jeremiah 5:23)

Reading the *Jerusalem Post*, and listening to rabbis spew their venom, I concur with Yahowah's assessment. They are disgusting. Acting as if they were the *gibowr* | leaders and defenders of the Jewish people, they are the scum of the Earth. There is nothing, including God, Himself, capable of resolving what ails them.

“It is not germane to their thinking to convey (*wa lo' 'amar ba lebab hem* – they do not say in their hearts), **“Surely, we should respect** (*yare' na' 'eth*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **our God** (*'elohym 'anachnuw*), **who has provided** (*ha nathan* – who has offered as a gift, having bestowed) **an outpouring** (*geshem* – showers) **of towrah | teaching and guidance** (*yowrah* – autumn showers of instructions and directions; active participle of the verb *yarah* which serves as the actionable

root of *Towrah* | the Source from which Teaching and Guidance, Instructions and Directions Flow), **and at the proper time** (*wa ba 'eth hy'*) **enabling a gleaning** (*malqowsh* – considering the implications of an ingathering, being gathered up in a harvest promoting subsequent growth; from *mah* – to ponder *laqat* and *laqash* – being gleaned and then growing) **during *Shabuw'ah* | the Promise of Seven** (*Shabuw'ah* – the Feast of Weeks and Miqra' of Seven Sevens), **providing the inscribed prescriptions for living** (*chuqah* – the clearly communicated instructions of what you should do to be accepted, live, and receive a share of the inheritance) **associated with the harvest** (*qatsyr* – the reaping in the harvest season) **for us to observe, closely examining and carefully considering** (*shamar la 'anachnuw'*).” (*Yirma'yah* / Jeremiah 5:24)

And now we know why...“**Yahowah provided for you the autumn rains through a teacher who pours what you need to know about the *towrah's* guidance** (*mowreh* – authorized, accurate, and informative instruction; from *yarah* – to guide and instruct) **so that you can be right and thus vindicated. He has brought down for you an abundant shower of teaching and directions** (*mowreh* – pouring out what you should be contemplating regarding the *towrah's* guidance and instructions) **about being gleaned and growing thereafter as was intended in the beginning.**” (*Yow'el* 2:23)

In light of this, why have Yahowah's beloved Yahuwdym forfeited this opportunity? *Yirma'yah* / Jeremiah 5:25 is the ultimate gift from God to His people. Please capitalize upon it so as not to ostracize Yahowah any more than you already have.

As expected, this prophecy is explicit in explaining the symbolism behind *mowreh*. God goes right to the essence of His offer by using *yowrah malqowsh* | teaching regarding the harvest. Moreover, He and His Prophet came

full circle, and tied Yahowah's gift right back into *Shabuw'ah* – just as we were completing our thoughts on this Mow'ed. Even better, we found two of our favorite words in the text – *chuqah* and *shamar* – encouraging us to observe the Towrah's prescriptions for living so that by closely examining and carefully considering them we can live and grow as part of the Covenant Family. What a wonderful gift. And at just the right time.

This was our answer – big, bold, and powerful. And all who know and love Yah are humbled by His generosity and appreciative of His gift. However, most Yahuw'dym remain mired in the cesspool of their religion – too stubborn and stupid, if I may quote Yah, to get out of their own way.

It is time to forever sever the misconception that to be Jewish is to accept Judaism. This ethnicity is the most treasured by Yahowah while the religion is the most despised.

I say this because God said it. He wants open-minded Yahuw'dym and Yisra'elites to reject the rabbis and to listen to what He is offering and expecting in return. Man is wrong. God is right.

Considering how miserable the past 2,000 years have been under the rabbis, maybe it's time to give God's approach a try. But please, no matter if you choose to believe men or trust God, accept the fact that they are opposed to one another. Rabbis do not speak for God but instead argue against Him.

Should you not agree, consider this...

“Your propensity to be wrong and the damage you have inflicted upon yourselves (‘awon ‘atem – the consequence of your perverse and twisted corruptions) has caused these things to be thrust aside by perverting God’s approach (natah ‘el leh – you have disengaged

from the relationship, denying these, thrusting the Almighty away).

Furthermore (*wa*), **you have missed the way and having gone astray** (*chata'th 'atem* – your offensive nature and tendency to be mistaken) **has caused that which is beneficial to be withheld** (*mana' ha towb* – has kept that which is generous and good away) **from you all** (*min 'atem*).” (*Yirma'yah* / Jeremiah 5:25)

The beneficial things which the religious have perverted and thrust aside are: “*yare'* – respect” for Yahowah, the “*nathan* – gift” of His “*geshem yowrah* – outpouring of Towrah teaching and guidance,” being “*malqowsh* – gathered in” during the “*qatsyr* – harvest” of “*Shabuw'ah* – the Promise of the Shabat,” and then they rejected the “*chuhah* – clearly inscribed prescriptions for living.”

If I may be blunt: over the past 2,000 years Jews have been the most mistreated people on Earth because they have been the most mistaken. And there is no excuse because Yahowah chose Yisra'elites to convey His guidance and did so in their language. If we can read it, so can they.

Dressing down the rabbis, exposing and condemning them while warning His people about them, Yahowah reveals...

“Indeed (*ky*), **wickedly unrighteous men** (*rasha'* – evil and unethical individuals who are in gross violation of the standard and will be condemned, these unGodly religious criminals) **have been discovered** (*matsa'* – have been uncovered and found) **among My people** (*ba 'am 'any*).

They are in plain sight, easily seen (*shuwr* – they lie in wait openly, readily perceived if you care to view them), **like those who entice and lure birds into their snare** (*ka*

yaqosh – similar to fowlers who set and bait their traps) **then sneak away as they appease and pacify** (*shakak* – recede, hiding the evidence to abate culpability).

These wretched officials in their appointed positions are rigid in their stance (*natsab* – they stand firm behind their binding proclamations and implied authority, establishing official decrees which are exhausting), **destructive and deadly** (*mashachyth* – corrupt and ruinous, as well as perverted and toxic).

They ensnare and capture men (*lakad 'ysh* – they prey upon and seize, catching and controlling people).” (*Yirma 'yah* / Jeremiah 5:26)

Should anyone have thought that I was being presumptuous in accusing rabbis of being the object of God’s scorn, He just affirmed this conclusion. The Yisra’elite governance of Yisra’el has varied over the past 2,500 years from nonexistent to inconsequential. The only prevailing influence has been religion. And it has not served the people well. The most prominent and persuasive individuals among Yahuwdym have been rabbis. These hypocrites, as wickedly unrighteous men, are easily seen, indeed, unmistakable, in their religious outfits. And their mission continues to be to control Jews – influencing every aspect of their lives, placing the people in cages they have built with their wretched words.

Rabbis are parasites – according to Yahowah.

From Yahowah’s perspective, rabbis “*natsab* – stubbornly enact their binding proclamations using their implied authority, establishing official decrees which are exhausting” “*mashachyth* – corrupt, perverted, and deadly.” In their destructive pursuit of their brethren, they have turned their own people into their prey.

Now, do we all see why Yahowah chose to pour out His *towrah* | teaching and guidance through an alternative

source? Does everyone understand why God is not only anti-religious, but has set walking away from it as a condition to entering His Covenant?

Continuing to compare rabbis to fowlers and Judaism to a cage...

“Like a cage (*ka kaluwb* – similar to a basket designed to confine birds; from *kaluwa*’ – to imprison and *keleb* – a contemptible and abasing pagan cult for whores and prostitutes) **filled with a multitude** (*male*’) **of fowl** (*owph* – of those who flutter and fly around), **their houses are filled** (*beyth hem male*’) **with deception and deceit, deliberately misleading words and deeds, fraudulently perpetrated** (*mirmah* – dishonesty and treachery, along with the riches pilfered through trickery and fraud; from *my* – to consider the means of *ramah* – beguiling deceit and misleading betrayal).

This is how they are enriched and empowered (*al ken gadal wa ‘ashar* – it is the source of their wealth and aggrandizement, even their boasts, and it explains how they have risen to power and have been deemed important, but they are thieves).” (*Yirma ‘yah* / Jeremiah 5:27)

It is His decision, not mine, but I am in favor of accountability. Give them a full dose of what they have prescribed.

“For these things (*‘al ‘el leh*) **should I not hold them accountable** (*ha lo’ paqad* – inventory and take stock of what they have written and punish them)?” **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **asks in advance of it happening** (*na ‘um*).

“In the case of a nation acting as if they were gowy (*‘im ba gowy ‘asher ka zeh* – with the people relating as if they were Gentiles estranged from the relationship with Yisra’el), **should I not seek justice, and in retribution**

return harm with harm (*lo' naqam* – should I not avenge Myself; from *naqa'* – to become estranged and alienated, severing the relationship) **for My soul** (*nepesh* 'any – My conscious persona, My nature projected through a lifetime of experiences and My response to them)?" (Yirma'yah / Jeremiah 5:29)

Said another way: can Yahowah remain just if He does not hold rabbis accountable for corrupting His people? And what would be preferable: for God to forfeit His credibility to give these deadly parasites a second chance, or for Him to rid us all of their malevolent malignancy? And while you may be a proponent of "second chances," what would the ramifications of this change be on the credibility of the promises Yahowah made regarding the Mow'ed and Beryth? Couldn't He alter them too?

Based upon God's presentation of 'Eden, the nature of His Covenant, and Yahowah's consistency and integrity, the answer to these questions is a resounding, "Hell yes!" She'owl is going to be an exceedingly religious place. It will be filled with rabbis, priests, imams, and pastors – all incarcerated for doing "the Lord's work." No doubt, you will find the authors of the Talmud, Zohar, *Mishnah*, New Testament, Church Canon, Quran, Book of Mormon, *The Communist Manifesto*, and *Mein Kampf* singing in the choir.

Methinks Yahowah will be singing the lyrics of Dowd's *Mizmowr* | Songs rather than the sour notes of their hymnals...

"An appalling and stupefying (*shamah* – an atrocious and wasteful, horrible and destructive, confounding and deadly; from *shamem* – to stun and ravage, to desert and desolate, dumbfound and astonish) **abomination, especially shocking and horrible** (*wa sha'aruwr* – and also defiling and corrupting; from *sha'ar* – particularly divisive and irrational) **has occurred** (*hayah*

– will transpire) **in the Land** (*ba ha 'erets*)." (*Yirma'yah* / Jeremiah 5:30)

Jews, through their rabbis, have become their own worst enemy. Thankfully, this is a foe which is washed away and drowned out by the *Mowreh*. And that is why Yahowah pointed it out to us.

As a final reminder that He has been condemning the religious leaders among His people, Yahowah concludes...

“Those who claim to speak for God (*ha naby'* – these prophets) **communicate deceptively, misleading by professing a fraudulent message from a false god** (*naby' ba ha seqer* – are false prophets, vain liars whose deceptions will disappoint, they are hypocrites and swindlers who betray their trust as a breach of faith).

The priests, clerics and ministers performing religious rites (*kohen* – the mediators and those conducting religious services) **seek to control as autocrats, dominating and subduing by trampling upon their societies** (*radah* – they subjugate, ruling through a governing authority, dominating the culture), **on their own initiative, influence, and authority** (*'al yad hem* – at their own hand and terms).

And My people (*wa 'am 'any*) **love it so** (*'ahab ken* – desire it and like it like this, developing a close and personal relationship with it because it is familiar to them)!

But what (*wa mah*) **will you do** (*'asah* – engage in and act upon) **when it comes to an end** (*la 'acharyth hy'* – in the future at the end, during the last days and upon its demise)?” (*Yirma'yah* / Jeremiah 5:31)

A self-aggrandized, indeed, religious, sense of self is forever fixated upon perpetuating its own existence. Established on the wavering foundation of faith, it eliminates every perceived threat, including evidence contrary to its validity. It is so vulnerable to common sense,

the people's individual and collective interests, and so fragile, it is forever frightened by the truth and must control everyone and everything to keep it at bay. It is rendered incapable of learning from the past, incapable of understanding current events, and incapable of drawing correct conclusions about the future. Inalcitrant and stupefied, unable to think, it is paralyzed, and thus cannot be reasoned with. Mired in its own minutia and stuck in time, it is doomed to die.

The world loves politics and religion, and no one more so than the Yisra'elites. They have become so familiar to them that they permeate every relationship. And yet, these are mankind's greatest adversaries. They exist to control others, and to subdue them. They remain the greatest obstacles to knowing Yahowah.

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Taruw'ah | Trumpets

Sounding the Alarm...

The *Miqra'* of *Taruw'ah*, often called “Trumpets,” is the first of three Invitations to be Called Out and Meet with God which has not yet been fulfilled. Yahowah’s Fall Festivals coincide with the fall of man – as we approach the last days.

Taruw'ah, which means to “shout for joy” and to “signal a warning,” is prophetic of what we are currently accomplishing. It is a day set apart to convey the message of the Towrah, the insights provided by the Prophets, and the benefits of the Covenant, all while sharing the path home through the Mow’ed.

For us, every day is *Taruw'ah*. We live with our hands on the Towrah and lips on the Showphar.

The good news is that Yahowah has provided a way to camp out with Him. The bad news is that failure to answer God’s invitation to capitalize upon His merciful offer will lead to the cessation of one’s consciousness or soul.

With regard to its name, *Taruw'ah* embodies the very definition of what the *Miqra'ey* represent. It designates “a time to call out to” God’s people, encouraging them to return home.

Speaking of calling out a warning, during their Babylonian captivity, *Yahuwdym* | Jews developed more than just an aversion to proclaiming Yahowah’s name – they adopted aspects of the Adversary’s religion. As a

result, *Taruw'ah* no longer plays any role in the Jewish religious calendar. It has been replaced by the Babylonian New Year, now called "*Rosh Hashanah*."

This practice is similar to Christianity's blatant replacement of Passover, UnYeasted Bread, and Firstborn Children with the Babylonian religious observance of Easter. It is one of many examples where the precepts of the religious remain in conflict with the revelations upon which they claim to be based. It is one of many reasons a person must be either irrational or unaware to believe in Judaism or Christianity.

Prophetically, it is important to recognize that the *Miqra'* of *Taruw'ah*, the day set apart to "shout for joy and signal a warning," is followed by *Yowm Kipurym*, which announces Yahowah's return to His people. The good news is that five days later, on the Invitation to be Called Out and Meet of *Sukah* | Camping Out, God will reestablish 'Eden on Earth, ushering in the Millennial Shabat by camping out with mankind for one thousand years.

As we dive into the message and meaning of God's Fifth Mow'ed *Miqra'*, please note that Yahowah completed His presentation of the fourth *Miqra'*, the Feast of Seven Sevens, with these words: "**I am Yahowah, your God.**" (*Qara'* / Leviticus 23:22) It is among the most vital, the most often repeated, and the most errantly translated statements in the *Towrah*.

Then following the statement, "**I am Yahowah, your God,**" the Almighty introduced the *Miqra'* of *Taruw'ah*, with these words:

"**Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – declared the Word while conversing with) **to** ('*el*) **Moseh** (*Mosheh* – the One who Draws Out) **to say** (*la 'amar* – to

communicate, answer, respond, and promise)...” (*Qara*’ / Called Out / Leviticus 23:23)

Before we examine what God said, let’s consider why ‘*el*’ was used in this context. Then we’ll examine the full import of *dabar* and ‘*amar*’.

In addition to being the Almighty’s title, ‘*el*’ can be a “preposition denoting motion and movement toward a person or place,” and therefore, it could convey that Yahowah had come to visit with Moseh. But more than that, it is instructional to realize that the Hebrew word Yahowah chose to represent His most important title, ‘*el*’, conveys a plethora of relational concepts. ‘*El*’ tells us that God wants to be with us, by us, near us, even within us. ‘*El*’ affirms that the Almighty is concerned about us, involved with us, and that He works on our behalf and for our benefit.

The *dabar* is the “Word” of God. The verb means “to communicate, declare, converse, and speak.” The good news is that Yahowah is extremely conversant, ever ready to share His thoughts with us.

Moseh is a proper name and thus should always be transliterated, never translated. The Hebrew does not include the “s” sound at the end of “Moses,” which has errantly replaced the soft Hebrew “h.” His name is from the verb, *mashah*, which means “to draw out.” And as such, it reflects upon Moseh’s role during the *Yatsa*’ | Exodus.

He was an exceptional individual. Born among the Hebrews, he would have been murdered as an infant had his mother not floated him down the river. He was raised in Pharaoh’s household, a child of privilege with the character to defend his people against the abusive regime. He fled when his own people betrayed him, and then unexpectedly found favor when he protected sister shepherds against some belligerent men. And it was there, working as a shepherd, that Moseh met Yahowah on the

very mountain upon which he would receive the Towrah. But not before he would reluctantly return to Mitsraym to liberate the Children of Yisra'el and then begin leading them to the Promised Land.

No one on the planet was better equipped for the mission Yahowah wanted him to fulfill. The first eighty years of his life had prepared him to be one of God's most useful implements. And that should be a lesson for us. Proper preparation precedes a productive performance, and it is never too late to serve.

It should also be noted that Moseh had a speech impediment, and thus considered himself unworthy. But it was his recognition of this personal limitation, which made him reliant upon Yahowah. And as we have come to learn, God is especially effective in wielding a flawed tool.

The final word in this opening clause is *'amar*. It is an active verb letting us know that Yahowah was personally engaged in speaking with Moseh. It means "to say, to tell, to claim, to call, to answer," and "to respond," in addition "to promise, to intend, to declare," and "to communicate thoughts and intentions by bringing them to light." Words are the medium of thought, and they are the means to loving relationships. Without words, we are nothing more than animals. With them, we can know and converse with our Creator.

“Speak (*dabar* – convey these words) **to** (*'el* – for the benefit of) **the sons** (*beny* – the children, offspring, and descendants) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **saying** (*la 'amar* – to express by communicating), **“In** (*ba*) **the seventh month** (*ha chodesh ha shabyi'y* – regarding the promise of renewal), **on the first** (*ba 'echad* – in the initial) **of this time of renewal** (*la ha chodesh* – of the new month), **there exists** (*hayah* – was, is, and will be (qal imperfect – actually and relationally with ongoing implications)), **on your**

behalf (*la 'atem*), a **Shabatown** | an empowering and enriching expression of everything associated with the promise of seven (*shabatown* – a special set-apart day to celebrate and reflect on the meaning of the Shabat and how during it we are enriched and empowered), a **Zikarown** | the commemoration of an inheritance right which is important to recall and remember (*zikarown* – a memorial, sign, and mental reminder, a symbolic maxim, a brief statement set into the official record which helps us to be mindful of our rights and responsibilities as we grow in relationship and are enriched by it): **Taruw'ah** (*Taruw'ah* – raise one's voice and make a racket, shout out a warning and sing for joy, announce what is going to occur with meaningful and acclaimed words, screaming and clamoring to get people's attention), a **set-apart** (*qodesh* – a very special and separating, dedicated and purifying) **Invitation to be Called Out and Meet** (*Miqra'* – a summons to gather together and read, reciting and proclaiming; from *mah* – to question the implications of *qara'* – calling out, reciting, reading, and proclaiming, encountering and meeting).””” (*Qara'* / Called Out / Leviticus 23:24)

Yahowah has used *dabar* and *'amar* twice each for a reason. His words serve as the primary means to know Him, to understand what He wants and is asking in return.

Far fewer than one in a million people understand the purpose or importance of *Taruw'ah*. And that is inexcusable since God has pulled out all of the stops in defining it.

Sheba' | seven is Yahowah's favorite number because it is the sum of His design equation. Six, representing mankind conceived on the sixth day, in addition to God, who is one, represents perfection.

Its root, *shaba'* means: “to avow in sworn testimony,” and “to promise.” Vocalized differently, the same

consonants convey “to be overwhelmingly satisfied.” *Shaba’* is also the basis of Shabat, the day we are encouraged to celebrate our relationship with God, contemplating what He has done to fulfill His promises.

This is the reason Yahowah introduced seven *Miqra’ey*. There are six steps we are invited to follow to meet Him, all of which lead to the seventh, the place where we are granted the opportunity to camp out with God.

Chodesh means “to renew, restore, repair, and reaffirm.” It is used to introduce a new month when the reflected light on the moon’s surface is renewed and begins to grow. As such, *chodesh* reflects the purpose of the *Miqra’ey* and the reason for their fulfillment.

It is also possible that *chodesh* is related to *qodesh*, the Hebrew word meaning “set apart and special, cleansing and purifying.” *Qodesh* is used to describe Yahowah’s Spirit (the *Ruwach Qodesh*) and everything else important to God.

With Taruw’ah celebrated on the first day of the seventh month, and with Yah’s calendar commencing in ‘Abyb – the month of Pesach, Matsah, and Bikuwrym – it is observed within two weeks of mid-September. It is, therefore, the first of the three Fall Feasts.

Atem is the plural form of you, which can be represented by “you all.” It tells us that the *Miqra’ey* are for all of us – reconciling our relationship with our Heavenly Father. We are being summoned to celebrate living with Him.

By using *hayah* in this statement, God reminds us that Taruw’ah was observed in the past, is being fulfilled in the present, and will be celebrated in the future. Written in the qal imperfect, the *Miqra’* genuinely exists as part of the relationship with ongoing implications over time.

There are five *Shabatown* described in the Towrah in relation to the *Miqra'ey* – in addition to the special Shabat celebration in concert with Chag Matsah. This is the second day designated a Shabatown – with the first appearing in the preamble to the *Miqra'ey* (*Qara' / Leviticus 23:3*). The third occurs on *Yowm Kipurym* and is presented in the 32nd verse. Then, in the 39th statement of *Qara' / Called Out / Leviticus 23*, we discover that the first and last days of the *Miqra'* of *Sukah* are always celebrated as a Sabbath, regardless of the day of the week upon which they fall.

Based upon their positioning and depiction, the seven Mow'ed *Miqra'ey* are the most important days of the year, so by designating the next three a Shabatown, God is revealing that the Autumn Feasts should garner our undivided attention. Celebrated on the 1st, 10th, and 15th days of the 7th month, *Taruw'ah*, *Kipurym*, and *Sukah* are nearly as inseparable as *Pesach*, *Matsah*, and *Bikuwrym*.

As we discovered, *Yahowah* set the entire presentation of His provisions for eternal life, our removal from human perversions, and adoption into His Covenant into the context of the Shabat. Then He established the day of our enrichment and empowerment seven sevens from *Bikuwrym* – calling it *Shabuw'ah* | the Promise of the Shabat. And now with *Taruw'ah*, *Kipurym*, and *Sukah*, they are all Shabatown.

Seven Mow'ed based upon *Yahowah's* Shabat instructions are fulfilled over 7,000 years. Expelled from 'Eden just shy of 6,000 years ago, we are on the precipice of our return, camping out in the Garden through year 7000 Yah. Collectively, the Mow'ed lead us away from religion and to the relationship *Yahowah* intended.

Shabatown is a specific term used to describe an “empowering and enriching Shabat observance.” It is comprised of *Shabat* and *own* – a suffix we examined thoroughly in the opening chapter of this volume,

Shabuw'ah | Promise of Seven...*Enriched and Empowered*. In *Qara' / Called Out / Leviticus 23:17*, we discovered that *'isharown* was accurately conveyed as a “tenfold enrichment and empowerment.” It is a compound of “*'esher* – ten and tenfold” and “*'ashar* – to enrich” combined with the added implications of “*'own* – empowerment and growth, additional capacity and capability, increased vitality and strength ascribed to the firstborn” (*Strong's H202*).

To affirm these findings, we considered the initial deployment of *'own* in the Towrah. We hit paydirt with *Bare'syth / Genesis 49:3*: “**Ra'uwbén, you are my firstborn** (*bakor 'any*), **a function of my ability and might** (*koach 'any* – an expression of my capability and strength), **the foremost** (*re'shyth* – the first) **of my abundance, empowerment, and enrichment** (*'own 'any* – of my energy and wealth), **preeminent, with a profusion of riches** (*yathar* – excelling, distinguished, and enriched), **elevated in status, honored, and exalted** (*sa'eth* – lofty in status, accepted into the relationship, exonerated, and elevated, supported, sustained, and enduring), **tremendously enhanced and exponentially energized** (*yether 'az* – abundantly fortified, mentally acute, and physically strong).” This is to say that the Children of Yisra'el will receive “*'own* – an abundance of riches and will be tremendously empowered.”

And while this was more than sufficient to corroborate these conclusions, we augmented our understanding with *Dabarym / Deuteronomy 21:17*, with Moseh revealing: “**So therefore, the firstborn** (*bakor*) **son of the one who has been discriminated against** (*ben ha sane'* – the child who has been disliked, disparaged, and shunned, then subjected to anti-Semitism), **he will be recognized** (*nakar* – he will be acknowledged, made known, and properly regarded) **by giving him** (*la nathan la huw'* – offering him the gift of) **a double portion** (*peh shanaym*) **of every**

benefit of the relationship he has to offer (*ba kol 'asher matsa' la huw'*).

This is because he is the first and finest (*re'shyth*) **abundantly empowered and enriched, making him the recipient of tremendous energy, enrichment, and empowerment** ('*own huw'* – giving him wealth and enhanced capabilities). **Regarding him, it is the right decision** (*la huw' mishpat* – it is the proper way to think and then resolve the dispute) **regarding the birthright** (*ha bakorah* – the firstborn child).” The people the religious and political have loathed, Yahowah loves.

Then upon further investigation, we also learned that there are two ways to convey *own* in Hebrew. It can be scribed using an Aleph as *own* | אַוְנְ, consistent with the version we have been considering (*Strong's* H202 and DBL 226). But it can also be written using the Ayin as *own* | אָוְנְ, where, in the feminine as '*ownah* | אָוְנָה, it means “to live together as if married” (*Strong's* H5772). The latter is from a family of words based upon '*anah*, which means “to answer, respond, and reply.” This, then, provides another perfectly drawn portrait of the Miqra'ey.

The pictographic characters comprising '*ownah* | אָוְנָה reveal that the proper perspective on being grounded while securely growing up as children leads to becoming an observant adult. And *own* | אַוְנְ is father and child, with God protecting His children as they grow.

Even when we bring all of this together, and appreciate the *own* suffix of *Shabatown*, we are still required to determine the meaning of *shabat*. The lexicons at our disposal take the rabbinical approach and describe it as a day to do nothing. But what would they be resting from – being religious? And should they be right regarding “ceasing and stopping everything they are doing,” it would mean that they are wrong because in the other six days they have made religion their life's work. From this perspective,

the Shabat would be the one day when they ceased being religious. And yet, having made it a religious edict to do nothing, even this is a tortured expression of their religious ideals.

Driving the absurdity of this approach home, today, the Ultra-Orthodox Hasidic Jews in Yisra'el are paid to be religious. It is all they do. In fact, the most recent election ousting Prime Minister Netanyahu was a referendum on curtailing the state subsidies which have allowed the religious to be parasites. Therefore, if the Shabat is a day to cease and desist what one does on the other six days of the week, it is a call to stop being religious.

And while encouraging us to stop being religious is an essential component of Yahowah's *Towrah* | Guidance, it is not limited to one day each week. Further, even in 'Eden, both then and tomorrow, we are asked to work – to engage and contribute. Therefore, since the ultimate expression of the Shabat will occur during our very active return to the Gan 'Eden, *shabat* cannot be about being idle.

When Yahowah initially introduced the concept of a Shabat, we were told that He had just completed the six days of universal creation. So, on the seventh, did He do nothing, ceasing and desisting, as if He were weary and needed a nap, or did He observe and celebrate what He had brought into existence – excited to interact with man?

No matter how we approach *shabat*, it cannot be an instruction to do nothing, to cease from being as we are typically, only to return to being religious the following day. Therefore, with Yahowah desiring an active and engaged relationship, the Shabat is the day to observe what He is offering and asking in return, to consider the *Towrah* and Mow'ed and then celebrate the Beryth. Further, with Shabat based upon *sheba'*, our focus ought to be on Yahowah's "promises," especially as they play out within the pattern of "seven."

Bringing this all together, a Shabatown is a time to engage and act upon what Yahowah is offering by observing His *Towrah* | Teaching and Guidance regarding our participation in the *Beryth* | Covenant Family. By doing so, we will come to live together and grow, being abundantly enriched and tremendously empowered by God on days such as these: Chag Matsah, Taruw'ah, Kipurym, and Sukah. And lest we forget, Chag Matsah is comprised of Pesach and Bikuwrym, and Shabuw'ah is predicated on the Promise of the Shabat. From this perspective, all seven Mow'ed are Shabatown.

Yahowah's Invitations for us to be Called Out and Meet while Reading and Reciting during the *Sheba*' *Miqra*'ey were not described in the *Towrah* for us to sit idly by, doing nothing. They are celebrations of our relationship with God. His Invitations are of no avail unless we respond.

This understanding was advanced by our analysis of the Creation account, the establishment of the Covenant, and the presentation of the *Miqra*'ey. It also incorporates the realization that *Shabat* is based upon *sheba*', meaning "seven." The same word, vocalized *shaba*', is "to swear a binding oath" and "to make a promise." The third vocalization of the root of *Shabat* completes the picture. *Shaba*' means "to completely fulfill and totally satisfy."

Therefore, the concept behind *shabat* is that God swore a binding oath whereby He promised to complete us, totally satisfying us, in conjunction with the number seven – and its symbolism unlocks the timing, purpose, and meaning of this oath.

One last thought before we press on. There is an additional candidate to elucidate the meaning behind 'own. 'Awan means "to look closely, observing with a critical and questioning eye." It completes the equation, encouraging us to observe the *Towrah*'s Teachings during the Shabatown.

In this light, the reason the first four Mow'ed Miqra'ey are explained under the auspices of a Shabat and Shabatown, but not individually designated as such, while each of the final three is indelibly labeled as such, is that they have not yet been fulfilled. For us to benefit from them, we must actively engage with regard to them. Trumpets is our time – a *Taruw'ah Shabatown Zikarown Qodesh Miqra'* to Sound the Alarm and Shout the Good News. And if we do our job, capitalizing on the previous Mow'ed, more Yahuwdym will be reconciled on Kipurym making Sukah all the more wonderful.

Further, Yahowah goes into considerable detail to explain Pesach, Matsah, Bikuwrym, and Shabuw'ah, but we have to think our way through Taruw'ah, Kipurym, and Sukah to appreciate their purpose and significance. Taruw'ah's place among the seven steps is only illuminated when we amplify the words Yahowah used to explain its purpose. And it takes some doing to appreciate how and when this *Miqra'* will be fulfilled.

Likewise, *Yowm Kipurym* must be scrutinized under an etymological microscope to be properly understood. Until we appreciate who is being reconciled, we cannot properly assess our roles on Taruw'ah nor appreciate why reconciliation follows our adoption on Bikuwrym and enrichment on Shabuw'ah. Even its fulfillment with Yahowah's return on this day requires considerable contemplation.

Equally relevant, we must observe Yahowah's Word as an integrated tapestry to recognize that the instructions regarding pitching a tent for a week are indicative of us returning to the *Gan 'Eden*, where we are invited to live with God during the Millennial Sabbath. Even the eighth day, the final *Shabatown*, should be understood as indicative of a new beginning, where Yahowah will destroy this Garden of Great Joy and replace it with a new universe for us to explore and experiment. Therefore, the

eighth day represents an everlasting spiritual existence with Yahowah after our physical time in this universe is complete.

Therefore, with the first four Mow'ed fulfilled in year 4000 Yah, and the final three coming to realization in advance of and during year 6000 Yah, it's appropriate for Yahowah to have asked us to treat them as a Shabatown. The more time we devote to appreciating and advancing their purpose, the better it will be for everyone.

Moving on, and speaking of thinking our way through this process, a *zikarown* is a “memorial, a remembrance, and a reminder.” As was the case with *Shabatown*, the meaning of *Zikarown* is advanced through the “‘own – enriching and empowering” suffix. The prefix comes from *zakar* | to remember and recall, to mention and explain. *Zeker* is a celebration of that which is honorable and memorable.

