

*The Towrah is the Light of Life...*

With respect to the Covenant, we have accomplished one of our initial objectives. We have established an irrefutable connection between ‘Abraham and the *Towrah*. Our second objective is still before us. While observing the *Towrah* was essential to ‘Abraham, how can we be certain its Guidance and Teaching pertain to us?

While the word “*Towrah* – Teaching” does not appear in this next statement, the verb which defines the title of God’s book is presented in the context of Yahowah asking Moseh to go with Him to Egypt, and to speak for Him. Working together they would be able to confront the political and religious establishment and liberate the Children of Yisra’el. The fact that we find Moseh wavering speaks volumes about who God chooses to work through and why He prefers those with obvious flaws and limitations.

First, here is a summation of their discussion...

**“Moseh said to Yahowah, ‘Please, I respectfully request that You excuse me, Sir, I am not a man of words, neither yesterday nor the day before, nor from the time You spoke to Your servant.**

**Indeed, my mouth is harsh and unresponsive and my tongue is thick and slow to move.’ (4:10)**

**Therefore, Yahowah said to him, ‘Who made the mouth of man? Or who could have made him mute, or**

**if He had so desired deaf, or sighted, or blind, if not Me, Yahowah? (4:11)**

**So now, this being the case, you should decide to go. And I, Myself, will be alongside your mouth. Moreover, I will guide and teach you (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth openly known regarding) what you should say to show the way to the benefits of the relationship.’ (4:12)**

**So then he said, ‘With Your permission, recognizing that I’m responding to a superior being’s instructions, My Lord / Upright One, You choose to send out please by hand You reaching out.’ (4:13)**

**Then indeed to reveal a contrast in relation to what just transpired, Yahowah was displeased, and disappointed, even a bit exasperated with Moseh.**

**So He said, ‘What about ‘Aharown (one who brings enlightened freewill regarding an alternative relationship), your brother, the Lowy? I actually know that indeed he speaks incessantly, making words come alive.**

**And besides, look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession, he is coming forth to meet you. When he sees you, he will rejoice, taking this to heart. (4:14)**

**Then you should speak of God to him. And you should place these words in his mouth. And I, Myself, will be present with your speech, and in association with his diction.**

**I will be the source of teaching and guidance (*yarah*) for both of you (‘*eth* ‘*atah*) regarding what**

**beneficially you should choose to act upon and engage in.”** (*Shemowth* 4:15)

Now let’s dig in and see how much more we can learn from this exchange – one in which the Towrah is defined...

**“But then** (*wa*) **Moseh** (*Moseh* – One who Draws Out) **said** (*‘amar* – shared and conveyed) **to** (*‘el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **‘Please** (*by* – I respectfully request that You excuse me sir), **I** (*‘any*) **am not** (*lo’*) **a man** (*‘ysh* – an individual) **of words** (*dabarym* – who makes statements or delivers messages), **neither** (*gam*) **yesterday** (*ba shilshowm*) **nor** (*gam*) **the day before** (*min tamowl* – in the past), **nor** (*gam*) **from** (*min*) **the time** (*‘az*) **You** (*‘atah*) **spoke** (*dabar* – communicated words) **to** (*‘el*) **Your** (*‘atah*) **servant** (*‘ebed* – associate and coworker).

**Indeed** (*ky* – truthfully), **my mouth** (*peh*) **is harsh and unresponsive** (*kabad* – it is heavy and suffers from inertia, it is a challenge, difficult, and stubborn, and since it is influenced by my liver, it’s overly emotional) **and** (*wa*) **my tongue** (*lasown* – my way of speaking) **is thick and slow to move** (*kabad* – burdensome and dull).” (*Shemowth* / Names / Exodus 4:10)

Considering the enormity of God and the frail nature of man, I suspect there are those who have a difficult time understanding why God approached Moseh knowing that He’d have to negotiate and plead with him and why Moseh initially turned God down during this meeting. More telling still, why choose someone whose speech is admittedly slowed and slurred to communicate the most important message in the universe? Why not cast a charismatic orator who is young, tall, strong, and handsome in this role? And why didn’t God just do it

Himself? He could have easily created an imposing, immortal, imminently dominating figure flanked by legions of spiritual envoys to lord over man's most powerful kingdom and show them who was boss.