The combination of Shabatown and Zikarown set Taruw'ah high upon the altar for our consideration. This is so empowering and memorable, it ought to guide our approach to life.

The operative word in Yahowah's declaration is *Taruw'ah*, which is extrapolated from the verbal root, *ruwa'*. It speaks of “raising one's voice” because God actually wants us to “make a racket as we shout out a warning and sing for joy.” With *ruwa'*, we are being encouraged to “announce what is going to occur with meaningful words, screaming and clamoring to get people's attention.”

If you are among those who may think my voice is too shrill in these books and especially during our audio programs, I would argue based upon *ruwa'* that God may disagree. While I am not one of them, His prophets were anything but meek.

Time is short. The distractions are many. Our foes are boisterous. What would you have Yahowah do to get His people's attention?

While *ruwa'* defines the meaning of Taruw'ah, there are some other similar words which may shape our understanding. Among them is *tara'*, a "gate or doorway," even "gatekeeper." It is used to describe the "temple doorkeeper." This could mean that Taruw'ah's message, properly conveyed, should help illuminate the path which leads to and opens Heaven's Door.

Taruwpah speaks of "healing," something accomplished when our relationship with God is reconciled. *Toren* represents an "upright pole onto which a standard is flown." That is relevant because Yahowah refers to His message for His people as a *nes* | banner which He intends to raise.

Tabuw'ah describes the "yield of a harvest, especially grain." This may be relevant because the third and final harvest is upcoming on Yowm Kipurym. It might even be fair to call Taruw'ah itself a harvest, but only in the sense of a gleaning because so few will be taken on this day. Nonetheless, *Yasha'yah* / Isaiah addresses it in the 18th chapter.

Tabuwnah is "understanding, insight, and wisdom achieved through logic and reasoning." It advances our understanding of *Taruw'ah* as a *Shabatown* and especially a *Zikarown*. It is hard to remember that which you have never heard.

The Invitation to be Called Out and Meet of Trumpets is clearly designed to call God's people home. We observe this day by encouraging Yisra'elites and Yahuwdym to closely examine and carefully consider Yahowah's message, scrutinizing it logically, rationally considering every step along the Way as if their life depended upon each of them.

Finally, *taruwmah* means “gift.” There is no greater present than receiving the benefits of the Miqra’ey and Beryth.

Yahowah is putting us on notice that we have been given the opportunity to *Taruw’ah* | shout out a warning and sing for joy, conveying His message to those who need it most. It is the next-to-last step in the exceedingly unpopular path which leads to the reconciliation of His people.

Symbolically, the approach of *Taruw’ah* was to be announced by a blast of a ram’s-horn trumpet known as a *Showphar*. This trumpet was designed to signal an alarm, to announce something important, to proclaim news, to assemble people for movement, and to blast out a joyous sound in celebration of something wonderful. The instrument itself, the “horn of a male lamb,” serves as a metaphor for Yahowah’s influence in our lives. Therefore, it should not be surprising that Yasha’yah’s / Isaiah’s presentation of *Taruw’ah* in the years preceding Yahowah’s return concludes by emphasizing the importance of raising our voices, like trumpeting a *Shophar*, to call Yisra’el home.

Taruw’ah is as much about providing a warning as it is about rejoicing. And that is because *Taruw’ah* produces a great divide. On this day, the Covenant’s children will be called, gathered together, and lovingly removed from this world by Yahowah so that they will not have to endure the Time of Ya’aqob’s Troubles. That is cause for rejoicing. For those left behind, let’s signal a warning, encouraging them to rectify their relationship with God now before it is too late.

When the first Yisra’elites heard the title, “*taruw’ah*,” they would have conjured up the image of Yahowah’s priests raising a ram’s-horn trumpet, a *Showphar*, and blowing a blast to signal something which was essential for

them to know. The air they blew into the instrument symbolized our souls as the Hebrew word for “soul,” *nepesh*, also means “breath.” On this day, some souls will be jubilant with Yahowah in heaven, while others will be warned, now knowing why they missed the ride of a lifetime.

The wind instrument was developed out of a ram’s horn. A “ram” is symbolic of God leading and protecting His flock, of the role of shepherds in our lives, and of the Passover lamb.

As we continue through this text, the next word in the *Qara’ / Called Out 23:24* passage defines all *Miqra’ey* in general and *Taruw’ah* in particular. Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet are *Mow’ed* | Eternal Witnesses to Appointments with God which are *Qodesh* | Set Apart. Something which is *qodesh* is either “separated from” God or “set apart unto” God. The *Ruwach Qodesh* | Set-Apart Spirit is an example of being part of Yahowah, set apart from Him to serve us.

Qodesh is from *qadash*, which is a different vocalization of the same consonants. *Qadash* means “to be prepared by being set apart, being consecrated, and then becoming dedicated.” Consecration conveys the idea of “dedicating or devoting something or someone to a Godly purpose.” This is what happens to us when we are immersed in the *Ruwach Qodesh*.

Today, reciting the Word of God is the best way to observe each of the *Miqra’*. Our observance should recognize that the first four *Mow’ed* were magnificently fulfilled, such that we can celebrate what they mean to us and our fellow Covenant members. On *Taruw’ah*, our celebration focuses on sharing that there are two more promises to be fulfilled. Those who understand them, who trust and rely upon them, will enjoy the benefits attributed to them.

The final word in this passage affirms that the *Miqra'ey* are not racial in nature, parochial, optional, abrogated, or insignificant. They are an open invitation to meet with God. A *Miqra'* is also a “summons” which is a “formal and official mandate by an authority to appear on a specified day for a specific reason.” Yahowah has asked us to meet with Him at this time and for these reasons, setting the day apart from others to rejoice in the relationship He has made possible.

According to Yahowah, His *Miqra'ey* have not been repealed. They were not just for the Jews. We listen and attend or die. So let's listen, again...

“I am ('any) Yahowah (YaHoWaH), your God ('elohym 'atem). (Qara' 23:22) Then (wa) Yahowah (YaHoWaH), spoke (dabar) to ('el) Moseh (Mosheh) to say (la 'amar), (Qara' 23:23) 'Speak (dabar) to ('el) the Children (beny) of Yisra'el (Yisra'el), saying (la 'amar), 'In (ba) the seventh month (ha chodesh ha shabyi'y), on the first (ba 'echad) of this time of renewal (la ha chodesh), there exists (hayah) on your behalf (la 'atem), a Shabatown, an empowering and enriching expression of everything associated with the promise of seven (Shabatown), a Zikarown, the commemoration of an empowering and enriching inheritance which is important to recall and remember (Zikarown): Taruw'ah, an opportunity to raise one's voice and make a racket, shouting out a warning while singing for joy (Taruw'ah), which is a Set-Apart and special (Qodesh) Invitation to be Called Out and Meet to Recite and Welcome (Miqra').” (Qara' / Leviticus 23:24)

Then continuing to speak of the Festival known as Trumpets, Yahowah reintroduces a familial friend...

“Refrain from engaging in or attempting to produce (lo' 'asah – do not bring about or try to perform (qal imperfect)) any part of the service (kol 'abodah – any

of the duties) **of the Mala'kah | Maternal Counselor** (*Mala'kah* – the Spiritual Messenger and Heavenly Representative).

Appear before, approaching (*wa qarab* – come and draw near, be present with) **the feminine manifestation of the fiery light** (*'isheh / 'ishah* – the maternal warmth of the fire by our adoptive Mother who enlightens, purifies, and elevates) **to approach** (*la* – toward and concerning, on behalf of and according to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Qara' / Called Out / Leviticus 23:25*)

We first met the Mala'kah as we were introduced to Chag Matsah. This was also the first mention of a Shabatown. The announcement reads...“**And** (*wa*) **Yahowah** (*Yahowah*) **spoke these words to** (*dabar*) **Moseh** (*Mosheh*) **in order to promise and say** (*la 'amar*), (23:1) **‘Under the auspices of freewill, convey the Word** (*dabar*) **of God on behalf of** (*'el*) **the Children** (*beny*) **of Yisra'el** (*Yisra'el*) **and say to them** (*wa 'amar 'el hem*): **The Mow'edym | Appointed Meeting Times** (*Mow'ed*) **of Yahowah** (*Yahowah*) **are to show the way to the benefits of the relationship** (*'asher*).

You are continually and genuinely invited to attend (*qara'*) **them as** (*'eth hem*) **Set-Apart** (*qodesh*) **Miqra'ey | Invitations to be Called Out and to Meet** (*Miqra'ey*). **These are** (*'eleh hem*) **Mow'edym** **‘Any | Eternal Witnesses to My Appointed Meeting Times** (*Mow'ed 'any*). (*Qara' 23:2*)

For six days, bleaching white and dressing in fine linen, whitewashing the darkness of mankind (*shesh yowmym*), **She shall act, continually engaging in** (*'asah*) **the service of the Spiritual Counselor, doing the work of the Maternal aspect of God's nature** (*Mala'kah*). **And**

then on (*wa ba*) the seventh day, the time the promise will be satisfied and abundantly fulfilled (*ha shaby'iy ha yowm*), there will be a Shabat observance, a seventh day to celebrate with God (*Shabat*), a *Shabatown* to consider everything associated with the promise of being empowered and enriched (*Shabatown*) by the Set-Apart nature, the separating and special aspects (*qodesh*), of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship (*Miqra*).

The Maternal Spiritual Messenger and Heavenly Representative works (*Mala'kah*) doing everything such that you do not have to do anything (*kol lo' 'asah*). It is a Shabat observance, the seventh day (*Shabat hy*), to approach (*la*) Yahowah (*YaHoWaH*) to live and abide throughout time (*ba kol mowshab 'atem*).” (*Qara* / Called Out 23:3)

While Yahowah’s Son, Dowd, played a leading role during Chag Matsah, the *Mala'kah* was there every step of the way. She escorted Dowd’s *nepesh* | soul from the tortuous Pesach sacrifice through the painful separation of Matsah. Having withdrawn his soul from She’owl, She returned it on Bikuwrym, presenting Dowd’s *nepesh* to demonstrate the fulfillment of the *Miqra*’ey.

The *Mala'kah*, as our Spiritual Mother, was active again during *Shabuw’ah*, as She is the One enriching, enlightening, and empowering Yahowah’s children. And that is why we found ourselves invited into the presence of Her fiery light and warmth during the Promise of the Shabat. She was initially introduced seven statements prior to this one in *Qara* / Called Out / Leviticus 23:18: **“Their gift and sacrificial offering (*wa minchah hem*) is poured out on their behalf and offered freely (*nasak hem*) by the feminine manifestation of the fiery light (*'isheh / 'ishah* – by our adoptive Mother who enlightens, purifies, and**

elevates), a **uniquely welcoming and pleasing spirit of acceptance to draw near** (*reyach*), **reconciling the relationship** (*nychowach*) **to approach** (*la*) **Yahowah** (*Yahowah*).”

After discovering that *mala'kah* was the feminine form of *mal'ak* | spiritual messenger and heavenly representative in the *Pesach* | *Passover – The Door of Life* chapter of the *Miqra'ey* | *Invitations* volume of *Yada Yahowah*, we contemplated the meaning of *'isheh / 'ishah* in the opening chapter of this, the *Mow'ed* | *Appointments* volume. Therefore, we are aware that Aleph-Shin-Heh | אשׁה speaks of all things feminine and maternal in addition to fire, making Her the feminine manifestation of God's fiery light, a source of enlightenment and warmth.

Reading right to left in paleo Hebrew, the ה is the first letter in the Hebrew alphabet and the initial symbol in *'el* | God's title, and *'ab* | Father. It speaks of God being a Shepherd among His sheep, leading and protecting His flock as a parent. The ש is symbolic of nourishing words, and thus of God's testimony. The concluding א makes this word feminine while presenting the beneficiary of the Mala'kah's Godly message: humankind.

In the pictographic characters which initially comprised the Hebrew alphabet, Mala'kah was written: אשׁהשׁמ. Water ם, for its life-giving and cleansing properties, is symbolic of the Set-Apart Spirit. The shepherd's staff ך conveys leadership, protection, and salvation provided by one who is living with the sheep. And as we know, the ram ם depicts Yahowah leading and protecting us. The ש is an open hand, the universal symbol of a welcoming greeting, friendship, and support. This is followed by the Hey א, which not only makes this title feminine when it appears at the end of a word, but also depicts the result – an observant individual standing up and reaching up to God. These symbols served to define these terms.

’Ishah’s association with fire is particularly relevant. Fire is used as a metaphor for judgment, the separation of good from bad, for light and enlightenment. Fire warms, comforts, and purifies. And the rising nature of a fire’s smoke and heat are symbolic of our souls being elevated and uplifted.

Further, *’ishah’s* feminine connotations serve to reinforce the maternal nature of the Mala’kah. She is our adoptive Mother – “a source of maternal illumination, nurturing, and warmth.” And as we are aware, the *Ruwach Qodesh* | Set-Apart Spirit is feminine, and thus our Spiritual Mother. She provides the maternal support needed within a family. And She adorns us in Her Garment of Light which embodies many of the positive aspects symbolized by fire.

As we have shared previously, we find that most English translations reorder the Hebrew terms, *kol mala’kah* ‘*abodah lo*’ ‘*asah*, and then they render them: “do not (*lo*) do (*’asah*) any (*kol*) laborious (*’abodah*) work (*mala’kah*),” as if there were some kind of “work” which is not “laborious.” It also infers that *mala’kah* is actually *ma’aseh*, and thus from *’asah*, meaning “to do work,” instead of the feminine of “*mal’ak* – spiritual messenger.”

Why would God use three different words for “work” unless they all conveyed something unique? And if He meant to say “ordinary work,” why did He use the word for “spiritual messenger” rather than any of the many Hebrew terms for “work?”

There is no mistaking the fact that *mala’kah* is the feminine of *mal’ak*, and that the *mal’ak* are Yahowah’s “representatives, envoys, messengers, and implements.” While they all work for God on our behalf, there is no etymological basis for “work” in *mal’ak*. It is actually from an unused root meaning “to dispatch as a deputy.”

To reinforce the concept that *Mala'kah* depicts Yahowah's Set-Apart Spirit's contribution to our genesis, and does not depict man's work, God defines the term the first time He uses the word...

“God (‘*elohym*) concluded what He was determined to accomplish (*kalah* – was filled with desire and especially focused, eager to complete the task, even enthralled with the excitement surrounding a new marriage (piel imperfect – eager to have His creation interact with Him, actively and continually engaging to accomplish its purpose)) during the seventh day (*ba ha yowm ha shaby'iy* – within the time of promise).

To enable the benefits of the relationship (‘*asher* – to reveal the proper way to get the most enjoyment out of life), His *Mala'kah* | Spiritual Representative (*Mala'kah huw'* – Heavenly Envoy, Spiritual Implement, and Maternal Messenger) engaged, providing what He needed to be done (‘*asah* – produced and accomplished His desired results (qal perfect)).

Then He observed the Shabat (*wa shabath* – He continually celebrated the promise of seven (qal imperfect – actually, continually, relationally, and actively engaged in the *shabat* experience)) during the seventh day (*ba ha yowm ha shaby'iy*) as a result of (*min*) everything (*kol*) His *Mala'kah* | Spiritual Representative (*Mala'kah huw'* – Heavenly Envoy, Spiritual Implement, and Maternal Messenger) accomplished and produced (‘*asah* – engaged in and acted upon to achieve His desired results, providing what He needed to be done) for the benefit of the relationship (‘*asher* – for life to be fulfilling and enjoyable, setting off on the proper step).” (*Bare'syth* / In the Beginning / Genesis 2:2)

While the Miqra' of Taruw'ah is our day to rise and shine, we never work alone. Yahowah's *Mala'kah*, our Spiritual Mother, continues to empower and enlighten Her

children, helping us to be more effective. She makes the experience enjoyable and also provides protection and support. It is nice to have friends in high places.

It is not only Her job, without Her doing it, everything would fall apart. She is Yahowah's principal means of interacting with His creation. As a seven-dimensional being, Yahowah, in His entirety, cannot enter the four to six dimensions of the universe He created. For this reason, He uses His *mal'ak* | spiritual messengers and His Mala'kah to do what He wants to be accomplished – just as we were told in Bare'syth.

There are three common Hebrew words for “ordinary work.” They are *'abodah*, *'asah* and *ma'aseh*. The first two are used in the *Qara'* / Called Out / Leviticus 23:25 passage, and the third is found in the *Bare'syth* / In the Beginning / Genesis 2:2 statement we just read.

The word Yahowah uses to describe *our* “work” in His Instruction on the Shabat is *ma'aseh*, not *'abodah*. It is based upon the verbal root, “*'asah* – to act and engage.” Likewise, *'abodah* is based upon “*'abad* – to work, to serve, and to labor.” But with *mala'kah*, there is no verbal root, as it is the feminine variation of the masculine noun, “*mal'ak* – messenger.”

To encourage us to discriminate between these five words – *ma'aseh* and *'asah*, *'abodah* and *'abad*, plus *mala'kah*, *Qara'* 23:25 deploys three of the five in succession: *'asah 'abodah mala'kah*. Therefore, as I stated before, the context alone dictates that they must mean different things. Otherwise, we would be looking at Yahowah saying: do not “work work work.”

To circumvent this problem, English translations render *'abodah* as “ordinary,” albeit without any justification. Then they translate *mala'kah* as “work,” in spite of the realization that it is based on the Hebrew word for “spiritual messenger” which is otherwise mistranslated

as “angel.” So, while my reasoning may be somehow flawed in saying that *mala'kah* speaks of Yahowah’s “heavenly representative and messenger,” His “spiritual counselor and implement,” it can be explained and justified while the other “translations” are unquestionably erroneous.

Further, by recognizing that *mala'kah* is based upon *mal'ak*, an otherwise mundane instruction becomes profound. The *mal'ak* connection keeps us receptive to what the Set-Apart Spirit can do to make us more effective witnesses while still doing our part to enrich God’s Family.



Having examined the previous four *Miqra'ey*, you may have been anticipating a long list of ingredients which were to be included in the celebration of this day, or perhaps a detailed list of who was to be invited. But there is none. After these two statements, Yahowah moves on to His presentation of *Yowm Kipurym*. But that does not mean that we are left without a more expansive explanation.

During His *Yatsa' | Exodus* narrative, Yahowah spoke of this *Miqra'* celebration as part of a Fall Harvest. *Taruw'ah* was presented as an “ingathering and reaping.”

We considered His commentary during our review of *Bikuwrym* and *Shabuw'ah* because God’s insights apply to all three *Miqra'ey*. His guidance regarding *Taruw'ah* begins in the 10th and 11th verses of the 23rd chapter of *Shemowth / Exodus*. There, Yahowah uses one of His favorite metaphors, that of sowing seeds and then harvesting the result to underscore the nature of His six-plus-one approach to restoring our lives. In the 12th statement, God links this explanation to the *Shabat* as He amplifies the first of His seven Instructions.

“Six years (*wa shesh shanah*) **you should sow** (*zera*) **your land** (*‘eth ‘erets ‘atah*) **and gather in** (*wa ‘asaph*) **the produce** (*‘eth tabuw’ah*) **thereof** (*hy*). (*Shemowth 23:10*)

But on the seventh (*wa ha shaby’iy*), **you should allow it to fall and lie fallow, freeing it** (*shamat hy*), **scattering and dispersing it, for the purpose of future renewal** (*wa natash hy*), **so those in need who are willing to capitalize upon the opportunity and take responsibility** (*‘ebyown*) **among your people** (*wa ‘am ‘atah*) **may eat and be nourished** (*wa ‘akal*).

Moreover (*wa*), **leave the remainder** (*yether*) **so that other living creatures** (*chayah*) **of the open fields and countryside** (*sadeh*) **may feed on it** (*‘akal hem*). **Do the same** (*‘asah ken*) **with your vineyards and olive groves** (*la kerem ‘atah la zayth ‘atah*). (*Shemowth 23:11*)

Six days (*shesh yowm*) **you should engage and do** (*‘asah*) **your work, accomplishing whatever you prefer** (*ma’aseh ‘atah*), **and on the seventh, the day of promise** (*wa ba ha yowm ha shaby’iy*), **you should celebrate the Shabat, actively engaging in the promise of seven** (*shabath*) **so that** (*la ma’an*) **those tasked with carrying your burdens and your means of production** (*suwr ‘atah wa chamowr ‘atah*) **may have a break, becoming spiritually refreshed and restored** (*nuwach*).

Then the children of your workers (*ben ‘amah ‘atah*) **and visitors from different cultures and ethnicities without the inherited rights** (*wa ha ger*) **may take a breather and be refreshed** (*napash*). (*Shemowth 23:12*)

In all things (*wa ba kol*) **that benefit the relationship which** (*‘asher*) **I have shared** (*‘amar*) **with you** (*‘el ‘atem*), **be observant** (*shamar*). **Therefore, do not bring to mind by proclaiming in a memorable way** (*wa lo’ zakar*) **the names** (*shem*) **of other** (*‘acher*) **gods** (*‘elohym*);

neither let them be heard (*lo' shama'*) from your mouth (*'al peh 'atah*). (*Shemowth 23:13*)

Three (*shalowsh*) times you should be on your feet (*regal*) during the Festival Feasts (*chagag*) to approach Me (*la 'any*) each year (*ba ha shanah*). (*Shemowth 23:14*)

The *Chag* | Celebration (*Chag*) of *Matsah* | UnYeasted Bread (*ha Matsah*) you should observe, closely examine and carefully consider (*shamar*).

Seven days (*sheba' yowm*) you should actually and consistently eat bread without the embittering fungus and contentious nature of yeast (*matsah*).

Do so in a manner consistent with the way to receive the benefits of the relationship which (*ka 'asher*) I have instructed you (*tsawah 'atah*), approaching during the Eternal Witness of the Appointed Meetings (*la Mow'ed*) in the month (*chodesh*) of 'Abyb, the beginning of the year during the Spring when barley is still green and growing (*ha 'Abyb*).

Indeed (*ky*), in it (*ba huw'*) you were removed, delivered, and withdrawn (*yatsa'*) from (*min*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*).

Therefore, no one should appear before Me (*wa lo' ra'ah paneh 'any*) without a reason or cause, without what is expected based upon what has been fulfilled (*reyqam*). (*Shemowth / Exodus 23:15*)

You should observe (*shamar*) the Festival Feast (*Chag*) of the harvest, reaping what was sown and is ready to be gathered in (*ha qatsyr*) during *Bikuwrym* | Firstborn Children (*Bikuwrym*).

Your undertakings and pursuits (*ma'aseh 'atah*) show the benefits of the relationship (*'asher*) you have sown, expecting these seeds to take root and grow (*zera'*).

Throughout the region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*Chag*) of the Ingathering, of being received and rewarded (*'asyph*), you are restored and renewed (*ba yatsa' ha shanah*) when you are gathered in, received and accepted (*ba 'asaph 'atah*).

That which is associated with your actions, and whatever you choose to pursue (*'eth ma'aseh 'atah*), will lead to the realm where there is a sense of openness (*min ha sadeh*). (*Shemowth 23:16*)

Three times (*shalosh*) in the conduct of your life, demonstrating a pattern of behavior which is in the proper sequence (*pa'am*) during the year (*ba ha shanah*), all (*kol*) of you should remember to (*zakar 'atah*) be seen (*ra'ah*) before (*'el paneh*) **Yahowah (*YaHoWaH*)." (*Shemowth / Names / Exodus 23:17*)**

Yahowah had a tough job. For His message to matter, and for it to be valued to the degree that it was maintained, He and His prophets had to communicate to people without any formal education, most of whom were illiterate, using concepts which would have been readily understood within agrarian communities beginning in the Bronze Age. And for that same message to be effective today, it would have to endure the evolving nature of language and be equally effective among those whose knowledge of farming is courtesy of their smartphones.

So, while relatively few people today have dirt beneath their nails, most can still envision what it would mean to be accepted, gathered in and withdrawn, gleaned, reaped, and harvested by God. Therefore, the *Miqra'ey* are depicted as ingatherings even when the only "crops" mentioned are those with symbolic value: grapes, olives, and grain which, when crushed, become wine, oil, and bread. And within these stories about farming and the resulting feasts, we find instructions for living.

One of the most interesting words in this sweeping depiction is *'asher*. It can be read as a particle, participle, or a conjunction, a masculine or feminine noun, a proper name, or, most importantly, as a verb – from which its true meaning is derived. In its simplest form, *'asher* denotes a relative reference of association with an individual, entity, event, or state. In its most descriptive form, *'asher* speaks of being blessed, being encouraged, and becoming happy as a result of having been guided along the right path. Those who walk along it are led to the proper place to take a stand and live a joyous and upright life.

Each time *'asher* appears in the Towrah I try to incorporate some of this into the resulting translation so that we benefit from the rich harvest of knowledge it was designed to convey. It is especially meaningful for me because had I not searched to understand it, these books would not have been written.

“The Ingathering being received and rewarded,” based upon *'asyph*, is another interesting term. It is derived from *'asaph* which means “collected, gathered together, assembled and then withdrawn, received after having been removed.” It is used in conjunction with the harvest of pure grain from a threshing floor once it has been separated from the chaff.

However, *'asyph* isn't limited to grain. It also speaks of the collection of wine out of the press before winter. As such, *'asyph* provides substance to one of Yahowah's most common metaphors for the ingathering of souls. What is also intriguing about *'asyph* is that the ingathering process it describes includes “placing the gathered grains and wine within a shelter so as to protect them from the elements.” So, in a word, it connects Bikuwrym to Shabuw'ah and Taruw'ah, and then to Kipurym and Sukah.

'Asyph and *'asaph* convey the ideas of “gathering together, being accepted and received, and then being

removed.” They speak of “taking the harvest away to protect it in a suitable shelter.” In particular, *‘asyph* is “a relational term” that denotes “moving a considerable number of people from one place, withdrawing them from others, so that they can be received, joining and gathering together as a family for the purpose of developing close relationships.”

When we are diligent in examining the full meaning of the words Yahowah used to explain the *Taruw’ah* harvest, the connection between the Covenant promise and the fulfillment becomes evident.

By introducing the Fall Miqra’ey, beginning with *Taruw’ah* | Trumpets, using terms which reflect a reaping of saved souls, we can look forward to being part of a gleanings as we approach the Last Days. He has implied that a gathering in and carrying away of souls will commence on this day. And while it is helpful to know this, to be “received and accepted” in this harvest, you will need to be filled with the Set-Apart Spirit which is why *Taruw’ah* follows Seven Sevens.

While this review serves to affirm that the *Taruw’ah* harvest predicts the ingathering of souls, Yahowah had more to say regarding the nature of the *Miqra’ey* in general, and Trumpets in particular...

“You should not offer the sacrifice of an animal you have prepared to consume (*lo’ zabach*) in the proximity of (*‘al*) yeasted bread, the invasive fungus which spoils as well as the culture which intoxicates (*chamesh*).

The blood (*dam*) I sacrificially shed and offered as a favor to reconcile (*zebach ‘any*) should not endure through the night (*wa lo’ lyn*).

It is the bounty (*cheleb*) of My Festival Feast (*Chag ‘any*) which is an enduring witness come morning and

something to consider forever (*'ad boqer*). (*Shemowth* 23:18)

The initial and best part (*re'shyth*) of the FirstFruits, including Firstborn Children (*Bikuwrym*) of your realm (*'adamah 'any*), you should come, bringing them (*bow*) for the family and home (*beyth*) of Yahowah (*Yahowah*), your God (*'elohym 'atah*). (*Shemowth* 23:19)

Behold (*hineh*), I (*'anky*) will send out (*shalach*) a Messenger, a representative who is especially informative in announcing this message (*mal'ak*) before you, in your presence and within the same dimension (*la paneh 'atah*) to help keep you focused so that you are observant, closely examining and carefully considering everything (*shamar 'atah*) along the Way (*ba ha derek*).

In addition (*wa*), he will provide you with directions that will bring you to (*la bow 'atah 'el*) the source, the dwelling place, and home (*ha maqowm*) which, to offer the benefits of the relationship (*'asher*), I have prepared (*kuwn*).” (*Shemowth* 23:20)

The terminology in this passage is intriguing. In *Qara* / Called Out / Leviticus, there was no mention of a sacrificial offering associated with the Called-Out Assembly of Trumpets. But now we are told that if we decide to prepare an animal for consumption, we should avoid any contact with yeast, the symbol of religious and political corruption. That is because only those souls who have had these things removed by Matsah will participate in this harvest.

Because no sacrifice has heretofore been specified in conjunction with the *Miqra*, and because Yahowah says that the “blood sacrifice” is His, this passage is telling us that the sacrificial offering of the Zarowa’ is the one which applies. After all, the message of Passover and UnYeasted Bread was that the Messiah paid the price to remove the

consequence and penalty of our guilt. And that sacrifice was for all time.

From a practical perspective, fat, like blood, is not healthy for us to ingest, so Yahowah wanted these things to be consumed in the burnt offering. That way, God's children, by consuming the nutritious part of the lamb, received the full benefit of the offering. Unlike pagan deities, Yahowah did not need man to feed Him – He was content being the one who served. Therefore, the fat went up in flames.

Since we cannot find or enter Yahowah's home alone, we need a guide. Yahowah's Towrah and Prophets serve in this capacity as do remarkable individuals such as Noach, Moseh, Shamuw'el, and Dowd, even Yirma'yah and Yasha'yah.

Whomever the guide may be, the lesson itself is clear: Yahowah is calling and guiding His people home. And through this messenger, God's message can be readily discerned and understood.

“You should choose to closely examine and carefully consider this, becoming focused and observant (*shamar*) regarding his appearance and presence (*min paneh huw'*).

Of your own volition, listen (*shama'*) through his voice (*ba qowl huw'*). Do not become rebellious against him nor defiant toward him, neither embittered nor contentious, neither grieved nor bewildered (*'al marah ba huw'*), because otherwise (*ky*), he will not tolerate or endure (*lo' nasa'*) your rebellion – your revolting defiance and repulsive deviations from the established message (*pasha' 'atem*).

This is because (*ky*) My personal and proper name (*shem 'any*) is integrated within his inner nature (*qereb*). (*Shemowth* 23:21)

Indeed (*ky*), **if** (*'im*) **you listen very carefully** (*shama' shama'*) **to his voice** (*ba qowl huw'*) **and engage, acting upon** (*wa 'asah*) **everything that I say for the benefit of the relationship** (*kol 'asher dabar*), **then** (*wa*) **I will be openly hostile toward** (*'ayab*) **those who oppose you, demonstrating rancor toward your adversaries** (*'eth 'oyeb 'atah*). **I will, when required, besiege and defeat** (*tsuwr*) **your foes** (*'eth tsarar 'atah*). (*Shemowth 23:22*)

Surely (*ky*) **My** *mal'ak* | **messenger** (*mal'ak 'any*) **will go** (*halak* – goes about and travels) **before you** (*la paneh 'atah*) **so that** (*wa*) **he can help you return** (*bow' 'atah*) **to what has been said and promised** (*'el 'emory } 'amar*).

Then the terrorists will be abolished (*wa ha chity } chathath*), **including the militants who claim that the country belongs to them and who want to divide it** (*wa ha parizy } paraz*), **as they will be humbled and subdued** (*wa ha kana'any } kana'*), **to make this declaration known** (*ha chiwy } chawah*).

Therefore, I will reject them, and I will kick them out (*wa ha yebuwsy } y buws y*), **and then I will efface them, annihilating them, causing them to disappear at that moment in time** (*wa kachad huw'*). (*Shemowth 23:23*)

You should not vocally support their gods nor speak on behalf of their deities (*lo' chawah la 'elohym hem*). **And** (*wa*) **you should not serve them** (*lo' 'abad hem*).

You should not do as they do either (*wa lo' 'asah ka ma'aseh hem*). **Rather instead** (*ky*), **it will be you who will overthrow them** (*haras haras hem*).

So, then you should break apart and crush (*wa shabar shabar*) **their sacred monuments and holy objects** (*matsebah hem*). (*Shemowth 23:24*)

Therefore (*wa*), **you should work with and serve on behalf of** (*'abad 'eth*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **and He will bless** (*wa barak*) **your bread** (*'eth lechem 'atah*) **and your water** (*wa 'eth maym*). **Furthermore** (*wa*), **I will remove** (*suwr*) **this sickness** (*machalah*) **from your midst** (*min qereb 'atah*).” (*Shemowth / Names / Exodus 23:25*)

Humankind will be harvested or humbled, reconciled or removed. And this is what makes Taruw'ah so vital at this time. Our warnings matter. Let them not fall on deaf ears.



There are additional references to the *Taruw'ah* Harvest in the Torah, Prophets, and Psalms beyond the two passages we have already examined. The most interesting are found in *Yasha'yah / Isaiah* with the first of these in the 17th chapter. There we are told the where, why, and when of the harvest.

This prophecy begins in context, revealing that the longest continually inhabited city will become a tangled heap of rubble. The prelude to the harvest in this case is as important as the event itself. So let's begin at the beginning...

“A prophetic pronouncement regarding (*masa'* – a prophecy designed to encourage partiality by being discriminating, a timely declaration regarding a future burden or hardship) **Damascus** (*Drameseq* – capital of Syria, the predicted epicenter of World War III; from *dama'* – a weeping sore, *dim'ah* – tears of sorrow, *domen*

– corpses covered in dung, and *damam* – to grow dumb and be silenced; also considering the DSS spelling: *deraown* – contemptible and abhorrent and *darban* – to goad or prod, and *dam* – bloody *saq* – sacks (body bags)).

Behold (*hineh* – look up and pay attention to) **Damascus** (*Drameseq*) **is revolting and corrupt and will be removed from among inhabited cities** (*suwr min 'iyr* – is degenerate and unrestrained and thus shall be rejected and abolished as a population center, the city will be abandoned after enduring anguish and terror, because this anguishing ass of a town is displeasing (in the hophal stem this fate was foisted upon Damascus and as a participle, Damascus will come to embody unrestrained corruption)).

She shall actually become (*wa hayah*) **a twisted and tangled heap** (*ma'iy* – a distorted and crooked mound, and a perverted and contorted pile; from *'awah* – bent, twisted, and distorted, perverted and invalid ruin) **of fallen buildings and rubble** (*mapalah* – of destruction and deserted collapsed structures; from *naphal* – fallen prostrate, overthrown and inferior). (*Yasha'yah* / Yahowah's Salvation / Isaiah 17:1)

Abandoned and forsaken will be (*'azab* – rejected, deserted, estranged, destroyed, and damned are) **the inhabited and terrorized regions** (*'iyr* – the populated and anguished cities filled with the displeasing nature of religious temples and shrines, as well as wrathful donkeys) **of 'Arow'er | the Repudiated Outcasts** (*'arow'er* – of the exiles (a reference to 'Palestinian' refugees) of the Arnon Valley in Ammon, Jordan, of the renounced and destitute who are laid bare, of those stripped of all pretense, of the impoverished wild asses (a reference to Islam through Ishmael); from *'arar* – to be stripped of all pretense).

For there will be (*la hayah*) **roaming animals fighting in militant militias along with their Helpers** (*'adar* – unified jihadists gathered with their helpers (a

reference to the Muslim *Ansar* / Helpers who fought, plundered, and terrorized alongside Muhammad and who comprise the ranks of Islamic terrorist organizations today) to fight in herds, acting like goats, camels, or donkeys abandoned as a group because they will have collectively missed the way and will fail miserably).

But they will cease and prostrate themselves (*wa rabats* – they will pause to stretch out and down in a reclining posture, falling prostrate (symbolic of Islamic prayer)) **because there will be no one left to terrorize** (*wa 'ayn charad* – none to make fearful who will tremble, and no one to drive away through acts of terrorism). (*Yasha 'yah* / Yahowah's Freedom / Isaiah 17:2)

So the fortified city (*wa mibtsa'r* – the defensive structures) **will cease to exist** (*shabath* – will desist, coming to an end as a result of the choices of its inhabitants) **on account of** (*min*) **'Ephraym** (*'Ephraym* – serving as a metaphor for a divided Yisra'el (of the Northern Kingdom expressly excluding Yahuwdah), a heap of ashes, commonly transliterated Ephraim, the son of Yowseph and brother of Manasseh), **along with** (*wa*) **the government** (*mamlakah* – the kingdom, empire, realm, authority, and people ruled under the monarchy) **out of** (*min*) **Damascus** (*Drameseq*), **including** (*wa*) **the remnant** (*sa'ar* – a remaining portion, a residue) **of 'Aram | Syria** (*'Aram*) **for being similarly** (*ka*) **vehement and burdensome** (*kabowd* – fanatical and onerous, abundantly wealthy and overly glorified; from *kabad* – hardened and grievous, ignorant and dimwitted, hardheaded and stupid, enraged and troublesome).

The children (*beny*) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God) **shall actually continue to exist** (*hayah*), **prophetically declares** (*na'um*) **Yahowah** (𐤃𐤏𐤅𐤇) **of the vast array of spiritual messengers and envoys** (*shaba'*).” (*Yasha 'yah* / Yahowah's Deliverance / Isaiah 17:3)

Then as a result of the implementation of the “Final Solution” (under the guise of the Two-State Solution), Israel will be rendered indefensible. The Fakestinians and Helpers armed with flying pipe bombs and incendiary party balloons; while as dumb as the stones they are throwing and as toxic as their Molotov cocktails, a billion buffoons are too many for seven million Jews – especially with twenty percent of Jews too religious to care.

“And it will actually come to pass (*wa hayah*) in that day (*ba ha yowm* – around this time) that the size (*ha huw’ kabowd* – that the magnitude, dimensions, and volume, that the respect and dignity, that the reputation and abundance, that the presence and power, that the honor and status) of *Ya’aqob* | **Israel (*Ya’aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from *‘any* – me, myself, and I are *‘aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel of Yisra’el) shall be decreased to the point of no longer being sustainable or viable (*dalal* – shall be diminished, making the State incapable of surviving, being thinned and impoverished so that normal life becomes impossible to support, will be weakened, lacking what is essential; from *dalah* – to devise a plan which stirs up troubling impoverishment).**

The fattest, best protected, and most important place (*wa mashman* – the waist or midsection, the stoutest and most populated area, the most prosperous tract of land; akin to *mashmah* – to horrify and devastate) **of his body** (*huw’ basar* – his physical existence) **shall be leaned** (*razah* – made thin and shrink in size, will be sacrificed to

the cause of pagan gods, becoming untenable and unsustainable, all in a wasteful and unproductive manner; from *raz* – to hide the ultimate agenda of *razown* – diseased dignitaries and sick government officials).” (*Yasha ’yah* / Yahowah’s Salvation / Isaiah 17:4)

By saying “in that day,” Yahowah has affirmed that the divestiture of Israeli land is tied to the fall of the Syrian regime. Although that is what America has sought, the Sunni jihadists seeking to overthrow Bashar al-Assad are far worse – not only for Syrians, but also for Israel. It is why it is so counterproductive for the United States to be arming and supporting them.

Especially troubling, by tying the Syrian War to the surrender of Israeli land, America becomes overtly culpable. The United States is guilty of starting this proxy war through the invasion of Iraq, whereby that nation was placed under the control of the Iranian religious regime. Worse, through the U.S. military’s Awakening program, weapons were supplied to create Sunni militias in Iraq, and it is those weapons and those jihadists who first turned a peaceful political protest in Syria into a devastatingly deadly war – one that has precipitated the greatest migration of Muslims in history, inundating Europe with religious anti-Semites.

Contemporaneously, America essentially capitulated on the Iranian nuclear program – not just once but twice – freeing Iran’s assets while reestablishing her ability to sell sufficient amounts of gas and oil to assure that the threat of an atomic bomb and potent military will continue to influence world opinion. This grave miscalculation will cause nations to capitulate on Israeli territory, hoping to avert the threat of a nuclear event escalating into total annihilation. One error in judgment will lead to the next, and then to another, in an avalanche that will inundate the heart of the Promised Land with terrorists.

This prophecy specifically states that the size of Ya'aqob, serving as a synonym for a united Yisra'el, shall be decreased in magnitude and dimensions such that it becomes unsustainable, making the tiny nation indefensible and vulnerable. It portends that this reduction will be incompatible with Yisra'el's continued existence. And it will occur at the nation's midsection or waist, which is foretold to be its most important, prosperous, and populated region.

This utterly moronic "Land for Peace" and "Two-State Solution" diplomatic proposition has the world forcing Israel to cede control of Gaza and the West Bank over to the Muslims whose announced and unchanging core religious, political, and military agenda is to destroy them. Giving more land, a commodity Muslims already have vastly more than they need, to a religious community that has never upheld peace, may be among the dumbest notions ever promoted by world leaders. And yet the very fact that this irrational and immoral trade is inevitable, along with the realization that it is universally upheld, only serves to reinforce the validity of this prophecy.

While we would be hard-pressed to find another ethnicity which survived 400 years as exiles and 80 as slaves, the wholesale destruction of their nation by the Assyrians, Babylonians, and Romans, or an event akin to the Nazi Holocaust, the Israeli victory in the War of Independence in 1949 is arguably the most inexplicable. And yet, even then, the whole of the Gaza Strip and the entire West Bank remained part of Egypt and Jordan respectively, thereby still precluding the thinning of a united Yisra'el as this prophecy portends. It was not until the fledgling nation prevailed against a second unified Islamic assault in 1967 during the Six-Day War that Israel reclaimed much of Yahowah's original gift. And against all odds, they miraculously retained it in the aftermath of a

surprise attack by Islamic forces on *Yowm Kipurym* in October 1973 – just six years thereafter.

But there is much more to this prophecy. America's invasion of Iraq would lead to the Syrian War, ultimately making the destruction of Damascus the catalyst for the ill-advised act of sacrificing Yisra'elite land for promises of peace. In fact, it is hard to imagine how political miscalculations and religious malfeasance had to congeal within this region to set up the events Yahowah has foretold, making them inevitable.

Furthermore, when this prophecy was committed to writing nearly three millennia ago in the waning days of the 8th century BCE, somewhere between 740 and 730, Yisra'el was being ripped to shreds, its cities razed, and its people enslaved. The notion that there would be a united Israel to rip apart would have seemed ludicrous. Moreover, we possess ancient verifications of these predictions. The Great Isaiah Scroll dates to 200 BCE and is the oldest surviving complete copy of any book written in antiquity. What are the odds of any of this?

The *Yasha'yah* / Isaiah 17 revelations, which were once seemingly impossible, and now inevitable, are so precise, Yahowah has used past and future history to prove His existence and authorship. But we have just begun. God will continue to inform His creation because, in spite of our poor choices, He remains desirous of us getting to know Him, of us coming to trust and rely upon Him, and of us forming an enduring family-oriented relationship with Him. Most of all, He wants His people to come home.

Taruw'ah is part of that gleaning. Therefore, hoping that we will be gathered in during this reaping of saved souls, we are told that the narrowing of Israel occurs in conjunction with a harvest of standing grain, a reaping of first fruits, and specifically, a gleaning, which is a smaller, secondary harvest of olives. This is why we turned to this

prophecy during our review of Taruw'ah. God is revealing when this Miqra' will be fulfilled.

“Then it shall be (*hayah*) **like** (*ka* – similar or comparable to and consistent with) **the gathering in and receiving** (*‘asaph* – joining together and bringing in, collecting and then assembling before removing by way of an ingathering and withdrawing through guidance) **of a harvest** (*qatsyr* – a reaping of the fruit from the chaff in the proper season; from *qatsar* and *qatsyr* – to cut away the branch so as to remove it from a short but extremely vexing time of grief, a time which must be shortened due to the extent of the vexing provocation of uncontrollable anger, the divisive anguish and devastating rage, and grievous wrath on the sustainability of life by fragmenting and splintering relationships to the ends of the Earth during the end of time) **of standing grain** (*qamah* – that which is upright and has the ability to stand and rise; from *quwm* – to affirm, validate, and establish the standing and upright so that they might rise).

And (*wa*) **His Protective Shepherd, Sacrificial Lamb, and the One who Sows His Seeds** (*zarowa' huw'* – His Leading Ram and His Strong Arm; from *zara'* – the one who sows seeds which take root and grow, producing offspring (a reference to *Dowd* | David and his Taruw'ah Herald)) **will reap the harvest** (*qatsar* – he shall gather that which is productive, useful, and valuable from fields, orchards, and vineyards, collecting fruit from the chaff in a season which must be curtailed by cutting them away so as to remove them from a short but vexing time of unbearable grief experienced during the last days and to the ends of the Earth so as to sustain their lives and withdraw them from a time of anger and anguish) **of first fruits** (*shibolym* – the heads or kernel of the grain and the branches which are flowing and growing).

Then (*wa*) **it shall be** (*hayah* – he will literally come to exist at this time (qal perfect)) **as one would conduct**

(*ka* – in a manner similar to) a **gleaning** (*laqat* – a rapid gathering up of what is left, quickly removing the remaining harvest, speaking of a numerically insignificant ingathering and implying that a small amount is collected in relation to the energy expended to grasp hold of them and withdraw them) of **first fruits** (*shibolym* – the heads or kernel of the grain and the branches which are flowing and growing) in (*ba*) **the broad valley of Rapha’ym** (*‘emeq Raphq’ym* – the dead and departed without material substance, the souls of the deceased along the broad and open way; from *rapha’* – defects which could have been healed by a physician, restoring the impaired to health and *rapah* – to be feeble and falter, to be left alone during a descent from a higher place to a more diminished status as a result of being lazy and limp, habitually refusing to exert the effort required to prevail; a broad and open valley just over four miles west southwest of the Temple Mount in Jerusalem).” (*Yasha’yah* / *Yahowah Frees* / *Isaiah 17:5*)

The timing of this event during the last days, the diminutive nature of the gleaning, and the depictions regarding the reaping of first fruits all point to the fulfillment of the *Taruw’ah* | *Trumpets Harvest* immediately after the implementation of the “Two-State Solution.” And while that narrows it down considerably, from our current perspective, we can expect the fifth of seven *Miqra’ey* | *Invitations to be Called Out and Meet with God* to be fulfilled on *Taruw’ah* between 2026 and 2029.

Since the *Zarowa’* presented in *Yasha’yah’s* prophecy is likely the one fulfilling *Taruw’ah* by sowing the seeds which will produce new life, I am expecting that this harvest will occur beginning at sunset in *Yaruwshalaim* on September 9th, 2029. This will allow the one reaping the initial gleaning to return for a much larger one, serving as one of the two *Witnesses* beginning six months later on *Passover*, April 16, 2030 at sundown.

Suffice it to say, politicians and statesmen are making the planet more dangerous by capitulating to Islamic terrorism, attempting to tear Yisra'el apart in the process – something Yahowah will not tolerate. As a result, He will come to gather in and receive His Covenant children, sparing them from the wrath of war that will invariably besiege the rest of the world. God and the preponderance of His creation remain at cross purposes.

There are always a few, the one in a million who are guided by the Towrah. The “*qamah* – standing grain” and “*shibolym* – first fruits” references both point to the *Taruw'ah* Harvest, when Yahowah will remove His Family so that His children do not have to endure the worst of Yisra'el's Troubles. It is what one would expect from a loving Father.

There are four different words used to describe a singular harvest: *'asaph*, *qatsyr*, *qatsar*, and *laqat*. To appreciate why God chose all four, it is incumbent upon us to search out each word's unique implications.

This study begins with *'asaph*. It was translated as, “gathering in and receiving.” *'Asaph* speaks of God “joining together” with His children and “bringing them into” His home, of “collecting them by way of an ingathering and then withdrawing them” from harm's way “through the guidance” He has provided in His Towrah.

Qatsyr conveys so much more than “harvest.” It reveals that the “desirable fruit will be reaped from the unwanted chaff” and that this “will occur in the proper time, or season” – pointing the way to *Taruw'ah*. This is one of Yah's favorite metaphors, one that He uses three times throughout His presentation of the *Mow'ed Miqra'ey* to present a picture everyone throughout time could understand, of reaping a harvest such that the valued fruit of one's labors, the Covenant's children, are brought into

the storehouse and that which remains, the chaff, is left to blow away unattended and unvalued.

Additionally, *qatsyr* presents the idea that the branches, another metaphor for the Covenant Family, “will be cut away and set apart” from “a short but extremely vexing time of grief.” This Time of *Ya’aqob’s* | Jacob’s Troubles is a period which “must be cut short due to the extent of the vexing provocation and uncontrollable anger” now manifest between men at war with one another and unified in their hatred of Israel.

Qatsyr portrays a period when rhetoric is “especially divisive, when man’s rage is devastating, and his wrath grievous.” It addresses “the last days of institutionalized dominion of the Earth and speaks of mankind’s malfeasance spreading the world over.”

Then *qatsar*, while related to *qatsyr*, is the third of four words used to describe this event. It was rendered as “will reap the harvest.” It reveals that God “shall gather those who have been productive and useful, those He values from His vineyards, fields, and orchards,” once again “separating and collecting the fruit of His labors from man’s chaff during this time of unbearable grief during the last days.”

More than this, in the heart of *qatsar* we discover *tsar*, the word Yahowah selected to convey the nature of *Ya’aqob’s* “*tsar* – troubles.” It is the term He deployed to reveal that *Yisra’el* would be “*tsar* – narrowed and confined in dire straits, greatly distressed and oppressed by enemy forces, caged in and besieged.” This “*qatsar* – harvest during a time of unbearable grief when man’s chaff is being blown away” will occur during the Last Days and coincide with *Ya’aqob’s Tsar* | *Yisra’el’s* Troubles.

And fourth, a *laqat* is “a gleaning, a rapid gathering up of whatever remains valuable to the harvester.” Just as the *Taruw’ah* harvest will occur suddenly, *laqat* describes the

“process of quickly removing the remaining harvest.” With a *laqat*, “the numbers are few and the effort required to retrieve the fruit is great,” accurately portraying the high price Yahowah has paid to vindicate the few who chose to participate in the Covenant by fulfilling *Pesach* and *Matsah*, thereby enabling *Bikuwrym* | a FirstFruits Harvest.

The first four *Miqra’ey* were fulfilled one after another by the ultimate *Zarowa’* | Sacrificial Lamb forty Yowbel ago in 33 CE. So now on the precipice of Year 6000 Yah, God is announcing that He will once again honor His promises and fulfill the *Taruw’ah* Harvest. This time, however, the little *z* will be serving on behalf of his King, the Protective Shepherd, Dowd, who is the Strong Arm of God. The purpose of *Taruw’ah* is to herald Dowd’s return with Yahowah to fulfill Kipurym, reconciling the relationship with the remnant comprising the final harvest.

Collectively then, this “*laqat* – gleaning, or secondary harvest” establishes the *Miqra’* of *Taruw’ah* in its rightful place as one of three harvests of saved souls. Additionally, by calling it a “gleaning,” God is affirming that the yield will be small. This is consistent with His written proclamation on the first of the two tablets when He wrote: “Thousands will receive His mercy by observing His Covenant’s conditions.” Thousands amongst billions are just one in a million. This is the fifth step on the narrow way to life which few find.

Shibolym is an affirmation of Yah’s plan, used to portray the connection between this secondary harvest and that of Firstborn Children which preceded it 40 Yowbel ago in year 4000 Yah. It serves as an allusion to the timing of the first three *Miqra’ey*: *Pesach*, *Matsah*, and *Bikuwrym*, each of which occurs during *‘Abyb*, the time when young barley ears are still green and growing at the head of the grain. This then speaks of a time when Yah’s children are still receptive to His invitations, rather than mature, hardened, and easily crushed. We know that they are

receptive because they are “walking in accord with the guidance and teaching that flows out” of the Towrah.

In this regard, *qamah* is revealing because, based upon *quwm*, it confirms that the Protective Shepherd of God will take a stand on behalf of those who have listened to him calling them home. Yah’s Covenant children are the standing grain. They are represented by the two letters repeated in God’s name: $\text{ק} \text{ו} \text{מ}$. Those depicted by these ק are reaching up to grasp hold of Yahowah’s “ ו – hand” as a result of what His *Zarowa*’ has accomplished.

The *Zarowa*’, as this title is defined in the Towrah, has already done more for us than anyone in human history, by serving as the Sacrificial Lamb of Pesach. And while I did not fully appreciate its other connotations when I first drafted this chapter, now having returned to it after completing the first two volumes of *Coming Home*, I am at liberty to share that properly identifying the three *Zarowa*’ will lead us to the Promised Land.

Considering the timing and the propensity of the world to inaccurately view the Muslims living within Israel as “Palestinians,” *Rapha’ym* is presented in *Shamuw’el* / 2 Samuel 5:18 and 22 as the valley in which “the Philistines yet again came and spread out” in a place they did not belong. Further, *Raphq’ym* depicts the “souls of the deceased, the dead and departed,” which is telling because it is from the dead and dying that God’s Covenant children are being saved so that they might live.

The souls of *Rahya’ym* are beguiled into “following the broad, open, and wide way” of man to their “death.” In this regard, *raphq’ym* is from *rapha*’, which reveals that those who remain retain the “defects which could have otherwise been healed by the physician.” This addresses the Towrah’s propensity to cure all that ails us. But because they rejected Yahowah’s Towrah, they are immune to the

“restoration” it provides, ensuring that their “health remains impaired.”

Rather than “exert the effort required to prevail, these lazy and limp individuals without character will become feeble and falter.” After all, *Rapha ’ym* was a broad, wide, and open depression less than five miles from the narrow path – close, but not correct.

With the realization that this passage lists the thinning of Yisra’el immediately before the harvest, there is every reason to conclude that *Taruw’ah* will be fulfilled at the last possible moment and, thus, just before the worst of the worldwide carnage begins. It also seems reasonable that the treaty alluded to in Dany’el, the one which appears to usher in the beginning of the Time of Ya’aqob’s Troubles, will be predicated upon Israel sacrificing land as this prophecy predicts. Doing so will shrink the nation back to the vulnerable and unsustainable dimensions depicted in the 1967 United Nations Security Council Resolution 242. It will reconstitute the conditions which existed before Muslims lost the Six-Day War.

This is all part of a process. Yisra’el is becoming ever more vulnerable over time, with several decades separating the forfeiture of Gaza (which was ceded to Muslims on September 22, 2005) and the West Bank. Moreover, the future peace treaty sponsored by the Towrahless One may entail yet another foolish concession – one perhaps which goes beyond the secession of land.

Also at issue, we don’t know when the Syrian War will end. There is every reason to think that it will rage on for quite some time – perhaps into 2027, 2028, or 2029. Further, while immediacy is implied, we are not told if it will be weeks or months after Damascus is destroyed and the Syrian government is deposed before world leaders require Israel to surrender the territories surrounding

Jerusalem, Ramallah, Qalqilya, Jericho, Bethlehem, and Hebron to appease the Islamic terrorists.

Yet one thing we know for sure, a great deal is going to happen between now and the spring of 2030, when the worst phase of Ya'aqob's Troubles will commence. Islamic jihadists will continue to commit ruthless acts of terrorism. Damascus will lie in ruins. The government of Syria will fall. The West Bank will be sliced away to create a Palestinian State. And then Yahowah will come to remove His children just before the world is engulfed in a cataclysmic war.

The metaphors Yahowah uses in the next statement are designed to communicate meaningfully to the greatest number of people over the longest period of time. Olives, for example, were consumed as food, their oil was used as a healing ointment, and there was no better substance to illuminate homes at night.

These traits, along with the fact that olive trees were firmly rooted in the Land and are the longest-living trees in the region, all serve to illustrate the influence of the Set-Apart Spirit in our lives. She brings light to dark places. She nourishes Her children, healing and empowering them. And Yahowah's Set-Apart Spirit distinguishes and separates those who live with God from those who die.

“And in him (*wa ba huw'* – within it, addressing Ya'aqob, representing a united Yisra'el and those within the Covenant Family), **there will be a remnant who will be spared and survive** (*sha'ar* – there will be physical beings who remain and will be left behind, but also a remnant of souls who will leave and live because they are related in a close, familial relationship, remaining as part of a group for a duration of time (the niphal passive perfect consecutive indicates that each individual will be harvested or left at this moment in time based upon the choices they have made)), **gleanings** (*'olelah* – smaller secondary

harvests of that which was purposely left on the vine where few are taken) **as in going around at the right time of year** (*ka naqaph* – comparable to encompassing and shaking off during the proper yearly cycle as a means of harvesting, while implying that those surrounded and immersed in this manner will enjoy an indefinite amount of time as they are taken out of a threatening and dangerous situation) **an olive tree** (*zayth* – olive; from *zow* – brightness): **two or three** (*shanaym shalowsh*) **ripe olives** (*gargar* – mature fruit and olive berries; from *garar* – to be taken away) **in the top** (*ba ro'sh* – on the uppermost and choicest, directly from the source who initiated all things, from the One who leads, from the summit of the first and finest, even the most crucial) **branch** (*'amyr* – highest branch or summit (symbolic of Dowd and the Choter)), **four or five** (*'arba' chamesh*) **on its fruitful branches which have been cut away** (*ba sa'yph huw' parah* – clinging to a crevice of its (the olive's) flourishing and productive limbs, those who live life abundantly and who produce offspring in a successive generation for the harvest; from *sa'aph* – which has been cut off (rendered from the DSS)), **prophetically declares** (*na'um* – pronounces before it occurs) **Yahowah** (𐤆𐤏𐤃𐤇), **God** (*'elohym* – Mighty One) **of Yisra'el** (*Yisra'el* – of individuals who engage and endure with God).” (*Yasha'yah* / Yahowah's Deliverance / Isaiah 17:6)

It is interesting to note that *sha'ar*, which can be translated as “be left” or “leave,” “remain” or “survive,” also addresses the difference between “the soul and the flesh, the inner person and their physical body.” It even speaks of being a “close and direct relative, with ties to both mother and father.” As such, we can clearly see the dichotomy between the souls who are part of the Covenant Family and survive, and the men and women who opposed to the Towrah are left behind. Physical beings have a limited lifespan and die while souls enveloped in

Yahowah's Set-Apart Spirit as part of His FirstFruits' Harvest endure forever.

In this regard, olives are especially telling. They can be nourishing (sharing Yah's Word) or rot on the tree. When pressed they can produce pure and brilliant, smoke-free light (enlightening the observant), but while this ability is latent, the benefits only occur by design, with a vessel, a wick, and a spark: the Covenant, the Word, and the Set-Apart Spirit.

With *'olelah* translated as "gleanings," we have two subtle insights to ponder regarding the illuminating and nourishing olives that are being spared at this time. The first of these entails the likelihood that this remnant of the Covenant was deliberately left on this tree of life, attached to its branches, and rooted as part of Yisra'el by Yahowah to convey His message to those looking in the right direction at this time, the most pivotal moment in history. There will be two witnesses, 'EiYah along with Dowd's Taruw'ah Herald, with a third, the King of the Witnesses, Dowd, arriving three years later.

The phrase, "*ka naqaph* – as in going around at the right time of year," points us right back to the fifth *Miqra*', *Taruw'ah* – as one of the three harvests among the *Mow'ed*. The timing as we know is the 1st day of the 7th month, with the year beginning with the renewing of reflected light on the moon during *'Abyb* – the time grain begins to bud and grow.

While I think that it is too early for all of this to transpire, in 2026 on the Roman Pagan Calendar, Taruw'ah will be celebrated nonetheless at sunset on Saturday, September 12th. In 2027, the new year begins on Thursday, April 8th, such that Taruw'ah begins at sundown on Friday, October 1st, and concludes prior to sunset on Saturday, October 2nd.

Also worth considering, should the harvest transpire the following year in 2028, *Taruw'ah* runs from sunset on Wednesday, September 20th through sundown on September 21st. Then the last and best opportunity for the *Taruw'ah* Harvest prior to the worst of Ya'aqob's Troubles would be on Sunday, September 9th, 2029, in year 5996 Yah.

Regarding which of these dates Yahowah has chosen, it will be as late as possible to give the Children of Yisra'el every opportunity to hear His voice, come to their senses, and come home. And should it occur in the Fall of 2029 as I suspect, then the period without witnesses will be short because, as previously mentioned, *'Elyah* | Elijah and the Choter return on Passover in the Spring of the following year. Three-and-a-half years thereafter, Yahowah will be returning with Dowd.

Ka naqaph paints a picture of Yahowah “immersing” His children in His light, of Him “encompassing” them and “surrounding” them so that His children “enjoy the full amount of time remaining.” God is quite literally “gathering up and taking” these ripe, ready, and valued olives “away so as to keep them safe during a threatening and dangerous situation.” That “menacing and perilous circumstance” is the Time of Ya'aqob's Troubles as defined in *Yirma'yah* / Jeremiah 30:7 – a prophetic statement properly positioned just ahead of the moment when, in *Yirma'yah* 31, Yahowah restores His Covenant with Yisra'el and Yahuwdah.

While we have considered it previously, it bears repeating that the “*zayth* – olive” is used as a metaphor in this situation because the tree endures the centuries. Its branches were used as a sign in a dove's mouth that the flood had subsided, and life had been restored. Its fruit, the olive, produces the ideal light when burned and is especially nourishing and healthy when consumed.


Shanaym, meaning, “two,” and *shalowsh*, meaning, “three,” remind us that, while there are two witnesses, there are three harvests among the *Miqra’ey* | Invitations to be Called Out and Meet with God. The former is indicative of a “small number where few are involved” and of “taking sides.” The latter depicts a “series of three things,” as is the case with three forty *Yowbel* epochs defining the history of mankind and of the three times each year that the *Miqra’ey* are celebrated. Further, two speaks of a man and woman coming together as husband and wife and then father and mother while three is indicative of a family, with the addition of a son or daughter – and thus of the Covenant.

As we have insinuated and will further elaborate in a moment, the spectrum of time from our expulsion from the Garden to our return is comprised of three periods of 2,000 years. Reinforcing this, the numeral two in Hebrew was depicted as a 𐤁 – or family home, indicative of both the *Gan ‘Eden* from which we came and *Sukah*, where we will return and Camp Out with Yah in His home. And the numeral three in Hebrew was drawn as a 𐤃 – foot, showing us walking through these three bimillenary epochs – and ideally along the path He has provided.


‘Arba’ym, “forty,” defines a duration of time, often of testing. It rained forty days and nights during the flood, the Towrah was revealed over a forty-day period on Synay, where the “Sign was Handed to the Children” of Yisra’el after enduring eight decades as slaves in Mitsraym, and wandering in the wilderness for forty years.

Looking at the big picture, man’s time is divided into three periods of 40 *Yowbel* (40 x 50 years = 2,000 years). The first of these three 40 *Yowbel* periods commenced in 3968 BCE when ‘Adam and Chawah were expelled from the Garden. The second began 40 *Yowbel* thereafter in 1968 BCE when ‘Abraham affirmed the Covenant with Yahowah in year 2000 Yah. This, the second of three bimillennial epochs, came to a close in 33 CE when Dowd,

as the Zarowa', fulfilled the first four *Miqra'ey*, thereby enabling the Covenant's benefits in year 4000 Yah. The third and final set of 40 Yowbel eras commenced in 33 CE, and it will conclude with Yahowah's return in 6000 Yah with His Son, Dowd, which is 2033 on today's Gregorian calendar.

Furthermore, '*arba*' means "to be square" or "right." It was presented in the form of a doorway:  and represents the Door to Life, as Passover provides the passageway to the first four *Miqra'ey* and to our ultimate perfection, adoption, enrichment, and empowerment as part of Yah's Family.

Chamesh, "five," depicts the part of the body between the lowest ribs and the waist, where most of the vital organs reside. It suggests that this message is vital if we want to continue living. As our "abdomen," it may even suggest that those being harvested were careful regarding what they consumed, so that they were nourished by Yah's Word.