But having chosen this course, we are afforded a window into Yah's soul. This is who He is: an unpretentious individual who enjoys enhancing the lives of those who choose to work with Him. From His perspective, there is nothing more perfect than helping us rise above our imperfections so that we can talk and walk together, doing things together so that we can celebrate life together.

Just as Dowd's inability to obey the Towrah made him the perfect man to reveal the proper way to observe the Towrah, Moseh's speech impediments made him the perfect person to share Yahowah's name and message with the world. In choosing this man to proclaim His name, Yahowah destroyed the central plank of Judaism, that "because we cannot pronounce g-d's name perfectly, out of respect, we should never speak it."

God did not choose a dynamic political leader, a valiant military officer, a charismatic preacher, someone who could speak in tongues, a scholar, or a bastion of virtue. Moseh was a broken down, eighty-year-old shepherd on the lam for having killed an Egyptian taskmaster who was now roaming the western desert of Arabia.

The message is obvious: even if it requires some negotiation and pleading, so long as we demonstrate a genuine interest in getting to know Him and show a desire to work with Him, our personal limitations and liabilities become an opportunity for Yahowah to demonstrate His desire and ability to deliver the promised benefits of the Covenant. The purpose of the Towrah Yahowah would convey through Moseh was embodied in the man He

chose to reveal it. The imperfect are not only perfected, they are empowered so that they can walk and talk with God.

When questioning the rationale behind Moseh's repetitive, "I am not a man of words, neither yesterday, nor the day before, nor from the time You spoke to Your servant," several things struck me. First, Moseh had been inarticulate for a considerable period of time, and his disability was worrisome.

Second, Yahowah did not perform a miracle and correct Moseh's speech impediment, which would have resolved the problem and foreclosed the negotiation. He preferred him this way because his inadequacy would cause Moseh to trust Him and to remain reliant.

This was designed to reassure the rest of us. As long as we are willing to do what God wants done, the way we go about conveying His message is negotiable.

And third, by referring to himself as a coworker and servant, Moseh was not saying that he wouldn't work with God, only that he thought God could find someone better who would be less likely to embarrass Him. I know the feeling.

It is also telling that in addition to the three references to the past, there were three admissions regarding his vocal limitations. Moseh was not a man of words. His mouth was unresponsive, and his speech was harsh, perhaps coarse and thus unrefined. His tongue was slow and thick – which suggests he may have slurred his words. This is all to say that we do not have to be an accomplished linguist or Hebrew scholar to understand, translate, or share Yahowah's message.

Neither our ability to respond quickly when challenged nor our propensity to use harsh language when confronting foes is of concern to God. Further, our diction

does not have to be perfect to pronounce Yahowah's name. These realizations utterly destroy the rabbinical argument that Yahowah's name should not be spoken because it might be mispronounced, and thus be disrespectful.

In this brief exchange, Yahowah revealed a treasure trove of information on who He is and what He is like. He conveyed what He is offering and how He'd like to achieve His goals, even with whom and how He prefers to engage.

As the progenitor of freewill, God is not in the business of forcing anyone to do anything – nor does He impose His will. In fact, He seldom imposes Himself into the human experience. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him.

For reasons very few people understand, God has chosen to relate to mankind by working through men. In this case, at this place and time, that man was Moseh, a descendant of 'Abraham, who while now an outcast, had been raised and educated at the highest levels of Egyptian society. This suggests that to confront and expose a foe on behalf of God, one not only has to know His opposition, but also has to share a mutual disdain for them.

Moseh knew Pharaoh, and his political, religious, economic, and military schemes, but now was overtly opposed to them. The only thing he did not yet know was Yahowah, His personality, purpose, plan, and power. But so long as he was willing to listen, this lone deficiency would be resolved.