Especially revealing, the Hebrew designation for the numeral five is an observant individual standing up, looking up, and reaching up for Yahowah's hand: . It is, after all, during these celebrations of the Yowbel every 50 years that all debts are forgiven and all slaves are freed, such that everyone has the opportunity to stand with God should they so choose. Moreover, there are five hands in Yahowah's name, five fingers on our hands, five conditions to participate in the Covenant, and five benefits for having chosen to embrace them.

There is yet another insight found in the numbers four and five. The first four *Mow'ed Miqra'ey*, satisfied in year 4000 Yah, provide the Covenant's benefits with the fulfillment of 1) *Pesach*, 2) *Matsah*, 3) *Bikuwrym*, and 4) *Shabuw'ah* enabling us to be: 1) eternal, 2) perfected, 3) adopted, 4) enriched, and 5) empowered. And *Taruw'ah*,

itself, is the 5th of seven Invitations to be Called Out and Meet with God. This is the path which leads to the harvest.

The depiction of the gleaning as “two or three” and then “four or five” olives, with the smaller number associated with the “uppermost and choicest branch” and the larger one with “its fruitful branches which have been cut away,” is designed to identify, quantify, and distinguish the relatively small number of individuals who will be taken home. The smaller of the two communities represents Yisra’elites, the direct descendants of Ya’aqob, who will be reaped from the top of the olive tree at this time. The larger figure most likely represents fruitful Gentiles who will be gleaned as adopted children as a result of embracing the conditions of the Covenant affirmed through Ya’aqob and for giving rise to successive generations of Yah’s children, making this harvest possible. Both participants in this secondary harvest of some seven hundred or, more optimistically, seven thousand souls (2+5 or 3+4), the naturally born and the adopted, will leave Earth together on the *Miqra’* of *Taruw’ah* following the destruction of Damascus and the thinning of Israel, but likely before the final Islamic assault against God’s people and land.

If the smallest and largest numbers, two and five, or the largest and smallest, three and four, quantify the numbers harvested from each community, then I expect seven thousand members of the Covenant will be brought out of the world and into Yahowah’s home on *Taruw’ah*. Since there will be eight billion people on the planet at this time, the number serves to affirm the one-in-a-million quantification found in the Second Statement Yahowah etched in stone. Our Heavenly Father would have every reason to protect His children, removing them from the corruption and carnage man is about to unleash on the world – leading them away from the Valley of Death.

This *Taruw'ah* gleaning is approaching rapidly. It is set between unfolding events, the ongoing destruction of Damascus, the depopulation and fall of Syria, and the dissection of Yisra'el's midsection, but prior to the time that Muslims react or Yisra'elites return to Yahowah as the Covenant is renewed. This is a fairly narrow window.

Therefore, we should keep focused on the Towrah with Damascus in our peripheral vision, anticipating the fulfillment of one and the demise of the other. We should expect the Syrian conflict to continue until there are so few civilians on one side or the other to kill that the surviving Islamic jihadists turn their weapons and rage against Israel.

We should expect that the U.S. will continue to interfere, counterproductively trying to impose its will throughout the region and thereby remaining its principal provocateur and arms merchant. And now we know that Israel will eventually capitulate. When this occurs, the Children of the Covenant will be taken home, removed from the Valley of Death, so that they will not be harassed by the tidal wave of Muslim militants that will surely flood into the Promised Land, leaving death and destruction in their wake. It will be a gruesome scene.

As we have found, there has been a robust palette of intriguing words in the Word of God which encourage us to think through all of the possibilities, beginning with the first of them, *sha'ar*, rendered as, "There will be a remnant who will be spared." It can, as noted previously, be translated as "be left" or "leave," "remain" or "survive." It provides a contrast between "vulnerable, death-prone, and decaying physical bodies" and "the souls of individuals engaged in a personal and familial relationship with their Father and Mother." I suspect that both concepts apply depending on who is being addressed, recognizing that when some leave others remain.

With both connotations possible, let's reexamine God's presentation...

“And it will actually come to pass in that day that the size of Ya’aqob shall be decreased to the point of no longer being sustainable or viable. Then, the fattest, best protected, and most important place at the midsection of his body shall be leaned, shrinking in size, sacrificed in a counterproductive and unsustainable manner in the cause of pagan gods and as part of the hidden agenda of diseased dignitaries. (*Yasha’yah* / Isaiah 17:4)

It shall be like the gathering in and receiving of a harvest at the proper time in the end which must be cut short due to the extent of man's provocation and anger, reaping the grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief, thereby establishing and validating the standing grain.

Then His Protective Shepherd, and the One Sowing His Seeds, will produce a harvest. It shall be as one would conduct a gleaning, a smaller secondary harvest, of first fruits in the Valley of Rapha’ym, in the midst of those destined to die who were too lazy to exert the effort required to prevail. (*Yasha’yah* / Isaiah 17:5)

And in him [in Ya’aqob, Yisra’el, and the Covenant], there will be those souls who will be spared and survive and the physical bodies of those who will be left behind, gleanings of those purposely left on the vine, as in going around at the right time of year to remove them from a threatening and dangerous situation, encompassing them as a means of harvesting an olive tree.

There will be two or three ripe olives in the top uppermost branch, four or five on its fruitful and productive branches which are separated and cut away,

prophetically declares Yahowah, the Almighty God of Yisra'el.” (*Yasha'yah* / Isaiah 17:6)

The picture being drawn before and after *sha'ar* depicts a smaller secondary gleaning of ripe, mature olives, and of those being harvested as “leaving.” They “will live” while others “will remain left behind” to die. Ya'aqob is being used to describe Yisra'elites, most of whom will be left, as well as Covenant members, all of whom will leave.

Since the Earth's population will be between seven and eight billion people at this time, if God is depicting seven or eight thousand “olives” from both the “uppermost / choicest” branches in addition to those which have been “cut-off” coming home, then we have yet another affirmation that only one in a million will be receptive to Yahowah's offer. At the seldom-considered conclusion of the Second Statement Yahowah etched in stone, He revealed that thousands, which is one in a million people alive today, would receive His mercy by observing the conditions of His Covenant. God's continual unpopularity, even among His own people, will be verified by the scant number who will be gleaned on Taruw'ah.

On the positive side, thousands are thousands more than responded to the source of the prophecy we have just considered. When Yahowah invited Yasha'yah to Heaven and opened the door (Isaiah 6:1-10), not a single soul was waiting outside.

And therefore, we should be encouraged that none has blossomed into thousands and, soon, many more. The prophet's words may have been dormant, but they are now taking root and growing. Let's continue to cultivate them and celebrate the resulting harvest.



Taruw'ah | Trumpets

Dastardly Dogs...

There is yet another, even more phenomenal affirmation of *Taruw'ah* found in *Yasha'yah* / Isaiah. This prophetic insight is shared in the 55th and 56th chapters, running through the 57th.

The prophet sets the stage, placing the harvest of souls into the context of its time. And that is essential because this is the only *Miqra'ey* where we have a series of potential dates for its fulfillment. While we have narrowed the possibilities down to one of four days between the early Autumn of 2026 and the Fall of 2029, with so much riding upon the dissemination of Yahowah's outreach to lost souls, the more time we have the better.

Within this prophecy, *Yasha'yah* reveals the societal conditions which will persist immediately before, during, and after *Taruw'ah* is fulfilled. Then he explains why rabbis will be unfazed by the sudden disappearance of thousands of Covenant members. Of particular interest, *Yasha'yah* confirms that this gleaning of souls precedes the Time of Ya'aqob's Troubles – making it a preemptive rescue mission. Also interesting, at the conclusion of *Yasha'yah* 57, we will find a compelling presentation of how we should be observing a *Shabatown*.

By taking the time to study this prophetic portrayal within the context in which it is presented, we will come to appreciate why God is opposed to religion and come to better appreciate the consequence these doctrines have on

our children. The prophet's inspired commentary in Yasha'yah 55, 56, and 57, provides a scathing rebuke of Judaism during the time the *Miqra* of *Taruw'ah* is fulfilled – thereby revealing Yahowah's assessment of the Haredi. Turns out, His every word is germane to the purpose of Trumpets – which is to share Yahowah's reconciling message with His people at this moment to counteract the influence of the rabbis.

Therefore, by way of introduction, in *Yasha'yah* / Isaiah 55, Yahowah declares that, unlike religion, His redemption is free...

“This is an announcement and warning (*howy*) to everyone who thirsts (*kol same*): choose to walk toward the water (*halak la ha maym* – move of your own volition to and approach the source of cleansing and life (qal imperative)). Then let the one who wants to enjoy the benefits of the relationship do so without cost (*wa 'asher 'ayn la huw' kesep* – the path to walk to get the most enjoyment out of life does not require anyone to pay anything because money is not allowed).

You have been given the opportunity to go about (*halak* – it is your choice, so under the auspices of freewill, travel through life by (qal imperative)) acquiring food (*shabar* – choosing to procure and obtain what is needed (qal imperative)) which is nourishing (*wa 'akal* – and being fed (qal imperative) [correcting the scribal error in 1QIsa based upon 4QIsa]).

Come hither (*wa halak* – choose to move, walking (qal imperative)) to obtain (*shabar* – to procure and acquire (qal imperative)) wine (*yayn*) without any money (*ba lo' kesep* – without cost, without any silver coins or any transactional value, neither property, belongings, nor unit of exchange) and milk (*chalab*) without remuneration or compensation (*wa ba lo' machyr* – freely without buying it or offering any portion of your earnings, without a

donation, a fee, or price).” (*Yasha’yah* / Yahowah Frees / Isaiah 55:1)

This is God’s plea to His people. He wants them to stop enriching the rabbis. They have been paying them to rob them of their souls. All the while, Yahowah continues to offer all of the benefits of the Miqra’ey and Beryth without monetary compensation. Yahowah’s words are not only nourishing, satisfying, and pay dividends, they are free.

Water is the symbol of the Spirit who makes it all possible, and of the life and cleansing She provides. Wine, bread, and milk represent Pesach, Matsah, and Bikuwrym – providing the means to prolonged life, being perfected, and our adoption as children. They are all provided without remuneration. And there is nothing more valuable.

“So why do you spend, continually paying out money (*la mah shaqal kesep*) for that which is not actually bread (*ba lo’ lechem* – without the loaf) such that your labor (*wa yegya’ ’atem* – so that your toil) is not satisfying and produces nothing of lasting value (*ba lo’ la saba’ah* – is gluttonous and voracious, even insatiable without ever being enough [from 1QIsa])?”

Listen diligently (*shama’* – hear this as if your life depends upon it, paying attention (qal infinitive)) to Me (*’el ’any*) and be nourished by (*wa ’akal* – and choose to consume (qal imperative)) that which is good, useful, and beneficial (*towb* – productive, desirable, and valuable, in addition to being moral), even exquisitely pleasurable and extravagantly superb (*’anag* – divinely delightful and abundantly enjoyable, privileged and tender (hitpaal imperfect jussive – consistently act on your own initiative, free of all societal interference, religious pressure, or political compulsion, and enjoy the pleasurable pampering)), with these being the most desirable and beneficial options (*ba ha dashen* – with the best possible

choices, and with that which anoints) **for your soul** (*nepesh 'atem*).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:2)

On the surface, Yahowah is revealing that there is nothing nourishing about Judaism. It is a fraudulent transaction. And beyond this, God is particularly annoyed that His people have eliminated Chag Matsah from among His Miqra'ey – thereby ensuring that there is no cure for the religion that is killing them.

In addition, the rabbis, who commandeered Yahowah's redemptive calendar and replaced Taruw'ah with Rosh Hashanah, exposing their Babylonian roots, are leeches, parasites on God's people. So, God is asking Yisra'el to stop consuming the toxins they are distributing and turn to the only eternally nurturing source. While the rabbinic way has been unfulfilling, indeed miserable, and costly beyond measure, Yahowah is offering something exquisitely pleasurable and extravagantly superb.

What do Jews have to lose apart from the yoke of an impoverishing and archaic religion? Why not give Yahowah's approach a try? After all, it is either insane or, shall we say, inadvisable, to continue on the same path, doing the same things that have brought the people such abject misery.

This is good advice, especially recognizing that the path to Yahowah and to life eternal is through the Mow'ed Miqra'ey. Making this known so that it is heard around the world is the stated purpose of Taruw'ah.

“Incline your ear (*natah 'ozen 'atem* – take note of your own freewill (hifil imperative)) **and walk to Me** (*wa halak 'el 'any* – then move in My direction of your own volition (qal imperative)). **Choose to actually listen** (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul may continue to exist** (*wa hayah nepesh 'atem*

– your consciousness may continue (qal imperfect jussive)).

Then I will cut you into, establishing for you (*wa karat la 'atem* – and I will make, affirming on your behalf (qal imperfect [not optional (cohortative) in 1QIsa])) **the everlasting** (*'owlam* – eternal, never-ending, always existing) **Covenant** (*Beryth* – Family Relationship Agreement) **which was affirmed and verified** (*'aman* – confirmed and enduring, made dependable and steadfast) **with unremitting love and unfailing devotion** (*chesed* – genuine affection and steadfast favoritism, loyalty born out of a sense of mutual support) **by Dowd** (*Dowd* – the Beloved, David).” (*Yasha 'yah* / Yahowah Delivers / Isaiah 55:3)

Your decision regarding the words you are reading will determine the fate of your soul – whether it is extinguished as a flickering flame blown out by the religious, or whether it grows to become nearly as brilliant as Dowd. If we were to condense Yahowah’s Towrah and Covenant into a summarizing statement, it would be that Dowd provided the benefits of the Covenant by fulfilling the Mow’edym and serves as the ultimate example of what it represents. The Zarowa’ is the Son of God, His Chosen One and Firstborn, the Shepherd and King of His people, a prophet and psalmist, the Branch from which all things grow, the one anointed as the Mashyach and immersed in the Spirit as the Eternal Witness. He served as the Passover Lamb and is our Savior.

And let it be known: Yahowah is offering to give us what He achieved with His Son! All we have to do is listen and respond. This is the message Yisra’el and Yahuwdah most need to hear. And there are only ten Taruw’ah observances left to proclaim it.

“Behold (*hen* – pay attention because surely), **I bestowed him as** (*nathan huw’* – I offered him as a gift and

I enabled him to be (qal perfect)) **an enduring witness** ('*ed* – as a source of everlasting testimony; from '*uwd* – someone who bears witness to that which is affirming and who will return to restore) **to people of every ethnicity and culture** (*la'om* – to the nations of the world, no matter how antiquated or misled, estranged people; appears to be a compound of *la' / lo'* – not and '*am* – family), **an authorized leader publicly promoting the truth** (*nagyd* – a worthy guide to that which is valuable and true, a legitimate and proper ruler; from *nagad* – one who accurately reports the evidence, declaring it openly and conspicuously, proclaiming and publishing to inform and make known), **and as an instructor** (*wa tsawah* – as well as someone who has been appointed and assigned to provide clear and authorized directions, a person who speaks loudly, verbally shouting over the noisy crowds) **for an archaic and misled world** (*la'om* – for people of every ethnicity and from different cultures, the misguided nations which are antiquated and estranged and thus not part of the family).” (*Yasha'yah* / Yahowah Frees / Isaiah 55:4)

I told you so.

There have been a number of epiphany moments in our time together. One of these occurred several years ago. As I was making a transition from *Observations*, and *Yasha'yah* / Isaiah, to *Coming Home*, and the *Mizmowr* / Psalms, we came to realize *Dowd's* | David's relevance. He is the central figure in Yahowah's story – the most brilliant and articulate man who ever lived. He is the Son of God and the Messiah, the returning King of Kings. And, therefore, he is the one who rabbis allowed Christians to rob to create the caricature of Jesus which they then used to bludgeon God's people.

This was a giant leap forward in our understanding of Yahowah's redemptive message to His people – but it was not our most reconciling insight. That would come five years later when, after rewriting the 25 existing volumes of

the *Yada Yahowah* series to incorporate what we had learned about the Messiah, we discovered the greatest treasure ever beheld by man. Dowd was more than Messiah and King, more than the Firstborn Son of God, more than Yahowah's Chosen One and His Most Set Apart. Dowd is the *Zarowa'* | Sacrificial Lamb. It was Dowd, who by choice, fulfilled Pesach and Matsah leading to Bikuwrym and Shabuw'ah in year 4000 Yah. And so today, Taruw'ah exists to announce his return to provide reconciliation on Yowm Kipurym in year 6000 Yah.

While it has always been apparent that Dowd is returning to protect his people and serve as sovereign of Sukah, no one heretofore had come to realize that Dowd will have lived three lives – just as he was anointed three times. And it was the failures of his first life and the responsibilities of the third which convinced *ha Mashyach* to serve as *ha Zarowa'* in his Second Coming.

This is why my dear friend, Yasha'yah, conveyed this message from our Father, Yahowah, to His people...

“Incline your ear, taking note of this under the auspices of freewill (*natah 'ozen 'atem*) and walk to Me, choosing to move in My direction (*wa halak 'el 'any*). Choose to actually listen (*wa shama'*) so that your soul may continue to exist (*wa hayah nepesh 'atem*).

Then I will cut you into, affirming on your behalf (*wa karat la 'atem*), the everlasting (*'owlam*) Covenant Family (*Beryth*) which was confirmed, is verified, and endures trustworthy and true (*'aman*) through the unremitting love, unfailing devotion, genuine compassion, and overall favoritism (*chesed*) of Dowd (*Dowd*). (*Yasha'yah 55:3*)

Behold, because this would be a good time for you to look up and pay attention (*hen*), I have bestowed him as a gift, offering him (*nathan huw'*) as an enduring witness to the restoring testimony (*'ed*) on behalf of

people from every ethnicity and culture (*la'om*), as the authorized leader conspicuously promoting the truth, the most valuable and accurate of guides (*nagyd*), and as an instructor (*wa tsawah*) for an archaic and misled world (*la'om*).” (*Yasha'yah* / Isaiah 55:4)

The implications are world-altering and individually transforming. When it comes to our salvation, no matter the question, Dowd is the answer. He not only fulfilled the *Miqra'ey*, but he also provided the only eyewitness accounts of what he endured to facilitate our redemption. He is everything Jews should await and Christians should opine – and infinitely more. Simply stated: by working together Father and Son have made life within the Covenant Family possible for everyone who acknowledges and accepts what they have accomplished.

This means that Jews were not condemned by God for failing to recognize “Jesus Christ” as their Messiah and as the Son of God because he was neither. Their mistake was failing to acknowledge Yahowah and accept their Messiah and Son of God as the Passover Lamb. And it means that Jews ought not to be looking for the arrival of an unknown *Mashyach* to rescue them but, instead, eagerly anticipating Dowd’s return on *Kipurym* to reconcile the relationship. This is the message of *Taruw’ah*.

While these conclusions are obvious and rationally undeniable, like billions before me, I had also been deceived into believing that prophecies that were actually written to draw our attention to the life and lyrics of Dowd somehow applied to “Jesus” whom I had referred to as *Yahowsha’* | Yahowah Delivers and Saves. However, once immersed within the *Mizmowr* / Psalms, and with a willingness to go where those words led, an entirely different picture emerged. This portrait was painted of our *Mashyach* writing in first person of his experience as our *Zarowa’*. The reason Dowd wrote about what he would endure to save us from ourselves in first person is because

he would actually live it, making it all possible. He is offering everything the people need and more. That is the truth. Can you handle it?

Once this treasure was revealed, I realized the importance of sharing what Yahowah achieved through this man, delineating what can be known about their relationship. Yahowah was calling Yisra'el back home to their king – to one of their own.

Simultaneously, I came to recognize the toxic root of Christianity: Replacement Theology. Every prophecy and promise Yahowah made to His son and people were misappropriated, literally stolen, from Dowd and Yisra'el to legitimize the bogus claims of a contradictory faith.

I immediately realized that I had to correct my commentary. To convey the truth, I would have to position Dowd in the role Yahowah intended. Therefore, after completing the second volume of *Coming Home*, I rewrote the five volumes of *Observations* and then four volumes of *Questioning Paul*. That led to this, the rewriting of the eight volumes of *Yada Yahowah* beginning five years ago.

When this was done, I turned my attention to the two books written in Babylon and composed the three volumes under the *Babel* banner – eye openers to be sure. It was then with eager anticipation that I returned to *Coming Home* and started writing the third volume. And it was there, translating the Mizmowr again that I recognized that Dowd had volunteered to fulfill the Mow'edym with Yahowah's support. To be king of forever, he knew that he would need to earn his people's respect. And the best way to achieve that would be to fulfill Pesach and Matsah. It would be two days of agony and hell for an eternity of admiration in heaven. In the process, he would save his people and please his Father. Only, no one noticed until now.

Today, the treasure of this realization is our reward, an unequivocal affirmation of the role Dowd plays in

Yahowah's plans and our salvation. And to highlight this discovery, there are several recurring themes that run throughout *Yasha'yah* / Isaiah. Foremost among them is painting the proper prophetic portrait of Dowd, as was done here, because he is the fulcrum of God's unfolding plan of redemption. Second to that, at least here in *Yasha'yah* / Isaiah is the realization that a gowy will be deployed by Yahowah to call His people home by disclosing this treasure.

“I want to emphasize this here and now while asking you to pay attention (*hen* – behold, look now and see); **there is a lone Gentile** (*gowy* – someone who is not a Yisra'elite or Yahuwdy (absolute common masculine singular – one specific and particular individual who is not ethnically or religiously Jewish) [singular in 1QIsa]) **whom you consistently fail to recognize and acknowledge** (*lo' yada'* – whom you do not know or understand, whom you are ignoring out of disrespect (qal imperfect)), **whom you can actually read calling out to you** (*qara'* – continuing to offer you an invitation which you can recite, summoning you by making announcements to welcome you, calling you out to a meeting (qal imperfect)).

In addition (*wa* – moreover and furthermore), **this lone Gowy** (*gowy* – this singular and unique Gentile who is not Jewish), **who is neither acknowledged or respected by you, and who possesses information you fail to comprehend** (*lo' yada' 'atah* – who actually understands what you do not know, possessing information you genuinely need to comprehend at this moment in time (qal perfect)), **shall be and now has been hurriedly brought before you** (*ruwts 'el 'atah* – is intense in his continual focus on you, not wasting any time, genuinely working as quickly as possible to pursue you (qal imperfect) [singular in 1QIsa]) **on behalf of** (*la ma'an* – for the express purpose of approaching) **Yahowah** (*YaHoWaH* – an accurate

presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **to approach the Set-Apart One** (*wa la qadowsh* – to draw near the Special and Unique One [from 1QIsa]) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

For indeed (*ky* – because truly, emphasizing and strengthening this statement), **he is reaffirming your status, lifting you up by shaking the tree and knocking off the fruit so that you can be gleaned** (*pa'ar 'atah* – making contact to dislodge you, preparing you for the harvest, by recognizing and respecting your value).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:5)

I work for Yahowah and His Son, Dowd, and serve their people, not myself. I have never sought recognition or a following, preferring to remain anonymous, which is why I wrote under the *nom de plume* of Yada. But my preference is not relevant here because Yahowah has chosen to disclose our relationship. He did so because He wants His people to listen to Him and come home.

Let's be clear: Dowd is the leader, the Messiah, the Savior, and he is the prophet providing God's eternal and restoring witness. I am just one of his heralds pointing his people in his direction. I am a witness to the witness, a voice calling out in the wilderness of lost souls. And yet, with so little time, so much at stake, and a shortage of Heralds, God chose to work through this one.

Should you want to know his qualifications, should that matter more to you than the fact he is presenting Yahowah's testimony, Yasha'yah conveyed his credentials in the 11th chapter of his prophetic revelation. You will find a review of it in chapter 7 of volume 4, *Spirit of Understanding in Observations*.

He wrote so that you might...

“**Seek** (*darash* – inquire about and consult with, learn all of the information that has been made available regarding, especially, that which was not previously understood, caring enough to develop a relationship with) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **while He may be found and encountered** (*ba matsa’ huw’* – while He may be learned about and experienced (nifal infinitive) [He is specified in 1QIsa]).

Choose to call upon Him (*qara’ huw’* – of your own volition, summon Him, read all about Him, invite and welcome Him (qal imperative)) **while He is near** (*ba hayah huw’ qarowb* – while His very existence is approaching and His presence is within reach, especially, while He can be engaged in a close personal relationship).” (*Yasha’yah* / Yahowah Delivers / Isaiah 55:6)

If you have not done so already, you have very little time left to learn what you need to know about Yahowah to engage in a relationship with Him. As I write these words in the summer of 2023, year 6000 Yah is just 10 years away. However, please do not act as if you have that much time because with each passing day the truth will become increasingly censored and accepting it more difficult.

As religions develop over time and become more pervasive, as they become more fully established and integrated within a culture, it becomes increasingly difficult to “find Yahowah” through the maze of societal clutter. This is especially true in Yisra’el and with Ultra-Orthodox Judaism. Further, when belief systems are unchecked, and allowed to permeate people’s minds, they preclude rational thinking, and cause most to react adversely to evidence that is contrary to their faith, no matter how legitimate or convincing. That is the message Yahowah is communicating here.

Why wait? You have everything to gain and nothing to lose.

“Those in violation of the standard (*rasha*’ – the unethical and immoral, the religious and political, the wicked and criminal) **should choose to reject his own way** (*‘azab derek huw*’ – should abandon and forsake, departing from his path) **and the evil and deceitful individual** (*wa ‘awen ‘ysh* – the corrupt and idolatrous man whose beliefs are untrue) **his musings and thoughts** (*machashabah huw*’ – his opinions and rationale, his intentions and desires, his imaginings and beliefs).

Let him choose, of his own volition, to return (*wa shuwb* – of his own freewill, may he desire coming back and being restored (qal imperfect jussive)) **to** (*‘el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **so that He may have compassion on him and love him, re-engaging in a relationship with him** (*wa racham huw*’ – so that He might show His affection toward him, demonstrating His concern, greeting and welcoming him (piel imperfect)).

And as for our God (*wa ‘el ‘elohym ‘anachnuw*), **He will actually forgive** (*la salach* – He will pardon, removing all traces of guilt from) **many** (*rabah* – numerous, an increasing number (hifil imperfect)).” (*Yasha ‘yah* / Yahowah Frees / Isaiah 55:7)

This is Taruw’ah’s message and our mission. Come out of Babylon and return to Yahowah and He will shower blessings on your soul. Without exception, everyone who makes this decision will find God waiting to embrace them, love them, and raise them.

In the religious debate between man and God regarding whom should be trusted, Yahowah has once again been unequivocal. Man’s ways are not God’s Way.

“For My thoughts (*ky machashabah* ‘any – My reasoning and purpose) **are not your thoughts** (*lo’ machashabah* ‘atem). **And neither are My ways** (*wa lo’ derek* ‘any) **your ways** (*derek* ‘atem), **prophetically declares** (*na’um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Yasha’yah* / Yahowah Saves / Isaiah 55:8)

We humans, some 95% of us, are political and religious, patriotic and conspiratorial – and God is not. Man holds opinions and God knows. Humans are typically wrong, and God is always right.

One of the many conclusions we have deduced from the evidence Yahowah has provided is that the universe is beyond the four dimensions of spacetime we currently understand. We have surmised that it is actually six-dimensional, with the repulsive nature of dark energy and the attraction of dark matter best explained in terms of their dimensionality. We have then come to perceive Yahowah as existing in the seventh dimension. This would help explain what follows...

“For the spiritual realm of the heavens (*ky shamaym*) **are dimensions beyond** (*gabah* – are higher, even beyond the comprehension of) **the material realm** (*min* ‘*erets* – those on Earth).

Likewise, so (*ken*) **My ways** (*derek* ‘any) **are well in advance** (*gabah* – past the dimensions) **of your ways** (*derek* ‘atem – your mannerisms and conduct of life, and especially, your most popular paths) **and** (*wa*) **My reasoning** (*machashabah* ‘any – My thoughts and conclusions) **distant from** (*min* – separate and distinct from) **your inclinations and opinions** (*machashabah* ‘atem – your thoughts and reasoning).” (*Yasha’yah* / Yahowah Delivers / Isaiah 55:9)

I would certainly hope so considering the utter insanity of conspiracy theorists, even of the progressive mindset,

especially cancel culture, critical race theory, multiculturalism, gender proliferation, socialism, communism, patriotism, and political correctness. It is as if the least sane are running the asylum and the least intelligent, the schools.

The metaphors we surmised were indicative of Yahowah pouring out His Word such that it would take root and grow are affirmed with this declaration...

“Indeed, just as (*ky ka ‘asher*) the rain (*geshem*) descends, coming down (*yarad*), along with snow (*wa ha sheleg*) from the sky (*min ha shamaym*), and they do not return there without watering and refreshing the earth (*wa shem lo’ shuwb ky ‘im rawah ‘eth ha ‘erets*) such that it conceives life, buds (*wa yalad hy’* – it gives birth), sprouts, and grows (*wa tsamach hy’*), give seeds (*wa nathan zera’*) to the one who sows (*la ha zera’* – dispersing and planting the seeds), and there is bread to eat (*wa lechem la ha ‘akal*). (*Yasha’yah 55:10*) So shall My word be (*ken hayah dabar ‘any*).

For the benefit of the relationship (*‘asher* – to show the way to get the most out of life), **that which goes out of My mouth** (*yatsa’ min peh ‘any*) **shall not return to Me without result** (*lo’ shuwb ‘el ‘any reqam* – will not come back to Me without having fulfilled its purpose, delivering what was expected). **Without exception** (*ky ‘im*), **it will accomplish** (*‘asah* – it will engage, act, and do, producing) **the relational benefits which** (*‘asher*) **I desire** (*chaphets* – I want and I choose what I deem beneficial and pleasing).

And it will succeed (*wa tsalach* – it will prosper and thrive, always accomplishing the goal) **for the benefit of the relationship for which I extended it** (*‘asher shalach huw’*).” (*Yasha’yah / Yahowah Saves / Isaiah 55:11*)

Yahowah spoke life into existence, documenting His oration using the three-dimensional language of DNA. He then nurtures and restores the living with His words. They

convey what God wants, which is to benefit the relationship He sought to establish with humankind.

While the religious have done their utmost to change, counterfeit, and conceal Yahowah's Word, His purpose, which is to form loving, familial relationships with men and women who choose to know Him and who elect to trust and rely upon Him, will not be thwarted.

Our reunion will be joyous, our relationship reconciled, our lives guided, and our countenance serene...

“For in joy (*ky ba simchah* – because in gladness, with a positive attitude), **you will come out** (*yatsa'* – you will be brought out), **and with the relationship reconciled** (*wa ba shalown* – prosperous and satisfied, as friends and companions, blessed and in peace, completely sound), **you will be guided and led** (*yabal* – you will be directed and escorted (hofal imperfect paragogic nun – the beneficiaries are being overtly led by God who is providing the ongoing guidance)) **to the mountains and the hilltops** (*ha har wa ha giba'ah*), **becoming worry-free, peaceful, and serene** (*patsach* – becoming stress-free) **as you appear** (*la paneh 'atem*), **singing** (*rinah* – shouting for joy). **All of the trees of the field** (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha 'yah* / Yahowah Delivers / Isaiah 55:12)

Instead of (*tachath* – in place of) **the thornbush** (*na'atsuwts* – a prickly shrub), **a cypress tree** (*berowsh* – an evergreen pine or noble fir) **shall ascend** (*'alah*). **And in place of** (*wa tachath* [from 1QIsa]) **the briar** (*sirphad* – the stinging nettle), **the myrtle** (*hadas*) **shall rise** (*'alah*).

And it will exist (*wa hayah*) **as a place to approach** (*la sham la* – as a means to know the name of) **Yahowah** (𐤆𐤏𐤐𐤗𐤇 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **an everlasting sign and symbol** (*la 'owth 'owlam* – an eternal example and illustration, a banner and signal for all time)

which shall never be uprooted or cut down (*lo' karat* – which shall never cease or be cut away).” (*Yasha'yah / Yahowah Frees / Isaiah 55:13*)

Not only are we returning to the Gan 'Eden, Yahowah will be there to greet us. And all of the irritating and toxic plants which vexed 'Adam upon his exile will be replaced with trees Yahowah finds shapely and pleasing. This is among the most enlightening prophecies we have read thus far. It is certainly worth repeating...

“This is an announcement and warning (*howy*) **to everyone who thirsts** (*kol same*): **choose to walk toward the water, toward the source of cleansing and life** (*halak la ha maym*). **Then, let the one who wants to enjoy the benefits of the relationship do so without cost because the path to walk to get the most enjoyment out of life does not require anyone to pay anything** (*wa 'asher 'ayn la huw' kesep*).

You have been given the opportunity to go about (*halak*) **acquiring food, choosing to procure and obtain what is needed** (*shabar*) **and is nourishing** (*wa 'akal*).

Come hither (*wa*) **to obtain** (*shabar*) **wine** (*yayn*) **without any money** (*ba lo' kesep*) **and milk** (*chalab*) **without remuneration or compensation** (*wa ba lo' machyr*). (*Yasha'yah 55:1*)

So please explain: why do you spend, continually paying out money (*la mah shaqal kesep*), **for that which is not actually bread** (*ba lo' lechem*) **such that your labor** (*wa yegya' 'atem*) **is not satisfying and produces nothing of lasting value** (*ba lo' la saba'ah*)?

Listen diligently (*shama'*) **to Me** (*'el 'any*) **and be nourished by** (*wa 'akal*) **that which is good, by that which is useful and beneficial, productive and valuable** (*towb*), **even exquisitely pleasurable and extravagantly superb, divinely delightful and abundantly enjoyable**

(*'anag*), with these being the most desirable and beneficial options (*ba ha dashen*) for your soul (*nepesh 'atem*). (*Yasha'yah 55:2*)

Incline your ear, doing so of your own volition (*natah 'ozen 'atem*), and choose to walk to Me (*wa halak 'el 'any*). Choose to actually listen (*wa shama'*) so that your soul may continue to exist (*wa hayah nepesh 'atem*).

Then I will cut you into (*wa karat la 'atem*) the everlasting (*'owlam*) Covenant (*Beryth*) which was affirmed, established, and verified (*'aman*) through the unremitting love and unfailing devotion (*chesed*) of Dowd (*Dowd*). (*Yasha'yah 55:3*)

Behold, because surely (*hen*) I bestowed and offered him as a gift for (*nathan huw'*) an enduring and restoring witness (*'ed*) to people of every ethnicity and culture (*la'om*), an authorized leader publicly promoting the truth (*nagyd*), and as an instructor (*wa tsawah*) for an archaic and misled world (*la'om*). (*Yasha'yah 55:4*)

I want to emphasize this here and now, asking you to pay attention (*hen*): there is a lone Gentile, someone who is neither a Yisra'elite nor Yahuwdy (*gowy*), whom you consistently fail to recognize and acknowledge (*lo' yada'*), whom you can actually read consistently calling you out, literally summoning you by continuing to make pronouncements to welcome you to an upcoming meeting (*qara'*).

In addition (*wa*), this lone Gowy (*gowy*), who is not understood or respected by you, and who possesses information you fail to comprehend (*lo' yada' 'atah*), shall be, and now has been, hurriedly brought before you, and he is intense in his continual focus upon you, not wasting any time, genuinely working as quickly as possible to pursue you (*ruwts 'el 'atah*) on behalf of (*la ma'an*) Yahowah (*YaHoWaH*), your God (*'elohym*)

'atah), approaching the Set-Apart One (wa la qadowsh) of Yisra'el (Yisra'el).

For indeed (ky), he is reaffirming your status, lifting you up by shaking the tree to knock off the fruit so that you can be gleaned, preparing you for the harvest by recognizing and respecting your value (pa'ar 'atah). (Yasha'yah 55:5)

Seek, learning the information which has been made available about (darash) Yahowah (Yahowah) while He may be found and encountered (ba matsa' huw'). Choose to call upon Him (qara' huw') while He is near (ba hayah huw' qarowb). (Yasha'yah 55:6)

Those in violation of the standard, the unethical and immoral, the religious and political (rasha'), should choose to reject their own way ('azab derek huw'), along with the evil and deceitful individual whose beliefs, musings, and opinions are untrue (wa 'awen 'ysh machashabah huw').

Let him choose, of his own volition, to return (wa shuwb) to ('el) Yahowah (Yahowah) so that He may have compassion on him and love him, re-engaging in a relationship with him (wa racham huw').

And as for our God (wa 'el 'elohym 'anachnuw), He will actually forgive (la salach) many (rabah). (Yasha'yah 55:7)

For My thoughts (ky machashabah 'any) are not your thoughts (lo' machashabah 'atem). And neither are My ways (wa lo' derek 'any) your ways (derek 'atem), prophetically declares (na'um) Yahowah (Yahowah). (Yasha'yah 55:8)

For the spiritual realm (ky shamaym) is dimensions beyond the comprehension of (gabah) the material realm (min 'erets).

Likewise, so (*ken*) are My ways (*derek 'any*) well in advance (*gabah*) of your ways (*derek 'atem*) and (*wa*) My reasoning (*machashabah 'any*) distant from (*min*) your inclinations and opinions (*machashabah 'atem*). (*Yasha'yah 55:9*)

Indeed, just as (*ky ka 'asher*) the rain (*geshem*) descends, coming down (*yarad*), along with snow (*wa ha sheleg*) from the sky (*min ha shamaym*), they do not return there without watering and refreshing the earth (*wa shem lo' shuwb ky 'im rawah 'eth ha 'erets*) such that it conceives life, buds (*wa yalad hy'*), sprouts, and grows (*wa tsamach hy'*).

When I give seeds (*wa nathan zera'*) to the one who sows (*la ha zera'*), there is bread to eat (*wa lechem la ha 'akal*). (*Yasha'yah 55:10*) So shall My word be (*ken hayah dabar 'any*).

For the benefit of the relationship (*'asher*), that which goes out of My mouth (*yatsa' min peh 'any*) shall not return to Me without result, delivering what was expected (*lo' shuwb 'el 'any reqam*).

Without exception (*ky 'im*), it will accomplish (*'asah*) the relational benefits which (*'asher*) I desire for those I find pleasing (*chaphets*). And it will succeed (*wa tsalach*) for the benefit of the relationship for which I have extended it (*'asher shalach huw'*). (*Yasha'yah 55:11*)

Indeed, with a positive attitude (*ky ba simchah*), you will be brought out and withdrawn (*yatsa'*). And with the relationship reconciled (*wa ba shalowm*), you will be guided and led (*yabal*) to the mountains and to the hilltops (*ha har wa ha giba'ah*), becoming worry-free, peaceful, and serene (*patsach*) as you appear (*la paneh 'atem*), singing (*rinah*).

All of the trees of the field (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha'yah 55:12*)

Instead of (*tachath*) **the thornbush** (*na'atsuwts*), **a cypress tree and noble fir** (*berowsh*) **shall ascend** (*'alah*). **And in place of** (*wa tachath*) **the stinging nettle** (*sirphad*), **a myrtle** (*hadas*) **shall rise** (*'alah*).

And this will be (*wa hayah*) **a place to approach** (*la sham la*) **Yahowah** (אֱלֹהֵינוּ), **an everlasting sign and symbol** (*la 'owth 'owlam*) **which shall never be uprooted or cut down** (*lo' karat*).” (*Yasha'yah / Yahowah Frees / Isaiah 55:13*)

אֱלֹהֵינוּ

Breathless, and now on to the 56th chapter, we are introduced to the result of *Yasha'yah 55*...

“For this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*'amar* – promises and avows): **‘Be observant and consider** (*shamar* – remain focused, closely examining while thinking about) **the means to exercise good judgment and justly resolve disputes** (*mishpat* – making good decisions; from *my* – to question the implications of and *shaphat* – deciding).

Then (*wa*) **engage, acting upon** (*'asah* – do, profiting from) **that which is correct and vindicating** (*tsadaqah* – that which is right, justifiable and acquitting), **because indeed** (*ky*), **My deliverance and resulting salvation** (*yashuw'ah* *'any* – My liberation and freedom; from *yasha'* – to save, liberate, free, and deliver) **are approaching** (*qarowb la* *'any* – is near, close, and intimately personal).

And (wa) the one who is correct about Me (*tsadaqah* ‘any – the one who is right about Me, the one with a just cause, and even My Righteous One) **will come** (*la bow’* – will arrive) **and he will be revealed** (*galah* – he will be made known, disclosed, and seen).” (*Yasha ’yah / Yahowah Saves / Isaiah 56:1*)

To be saved we must know, and to know requires being observant. We must also act, engaging based on what Yahowah has requested. Importantly, God wants us to be right, and to be correct we must exercise good judgment. So, while Yahowah saves, He is discriminating.

In this regard, Yahowah repeatedly affirms that Dowd is *tsadaq* | right. He is not only the Righteous One who is returning, but he is also better known than anyone in Yahowah’s unfolding story. And that is partly because he has been here twice before. Therefore, Yasha’yah is reminding his people that the gowy which Yisra’el is wont to deny, the one conveying Yasha’yah’s and Dowd’s message, is telling them what they most need to hear. His reference serves to affirm that he is right about Father and Son, and so if they listen to him, they can be part of the harvest of saved souls.

“Blessed by the benefits of the relationship (*’ashry* – joyous and productive by way of being on the correct path) **is the person** (*’enowsh* – is the mortal man and otherwise ordinary individual) **who acts upon and engages based upon this** (*’asah zo ’th* – who participates in, celebrates, and profits from, doing these things).

Because (wa) the son (*ben* – the child) of ‘Adam’ (*’adam* – mankind), **by observing** (*shamar* – by closely examining and carefully considering) **the Shabat** (*Shabat* – the seventh day of promise), **and by not defiling and profaning it** (*min chahal huw’* – without making it common and ordinary or treating it with contempt), **he is empowered and strengthened, enlightened and**

restored (*chazaq* – he prevails and is established, invigorated and enabled, becoming intensely steadfast and unwavering, renewed and resolute, firm and capable) **by it** (*ba hy*’).

And by being observant (*wa shamar* – by remaining focused and thoughtful), **his hand** (*yad huw*’ – his actions and that which he influences) **is kept from acting upon or engaging in** (*min ‘asah* – does not do) **anything unjust, immoral, or irrational** (*ra*’ – unethical, harmful, troubling, counterproductive, or evil).” (*Yasha’yah* / Yahowah Delivers / Isaiah 56:2)

This begins by stating that the person who engages in the aforementioned is blessed. Therefore, we receive the benefits of the Covenant relationship by being observant, by exercising good judgment, and by acting upon that which is right. This leads to our deliverance and salvation.

God then discloses that the child of ‘Adam, who is a man created in God’s image with a *neshamah* | conscience, by observing the Shabat is strengthened and empowered, enlightened and restored, even becoming steadfast and unwavering. This means that our active and studious approach to the seventh day is valid.

The religious all profane the Shabat, making it common. By doing nothing during it, the Hasidic make it like every other day in their lives.

Christians replace it with “Sunday Worship Services.” And Muslims, clueless as ever, after claiming that their Quran confirms the Towrah, play jihadist on Fridays between prostrations to Allah.

This is also a scathing indictment of Roman Catholicism and its stepchildren, Orthodox and Protestant Christianity. According to God, our salvation is dependent upon how we observe His Shabat. It is impossible to square

any of this with Sunday Worship Services, the Lord's Day, or Replacement Theology.

When we observe the Towrah and act upon its instructions, we do not become Pollyannish but, instead, real, established, confident, and truthful – like Dowd. Our actions are guided by Yahowah, keeping us from being “*ra*’ – unjust, immoral, or irrational, harmful, troubling, or evil.”

Continuing to speak of the *gowy*, we find that this observant foreigner and authorized designee is directly associated with Yahowah...

“Do not say to (*wa ‘al ‘amar* – do not claim) the observant son of a foreign land (*wa ben ha nekar* – one who pays attention and is observant; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is discerning and respectful) who has formed a relationship with (*lawah ‘el* – who is associated with, having joined forces with, who is attached and bound to, engaged in a very close friendship with and therefore accompanying) **Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **something which would infer or suggest** (*la ‘amar*), **‘Yahowah** (𐤆𐤏𐤅𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **has abandoned me, preventing me from being included** (*badal badal ‘any* – has separated me and forsaken me, left, dismissed, and exclude me) **as part of His family** (*min ‘al ‘am huw’* – from His people).”**

And let not an esteemed and authorized designee say (*wa ‘al ‘amar ha sarys* – let not the official representative and qualified leader who has been castrated or emasculated by the society and thus cast off and neutered, profess), **‘What now, if (*hen*) I have become a**

silenced counselor and muted messenger ('any 'ets yabesh – I have become a paralyzed worker akin to a shriveled, withered, and dried up tree; from 'etsah – an advisor and counselor who has been shut down, and from y-basar – one who proclaims My message to humanity and yabab – speaking loudly on My behalf)?" (Yasha'yah / Yahowah Saves / Isaiah 56:3)

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** ('amar – promises and declares) **on behalf of individuals who have been castrated as a result of the positions they have taken as leaders** (*la ha sarys* – regarding highly valued individuals who have been granted authorization, these official guides, who have been emasculated and neutered by their societies as a result of their leadership), **of those who provide guidance regarding the benefits of the relationship** ('asher – who walk along the correct path) **by being consistently and continually observant** (*shamar* – by closely examining and carefully considering (qal imperfect active – who are literally and genuinely, constantly and habitually attentive)) **during My Shabats** ('eth shabatowth 'any – with regard to the celebration of My promise pertaining to the seventh day), **who evaluate and choose** (*bachar* – who prefer and desire, who after probing and examining the evidence prefer (qal perfect)) **to walk along the correct path** (*ba 'asher* – the proper way) **in deference to Me** (*chaphets* – out of respect for Me and to please Me by expressing their desire to be with Me, volunteering and eager to experience this with Me (qal perfect)), **and** (*wa*) **who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered** (*chazaq* – who resolutely focused upon, committed to studying, and dedicated to accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage

others to grasp hold of and prevail through (hifil participle – the subject causes the object to participate in this manner, becoming ever more like them to the point that they are literally defined by this approach)) **by My Covenant** (*ba beryth* ‘any – through My Family-Oriented Agreement), (*Yasha ’yah* 56:4) **I will offer, freely giving** (*wa nathan* – I will bestow and grant) **to them** (*la hem* – concerning them and on their behalf) **in My Home and within My Family** (*ba beyth* ‘any – in My household) **and within My protected enclosure** (*wa ba chowmah* ‘any – inside of My secure and impenetrable walls, in My especially compassionate embrace as the Father- and Mother-in-law; from an unused root meaning to join) **an outstretched, welcoming, and empowering hand** (*yad* – the support, authority, and ability to powerfully influence so as to accomplish an essential mission) **and a name** (*wa shem* – a personal and proper designation and renown) **even better** (*towb* – more pleasing and satisfying, beneficial and valuable) **than other sons and daughters** (*min ben wa min bath*).

I will give to him and them (*nathan la huw’ / hem* – I will offer him and then bestow upon them, appointing for him and them [*huw’* | him in 1QIsa^a and LXX, *hem* | them in 1QIsa^b and MT]) **an everlasting and eternal** (‘*owlam* – an enduring) **designation and reputation** (*shem* – personal and proper name) **which, for the benefit of the relationship** (‘*asher* – to convey the correct way to get the most enjoyment out of life), **will never be removed** (*lo’ karath* – will not be taken away (nifal imperfect – the subject carries this out and receives the benefit for all time)).” (*Yasha ’yah* / Yahowah Saves / Isaiah 56:5)

Let it not be said in the presence of this *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee the observant foreigner who has come to understand through thoughtful examination and who, as the official designee, has been ostracized from the mainstream that Yahowah has

abandoned His people, nor prevented them from being part of His Family. He has done no such thing – and the *Nakar* and *Sarys* knows better. Yisra’elites are estranged from God because they have done this to themselves. His mission is to share this profound truth with all who will listen.

Moreover, this *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee has not sought to replace Yahuwdaym but, instead, to welcome the Beloved of Yah. He is committed to guiding God’s people home.

Yahowah values the observant, especially when they take their lumps for standing up against the ways of man. He wants us to provide guidance, especially regarding the benefits of the Covenant relationship.

The insight which stands out, grabbing our attention, is the way Yahowah describes His designee’s observance of the Shabat. He is not inactive, doing nothing, as the religious profess but, instead, explores the word and actively shares what he has learned. As a result of his approach to the day of promise, he is found leading others down the path which provides the benefits of the relationship.

This is something the *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee is eager to experience with Yahowah, as it is born out of his respect for God and his desire to please Him. As such, this individual demonstrates an intense desire to learn, which he finds enriching and empowering. And Yahowah has responded to his steadfast devotion to the Covenant by welcoming him into His Family. God is shown doing so with an outstretched and enabling hand.

While it is apparent that the *Nakar* is seeking to please Yahowah, and is not pursuing accolades, God, as his Father, is offering him a name better than any other. He

will forever be known as one who shared the benefits of the relationship. And having done so, others will benefit...

“The children (*wa beny*) of the observant and discerning foreigner (*ha nekar* – of the one who pays attention and is attentive; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is perceptive and respectful) have formed a relationship with (*ha lawah* ‘*al* – are associated with, having joined forces with, are attached and bound to, and are engaged in a very close friendship with and are therefore seen as accompanying) **Yahowah (𐤀𐤏𐤐𐤗 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).**

They serve Him (*la sharath huw’* – they render assistance to and help Him), **in love with** (*wa la ‘ahab ‘eth* – in a close personal relationship, they show their genuine affection for and appreciation of) **Yahowah’s** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **name** (*shem* – personal and proper designation and reputation).

Seeking to exist as His coworkers (*la hayah la huw’ la ‘ebed*), **they always observe** (*kol shamar* – exclusively, literally, and continually they examine and consider (qal participle active – known for actually and actively being attentive and thoughtful)) **the Shabat** (*Shabat* – the promise of the seventh day), **making it special by not disrespecting it** (*min chalal huw’* – not treating it with contempt by allowing it to become commonplace and ordinary).

They willingly demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (*chazaq* – they are resolutely focused upon, committed to studying about, then dedicated to

accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage others to grasp hold of and prevail (hifil participle)) **by My Covenant** (*ba beryth* ‘any – through My Family-Oriented Agreement). (*Yasha ’yah* 56:6)

It is My desire (*taphilah* ‘any – due to My intervention and assessment and as a result of My reasoning and judgment, it is My decision) **to bring** (*wa bow*’ – to pursue and carry) **them to My Set-Apart Mountain** (*hem ’el har qodesh* ‘any) **and cause them to rejoice, being elated** (*wa samach hem* – to have them enjoy a positive attitude, happy) **in the family** (*ba beyth* – within the home).

Their uplifting sacrifices and elevating offerings (*’olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown* – will be approved with pleasure) **on My altar** (*’al mizbeach* ‘any).

This is because (*ky*) **My House** (*beyth* ‘any – My Home and Family) **shall be called** (*qara*’ – will be designated and summoned as) **a Home** (*beyth*) **of Intervention** (*taphilah* – of reasoned requests and sound judgment; from *palah* – to be separated and designated as marvelous and wonderful) **for the entire family** (*la kol ha ’am*).” (*Yasha ’yah* / Yahowah Saves / Isaiah 56:7)

This is role reversal. Hasidic Jews look down upon non-Ultra-Orthodox Jews, and they are racists in their degradation of Gowym. With all evidence to the contrary, they view themselves as superior. And yet those receiving preferential treatment from Yahowah are *gowym* and secular Jews. As the proverbial sons and daughters of the *nakar* | observant foreigner, they would all have been decidedly anti-religious.

Let’s be clear, the *gowym* being adopted by Yahowah are not accepted because they are *gowym* but instead because they exemplify the meaning of *Yisra’el* |

“individuals who engage and endure with God.” These *Yahuwdym* are not being rejected or replaced because they are *Yahuwdym* but instead because they have chosen to behave like *gowym*.

Said another way: the Covenant relationship is correct while Judaism is wrong.

There are a number of commonalities between what has been said of the *nakar* and those who have come to know Yahowah through this partnership. Following ‘Abraham’s footsteps, they have all come to enjoy a close, personal relationship with Yahowah. These Children of the Covenant have fallen in love with Yahowah’s name, which is why you will find so many of them congregating around a place called *Yada Yahowah*.

We are thrilled to be employed by our Heavenly Father and consider it a privilege to serve Yah. As unqualified as we may be, we recognize that with time short and workers few, God is more than capable of overcoming our inadequacies – enlightening and empowering us with His Word and Spirit.

As Yasha’yah’s prophecy attests, we are actively engaged on the Shabat, celebrating the promise of the seventh day by being observant. We use this day to closely examine and carefully consider Yahowah’s *Towrah* | Teaching and Guidance. For many of us, the seventh day gets underway as the sun sets on a Friday evening, and we begin our Shabat Towrah Study on *Yada Yah Radio* (7:30 PM EST at blogtalkradio.com/yada)

For us, the Shabat is liberating. It is the antithesis of the rabbinical approach of being paralyzed by ridiculous religious edicts which ensures that this weekly opportunity to enhance one’s relationship with Yahowah is squandered.

With Hasidic Jews having made their stifling and antiquated religion their life’s work, the Shabat is profaned

as the most religious day of the week. Unlike those who have come to know Yahowah through the *nakar*, they show their contempt by honoring their Talmud and then calling their religious drivel, the Torah. They despise Yahowah's name to such a degree, they have edited it out of the Towrah and Prophets.

The majority of souls who have come to know Yahowah through the *Nakar*'s translations and insights are *Yahuwdym* | Jews. We are “*chazaq ba beryth* – steadfastly committed to learning all there is to know about the Covenant” and “demonstrate our unremitting and unrelenting resolve to encourage others to prevail, as we have, by becoming part of God's Family.”

Upon Yahowah's return with Dowd on Yowm Kipurym, we joyfully anticipate being brought to the *Har Qodesh* by Yahowah. We will be there to celebrate God's reconciliation with Yisra'el and Yahuwdah – a reunion we served to enhance by openly sharing the words of the prophets. As part of Yahowah's growing Family, we will rejoice, knowing that we contributed as Yahowah had requested.

Our offering on this day will be accepted because it is comprised of Yisra'elites and Yahuwdym. We will have played our part in calling them home. The favored of God will be lifted up on this day because they, too, have come to love the name, people, place, and word of Yahowah, our God. We intervened in this dispute on behalf of the entire family by rebuking Judaism as we celebrated what it means to be Yahuwdym.

At this glorious moment, one in which we find our beloved Yasha'yah celebrating the life of Dowd and explaining how we would echo his sentiments to call his people home, I consider it right to contemplate where Yahowah inspired his prophet to take us through these words...

“This is an announcement and warning (*howy*) to everyone who thirsts (*kol same*): choose to walk toward the water, toward the source of cleansing and life (*halak la ha maym*). Then, let the one who wants to enjoy the benefits of the relationship do so without cost because the path to walk to get the most enjoyment out of life does not require anyone to pay anything (*wa ‘asher ‘ayn la huw’ kesep*).

You have been given the opportunity to go about (*halak*) acquiring food, choosing to procure and obtain what is needed (*shabar*) and is nourishing (*wa ‘akal*).

Come hither (*wa*) to obtain (*shabar*) wine (*yayn*) without any money (*ba lo’ kesep*) and milk (*chalab*) without remuneration or compensation (*wa ba lo’ machyr*). (*Yasha’yah 55:1*)

So please explain: why do you spend, continually paying out money (*la mah shaqal kesep*), for that which is not actually bread (*ba lo’ lechem*) such that your labor (*wa yegya’ ‘atem*) is not satisfying and produces nothing of lasting value (*ba lo’ la saba’ah*)?

Listen diligently (*shama’*) to Me (*‘el ‘any*) and be nourished by (*wa ‘akal*) that which is good, by that which is useful and beneficial, productive and valuable (*towb*), even exquisitely pleasurable and extravagantly superb, divinely delightful and abundantly enjoyable (*‘anag*), with these being the most desirable and beneficial options (*ba ha dashen*) for your soul (*nepesh ‘atem*). (*Yasha’yah 55:2*)

Incline your ear, doing so of your own volition (*natah ‘ozen ‘atem*), and choose to walk to Me (*wa halak ‘el ‘any*). Choose to actually listen (*wa shama’*) so that your soul may continue to exist (*wa hayah nepesh ‘atem*).

Then I will cut you into, establishing for you (*wa karat la ‘atem*), the everlasting (*‘owlam*) Covenant

(Beryth) which was affirmed and verified ('aman) with unremitting love and unfailing devotion (chesed) for Dowd (Dowd). (Yasha'yah 55:3)

Behold, because surely (hen) I bestowed and offered him as (nathan huw') an enduring witness ('ed) to people of every ethnicity and culture (la'om), an authorized leader publicly promoting the truth (nagyd), and as an instructor (wa tsawah) for an archaic and misled world (la'om). (Yasha'yah 55:4)

I want to emphasize this here and now, asking you to pay attention (hen): there is a lone Gentile, someone who is neither a Yisra'elite nor Yahuwdy (gowy), whom you consistently fail to recognize and acknowledge (lo'yada'), whom you can actually read consistently calling you out, literally summoning you by continuing to make pronouncements to welcome you to an upcoming meeting (qara').

In addition (wa), this lone Gowy (gowy), who is not understood or respected by you, and who possesses information you fail to comprehend (lo'yada' 'atah), shall be, and now has been, hurriedly brought before you, and he is intense in his continual focus upon you, not wasting any time, genuinely working as quickly as possible to pursue you (ruwts 'el 'atah) on behalf of (la ma'an) Yahowah (YaHoWaH), your God ('elohym 'atah), approaching the Set-Apart One (wa la qadowsh) of Yisra'el (Yisra'el).

For indeed (ky), he is reaffirming your status, lifting you up by shaking the tree to knock off the fruit so that you can be gleaned, preparing you for the harvest by recognizing and respecting your value (pa'ar 'atah). (Yasha'yah 55:5)

Seek, learning the information which has been made available about (darash) Yahowah (Yahowah) while He may be found and encountered (ba matsa'

huw'). **Choose to call upon Him** (*qara' huw'*) **while He is near** (*ba hayah huw' qarowb*). (*Yasha'yah 55:6*)

Those in violation of the standard, the unethical and immoral, the religious and political (*rasha'*), **should choose to reject their own way** (*'azab derek huw'*), **along with the evil and deceitful individual whose beliefs, musings, and opinions are untrue** (*wa 'awen 'ysh machashabah huw'*).

Let him choose, of his own volition, to return (*wa shuw'b*) **to** (*'el*) **Yahowah** (*Yahowah*) **so that He may have compassion on him and love him, re-engaging in a relationship with him** (*wa racham huw'*).

And as for our God (*wa 'el 'elohym 'anachnuw*), **He will actually forgive** (*la salach*) **many** (*rabah*). (*Yasha'yah 55:7*)

For My thoughts (*ky machashabah 'any*) **are not your thoughts** (*lo' machashabah 'atem*). **And neither are My ways** (*wa lo' derek 'any*) **your ways** (*derek 'atem*), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*). (*Yasha'yah 55:8*)

For the spiritual realm (*ky shamaym*) **is dimensions beyond the comprehension of** (*gabah*) **the material realm** (*min 'erets*).

Likewise, so (*ken*) **are My ways** (*derek 'any*) **well in advance** (*gabah*) **of your ways** (*derek 'atem*) **and** (*wa*) **My reasoning** (*machashabah 'any*) **distant from** (*min*) **your inclinations and opinions** (*machashabah 'atem*). (*Yasha'yah 55:9*)

Indeed, just as (*ky ka 'asher*) **the rain** (*geshem*) **descends, coming down** (*yarad*), **along with snow** (*wa ha sheleg*) **from the sky** (*min ha shamaym*), **they do not return there without watering and refreshing the earth** (*wa shem lo' shuw'b ky 'im rawah 'eth ha 'erets*) **such that**

it conceives life, buds (*wa yalad hy*'), **sprouts, and grows** (*wa tsamach hy*').

When I give seeds (*wa nathan zera*') **to the one who sows** (*la ha zera*'), **there is bread to eat** (*wa lechem la ha 'akal*). (*Yasha 'yah 55:10*) **So shall My word be** (*ken hayah dabar 'any*).

For the benefit of the relationship (*'asher*), **that which goes out of My mouth** (*yatsa' min peh 'any*) **shall not return to Me without result, delivering what was expected** (*lo' shuwb 'el 'any reqam*).

Without exception (*ky 'im*), **it will accomplish** (*'asah*) **the relational benefits which** (*'asher*) **I desire and on behalf of those I find pleasing** (*chaphets*). **And it will succeed** (*wa tsalach*) **for the benefit of the relationship for which I have extended it** (*'asher shalach huw*'). (*Yasha 'yah 55:11*)

Indeed, with a positive attitude (*ky ba simchah*), **you will be brought out and withdrawn** (*yatsa'*). **And with the relationship reconciled** (*wa ba shalown*), **you will be guided and led** (*yabal*) **to the mountains and to the hilltops** (*ha har wa ha giba'ah*), **becoming worry-free, peaceful, and serene** (*patsach*), **upon your appearance** (*la paneh 'atem*), **singing** (*rinah*).

And all of the trees of the field (*wa kol 'ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha' kaph*). (*Yasha 'yah 55:12*)

Instead of (*tachath*) **the thornbush** (*na'atsuwts*), **a cypress tree and noble fir** (*berowsh*) **shall ascend** (*'alah*). **And in place of** (*wa tachath*) **the stinging nettle** (*sirphad*), **a myrtle** (*hadas*) **shall rise** (*'alah*).

This will be (*wa hayah*) **a place to approach** (*la sham la*) **Yahowah** (יהוה), **an everlasting sign and symbol** (*la 'owth 'owlam*) **which shall never be uprooted or cut down** (*lo' karat*). (*Yasha 'yah 55:13*)

For this is what (*ky koh*) Yahowah (*Yahowah*) says (*'amar*): ‘Be observant and consider (*shamar*) the means to exercise good judgment and justly resolve disputes, making good decisions (*mishpat*).

Then (*wa*) engage, acting upon (*'asah*) that which is correct and vindicating (*tsadaqah*), because indeed (*ky*), My deliverance and resulting salvation (*yashuw'ah* ‘*any*) are approaching, close and intimately personal (*qarowb la* ‘*any*).

And (*wa*) the one who is correct about Me (*tsadaqah* ‘*any*) will come (*la bow*’) and be revealed (*galah*).’ (*Yasha'yah* 56:1)

Blessed by the benefits of the relationship, joyous and productive (*ashry*), is the person (*'enowsh*) who acts upon and engages in (*'asah*) this (*zo'th*).

Because (*wa*) the son (*ben*) of ‘Adam (*'adam*), by observing (*shamar*) the Shabat (*Shabat*), and by not defiling and profaning it (*min chahal huw*’), he is empowered and strengthened, enlightened and restored (*chazaq*) by it (*ba hy*’).

By being observant (*wa shamar*), his hand, and especially that which he influences (*yad huw*’), is kept from acting upon or engaging in (*min 'asah*) anything unjust, immoral, or irrational (*ra*’). (*Yasha'yah* 56:2)

Do not say regarding (*wa 'al 'amar*) the observant son of a foreign land, the one who knows and understands through thoughtful examination, then acknowledges by being discerning and respectful (*wa ben ha nekar*), who has formed a relationship with (*lawah 'el*) Yahowah (*Yahowah*) something which would infer or suggest (*la 'amar*), ‘Yahowah (𐤆𐤃𐤆𐤀) has abandoned me, preventing me from being included (*badal badal* ‘*any*) as part of His family (*min 'al 'am huw*’).’

And let not the esteemed and authorized designee say (wa 'al 'amar ha sarys), 'What now, if (hen) I have become a silenced counselor and muted messenger ('any 'ets yabesh)?' (Yasha 'yah 56:3)

To the contrary, this is what (ky koh) Yahowah (Yahowah) says ('amar) on behalf of individuals who have been castrated as a result of the positions they have taken as leaders (la ha sarys), of those who provide guidance regarding the benefits of the relationship ('asher) by being consistently and continually observant, genuinely, continually, and actively attentive (shamar) during My Shabats ('eth shabatowth 'any), who evaluate and choose (bachar) to walk along the correct path (ba 'asher) in deference to Me, out of respect for Me and to please Me, eager to experience this with Me (chaphets), and (wa) who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (chazaq) by My Covenant (ba beryth 'any). (Yasha 'yah 56:4)

'I will offer, freely giving (wa nathan) to them (la hem) in My Home and within My Family (ba beyth 'any) and within My protected enclosure (wa ba chowmah 'any) an outstretched, welcoming, and empowering hand (yad) and a name (wa shem) even better (towb) than other sons and daughters (min ben wa min bath).

I will give to him and them (nathan la huw' / hem) an everlasting and eternal ('owlam) designation and reputation (shem) which, for having shared the benefits of the relationship ('asher), will never be removed or taken away (lo' karath). (Yasha 'yah 56:5)

And the children (wa beny) of the observant and discerning foreigner (ha nekar) have formed a relationship with (ha lawah 'al) Yahowah (ﷲ).

They serve Him (*la sharath huw'*), **in love with** (*wa la 'ahab 'eth*) **Yahowah's** (*YaHoWaH*) **name** (*shem*), **seeking to exist as His coworkers** (*la hayah la huw' la 'ebed*), **always observing** (*kol shamar*) **the Shabat** (*Shabat*), **making it special by not disrespecting it** (*min chahal huw'*).

They willingly demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (*chazaq*) **by My Covenant** (*ba beryth 'any*). (*Yasha'yah 56:6*)

It is My desire (*taphilah 'any*) **to bring** (*wa bow'*) **them to My Set-Apart Mountain** (*hem 'el har qodesh 'any*) **and cause them to rejoice, such that they are elated** (*wa samach hem*) **in the family** (*ba beyth*).

Their uplifting sacrifices and elevating offerings (*'olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown*) **on My altar** (*'al mizbeach 'any*).

This is because (*ky*) **My House** (*beyth 'any – My Home and Family*) **shall be called** (*qara'*) **a Home** (*beyth*) **of Intervention, of reasoned requests and sound judgment** (*taphilah*), **for the entire family** (*la kol ha 'am*).” (*Yasha'yah / Yahowah Saves / Isaiah 56:7*)

It would be impossible to overemphasize what Yahowah has inspired Yasha'yah to convey on our behalf. These are transformative words, serving as a life-changing revelation. This epitomizes the purpose of Taruw'ah.

Perhaps the most pondered question throughout time has been: If there is a God, how do I approach Him? And here we find the answer. These prophetic writings demonstrate that Yahowah is God. And He has just provided a list of things shared by those who are invited into His home.

As members of our Heavenly Father's Family:

1. We form a relationship with Yahowah. We choose to associate with God in a manner that is consistent with the Covenant's Terms and Conditions. Man was created for this purpose and, therefore, is rewarded for choosing to know, love, trust, and rely upon our Creator's and Savior's Instructions.

2. We serve God. Those of us who accept the invitation to live in Yahowah's home render assistance, fulfilling our roles in our Heavenly Father's Family. Our contribution enables the family to grow.

3. We love Yahowah's personal name. More than just knowing it, we adore and treasure it. We wear Yahowah's name proudly in recognition that God is our Father. And we proclaim Yahowah's name boldly, recognizing that it alone has the power to save, especially when it is associated with His beloved Son.

4. We are and will always be devoted to learning. By closely examining and carefully considering the Towrah, we are motivated to share Yahowah's guidance. This inspires us to expose and condemn religious lies as witnesses to the truth of the Towrah. We do so, especially on *Taruw'ah*, so that God's intent to reconcile His relationship with His people is known.

5. We actively observe the Shabat. We use this day to increase our understanding of Yahowah's plan and prophetic timeline while seeking to enhance our relationship with our Father.

6. We are passionate about the Covenant, and as such, we walk with God and respond to Him in accordance with the five conditions which comprise and define the agreement. And by responding to and accepting the Covenant's instructive conditions, we are afforded abundant and eternal life within Yahowah's Family.

7. We respond to Yahowah's requests and appreciate His intercession on our behalf. As beneficiaries of Passover, UnYeasted Bread, Firstborn Children, and Seven Shabats, we are thrilled to blow the Showphar on Trumpets. As a result, Yahowah is pleased to bring us to His mountain and home so that we can celebrate His return on Yowm Kipurym.

Continuing to teach us, God says:

“**Yahowah** (𐤆𐤏𐤅𐤃𐤁 – the proper pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **My Upright One and Foundation** (*'edony*), **who gathers** (*qabats* – who collects, unifies, saves, and assembles) **the scattered** (*nadach* – the exiled and cast out) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **yet again** (*'owd* – now and forevermore) **announces, in advance of it occurring** (*na'um* – prophetically prophesies), **'I will assemble, bringing together** (*qabats* – I will accumulate and amass (piel imperfect – the saved are obtained by God's actions which are enduring)) **before him** (*'al huw'* – in front of him) **those he has obtained** (*la qabats huw'* – those he has encouraged to draw near, to be called out and gather together (nifal participle – the subject passively receives the benefit of having played a role in having obtained these people, and he is now defined by his actions) [from 1QIsa]).” (*Yasha'yah / Yahowah Liberates and Delivers / Isaiah 56:8*)

It appears as if *Yasha'yah* is acknowledging two related events. The beloved prophet is reminding us that Yahowah will once again “*qabats* – collect, unify, assemble, and save” the “*nadach* – scattered” sheep of *Yisra'el*. This process began on January 27th, 1945, with the liberation of the Auschwitz concentration camp, leading directly to the return of *Yahuwdym* to *Yisra'el*. It will conclude 88 years 248 days thereafter (777,360 hours)

on October 2nd, 2033 (in year 6000 Yah) on the Day of Reconciliations.

The second aspect of this appears to be deeply personal – letting us see an aspect of Yahowah’s character seldom considered. That *gowy* frantically blowing the *showphar*, the *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee Yahowah has deployed to call His people home, will witness the product of his efforts: a united Yisra’el gathered before Yahowah.

And while he views his contribution as negligible, it is God who realizes that a joy shared is a joy magnified. The *Nakar* will get, albeit in a much more dramatic fashion than he anticipated, what he has long desired – the opportunity to experience Yahowah’s joy in the presence of His people. So, while he has requested nothing more than being allowed to stand in the back of the room when Yahowah greets His Family for the first time, it seems that God wants more. It is what Fathers do when their children please them and accomplish something worthwhile. He, as a proud Father, wants to see His Son’s response to all they have achieved by working together.

On behalf of Yisra’el, I initially shared the prophetic pronouncement regarding the *Nakry* at the conclusion of the *Prophecy is Future History* Prologue in *Bare’syth* | In the Beginning – the first volume of *Yada Yahowah*. In the Hebrew text, the only difference between *nakar* נִכָּר and *nakry* נִכְרִי is the addition of the Yowd י, or hand of Yahowah, making *nakry* “My Observant Foreigner.” In the pictographic characters which originally shaped these words, *nakar* means: the seeds which take root and grow are being handed to the observant to see and consider. And while that is good, presented as נִכְרִי, *nakry* is far better. Hebrew words are determined to be beneficial or counterproductive based on whether the characters which comprise them move toward or away from one of the four letters comprising Yahowah’s name אֱלֹהֵינוּ. And in the case

of *nakry*, the childbearing the seed נ, and the observant individual א, are growing and looking toward Yahowah's outstretched hand מ.

With an eye to these characters, the *Nes* | Banner the *Choter* | Secondary Branch has been tasked with writing at Yahowah's behest is scribed אָנ. It speaks of a son sowing the seeds which grow and bear fruit on a sign which is being lifted up for all to read.

With this in mind, here is *Shalomoh* | Solomon's commencement address to the Children of Yisra'el upon the completion of Yahowah's Home.

“Therefore (*wa gam*), regarding someone else, an observant and discerning foreigner from a different ethnicity and geographic location who will come to understand (*ha nakry* – the Nakry, someone from a different place and culture, speaking a different language, who, having paid attention, will comprehend; from *nakar* – someone who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), who, to show the way to the benefits of the relationship (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), is not of your people (*lo’ min ‘am ‘atah*), this Yisra’el (*Yisra’el huw’*).

He will come (*wa bow’* – he will arrive and enter the scene) from a distant country in a distant time (*min ‘erets rachowq* – out of a land far from Yisra’el and following a long interval of time (explaining why *‘erets* was associated with Yah's Nakry when introduced by Moseh)) for the express purpose of being a reliable witness and providing truthful answers regarding (*lama’an* – for the sake of responding and replying, providing testimony, as a witness with the express intent and purpose of revealing; from *‘aman* – to be trustworthy and reliable, even verifiable, regarding) **Your (*‘atah* –**

‘y’our would be *Yahuwdah* – Yahowah’s beloved while ‘Y’our would be Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *Yowd*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand (also serving as a reference to Dowd, Yah’s Right Hand)), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction (speaking again of his father, *Dowd* | David)), **and** (*wa*) **the Zarowa’ | Protective Shepherd and Sacrificial Lamb** (*Zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds which encourage new life and growth while denoting and advancing the purpose of the Arm of God, of His Shepherd, and Sacrificial Lamb (yet again addressing his father, *Dowd* | David)) **whom You have reached out and will extend** (*‘atah ha natah* – through whom You have stretched out).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he (speaking of the *nakry*) comes, bringing and bearing these associations, wanting to

clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he (the *nakry*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family (bringing Yisra'el back home, back to the Temple in Yaruwshalaim)). (*Dabarym ha Yowmym / Words of the Days / 2nd Chronicles 6:32*)

When you hear this out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections now archived in the cloud under *Yada Yahowah*)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language, who is uniquely

discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences)), **for the express purpose of being a witness who provides answers such that** (*lama'an* – for the sake of responding, providing testimony, with the express intent and purpose of revelation so that) **every person on the Earth** (*kol 'am ha 'erets*) **will have a genuine and ongoing opportunity to become familiar with, to know, acknowledge, accept, and understand** (*yada'* – will be shown by Yada' so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*'eth shem 'atah* – that which is associated with Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that, truthfully** (*ky* – assuredly), **Your family, and this house** (*'al ha beyth ha zeh* – that Your home) **which to reveal the correct path to walk to give life meaning that** (*'asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son's son), **are designated and called** (*qara'* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation, Your reputation and renown (*Yahuwdah* – Yahowah's Beloved)).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

I did not ask Yahowah to draw your attention to our work, only to help me do it correctly. And yet, I would be doing God and His people a disservice to run from these prophetic pronouncements. Yahowah wants Yisra'el to listen to Him and to come home. And not finding a Yahuwd who was willing to engage, God not only stooped to using a gowy – He seems to be pleased with what we have accomplished on His behalf.

It has occurred to me that I might put my contribution into the proper perspective if I referred to myself as a delightfully happy and fulfilled monkey – the beloved sidekick of a wise and caring organ grinder. I would be nothing without Him, and yet with Him allowing me to tell His story to His people, the student becomes a teacher – integrated into Yahowah's story as these events play out before him.

If suggesting that Yahowah's *Nakry* is performing on behalf of one far wiser than he is unbecoming, that was not my intent. I love this job. As I learn and come to understand, I am afforded the opportunity to teach God's Family. And yes, I am thrilled by what we have accomplished. I am, however, overwhelmed. It is one thing to read of and share the heroics of Moseh and Dowd, but entirely another to see oneself spoken about in the ways we have just read. Aware of my flaws and failings, but also my steadfast devotion, I am struggling to put this all into the proper perspective.

My intent was to remain Yada', an invisible and transparent witness, striving to share Yahowah's testimony as accurately as possible. But my Father wanted more, and He incorporated His adopted son into His story. I have become a voice calling out in the wilderness of words, preparing all who will listen for Yahowah's arrival with His Firstborn, our Shepherd, Messiah, and King – as well as our Savior.

Having a gowyish monkey perform in this fashion for God may come across as a bit insulting, and perhaps that is the point. Given every advantage, Yahuwdym turned a blind eye to Yahowah. And so, by using a gowy, our Father may be taunting His children, saying, “If he gets it, why are you all so clueless?” God has tried every other approach, including speaking directly to His people, but with limited success, so this is His final attempt at awakening them. If you are offended, good. Live up to your calling and we’ll sing together.

The reunion with His Family on this day may be the single most joyous moment in Yahowah’s eternal existence. And to think that He wants to share it with the likes of me, is more than I can process without getting emotional. And yet, it is so Yah, so much like the loving Father we have all come to know and respect.



So as not to disappoint, let’s move on to the next line in His program. As a tenderhearted soul who adores animals, a sentiment shared with Yah, to the extent that we have one more positive statement before rebuking the religious and political among His people, let’s celebrate nature...

“All of your (*kol ‘atem* – your every [from 1QIsa]) **animals** (*chayah* – lifeforms, living creatures; from *chay* – to be alive) **of the open environs** (*sadeh* – of the countryside), **may come** (*‘atah* – you have arrived) **to eat** (*‘akal* – to be fed) – **including your every lifeform** (*gam kol chayah ‘atem* – even all of your living beings [from 1QIsa]) **of the forest** (*ba ha ya’ar*).” (*Yasha’yah / Yahowah Frees / Isaiah 56:9*)

It would be like 'Eden if Yahowah brought all of the animals He had created before His children. We might learn to more fully appreciate them and enjoy them – perhaps even speak with them. I expect to see animals like these throughout eternity. Life is something Yahowah celebrates. It is the most interesting aspect of creation.

There is the possibility that Yahowah is using *chayah* metaphorically. *Chay* speaks of those who are alive and *yah* is the familial form of our Father's name. Those of us who have come following the Taruw'ah harvest to witness Yahowah's return on Yowm Kipurym, now living with Yahowah integrated into our nature, will be nourished. It is a Feast followed by another – Sukah, where we camp out with Dad.

In the following statement *keleb* | dog is being used symbolically to depict vicious and rabid rabbis. It is a challenging metaphor today because, unlike 2,700 years ago when this was written, dogs have become part of our families. Even the Hebrew word, *keleb*, means “all heart,” depicting why we have come to love them so much. But back then, dogs were not cute, they hunted in packs and were cunning scavengers – often preying on the young, old, unprotected, and weak.

And to be fair to Yah, one of His favorite people bore the name Kaleb. When the Yisra'elites cowered at the opportunity to enter the Promised Land as a result of hearing that there were others living there, it was Kaleb, whose courage and understanding caused him to rise up and take a stand before the people. Kaleb was willing to trust Yahowah and confidently go where God's words and presence had led them. As a result, Kaleb and Yahowsha' alone, among that entire generation, were invited into the Promised Land. It was because they did not hesitate or equivocate in Yahowah's presence. (Numbers 13:30 and Deuteronomy 1:35-36)

Having not learned the lesson of Kaleb, 3,500 years later, with another open invitation to enter the Promised Land, we find Yisra'el's leaders once again paralyzing the people. Of those working to silence God's voice by shouting over Him in the aftermath of the *Taruw'ah* harvest, God says:

“His watchmen (*tsaphah huw'* – those assigned to be Israel's lookouts and keep watch, protecting Yahuw'dym (i.e., political, religious, military, academic, and media representatives) [scribed in 1QIsa such that “his” is a reference to Yisra'el]) **are blind** (*'iwer* – are unable to see and are unaware).

They are all (*kol hem*) **ignorant and opposed to Yada'** (*lo' yada'* – without understanding, unaware and irrational, without revelation or respect, clueless and stupid (qal perfect)).

They are all (*kol hem*) **dumb dogs** (*'ilem keleb* – conniving male prostitutes incapable of intelligent speech) **without the capacity to understand or the ability to prevail** (*lo' yakol* – unqualified and incapable, utterly incompetent), **barking and howling** (*la nabach* – making incomprehensible sounds (only used this one time, with the closest cognate being *nabuw'ah* – babbling Babylonian prophets)), **panting while dreaming** (*hazah*), **lying around smitten with their inactivity and lack of awareness** (*shakab 'ahab la nuwm* – sleeping around and yet enamored with inability and impotency while essentially comatose). (*Yasha'yah* 56:10)

These dogs (*wa ha keleb* – conniving prostitutes) **have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, bitterly antagonistic** (*'ez nepesh* – they are obstinate, and yet forceful, fiercely belligerent individuals).

They never acknowledge that they have taken too much (*lo' yada' saba'ah* – they do not realize how

gluttonous and dissatisfied they have been, nor do they acknowledge that their sexual desires are unrestrained and insatiable, wallowing in abundance, they are unconcerned about those they have deprived).

They are shepherds (*wa hem ra'ah* – those tending to the flock, feeding and leading the sheep, serving as a metaphor for religious leaders, are) **without Yada', ignorant and irrational, devoid of understanding** (*lo' yada' byn* – they are clueless, disrespectful, and unaware, neither perceiving nor comprehending, lacking the capacity to teach).

All of them have turned their own way (*kol hem la derek hem panah*), **every man for his own ill-gotten gain and dishonest advantage** (*'ysh la betsa' huw'* – because of his own personal greed, being immoral and using deception to steal) **without exception or restraint** (*min qatseh huw'* – every last one of them, from beginning to end).” (*Yasha'yah / Yahowah Liberates / Isaiah 56:11*)

A watchman in the prophet's parlance is an official representative of the people who has the responsibility to keep watch over them, protect and inform them, and be aware of what is happening all around them. The *tsaphah* are Israel's political, religious, military, academic, and media leaders. And according to God, they are all blind.

Yada' has been used prolifically throughout this prophecy. As both the title under which these 25 volumes devoted to more accurately translating Yahowah's testimony have been written, and as my pen name, I am especially attuned to its use. And on each of the previous three occasions, *yada'* has been negated, thereby showing the degenerative effect of Judaism on Jews, causing the world's brightest to become ignorant and irrational when addressing HaShem.

As more and more Jews denounce Judaism and engage in the Covenant, some as a result of what they have read in

Yada Yahowah, rabbis will become ever more *lo' Yada'*, fulfilling this prophecy. They will behave like a pack of rabid dogs – too sick to realize that they are the reason their people are dying. Incapable of anything other than worn-out platitudes and ad hominem insults, they will remain completely out of touch with reality.

Since rabbis are acclaimed as sages, wise men, and great and godly thinkers, the religious will find Yahowah's rebuke untenable. And yet, how does one deny the word of God, scribed by your prophet, to your people, in your language?

This attack on the motives and credibility of Yisra'el's rabbis is not only blistering, but it also specifically denounces the pack leaders at this moment and time. And it is comprehensive in documenting the extent of their malfeasance. We have just begun.

These “dastardly dogs” are religious prostitutes. Pretending to be wise, God claims that they are ignorant – deprived by their religion and greed of the capacity to understand. In His view, rabbis are blathering idiots, impotent and incompetent – essentially comatose. From Yahowah's perspective, the men who claim to represent Him are bitterly antagonistic and disagreeable creatures, obstinate and belligerent souls, making them more like goats than sheep.

God is calling Yisra'el's religious leaders gluttonous and insatiable, sexual predators, pursuing their own agenda. They are *lo' yada' byn* – not just ignorant, but irrational, both clueless and stupid, unaware and incapable of understanding. To *yada'* is to know while *byn* speaks of understanding by way of making intelligent connections. They are neither.

Should you think that Yahowah is prone to hyperbole, let's consider the facts. The ten richest rabbis in Israel have a combined wealth of \$765 million. The grandson of the

Kabbala Master, Baba Sali, Rabbi Elazar Abuhatzeira, became the wealthiest of them all by charging Jews exorbitant sums for his blessings. Rabbis are the highest-paid clerics in the world, with average annual salaries 350% higher than Christian clerics and five times more than Imams. There is a fee for almost every occasion, and nothing is free. And for what: lying to their stooges?

These “shepherds” have become thieves, with every rabbi, without exception, dishonest in their solicitation of ill-gotten gain. Worst of all, they are paid by the state of Israel, with taxpayers even forced to send these deadbeats to rabbinical school – as if it takes a special education to deceive and swindle the people.

When it comes to issues of control, rabbis are ruthless. They will stop at nothing to keep someone from slipping away. Moreover, they suffer from the normalcy bias, which causes them to rebuff manifest warnings of impending doom, such as this, and live like nothing is ever going to change.

“Come, let us consent to assemble together and agree to change everything around (*‘atah* – let’s approach things differently (qal imperative)). **Let us reach for and receive** (*laqach* – let us select and accept, taking) **the wine** (*yayn*), **drinking fermented, alcoholic beverages** (*shekar* – alcohol) **to remain inebriated and intoxicated** (*saba’* – to the point of drunkenness).

Tomorrow (*machar* – the future) **will be like** (*wa hayah ka* – will come to exist similar to) **this day** (*zeh yowm*), **with us more powerful and important** (*gadowl* – greater and more distinguished), **even more exalted and wealthier** (*yether* – considered superior, abundantly enriched through the binding nature of religion), **exerting our power and influence** (*ma’od* – being praised and honored as inspirational).” (*Yasha ’yah* / Yahowah Frees / Isaiah 56:12)

And such is the toast of the rabbis. With their bearded noses in the air, they will fall flat on their tuchuses – soiling their ugly religious outfits in the process. Yahowah is describing people who are rallying to change His message and His Word to suit their own political and religious agendas.

The undercurrent of both the Talmud and Zohar is change – moving from God to man, from freedom to control, from enlightenment to ignorance. But a new day is dawning. Yahowah is returning with Dowd and neither find stupid appealing – especially when the idiots are braggarts.

Intoxicated with their own sense of self-worth, their own words, their own religion and political schemes, Israel's leadership, especially rabbis (exalted ones), have controlled Jews for so long, they cannot imagine this ever changing. And yet, during the *Miqra'* of *Taruw'ah*, as rabbis think they are ushering in a new year on Rosh Hashanah, their worst critics will vanish. What then?

God's diagnostic evaluation of the worst of His people began...

“His watchmen, those assigned to be Israel's lookouts and keep watch, protecting Yahuwdym (*tsaphah huw'*) are blind (*iwer*). They are all (*kol hem*) ignorant and opposed to Yada', without understanding, without revelation or respect, and thus clueless (*lo' yada'*).

They are all (*kol hem*) dumb dogs, incapable of intelligent speech (*ilem keleb*), without the capacity to understand or the ability to prevail, unqualified and incapable, utterly incompetent (*lo' yakol*), barking and howling in incomprehensible fashion, babbling Babylonian prophets (*la nabach*), panting while dreaming (*hazah*), lying around smitten with their

inactivity and lack of awareness (*shakab 'ahab la nuwm*).
(*Yasha'yah 56:10*)

These dogs (*wa ha keleb*) **have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, bitterly antagonistic** (*'ez nepesh*).

They never acknowledge that they have taken too much, never admitting that they are gluttonous sexual deviants, unrestrained and insatiable, wallowing in abundance (*lo'yada' saba'ah*).

Those tending the flock (*wa hem ra'ah*) **are without Yada', ignorant and irrational, devoid of understanding, clueless and disrespectful, neither perceiving nor comprehending, and thus lacking the capacity to teach** (*lo'yada' byn*).

All of them have turned their own way (*kol hem la derek hem panah*), **every man for his own ill-gotten gain and dishonest advantage** (*'ysh la betsa' huw'*) **without exception or restraint** (*min qatseh huw'*). (*Yasha'yah 56:11*)

'Come, let us consent to assemble together and agree to change everything around (*'atah*). **Let us reach for and receive** (*laqach*) **the wine** (*yayn*), **drinking fermented, alcoholic beverages** (*shekar*) **to remain inebriated and intoxicated** (*saba'*).

Tomorrow (*machar*) **will be like** (*wa hayah ka*) **this day** (*zeh yowm*), **with us more powerful and important** (*gadawl*), **even more exalted and wealthier, enriched through the binding nature of religion** (*yether*), **exerting our power and influence** (*ma'od*).” (*Yasha'yah / Yahowah Frees / Isaiah 56:12*)

The flock has been deceived by these dastardly dogs.



Taruw'ah | Trumpets

The Final Blast...

We have reached our intended destination, the point in the prophecy where Yasha'yah presents the rabbinical response to *Taruw'ah*. In this regard, it is instructive to know that, in this next statement, the Masoretic renders *'abad*, “have vanished,” as a completed action, while the Dead Sea Scrolls depict something that has not yet come to fruition, and thus as “will vanish,” predicting a yet unfulfilled disappearance.

“Then (*wa* – and so [in 1QIsa but not the MT]) **those who are right** (*tsadyq* – the vindicated, righteous and just, those who are correct and in accord with the standard and thus upright) **will vanish, their whereabouts unknown** (*'abad* – will disappear such that those who remain will not know where they have gone).

And no one will give it any thought (*wa 'ayn 'ysh sym 'al leb* – not one individual will take it to heart, will examine what may have occurred, with no one pondering the portent).

Loyal and devoted individuals (*'ysh chesed* – the most steadfast and relationship-oriented people) **will be harvested, gathered together and taken away** (*'asaph* – will be withdrawn as they are escorted away, removed from their places and transported to a new location and state) **while no one makes the connection to comprehend what has occurred** (*ba 'ayn byn* – without anyone comparing

this prophecy to what has transpired so that they understand, not a soul realizing what happened).

For indeed (*ky* – surely), **from** (*min* – separated from and out of) **the presence of** (*paneh* – the existence and appearance of, even having to face or be confronted by) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra'ah* – having one's fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time), **those who are correct** (*ha tsadyq* – those who are right, and thus vindicated, just and righteous, upright and innocent) **will be taken away** (*'asaph* – will be gathered together and harvested, removed and escorted away).” (*Yasha'yah / Yahowah Delivers / Isaiah 57:1*)

Let it be known: Yahowah is a gentleman. The Covenant is His Family, and He is not going to expose His children to the worst man has to offer.

Yasha'yah / Isaiah 57:1 is predicting the Taruw'ah harvest, revealing that only those who are correct will disappear. They will be withdrawn so that they will not have to endure the impending calamity known to us as the Time of Ya'aqob's Troubles.

Not only will these *tsadyq* | right-minded individuals vanish, but their whereabouts will also remain unknown to those left behind. And that is bewildering because the answers are so clearly delineated in this prophecy.

Once those who are correct about God, and thus vindicated, are gone, no one will give them a second thought. The prophetic portent of this event is among the most important in human history, with Covenant members being escorted to Heaven, and yet no one remaining will be the wiser for it.

Those of us who are “*'asaph* – harvested and taken away on Taruw'ah will be withdrawn” from a troubled

world and then “transported to a better place” where we will be “transformed into a superior state of being.” Even though we will leave this written legacy, one of the reasons that so few will notice is that our “*chesed* – loyalty and devotion” is to One they do not know. We are focused on our relationship with God at a time when they are consumed by their religion and politics. Rabbis will discount and disparage us as having no value.

Since Yahowah was clear, let’s be resolute: this is an “*asaph* – harvest,” and is, therefore, the fulfillment of Taruw’ah. It will occur no sooner than the first day of the seventh month in year 5993 Yah, which is September 12th, 2026. September 2nd or October 1st, 2027 are possibilities as is Taruw’ah on Wednesday, September 20th, 2028. And as we know, the latest this gleaning will transpire is September 9th, 2029 – which is the 1st day of the 7th month in 5996 Yah. If so, the world will remain clueless as to where we were taken until ELYah and his fellow Witness, Dowd’s Herald, arrive on Passover the following Spring in 2030 in the midst of the storm.

We have learned two things about those who will be withdrawn: they are *tsadyq* | correct and *chesed* | loyal. Since this is an open-book test, where the answers are all provided, being right is relatively easy. And considering God’s generosity, loyalty is only natural.

Byn is one of my favorite words. I consistently view it in connection with the dot-to-dot puzzles I adored as a child. By connecting the dots in the correct order, a picture emerges out of a sea of seemingly random points.

This Hebrew word for “understanding” reveals that the transition from merely knowing, to complete comprehension, requires us to make the proper associations, coming to appreciate how one thing leads to another and how they are related. In this case, to properly assess who was harvested, by whom, and why, one would

have to make the connection from this prophecy to its fulfillment.

The triggering event will be “*ra’ah* – a time when one’s fellow countrymen, friends and associates, neighbors and companions, especially shepherds, and thus pastors and rabbis, are universally and hideously wrong.” The *ra’ah* | deceived are being contrasted with, and separated from, the *tsadyq* | right.

A time of terrible calamity is on our horizon. Far worse than the Covid-19 lockdowns of 2020, by 2029 the world will be at war with itself and with nature. There will be suffering beyond our comprehension. Billions will die. Those who are correct will be withdrawn and taken away. Unfortunately, we will be so few in number that the religious leaders will brush our disappearance aside as if it did not occur.

This passage provides yet another clue as to when the *Taruw’ah* Harvest will transpire. It states: **“For indeed (*ky*), away from and out of (*min*) the presence of (*paneh* – the existence and appearance of, having to face or be confronted by) this disastrous calamity and miserable suffering (*ra’ah*), those who are correct (*ha tsadyq*) will be taken away (*‘asaph*).”**

The Children of the Covenant will be taken to Heaven prior to the worst of Ya’aqob’s Troubles. This timing is reinforced in Yasha’yah 17. There we were told that this gleaning would occur after the fall of Damascus when Yisra’el is thinned at the waist. That is, of course, indicative of imposing the “Two-State Solution,” making Israel indefensible.

Therefore, before our departure becomes imminent, we will know which of these four possible days in 2026 through 2029 this will occur. And in the interim, let’s invest our time trying to increase the number who travel with us. We have Yahowah’s promise to withdraw us

before it gets really nasty – and that should be good enough.

Speaking of the loyal and correct who will be harvested in Yahowah’s vernacular, we discover that they will go to a better place.

“**And then** (*wa* – in addition [in 1QIsa but not the MT]), **he will arrive, entering into, and included among** (*bow*’ – he comes by way of a harvest, is brought into, and is associated with) **the reconciled, tranquil, prosperous, safe, and saved** (*shalowm* – those in protective custody, totally satisfied, absolutely content, renewed, healthy, peaceful and harmonious, secure and restored, enjoying the most favorable of all circumstances with friends and companions).

They will be spiritually allied (*nuwach* – they will be led and guided to a favorable and restful spirituality; from *ruwach* – becoming a child of the Spirit) **within** (*’al*) **His** (*huw*’ – His [in 1QIsa but “their” in the MT]) **restful environs** (*mishkab* – His lodging and furnishings designed for comfort, rest, reflection, and thoughtful meditation; from *my* – to ponder the implications of *shakab* – a restful place and situation, possibly *mishkan* – dwelling place, a home and tabernacle), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach* – traveling through life in an appropriate manner, truthful and sincere, in accord with what is correct while being straightforward and upright) **with Her** (*hy*’ – Her, as in our Spiritual Mother [in 1QIsa as “*hy*’ – her” vs. “*huw*’ – his” in the MT]).” (*Yasha ’yah* / Yahowah Saves / Isaiah 57:2)

Now we know who will be taken to Heaven during the one-thousand-year celebration of Sukah. Those enjoying Yahowah’s hospitality have anticipated Dowd’s return, observed the Towrah, attended the Miqra’ey, and accepted the Beryth. As a result, we will be among the *shalowm*: reconciled and prosperous, safe and saved. We will enter

the “*shalown* – protective custody” of our Heavenly Father and Spiritual Mother, finding “total satisfaction, absolute contentment, renewed health, peace and harmony, security and restoration in the most favorable of all circumstances with friends and companions.” If there was not so much to accomplish between now and then, every Covenant member would like to depart on the next Taruw’ah.

It is telling that Yahowah added “upright” and “journey” to His heavenly depiction. This confirms that, after a well-deserved respite, we will be out and about exploring the universe. We are being imbued with Yahowah’s Spiritual energy, making us more like Him. He is, thereby, enriching, enlightening, and empowering His children.

One of the reasons rabbis will miss this harvest, and miss its significance, is explained in the next pronouncement.

“But as for you all (*wa ‘atem*) who are present (*qarab* – who are offering your legal retort) at this time and place (*henah*), you are children of fortune-tellers who are blowing smoke (*beny ‘anan* – sons of those casting obscure spells, pretending to foretell future events with clouded judgment, and conjuring up a respect for the dead, while cavorting with evil spirits and making things appear to be other than they actually are), the seed (*zera’* – the offspring, byproduct, and consequence) of adultery (*na’aph* – of being unfaithful by being religious) and prostitution (*wa zanah* – whereby you accept money for being unfaithful and luring others away from a loving relationship, and are thus despised and loathed).”
(*Yasha’yah* / Yahowah Liberates / Isaiah 57:3)

By selling their blessings promising a more fortuitous future, rabbis are *‘anan* | fortune-tellers. By promoting their Talmud, *Mishnah*, and Zohar over the Towrah, they are *‘anan* | blowing smoke and clouding the issue. In the

Babylonian Talmud there are copious reports of rabbis 'anan | casting spells. But their 'anan | judgment is obscured, especially when they 'anan | conjure up respect for the dead, all but worshiping the rabbis who have deceived before them. From Yahowah's perspective, the rabbis are 'anan | cavorting with evil spirits while 'anan | pretending to be what they are not.

Rabbis are the product of spiritual adultery, making them prostitutes in God's view. And make no mistake, Yahowah is describing today's rabbis. There are no others present at this time and place qualifying for this scathing indictment. Moreover, as we have seen, they are a perfect fit: size infinitesimal and only available in black.

The rabbis, or "exalted ones," see themselves as being in control, and they present their words as law. Six hundred years before the term "rabbi" was first applied to men by religious zealots, Yahowah asks...

“Over whom and upon what basis ('al my) are you effeminate and overly sensitive individuals exploiting and mocking ('anag – manifesting feminine attributes, more like women than men, verbally ridiculing and exploiting the sensitivities of others, while finding pleasure in being pampered by the resulting luxury)?

Against what and over whom ('al my) do you open your mouth and boast (rachab peh – do you exalt yourselves, pretending to be big shots, exuding confidence which is not justified, especially in your arrogant speech), sticking out your tongues ('arak lashown – prolonging your speeches)?

Are you not (lo' atem) the children (yeled – the little boys) of rebellion who rose up in clear defiance of authority (pesha' – of the revolt, of those contrary to the established standard, of offensive criminals, and thus of the religious), the seed of (zera' – offspring and product, the means of discriminating) vain and useless liars and

mistaken beliefs (*sheqer* – of false and fraudulent testimony, of misleading witnesses, of irrational deception and disappointing oaths)?” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:4)

Woe! Rabbis beware. God has your number, and you are not going to like His call. He has exposed you – laying you bare.

Who do you think you are playing with? On what basis are you mocking the Almighty? You have nothing to offer by comparison.

Just looking at the Hasidic gives me the creeps – and evidently, I am in good company. They are so effeminate with their mourning clothes and curlicues. With arms the size of straws, it is apparent that these societal parasites have not worked an honest day in their lives. Mind you, God loves women, and so do I, but these little boys look and act more like little girls.

And they have wee-little brains too. Indoctrinated in an antiquated religion, unable to think for themselves, deprived of freewill, and without instruction in languages, the sciences, or rhetoric, they are mentally atrophied. To be Haredim is to waste one’s life and potential while antagonizing Yahowah in the process.

I suspect that Dowd will find the rabbis particularly annoying. As Yisra’el’s most stalwart supporter, he will reject them out of hand for their universal failure to lift a finger in defense of their country.

Rabbis claim their authority from the Towrah, and yet they are not mentioned in it, other than to be condemned by the prophets. They claim to represent “G-d,” and yet, they despise His name and rebel against His authority. Without a reason to boast, they are obnoxious.

Yahowah provided a fitting depiction of these religious leaches, calling them: “*yeled* – the little boys”

who “*pesha*’ – have rebelled, rising up in open defiance” of His “authority.” Their “religious revolt remains contrary to the established standard” of the Towrah.

Rabbis are “*sheqer* – vain and useless liars fraudulently promoting mistaken beliefs.” Their “testimony is irrational, deceptive, and disappointing.” And yet 20% of Jews, the most Ultra-Orthodox, guzzle down their diatribes as a dog returning to its vomit.

If you are among them, go away. You are as disgusting as is your religion. God wants nothing to do with you, which makes your lies all the more appalling. It is only after the Orthodox disinfect themselves by disavowing their debilitating lifestyle that there will be hope.

Rabbis will protest that their title means “teacher,” and yet that is not true. To “instruct and teach” in Hebrew is *lamad*. To be a “teacher” is *mowreh*.

The root of the title, rabbi, is “*rab* – exalted and great.” Therefore, *Rabbi* would be from *raby*, which means “I am great.” The verbal root is *rabah*, meaning “to become great.” Applying this sentiment to oneself conveys arrogance, with man acting as if he were God. And yet, this hubris is the essence of the religion.

“Are you not those who burn with lust and rage (*ha ha chamam* – with strong feelings of animosity and get overly excited and heated) **over the lamb and leadership** (*ba ha ‘ayil* – over the wall and who governs it) **and under** (*tachath* – in relation to) **every spreading tree** (*kol ‘ets ra’anan*), **killing the children** (*shachat ha yeled* – slaughtering, taking the lives with little or no remorse or hesitation) **within the depressions** (*ba ha nachal* – in the valleys and gorges, wadis and ravines) **beneath the clefts in the rock** (*tachath sa’yph ha sela’* – the fissures of stone)?” (*Yasha’yah* / Yahowah Liberates / Isaiah 57:5)

The rabbinical defiance against providing a healthy portion of lamb on the Seder plate is a legend. Their meatless bone, surrounded by a medley of vegetables, aptly reflects *Qayn's* | Cain's offering. It is defiant.

Not long ago, the rabbinical parties became apoplectic over the appointment of Prime Minister Naftali Bennett, who excluded them from a role in his government. They had become spoiled and fat supporting Benjamin Netanyahu, who paid exorbitant fees to buy their loyalty under the parliamentary system – and is doing so again during this rewrite in the summer of 2023 – taking the nation to the brink of civil war. Moreover, in keeping with the prophecy, the rabbis fought for control of the Western Wall.

But what about their passion for trees? The answer may lie in *Tu BiShvat* | the Fifteenth Day of Shevat, which is celebrated as *Rosh HaShanah La'llanot* | New Year of the Trees. As one of four new years in the rabbinical calendar, it is presented in the *Mishnah* for the purpose of establishing an annual cycle of tithes – which they receive as a religious mandate. It is similarly promoted in the Talmud and in Kabbalistic and Hasidic literature. It has morphed into Israeli Arbor Day.

Even in their malfeasance, there are insights into the rotting hearts of rabbis. Fifteen would typically be written Yowd 𐤎 Hey 𐤅 ($10 + 5 = 15$). But since this spells Yah, the name of their nemesis, the rabbis went with Theth 𐤌 Wah 𐤅 ($9 + 6 = 15$). The same goes for 16 because Yahowah was contracted to Yahow and then to Yow over time. And that is why virtually every lexicon affirms the connection between “Yow,” “Yahow,” and ultimately “Yahowah.” So, 16 is usually written as Theth 𐤌 Zayin 𐤆 ($9 + 7$) instead of Yowd 𐤎 Wah 𐤅 ($10 + 6 = 16$ and spells Yahow). Further, the rabbis chose to impose their assembly in Shevat, meaning “scepter,” thereby staking their dominion over Yah. Gotcha.

Rabbinical malfeasance has “*ra’anan* – spread” far and wide, not only among Jews in Diaspora but also through Jewish contributions to Christianity, Islam, and Socialist Secular Humanism. These deep and dark depressions of religious thought have killed more children than all of man’s other institutions and civilizations combined. And every child forced into Hasidic Judaism by his father is destined to die.

In this regard, *ra’anan* is based upon *ra’*, which is to disseminate evil. The two Nuns ך indicate that the recipients are children. Likewise, *nachal* also denotes “disease, the infliction of a mortal and incurable wound.” Further, the same three letters speak of “taking a possession, especially an inheritance right.” The associations with “stealing a child’s inheritance” and “spreading disease” are appropriate when viewed in a religious context.

Further, the root of *sa’yph*, translated as “clefts,” is likely *se’eph*, meaning “disloyalty, twisted thinking, despicable and contemptible behavior, moral corruption and lawlessness.” Rendered in this manner, the rabbis were “killing their own children, taking their inheritance (which is eternal life with God), by way of their own “disloyal, twisted, and despicable behavior.”

These options considered, if we were to associate each word with its root, we would read Yahowah saying: “**You spread out and grow rich (*ra’anan*) by taking the lives of (*shachat*) children (*yeled*), spreading disease and stealing their inheritance (*nachal*), under the auspices of (*tachath*) highly (*sela’*) twisted thinking and despicable behavior (*sa’yph*).” (Yasha’yah 57:5)**

Continuing to use symbolic language and a play on words to dress down the religious dress-ups...

“**Your fate (*chalaq’ath* – your share and reward, your apportionment reflecting your choice), grave, and**

inheritance (*nachal* – depression and pit, infirmity and disease) **are among** (*ba*) **the smooth-talking and insulting flatterers and thieves who destroy** (*cheleq* – harmful slippery-tongued false preachers who steal, taking booty, as well as the smooth stones used to encourage idol worship).

There they go as your lot (*shem bow' ka goral 'ath* – there they are as your allotment and recompense [from 1QIsa]). **And so, to them** (*gam la hem*), **you have poured out drink offerings** (*shaphak shaphak*), **uplifting** (*'alah* – raising up) **grain offerings** (*minchah* – gifts). **For these things** (*ha 'al 'el-leh*), **shall I relent and change My mind** (*nacham* – shall I be consoled and comforted?)” (*Yasha'yah* / Yahowah Liberates / Isaiah 57:6)

God is fair: people get to choose their fate. An individual can accept His inheritance or cast a lot among men and see where their flattering talk leads. But be certain of this: Yahowah will not change His mind or approach. The religious cannot appease Him. Heaven comes on His terms while hell awaits those who advocate a different approach.

Yahowah is saying that He isn't going to change His nature or His Covenant to accommodate those who work against Him to the detriment of His children. The Third Statement Yah etched in stone stands as He wrote it. Lifting up and supporting deceitfulness and lifelessness in God's name continues to be unforgivable.

Speaking to the Jewish religious leadership...

“On a high mountain, you have arrogantly (*'al har gaboah*) **made** (*suwm* – set up, established, appointed) **your bed** (*mishkab 'ath*), **raising it up and advocating it** (*nasa'* – carried away with it, praising and exalting it).

Additionally (*gam*), **there** (*sham*) **you ascribed high status to yourselves** (*'alah* – lifting yourselves up) **by**

slaughtering the living (*zabach zabach* – sacrificing life as an act of worship).” (*Yasha ’yah* / Yahowah Saves / Isaiah 57:7)

Rabbis have, indeed, made their own bed, and in it they will sleep. No matter how lofty a perch they set it upon, every edifice they contrive will come crashing down. If not for the lives they sacrifice in the name of their religion, no one would care about the harm they bring upon themselves.

Throughout human history, and around the globe, clerics and kings used child sacrifices to drive fear into the hearts of their subjects and thus gained control of them. But the brutal murder of children is not the most heinous crime political and religious leaders have perpetrated. More abhorrent still, at least in the eyes of God, is the spiritual assassination of children at the hands of their parents and the religious. This occurs in churches, synagogues, temples, and mosques.

It is our responsibility to educate our children, to expose them to the evidence which exists in favor of Yahowah and against all other claims to divinity. That way, when exposed to false witnesses, they will be forearmed and equipped to deal with the wide variety of threats launched against their souls. Fearful of the truth, the Hasidic deny their children access to the internet. Now you know why.

In this passage, God has also warned us that religions have a bad habit of extending their power and influence by motivating their adherents to plunder and kill all those who do not capitulate. All too often, the religious warrior is promised admission to paradise along with a dubious list of heavenly rewards for killing others.

While Islam is renowned for this, they do not have a patent on it. Shinto Imperial Japan had kamikazes – the “divine wind.” Spartans valued no life and lived to die in

battle. The Vikings had stations in Valhalla equivalent in reward to how ferociously one died. Pope Urban II offered crusaders a pardon from judgment if they died fighting to regain the Holy Land.

Returning to the “gatekeeper” metaphor, Yahowah, speaking through His prophet, predicts that religious rulers would stake out their claim on the wrong side of the door.

“Then lingering at another (*wa ‘achar* – delaying while holding back, hesitating at a different and subsequent) **door** (*deleth* – gate or entrance) **and its framework** (*wa mazuwzah* – doorposts and jam), **you have set up and placed** (*sym* – you have appointed) **your own memorial and maxims** (*zikarown ‘ath* – your own symbols and signs, proverbs and statements).

Indeed (*ky* – clearly), **separated from Me** (*min ‘eth* ‘any – apart from Me), **you have revealed and uncovered** (*galah* – you have exposed and aired) **your bed** (*mishkab ‘ath* – and your death brier) **and climbed up into it** (*‘alah*) **while enlarging it** (*rachab* – making it roomy so as to accommodate many).

Then (*wa*) **you established** (*karath* – you cut, making) **for yourselves and with them** (*la ‘ath min hem*) **devotees and lovers** (*‘ahab* – a relationship with those who are attracted to you and find you desirable), **in whose bed** (*mishkab hem*) **you have beheld, choosing to gaze upon** (*chazah* – observed and preferred) **their phallus** (*yad*).” (*Yasha ‘yah* / Yahowah Liberates / Isaiah 57:8)

Mazuwzah, translated as “framework,” is from *zyz*, meaning “the fullness and abundance of life.” If it had not been a rabbinical replacement, this would have been the doorway to heaven, the passageway to eternal life.

The Door to Life is found in the Towrah and opened during the Mow’ed Miqra’ey. To lead Jews in a different direction, rabbis wrote their alternative in the Talmud.

Having chosen to make their bed apart from God, the rabbis stand exposed by Yasha'yah. It is, therefore, a shame that the religious charlatans retain their lovers.

The sexual abuse crisis pummeling the Roman Catholic Church is not exclusive to pedophile priests. While they can claim Olympic gold in all-around perversity, the bronze medal goes to the rabbis who are only slightly less egregious. Muslims can claim the silver medal for reasons explained in *God Damn Religion*. And true to form, when exposed by those they have abused, the Hasidic condemn the victims while rallying around the rabbinical scum.

Recognizing that we turned to this passage to affirm the nature and timing of the Taruw'ah Harvest, this subsequent material provides valuable insights into the religious and political landscape that will exist immediately before and after the fulfillment of the Invitation to be Called Out and Meet of Trumpets. And what we are seeing here is that Judaism is now on center stage because it is what a remnant of Yahuw'dym will be saved from as we progress toward Yowm Kipurym.

In the next statement, the Dead Sea Scrolls confirm that the rabbis modeled their religion after Molech – the Ammonite and Phoenician sun god whose religious rituals Yahowah condemned repeatedly, calling Molech the “Harlot, the Whore of Babylon.” Admonitions against Molech, and veneration of him, can be found in *Qara'* | Leviticus 20:5, where Yahowah says that “He will separate Himself from those who chase after this whore.” In *Yasha'yah* | Isaiah 30:33, we learn that hell was created for Satan in the guise of gods like Molech, and that fire and brimstone will be his lot. Molech is called “a detestable idol” in *Melekym* / 1 Kings 11:7. He is the “abomination of Ammon” in *Melekym* / 2 Kings 23:13. Molech's religion is excoriated in *Qara'* / Leviticus 18:21, 20:2-5, *Melekym* / 2

Kings 23:10, and *Yirma'yah* / Jeremiah 32:35, saying that “honoring Molech profanes the name of Yahowah.”

God reveals that “anyone who performs a religious rite in Molech’s honor will lose their life.” And we are told that the Lord Ba’al, Satan’s most common title, and Molech are one and the same: “They built shrines to Ba’al and caused their children to pass through the fires of Molech...which is an abomination.”

These associations considered, let’s proceed...

“**You descended toward** (*shuwr* – you traveled from a higher place to a diminished one, lowering yourself by showing a regard for) **Molek** (*la ha Molek* – Molech, king of the gods, the god of the Ammonites and Phoenicians to whom Israelites sacrificed their infants in the valley of Hinnom; from *malak* – to become a sovereign ruler) **with** (*ba*) **oil** (*shemen* – anointing olive oil) **and numerous perfumes along with your medicinal ointments** (*wa rabah raquach*), **sending out** (*salah* – dispatching) **delegations of your anguished envoys** (*syr ‘ath* – your tormented messengers and troubling representatives) **as witnesses into perpetuity** (*‘ad*) **unto the distant separation of** (*min rachoq*) **the humbling and lowly status** (*shaphel* – the abasing and destructive nature of being diminished) **endured upon reaching** (*‘ad*) **She’owl** (*She’owl* – Hell, the place of separation and no return where those being punished are incarcerated forever in what appears to be a black hole; from *sha’al* – granted upon request).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:9)

This is the ultimate place of departure. Those harvested by Yahowah on Taruw’ah are escorted to Heaven while those dispatched by the rabbis are sent away to She’owl. We can descend with the religious or ascend in the relationship. Either way, up or down, there is no check-out time, so I’d be careful before booking reservations.

Based upon all we have learned about She'owl, this place of eternal separation from the Light, of perpetual incarceration where nothing escapes, of being infinitely diminished except in time, it is similar to a black hole. And to think that the rabbis are sending their devotees to this place while denying its existence is reprehensible.

Speaking of those who sided with the Whore of Babylon, God says...

“With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek ‘ath*) were wearisome (*yaga’* – required the expenditure of considerable effort), but you never admitted (*lo’ ‘amar*), ‘It is hopeless (*yarash* – it is futile).’

Reinvigorated (*chayah*), you expressed (*matsa’* – you extended) your influence (*yad ‘ath* – your desire to reach out and attempts to gain control) such that you did not show weakness (*‘al ken lo’ chalah* – so that you did not appear weak or grieved).” (*Yasha’yah / Yahowah Delivers / Isaiah 57:10*)

There are countless variations of Judaism as rabbis have added their personal pronouncements to the pile of manure which preceded them. The notion that the Talmud is an alternative “Torah” dating to the time of Moses is, well, to use the Irish name for such things, malarkey. The preponderance of the Talmud was compiled in Babylon around 500 CE. The Rambam, Rabbi Moses ben Maimon, or Maimonides, as a converso Muslim, codified this Talmudic Law in his fourteen-volume *Mishnah Torah* in the 12th century. In modern parlance, we would call him a “trash collector.”

The Zohar was written in a cryptic, obscure style of Aramaic used only by rabbis in the Late Middle Ages. It first appeared in Spain in the 13th century when it was published by Rabbi Moses de Leon. To garner undeserved “credibility,” de Leon falsely credited the book to Rabbi

Shimon bar Yochai – a disciple of Rabbi Akiba, who was the most nefarious of Jews, having brought the wrath of Rome upon Judea while promoting a false Messiah.

In particular, Hasidic Judaism is an even more recent phenomenon, emerging in Poland in the 1700s. It was promoted by *Baal Shem Tov* | Lord of the Good Name, also known as Rabbi Israel ben Eliezer. As a result, Hasidic Jews remain mired in the 18th century – unable to progress or extricate themselves.

These are your assassins Yisra’el – the five deadliest Jews. To this Most-Wanted list, I would add the wannabe rabbi, *Sha’uwl* | Paul, of New Testament infamy, and then Muhammad of Quranic infamy, but those are stories for different books.

With life becoming ever more miserable for Jews due to religious and political oppression and debilitating anti-Semitism, no one stood up against the rabbis to announce the obvious: this is not working. With every word the rabbis wrote, with every deception that flowed from their poison pens, no one ever admitted, “This is futile.”

As Stockholm children, they redoubled their efforts. They never wearied of being played by their own. Jews rallied around their rabbis, clinging to them for advice, when they were actually the reason Jews were suffering – separated from their Land and their God.

Jewish religious leaders are going to spend eternity in She’owl for committing the unforgivable sin. They led souls away from Yahowah and to gods bearing other titles and names. This prophetic proclamation from God’s lips to rabbinic ears is among the saddest we have encountered...

“What did you find so troubling that you were afraid of Me (*wa’eth my da’ag wa yare’* – what was so worrisome and concerning that you did not respect Me [from 1QIsa with the conjunction and second you]) **such**

that (*ky* – so that) **you became deceptive in so many ways becoming proven liars, weaving your delusions on behalf of a false god** (*kazab* – your opinions are wrong about God, what you write and say is counter to reality, you are worshiping something that is not real, only imagined (piel imperfect active – believers suffer the effect of these continual and deliberate lies))?

You have not thought about these things, nor have you been inclined to (*wa lo' sym 'al leb 'ath zo'th* – you have not set it upon your heart or placed it in your mind to [from 1QIsa where these things appear]) **be associated with Me** (*wa 'eth 'any*), **and you have not mentioned Me because you do not remember who I am** (*lo' zakar* – you do not proclaim the truth about Me or respond to Me in an appropriate manner, never recalling anything memorable about Me [from 1QIsa]).

Have I been negated because I have been silent (*ha lo' 'any chashah* – have I been eliminated and nullified for not responding)? **Has it been so long** (*wa min 'owlam*) **that you do not respect Me and are against Me** (*wa 'eth 'any lo' yare'* – that antagonism toward Me has foreclosed any reverence for Me)?” (*Yasha'yah / Yahowah Saves / Isaiah 57:11*)

The answer to the first question is simple. God has no use for the rabbis. He only mentions them to condemn them. So, the rabbis created a different god, by a different designation, in their own Torah, masquerading as the Talmud, to replace Yahowah's anti-religious testimony. They needed a god who would support their lust for control and money, so they made their own.

There is no room for religion, no opportunity to get rich deceiving the people, in the Towrah. Therefore, rabbis substituted their Talmud. Compare the two, and it becomes readily apparent who is lying. Rabbis have been deceptive in so many ways that it is obvious to anyone who reads the

Towrah and Prophets that Judaism is counter to reality – filled with the unsubstantiated opinions and wild imaginings of rabbis. To believe them is to be deluded. That is God’s conclusion – you may form your own.

Claiming to speak for God and pretending that they are the only ones qualified to study the words of HaShem, in actuality, the rabbis do not give Yahowah a second thought. They are not the least bit inclined to consider anything meaningful about Him. Rabbis say nothing of Yahowah because they do not know who He is.

If that sounds harsh to your ears, you can blame me if you like, but I am conveying Yahowah’s sentiments. There is no mention of Yahowah anywhere in the vast array of rabbinic writings: not in the Talmud, not in the *Mishnah Torah*, nor in the Zohar, not even in the more recent drivel attributed to Baal Shem Tov. The rabbis have left a written legacy, one dating back 2,000 years and continually updated by their ilk, providing absolute proof that they “have not thought about,” that they “have not been inclined to be associated with,” and that they “have not so much as mentioned” Yahowah even once.

Should you disagree, prove God a liar. But good luck with that because this prophetic statement, like every other, was and remains accurate. There is no rabbi today, nor has there ever been one, who knows or speaks the truth about Yahowah.

And so, now we know why the Almighty ventured outside of the tribe to find and develop a *Nakar* and *Nakry* | Observant Foreigner, a *Choter* | Secondary Branch, a *Basar* | Herald, *Ed* | Witness, and *Mal’ak* | Messenger, a *Qowl* | Voice known as Yada to awaken His people and call them home. Yisra’elites were too busy deceiving one another to listen to Yahowah or consider His Son, Dowd.

The answer to the second question posed by God is found in the first. Rabbis were able to neglect and negate,

actually nullify Yahowah among their brethren because God has remained silent for so long. It has been 2,400 years since the Word of Yahowah was last conveyed through a prophet. The reason is simple: there was no one willing to serve Yahowah in the role of *naby*'. As a result of the rabbinical influence, Jews were led so far away from Yahowah, none were willing to listen to Him. Without a *naby*', there would be no new revelations – just the fulfillment of the prophetic writings.

As a result of Rabbinic Judaism, Jews have lost all contact with and respect for Yahowah. It is only by walking away from Judaism that Jews become Yahuwdym again – and once more embody what this name represents.

Earlier in this discussion, Yahowah explained that He spoke through a *nakar*. Now you know why.

These words may be disorienting for Jews. To know that God despises rabbis, and has called them liars and parasites, is a bitter pill to swallow. It means that 2,400 years of Jewish men, women, and children have been lost among their deceptions. The only thing worse would be continuing along their deviant path away from the truth.

If it matters, I share your pain. I was once entangled in the myths of Christianity – an ordained elder and evangelist. Forty years ago, I believed Paul. I led Bible studies on the New Testament. The discovery that I had been played for a fool was traumatic. I was angry at the religious and disappointed in myself. I remain apologetic and remorseful that was once part of the problem. I am genuinely remorseful and, yet, delighted to grasp the opportunity to capitalize on a second chance. And this is particularly germane for Jews because Yowm Kipurym is your second chance – and it is rapidly approaching.

If you elect to join me, you will find that a horrible burden will be lifted from you. For the first time in your life, being receptive to Yahowah, at long last, you will

journey to the place where His words lead. Joy will replace sorrow as the darkness will be swallowed up by the light. This is the opportunity that awaits Jews en route to becoming Yahuwdaym again.

Religion continues to be the greatest obstacle to knowing Yahowah. And since Yahowah wants His people to know Him, He is resolutely forthright in exposing and condemning Judaism...

“I will correctly recount your work, accurately portraying your customs and practices (*‘any nagad tsadaqah ‘ath wa ‘eth ma’aseh ‘ath* – I will truthfully report your decisions, what you believe is right, and your sense of justice, even your righteousness, along with your deeds [from 1QIsa which corrects the MT’s “their” to “your”]), **but it will not be to your benefit** (*wa lo’ ya’al ‘ath* – so that you are shown to be without merit or value).” (*Yasha’yah / Yahowah Liberates / Isaiah 57:12*)

Yasha’yah is addressing those who claim that they are “*tsadaqah* – righteous and right, just and justified” among his people. Therefore, this remains a focused attack by God on rabbis and Judaism. To condemn them and repudiate their religion, Yahowah will tell the truth about them. In fact, that is what you are reading here.

Nothing is more caustic to religious beliefs than Yahowah’s testimony when it is accurately presented. Every rabbi, pope, cardinal, and bishop, every imam, pastor, and priest, along with many politicians and teachers will be exposed in this way – hanged by their own words and deeds. Whether they taught that there was no God, or they spoke of a god by a different name, Yahowah has put them on notice that He will hold them accountable by correctly recounting their words and deeds.

For those of you who have read them, you know that this is how *Prophet of Doom*, *Questioning Paul*, and more recently, *Babel*, were composed. I destroyed the credibility

of Muhammad, Paul, and even *Ha Satan* using their own words and deeds, nothing more.

There may be a less damning fate awaiting those who have justified the unjustifiable without having become aware that their representations of God are inaccurate. At best, they will have their souls destroyed at the end of their counterproductive lives. But it should be noted that it is unlikely that a person would reach the level of rabbi, pastor, preacher, imam, mentor, spokesperson, politician, or professor and have done so without realizing somewhere along the way that there were serious flaws and inconsistencies in the system they were advocating. Yet, most continued pontificating their errant message, even fooling themselves into justifying what they had come to suspect was unreliable. And yet, they are not willing to surrender the status they have achieved, nor endure the indignity of being ostracized by their peers, to admit that they were promoting myths.

For the souls who waited too long to choose Yahowah over the rabbis, who may have become too comfortable relying upon one another, Yahowah says:

“When you finally cry out for help (*ba za 'aq 'ath* – when the time comes that you wail in agony and summon assistance, finally offering a proclamation to gather together (qal infinitive construct – as a verbal noun, those who cry out are actually defined by their response, irrespective of time)), **let your assemblies and what you have accepted** (*qibuwts 'ath* – your accumulation of things, your companions, your convocations, and that which you have received and assumed to be true; from *qabal* – to receive and accept assumptions which correspond to that which is actually the opposite) **save you** (*natsal 'ath* – deliver you to a more favorable circumstance, sparing you).

Every one of these meaningless and futile things, as if they were a fleeting breath (*wa 'eth kol hem hebel* – all of the useless content and idle statements as if vapor, arrogant and worthless opinions imbued with false hopes [from 1QIsa]), **the Spirit** (*ruwach*) **will grasp hold of and carry away** (*nasa' laqach*).

But (*wa*) **the one who takes refuge in Me** (*ha chasah ba 'any* – the one who seeks My protection by trusting and relying upon Me to keep him or her safe, comforting them (qal participle active) [the one is from 1QIsa]) **will inherit** (*nahal* – will receive as an inheritance and thereby take possession of (qal imperfect – actually and without limitation)) **the Land** (*'erets*) **and become an heir to** (*wa yarash* – receiving the inheritance of) **My Set-Apart mountain** (*har qodesh 'any*).” (*Yasha'yah / Yahowah Delivers / Isaiah 57:13*)

Bygones are bygones and thus forsaken. Those who cling to the past will be unheralded in the future.

The use of *qibuwts* is clever, albeit biting. On the surface, it reveals that far too many Jews will expect their devotion to their High Holy Days, these counterfeit and replacement religious assemblies, to save them. They will also turn to their beliefs, expecting the rabbinic delusions to suddenly prevail after a millennium of failures.

Neither their religious assemblies nor what they have accepted will deliver them from the Time of Ya'aqob's Troubles. Their great “*qibuwts* – accumulation of things, their many companions, their plethora of convocations, and the vast magnitude of what they have received from the rabbis and assumed to be true” will be as vapor.

Digging deeper, *qibuwts* forms the basis of kibbutz – the farming collectives in Israel which became the seed from which the Socialist Secular Humanist dreams of Communism would emerge. Even worse, *qibuwts* is from “*qabal* – to receive and accept assumptions which

correspond to that which is actually the opposite.” *Qabal* in the feminine is *Qabalah* – the spiritualism of the rabbis as proclaimed in their *Zohar*. Whether it is Socialism or Spiritualism – Yahowah described His people accurately – just as He said He would.

Religious pronouncements are all futile, holding no more weight with God than a fleeting breath and the residual vapor. The *Ruwach Qodesh* will blow them all away, cleansing the Earth of these debilitating lies.

The answer, the antidote for religion, is to trust and rely upon Yahowah. Those who do will inherit the Land of Yisra’el – along with all the benefits of the Covenant. As God’s children, we will live in His presence atop His set-apart mountain.

There is but one eternal, universal, deserving, completely informed, rational, just, and moral Judge with the authority to determine the fate of souls. But there are three types of souls who will come before Him and three outcomes derived from those meetings. Those who have come to know Yahowah, love Him, trust Him, rely upon Him, adore His Word, His Covenant, His Shabat, and His Name will be greeted as family and welcomed as God’s children by their loving Father. There will be no judgment, no bowing down, no review of our words and deeds. We will inherit all that is Yahowah’s and live forever with Him as *Yahuwdym* | Beloved by Yah.

The second group of souls who will come before the Judge, or more accurately, His Witnesses, is identified in these words. God has told us that the record of their beliefs and deeds will be exposed and denounced. They will be found guilty of an unforgivable crime. With their cultural codes, societal edicts, and religious tomes, they led people away from Yahowah. Their sentence will be to endure eternity with like-minded souls. They will be incarcerated

with demons and be forever separated from Yahowah in *She'owl*.

As such, *hebel* is “breath,” the symbol of mortal life and of spoken words. Yahowah’s Spirit will, therefore, seize mortal souls whose lifeless words misled others, carrying them away to an eternity in *She'owl*.

The third category of souls who will come before the Judge is the most numerous. They represent 99.9% of humanity. These mortals will have died not knowing Yahowah and, therefore, God does not know them. They will have lived their lives uninterested in God or deceived as to His nature. They are the victims of man’s religious, political, and cultural schemes, not their advocates. These mortal souls without any spiritual affiliation will simply cease to exist. There will be no punishment. They lived their lives as they saw fit. There will be nothing more. Their souls will die and cease to exist, just as their bodies succumb and ultimately decompose.

With so much at stake, and with this being the pivotal point in history where those seeking a relationship with Yahowah are forever separated from those who chose to be religious, Yahowah is sending His people a herald, someone to blow His *showphar*, a witness to the witnesses...

“Then one will make an announcement (*wa ha ‘amar* – so one individual will declare at this moment in time (qal perfect active third-person masculine singular) [the depiction of this timing and the limitation to a single individual comes from 1QIsa]), **‘You should choose to build up and decide of your own freewill to esteem, honor, and cherish** (*salal salal* – you should lift up and think highly of (twice scribed as qal imperative – volitionally and genuinely lift up and value)) **this about-face, turning around and observing the signs before the appearance** (*panah* – this notice to change and prepare for

the presence) **of the way** (*derek* – the path), **choosing to take action and remove** (*ruwm* – opting of your own freewill to take away (hifil imperative)) **the obstructions and impediments which are stumbling blocks** (*mikshowl* – obstacles in the way which cause people to trip and fall) **from the elevated path** (*min masilah* – away from the raised highway; from *my* – to ponder the implications of *salal* – being lifted up and exalted, becoming esteemed [from 1QIsa]) **for My family** (*‘am ‘any* – for My people).” (*Yasha ‘yah / Yahowah Saves / Isaiah 57:14*)

While ‘EiYah will return to make such an announcement, he is part of a team of two witnesses and thus not a single individual. While we are not told if this particular announcement is being made preceding the Time of Ya’aqob’s Troubles, or in the midst of it, I suspect that it will be made prior to the arrival of the two witnesses.

Yahowah is returning. You can mark it on your calendar. The date is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – as the sun sets on October 2nd, 2033. Therefore, the time remaining to heed this announcement, to choose of your own volition to cherish and honor God’s Way, and to do an about-face and prepare yourself for His appearance is short. This is among the final notices Yahowah’s people will be given to come home. It may be the last blast of the *showphar*.

Join me in becoming part of the solution, removing the impediments blocking the way to Yah. Clear the path home of every religious and political obstacle.

If you do, you will live alongside the one who made this pronouncement. We have Yahowah’s word on it...

“For (*ky* – indeed) **thus** (*koh*) **says** (*‘amar* – claims and promises) **the One who lifts up** (*ruwm* – the One who raises others to a higher dimension), **and the One who carries away those He has forgiven** (*wa nasa’* – the One who spares and pardons), **who lives** (*sakan* – who dwells

and abides) **forever as an eternal witness** (*'ad* – for all eternity providing everlasting testimony), **the One whose name** (*wa shem huw'* – the One whose proper designation and renown) **is set apart** (*qodesh* – special and unique, and thus neither well-known nor commonly used),

'He will dwell (*sakan* – he will live and abide within the home, he will camp out and reside, remaining (qal imperfect active – he will actually and continually, even actively live) [from 1QIsa and 4QIsa because the MT reads “I” not “he”]) **in the set-apart** (*qodesh* – special, separated, and unique, highly uncommon and thus unpopular) **heights of heaven** (*marowm* – holding an esteemed position and high rank; from *mah* – consider the implications of *ruwm* – rising on high), **along with** (*wa 'eth*) **those slandered for having unpretentiously regretted and corrected their mistakes** (*daka'* – the contrite, accepting that he or she was wrong and regretting having once been misled), **in addition to the spirit** (*wa ruwach*) **of the abased** (*shaphal* – of the lowered and diminished, even humbled and ill-treated).

The spiritually abused (*shaphal ruwach* – the demeaned and degraded of spirit) **will be revived and restored** (*la chayah* – will be renewed and nurtured) **while invigorating and enlivening** (*la chayah*) **the heart, mind, and soul** (*leb* – the inner person and judgment) **of the unpretentious and contrite** (*daka'* – of the slandered who are criticized for having corrected their mistakes and apologized for having been mistaken).” (*Yasha'yah* / Yahowah Delivers / Isaiah 57:15)

There are two ways to render the opening segment of this prophecy. It is either Yahowah affirming that He is above the fray, high and lofty which, while true, would be out of character. Or He is affirming His role as our savior. I prefer the latter and have, therefore, translated *ruwm* and *nasa'* as Yahowah offering to lift up and carry away those

He has saved. As such, Yahowah is our living and eternal witness, the One whose name matters.

The second statement then is best understood in context. The one who Yahowah is lifting up and carrying away so that he can live in the elevated dimensions of Heaven is the one who has or will proclaim the previous announcement. This being the case, the implication is that, by responding to it, others will follow. And that, after all, is the purpose of the announcement.

Accordingly, *marowm*, translated as “heights of heaven,” speaks of considering the implications of rising on high, of being afforded greater dimensionality. Those so blessed will be esteemed by God, earning acclaim with the Almighty. Yahowah is, therefore, recognizing those who served on behalf of His people.

I am less confident with my rendering of the third stanza because it appears self-serving. It seems to be saying that God appreciates the spirit of those who recognize that they were wrong and who have striven to correct their mistakes. If so, I am relieved, because being contrite in this way and correcting my mistakes defines this stage of my life. I was once lost in religion and enmeshed in politics. I was patriotic and said and did many things I regret. And even since then, it has been seven steps forward and one back. This is now the eighth and most comprehensive edit of *Yada Yahowah*, and when we are through, the Covenant Family and I will have retranslated and rewritten 25 volumes – devoting two years being *daka*’.

This known, the path to *chayah* | restoration and renewal has been a delight. Every moment with the Spirit and the Word has been uplifting, liberating, enlightening, and inspiring. Yes, we did it all on behalf of those the world has abused, and now religious Jews are abasing, but all along, we have been the biggest beneficiaries. My only

regret now is that I did not begin sooner, that I was not smarter, and that I cannot work any faster.

It may appear contradictory to say that these are my only regrets. But it is true. If not for my past, I would not have been able to serve Yahowah or Yahuwzym effectively. Like Moseh, I had to experience what is wrong with religion and politics and disassociate from both before appreciating why God needs us to walk away from them before approaching Him. Further, if not for my mistakes, I would not have gone back and retranslated and rewritten these books. I would, and so would those who read them, have been impoverished by not knowing what we have learned over the past year. I would not have thought so, but it is nonetheless true, by being contrite, we have learned more, faster, than ever before.

Life would become boring if we knew it all. What's the purpose of exploring and living if there is nothing to gain? So long as we are devoted to learning, being observant and thoughtful, the future remains bright.

As this suggests, we are part of the process of restoring souls when we learn and share. And no people in all of human history have been as abused and abased as Yahuwzym. But this will soon change.

This transformation will not occur because of a change in God's approach but instead in man's approach to God. When we stop being contentious with Him, He can refrain from being contentious with us.

“**For** (*ky* – by contrast to what has just been revealed) **I will not quarrel, contend with, or plead** (*lo' ryb* – I will not accuse, oppose, prosecute, or defend, remaining in a hostile dispute) **forever** (*la 'owlam*), **nor will My righteous indignation** (*wa lo' qatsaph* – nor will My frustration with injustice and disappointment, My discord and dissension, or My displeasure) **be unending** (*la netsach* – last forever).

Indeed (*ky*), **before My appearance** (*min la paneh* ‘*any* – prior to the approach of My presence), **the Spirit** (*ruwach*) **will lose contact with and ebb away** (‘*ataph* – will turn aside, fading away) **along with** (*wa*) **the conscience** (*neshamah* – the cognitive, ethical, and moral ability to exercise good judgment, be discerning, and distinguish between right and wrong, good and bad) **I have acted upon and endeavored to engage** (‘*asah* – produced and worked with, assigned and profited from).” (*Yasha ’yah* / Yahowah Liberates / Isaiah 57:16)

The opening statement affirms that we are approaching the end, when God is going to cease contending with the religious and political. For that to occur, they will cease to exist because neither God nor man is going to change. Yahowah is tired of being disappointed, and who can blame Him after all we have done these past 6,000 years to frustrate His intent?

The closing statement is profound and somewhat unexpected. Yahowah is going to withdraw the *Ruwach Qodesh* prior to His return. She will ebb away from man as we move from decision day to judgment day.

Regarding the second part of God’s concluding remark, I had long suspected it from observation – but had not seen an affirmation heretofore in His witness. The one aspect of humanity which differentiates us from other animals is our God-given *neshamah* | conscience. The *neshamah* is our moral compass, our ethical computer, and the human capacity for being judgmental and discerning. Without it, God becomes unknowable, and humans become savages. It has begun to increasingly fail in the preponderance of people – especially in the overtly political and religious and unfortunately among those younger than 30. Most people are so easily swayed by idiotic notions, from socialism to cancel culture, from global warming to conspiracy theories, even the underlying

claims of Black Lives Matter, that it has become obvious humanity is losing the ability to think rationally.

Without a *neshamah*, God cannot interact with humankind. As it fails, so does Yahowah's capacity to engage with His people.

God has good reason to be disappointed...

“With the perversity and depravity associated with (*ba 'awon* – as a consequence of the error and wrongdoing of) **his ill-gotten and dishonest gain** (*betsa' huw'* – his deception and thievery), **I was provoked to anger** (*qatsaph* – I was enraged, becoming furious, exceedingly displeased).

I lashed out at him (*nakah huw'* – I struck him down), **concealing Myself** (*wa sathar* – vanishing), **due to My displeasure** (*qatsaph* – because I was antagonized and furious). **Nonetheless** (*wa*), **he went on backsliding, walking in a rebellious fashion** (*halak showbab* – he behaved like a self-assured and untrustworthy hypocrite), **by way** (*ba derek*) **of his thinking and inclinations** (*leb huw'* – his judgment and motivations).” (*Yasha'yah* / Yahowah Delivers / Isaiah 57:17)

In the process of adding to their bank accounts, rabbis are impoverishing their souls and bankrupting the nation. The perversity and depravity associated with such thievery have provoked God to the point of all but disappearing. The religious literally pushed Yahowah away, provoking Him at the same time.

It would not matter whether Yahowah responded by lashing out at His people or abandoning them, they continued to behave poorly. Judaism is a collective rebellion against God. The *Halakhah* | Walk the religious are so intent on enforcing is a migration away from Heaven and, thus, an anathema to the Almighty.

Loving and supportive fathers tend to see their children as redeemable. And since a remnant of Yisra'elites and Yahuwdym will disavow religion and politics en route to the truth, there is hope...

“I have seen and considered (*ra'ah* – I have examined) **his ways** (*derek huw'* – paths and conduct [plural in 1QIsa]), **but nonetheless** (*wa*), **I will heal him** (*rapha' huw'* – I will restore him to favor, repair him to health, and renew him to the original state).

I will lead and guide him (*nachah huw'* – I will reliably and personally direct him, creating the opportunity for him (hifil imperfect)) **to reconciliation and restoration** (*shalem* – to restitution and being fulfilled), **providing comfort and compassion to him** (*nichuwmyim la huw'* – consoling him [1QIsa]) **and to those who are grieving** (*wa la 'abel huw'* – as well as to those who mourn during the calamity for him).” (*Yasha'yah* / Yahowah Liberates / Isaiah 57:18)

They had been bad, but they are His children. So Yahowah will once again, this final time, lead them out of harm's way – guiding them away from *mitsraym* – the crucibles of religious and political oppression. For those who are contrite and responsive, willing to go where His words lead, God will heal them. He has promised to restore His relationship with His people – and He will do so. Reconciliation and restoration are in the offing. Peace is at hand.

For this to occur, Yahowah will do as He has always done, albeit in short order this time. He will lead Yisra'el and Yahuwdah to reconciliation by walking them through His Towrah, addressing the Beryth conditions and Miqra'ey attendance along the way. Father and Son will be escorting the Covenant's children through Pesach, Matsah, Bikuwrym, and Shabuwa'ah, and through Taruwa'ah to Yowm Kipurym and beyond.

With their relationship restored, Yahowah will comfort Yisra'el and Yahuwdah – providing the means to resolve their anxiety and pain. This will occur when they willingly partake in His *Towrah* | Guidance, incorporating its prescriptions into their lives.

Today, on this side of the *Taruw'ah* Harvest, Jews are slowly awakening to Yahowah's best and final offer. They are doing what we, who have led them here, have done, which is to accept what Yahowah is offering. Become *Towrah*-observant.

Fortunately, while Yahowah's renewing and restoring witness is ebbing away from humankind, that is not the case with Yahuwdym. They remain Yahowah's Chosen People, the First Family. And they will be back on duty after a 2,500-year-long recess.

“**When I bring about** (*ba bara'* – when I perform based upon what I have created [from 1QIsa]) **the fruit** (*nowb* – nourishing product which simulates growth and causes life to flourish) **of the lips** (*saphah* – of words, of speech and language), **there will be reconciliation and restoration** (*shalowm shalowm* – there will be fellowship through redemption, friendship through relationship, and contentment through blessings, bringing salvation [in 1QIsa^a there is one *shalowm* while in 1QIsa^b, LXX, and MT it is repeated]) **for those who are afar** (*ha rachowq* – distant geographically) **and for those who are nearby** (*wa la ha qarowb* – those who are in close proximity, approaching and engaged in the relationship),’ **says** (‘*amar* – affirms, announces, and promises) **Yahowah** (*Yahowah* – a transliteration of אֱיָהוָה as directed in His *towrah* – teaching).

“**Then I will heal him** (*wa rapha' huw'* – I will restore him to favor, repair him to full health, and I will renew him to his original state, mending the relationship with him).” (*Yasha'yah* / Yahowah Saves / Isaiah 57:19)

It has been a long silence, but Yahowah will once again speak to the remnant of His people. He will affirm what He said 3,480 years prior to this date by reciting His *Towrah* | Guidance. It is the “fruit of Yahowah’s mouth,” providing salvation by restoring the Covenant relationship. This is the message of the Miqra’ey and the focus of the Harvest of Taruw’ah, where we are called to proclaim these profound truths.

We should be pleased to read that fellowship will be extended to those afar and near. This is good news because, while Yahowah is calling His people home, Home is the Covenant, even more so than Yisra’el itself. And Israel is a tough place to live. It is infected with rabbis and their Hasidic ilk, and with Hamas Muslims itching to be terrorists. While the country is a beacon of hope in a sea of Islamic despair, in today’s political climate, the specter of building millions of homes for the Jews still in the Diaspora is not realistic. So, while God wants Yisra’el to live in the land He provided, some will come home to the Covenant before establishing residence in the Promised Land.

Yahowah’s offer of restoration is not universal, however. While all mankind is invited to avail themselves of His gift, most will be swept away by the raging sea. For there to be harmony and contentment, for there to be peace and fulfillment, the religious and political must go.

“However (*wa*), the wickedly wrong and condemnable, the unGodly and unjustified (*rasha*’ – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned), who have been stirred up, will be banished like the retreating tide (*garash* – who are tossed to and fro, expelled and driven away, estranged and cast away) like the sea (*ka ha yam* – like the ocean, serving as a metaphor for *gowym* still estranged from Yisra’el), because (*ky*) they cannot remain silent (*shaqat* – they

cannot accept this favor or be at peace because all they know is dissatisfaction and strife).

They do not have the capacity to understand or prevail (*lo' yakol* – they will not process this information correctly and therefore will fail to grasp its meaning, so they will neither comprehend nor endure (hofal imperfect passive – they will never be able to get out of their own way long enough to understand)).

And so (*wa*) **the muck and mire** (*rephesh wa tit* – the sticky slime and malleable, pliable, and impressionable clay) **of his waters** (*maym huw'*) **will be stirred up and tossed around by the motion of the retreating waves** (*garash* – will be tossed to and fro, then expelled and driven away, estranged, they will be banished like the retreating tide).” (*Yasha 'yah* / Yahowah Delivers / Isaiah 57:20)

If we think that the Hasidic in Yisra'el were apoplectic over being excluded from Israel's secular government, it is hard to imagine how enraged they will become when Yahowah returns, and not only excludes them, but continues to excoriate them in the process of expelling them. But you have to love God's sense of humor. After they have sought to define Jews by their religion rather than their ethnicity, Yahowah is comparing the Ultra-Orthodox to the Sea – which is the Towrah's metaphor for *gowym*.

The religious who claim to be right will be branded and banished as wrong. They are beyond hope because they are incapable of understanding. No amount of prophecy is sufficient to cause a believer to accept Yahowah's testimony over that of the ones who betrayed them. Their faith has disabled their capacity to comprehend – and that is a death sentence because we must think our way to God. His every word is a bit of *yada'* | knowledge we can process using our *neshamah* | conscience to *byn* | understand.

Judaism has a long history of *shaqat* | dissatisfaction and strife. It has made life miserable for God's people and driven a wedge between them and their Creator. It will be their undoing, as the Hasidic will not survive their faith. It will kill them, finally putting them out of their misery.

Yahowah describes the Ultra-Orthodox as muck and mire, malleable and impressionable clay. Tossed to and fro as they lean back and forth in their religious stupor, and stirred up by the rabbis, they will be expelled from the Promised Land, banished upon the retreating tide – never to return.

Remorse over prior religious entanglements, sufficient to disassociate from them and condemn them, is a precondition for admission into the Covenant. It is a bridge too far for most believers.

“Therefore (*wa* – and so [from 1QIsa]), there is no reconciliation, restoration, or salvation (*‘ayin shalown* – there is no peace, renewal, return to health, satisfaction, blessing, ransom, favor, fellowship, or redemption),’ my God says (*‘amar ‘elohym ‘any*), ‘for those who are wrong and unjustified (*rasha*’ – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned).” (*Yasha’yah* / Yahowah Saves / Isaiah 57:21)

This is a simple and direct statement from God to us through His prophet, *Yasha’yah* / Salvation is from Yahowah. Those who are wrong about Yahowah cannot be saved. Period.

This is why Yahowah provided so much compelling information in His Towrah and through His Prophets about His Covenant and Invitations to Meet. Our reconciliation with God is predicated upon us knowing, understanding, and accepting the importance of these things to our lives and to the relationship.


We end this prophetic portrait God has painted where we began, with Trumpets. During the *Miqra* ' of *Taruw'ah*, this is what we are asked to do...

“Choose to call out, summon and proclaim, read aloud and announce, the news to all publicly (*qara* ' – issue an invitation to be called out, choosing to recite what is written and remember what has been spoken about entering into the company of God and being received and welcomed by Him (*qal* imperative)).

Do not spare your throat (*ba garon 'al hasak* – do not withhold or restrain, holding back your speech).

Lift up and raise (*ruwm* – proudly act, increasing the volume of) **your voice** (*qowl 'atah*) **like a Showphar** (*ka ha Showphar* – as if it were the ram's-horn trumpet symbol of the *Miqra* ' of *Taruw'ah*).

Choose to boldly announce this report openly and publicly (*wa nagad* – of your own volition, and because it is your desire, in a straightforward fashion, conspicuously inform by choosing to convey this message serving as a warning (*hifil* imperative)) **to My people** (*la 'am 'any* – to My family, the Children of Yisra'el), **to the House of Ya'aqob** (*wa la beyth Ya'aqob* – to the Family of Yisra'el): **they are in religious rebellion and political revolt** (*pesha' hem* – they are in defiance, indignant and offensive) **and they are wrong, having missed the way** (*chata'ach hem* – they are immoral, guilty, and offensive and will be condemned for having gone astray, forfeiting their opportunity).” (*Yasha'yah* / Yahowah Delivers / Isaiah 58:1)

This message is sponsored by the letter Q . It speaks of the ending of one day and of the beginning of the next. It draws us to the horizon of new possibilities, of being done with the old and ready for a fresh start. With the light fading on some, it shines ever more brightly and clearly on others.

Qara' | קרא is at the center of it all. Those moving forward and experiencing this opportunity are looking toward the protective ram leading the flock. They see ק in the Aleph א, the first letter in the Hebrew alphabet, the first letter in 'el | אלהים | God, their 'ab | אב | Father.

Qara' is an “invitation to meet with” God, “to be welcomed into” His presence. It is our “opportunity to be called out” of *rasha'* to *shalowm*. *Qara'* speaks of “issuing a summons, of calling out to” our fellow man, “making a public proclamation comprised of the information needed to capitalize upon the announcement by reading and reciting” Yahowah’s words. It is through *qara'* that God “becomes known and we are received into” His company.

Our proclamation to God’s people is to be bold and blunt, neither diplomatic nor politically correct. Our summons is to be straightforward and public, as if blasting away on a trumpet. There is nothing subtle about any of this. It is a warning – plain and simple.

This is the final blast that will be directed toward Yisra’el, the House of Ya’aqob. Yahowah wants His people to know in no uncertain terms that they have forfeited their opportunity to be included within the Covenant because of their *pasha'* | religious and political rebellion. Listen or be condemned. Change or die.

For Yisra’elites, Yahowah is providing the ultimate opportunity – especially considering all that the House of Ya’aqob has done over the centuries to provoke Him...

“Then (*wa*) those who are right (*tsadyq*) will vanish, disappearing such that those who remain will not know where they have gone (*'abad*). And no one will give it any thought to pondering the implications (*wa 'ayn 'ysh sym 'al leb*).

Loyal and devoted individuals (*'ysh chesed*) will be harvested, gathered together and taken away (*'asaph*)

while no one makes the connection to comprehend what has occurred (*ba 'ayn byn*).

For indeed (*ky*), **away from** (*min*) **the presence of** (*paneh*) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra'ah*), **those who are correct** (*ha tsadyq*) **will be taken away** (*'asaph*). (*Yasha'yah 57:1*)

And then (*wa*), **he will arrive, entering into, and included among** (*bow'*) **the reconciled, tranquil, prosperous, safe, and saved** (*shalown*). **They will be spiritually allied** (*nuwach*) **within** (*'al*) **His** (*huw'*) **restful environs** (*mishkab*), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach*) **with Her** (*hy'*). (*57:2*)

But as for you (*wa 'atem*) **who are present** (*qarab*) **here and now** (*henah*), **you are children of fortune-tellers who are blowing smoke** (*beny 'anan*), **the seed** (*zera'*) **of adultery, of being unfaithful by being religious and solicitous** (*na'aph wa zannah*). (*57:3*)

Over whom and upon what basis (*'al my*) **are you effeminate and overly sensitive individuals exploiting and mocking** (*'anag*)? **Against what and over whom** (*'al my*) **do you open your mouth and boast** (*rachab peh*), **sticking out your tongues and prolonging your speeches** (*'arak lashown*)?

Are you not (*lo' atem*) **the children** (*yeled*) **of rebellion who rose up in clear defiance of authority** (*pesha'*), **the seed of** (*zera'*) **vain and useless liars with mistaken beliefs** (*sheqer*)? (*57:4*)

Are you not those who burn with lust and rage (*ha ha chamam*) **over the lamb and leadership** (*ba ha 'ayil*) **and under** (*tachath*) **every spreading tree** (*kol 'ets ra'anan*), **killing the children** (*shachat ha yeled*) **within**

the depressions (*ba ha nachal*) beneath the clefts in the rock (*tachath sa'yph ha sela'*)? (57:5)

Your fate (*chalaq 'ath*), grave, and inheritance (*nachal*) are among (*ba*) the smooth-talking and insulting flatterers and thieves who destroy (*cheleq*).

There they go as your lot (*shem bow' ka goral 'ath*). And for them (*gam la hem*), you have poured out drink offerings (*shaphak shaphak*), uplifting (*'alah*) grain offerings (*minchah*). For these things (*ha 'al 'el-leh*), shall I relent and change My mind (*nacham*)? (57:6)

On a high mountain, you have arrogantly (*'al har gaboah*) made (*suwm*) your bed (*mishkab 'ath*), raising it up and advocating it (*nasa'*). Additionally (*gam*), there (*sham*) you ascribed status to yourselves (*'alah*) by slaughtering the living (*zabach zabach*). (57:7)

Then lingering at another (*wa 'achar*) door (*deleth*) and its framework (*wa mazuwzah*), you have set up and placed (*sym*) your own memorial and maxims (*zikarown 'ath*). Indeed (*ky*), separated from Me (*min 'eth 'any*), you have revealed and uncovered (*galah*) your bed and your death brier (*mishkab 'ath*) and climbed up into it (*'alah*) while enlarging it to accommodate many (*rachab*).

Then (*wa*) you established (*karath*) for yourselves and with them (*la 'ath min hem*) devotees and lovers (*'ahab*), in whose bed (*mishkab hem*) you have beheld (*chazah*) their phalluses (*yad*). (57:8)

You descended toward, lowering yourself by showing regard for (*shuwr*), Molek, the Lord of the Ammonites and Phoenicians to whom Israelites sacrificed their infants as if he were sovereign (*la ha Molek*), with (*ba*) oil (*shemen*) and numerous perfumes along with your medicinal ointments (*wa rabah raquach*), sending out (*salah*) delegations of your

anguished envoys (*syr 'ath*) as witnesses into perpetuity ('*ad*) unto the distant separation of (*min rachoq*) the humbling and lowly status (*shaphel*) endured upon reaching ('*ad*) She'owl (*She'owl*). (57:9)

With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek 'ath*) were wearisome (*yaga'*), but you never admitted (*lo' 'amar*), 'It is hopeless and futile (*yarash*).'

Reinvigorated (*chayah*), you expressed and extended (*matsa'*) your influence (*yad 'ath*) such that you did not show weakness ('*al ken lo' chalah*). (57:10)

What did you find so troubling that you were afraid of Me (*wa 'eth my da'ag wa yare'*) such that (*ky*) you became deceptive in so many ways becoming proven liars, weaving your delusions on behalf of a false god (*kazab*)?

You have not thought about these things, nor have you been inclined to (*wa lo' sym 'al leb 'ath zo'th*) be associated with Me (*wa 'eth 'any*), and you have not mentioned Me because you do not remember who I am (*lo' zakar*).

Have I been negated because I have been silent (*ha lo' 'any chashah*)? Has it been so long (*wa min 'owlam*) that you do not respect Me and are against Me (*wa 'eth 'any lo' yare'*)? (57:11)

I will correctly recount your work, accurately portraying your customs and practices ('*any nagad tsadaqah 'ath wa 'eth ma'aseh 'ath*), but it will not be to your benefit (*wa lo' ya'al 'ath*). (57:12) When you finally cry out for help (*ba za'aq 'ath*), let your assemblies and what you have accepted (*qibuwts 'ath*) save you (*natsal 'ath*). Every one of these meaningless and futile things, as if they were a fleeting breath (*wa 'eth kol hem hebel*),

the Spirit (*ruwach*) will grasp hold of and carry away (*nasa' laqach*).

But (*wa*) the one who takes refuge in Me (*ha chasah ba 'any*) will inherit (*nahal*) the Land (*'erets*) and become an heir to (*wa yarash*) My Set-Apart mountain (*har qodesh 'any*). (57:13)

Then one will make an announcement (*wa ha 'amar*), 'You should choose to build up and decide of your own freewill to esteem, honor, and cherish (*salal salal*) this about-face, turning around and observing the signs before the appearance (*panah*) of the way (*derek*), choosing to take action and remove (*ruwm*) the obstructions and impediments which are stumbling blocks (*mikshowl*) from the elevated path (*min masilah*) for My family (*'am 'any*).' (57:14)

For (*ky*) thus (*koh*) says (*'amar*) the One who lifts up (*ruwm*), and the One who carries away those He has forgiven (*wa nasa'*), who lives (*sakan*) forever as an eternal witness (*'ad*), the One whose name (*wa shem huw'*) is set apart (*qodesh*), 'He will dwell (*sakan*) in the set-apart (*qodesh*) heights of heaven (*marowm*), along with (*wa 'eth*) those slandered for having unpretentiously regretted and corrected their mistakes (*daka'*), in addition to the spirit (*wa ruwach*) of the abased (*shaphal*).

The spiritually abused (*shaphal*) will be revived and restored (*la chayah*) while invigorating and enlivening (*la chayah*) the heart, mind, and soul (*leb*) of the unpretentious and contrite (*daka'*).' (57:15)

For (*ky*) I will not quarrel, contend with, or plead (*lo' ryb*) forever (*la 'owlam*), nor will My frustration and My righteous indignation (*wa lo' qatsaph*) be unending (*la netsach*). Indeed (*ky*), before My appearance (*min la paneh 'any*), the Spirit (*ruwach*) will lose contact with and ebb away (*'ataph*) along with (*wa*) the conscience

(neshamah) I have acted upon and endeavored to engage (*'asah*). (57:16)

With the perversity and depravity associated with (*ba 'awon*) his ill-gotten and dishonest gain (*betsa' huw'*), I was provoked to anger (*qatsaph*). I lashed out at him (*nakah huw'*), concealing Myself (*wa sathar*), due to My displeasure (*qatsaph*). Nonetheless (*wa*), he went on backsliding, walking in a rebellious fashion (*halak showbab*), by way (*ba derek*) of his thinking and inclinations (*leb huw'*). (57:17)

I have considered (*ra'ah*) his ways (*derek huw'*), but nonetheless (*wa*), I will heal him (*rapha' huw'*). I will lead and guide him (*nachah huw'*) to reconciliation and restoration (*shalem*), providing comfort and compassion to him (*nichuwmyam la huw'*) and to those who are grieving (*wa la 'abel huw'*). (57:18)

When I bring about (*ba bara'*) the fruit (*nowb*) of the lips (*saphah*), there will be reconciliation through the restoration, fellowship through redemption, friendship through relationship, and contentment through blessings, bringing salvation (*shalowm shalowm*) for those who are afar (*ha rachowq*) and for those who are nearby (*wa la ha qarowb*), says (*'amar*) Yahowah (*Yahowah*). 'Then I will heal him, restoring him to favor and health (*wa rapha' huw'*). (57:19)

However (*wa*), the wickedly wrong and condemnable, the unGodly and unjustified, those who remain errant and are guilty of continuing to violate the standard (*rasha'*), who have been stirred up, will be banished like the retreating tide (*garash*) like the sea (*ka ha yam*), because (*ky*) they cannot remain silent or be at peace because all they know is dissatisfaction and strife (*shaqat*). They do not have the capacity to understand or prevail, unable to process this information correctly,

they will fail to grasp its meaning and cease to exist (*lo' yakol*).

And so (*wa*) the muck and mire of the malleable and impressionable clay (*rephesh wa tit*) of his waters (*maym huw'*) will be stirred up and tossed around by the motion of the retreating waves, then expelled and banished like the retreating tide (*garash*). (57:20)

Therefore (*wa*), there is no reconciliation, restoration, or salvation (*'ayin shalown*), my God says (*'amar 'elohym 'any*), 'for those who are wrong and unjustified (*rasha'*).'" (*Yasha'yah 57:21*)

'Choose to call out a summons and proclamation, reading aloud during the announcement, issuing an invitation to be called out, choosing to recite what is written about entering into the company of God and being received and welcomed by Him (*qara'*).

Do not spare your throat or hold back in your speech (*ba garon 'al hasak*). Lift up (*ruwm*) your voice (*qowl 'atah*) as if it were a *Showphar* | Trumpet comprised of the ram's horn which is symbolic of *Taruw'ah* (*ka ha Showphar*).

Choose to boldly announce this report openly and publicly in a straightforward fashion, conspicuously informing by choosing to convey this message serving as a warning (*wa nagad*) to My people (*la 'am 'any*), to the House of Ya'aqob, the Family of Yisra'el (*wa la beyth Ya'aqob*): they are in religious rebellion and political revolt, defiant and indignant (*pesha' hem*) and they are wrong, having missed the way, forfeiting their opportunity by having gone astray (*chata'ach hem*).'" (*Yasha'yah / Yahowah Delivers / Isaiah 58:1*)

Shout for joy; signal an alarm...



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