God conveyed His prowess and addressed Moseh's concerns by posing a few relevant questions...

**“Therefore (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) said to him (‘amar ‘el huw’ – answered him by asking him, expressing in words to him (qal imperfect)), ‘Who (my) made (sym – created and put in its place (qal perfect)) the mouth (peh) of the man ‘Adam (la ha ‘adam)?”**

**Or (‘ow – if He had preferred) who (my) could have made him (sym – could have caused him to be (qal imperfect)) mute (‘ilem – dumb and unable to speak), or if He had so desired (‘ow) deaf (cheresh – unable to hear), or sighted (‘ow piqeach – or able to see, capable of being perceptive and open-minded), or blind (‘ow ‘iower – or incapable of being observant), if (halo’) not (lo’) Me (‘any), Yahowah (Yahowah – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)?”** (Shemowth / Names / Exodus 4:11)

When it comes to communicating His Word, we never have to worry about what to say because Yahowah always supplies the words. The Towrah, for example, is comprised of God’s witness, not man’s. In the case of the first four books – *Bare’syth*, *Shemowth*, *Qara’*, and *Bamidbar* – Moseh used his hand to write down what he heard Yahowah say on Horeb. And with *Dabarym*, Yahowah used Moseh’s mouth to convey His message, just as He would attest in the next statement.

Yahowah is inferring that Moseh’s inability to speak fluidly, and thus our own, was irrelevant because He would be providing the message. It is the meaning of God’s words that matters, not our feeble attempts to pronounce them. And as a result, those of us who are devoted to sharing Yah’s perfect message with the world with imperfect diction can all relax, knowing that our personal failings are irrelevant.

**“So now, this being the case** (*wa ‘atah* – therefore straight away and henceforth, then as a rational and direct consequence, it is only logical that), **you should decide to go** (*halak* – you should choose of your own freewill to actually start walking (qal imperative – a literal expression of volition in the second person)).

**And** (*wa*) **I** (*‘any*), **Myself, will be** (*hayah* – I will exist and reside) **alongside** (*‘im* – near, in association, and in conjunction with) **your mouth** (*peh ‘atah* – your capacity to speak).

**Moreover** (*wa*), **I will guide and teach you** (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth about having one’s thirst quenched and being totally refreshed openly known (hifil perfect – God is promising for a period of time to enable Moseh to become an extension of Himself with regard to the guidance and teaching)) **what you should say regarding the way to the benefits of the relationship** (*‘asher dabar* – what should be communicated to reveal the path to an upright and elevated state, conveying the message which leads to a joyful attitude and an encouraged mindset, using words to demonstrate how to walk the correct way along the proper path to a prosperous life, while conveying the insights required to make the connections which lead to building an enduring, close, and beneficial association (piel imperfect – Yah is offering to continuously direct Moseh, helping him engage in a manner that has ongoing consequences throughout time)).” (*Shemowth* / Names / Exodus 4:12)

If I had a shekel for every time I balked at doing radio, concerned that I’d say something that reflected poorly on Yahowah, I’d be buried in them. But then I recognized that what God offers to one, He offers to all. Therefore, this assurance from Yah to Moseh applied to



me – just as it does to you. We are all invited to live in ‘Eden, not just ‘Adam. We are all summoned aboard the Ark, not just Noach. We are all called out of Babel and into the Promised Land, not just ‘Abraham. We can all listen to Yahowah and then share His message, not just Moseh. The God who designed the human mouth can cause it to sing so long as those He created use the eyes and ears He gave them to see and hear what He has to say.

*Yarah*, meaning “the source from which teaching and instruction, guidance and direction flow,” is the verb from which the title “*Towrah*” is derived. And in the hifil stem and perfect conjugation, God is telling His chosen representative that He will guide and direct him, teaching him how to become an extension of Himself. With the hifil stem, the subject, Yahowah, enables the object, Moseh, to become just like Him, equipping Moseh to become the living manifestation of Yahowah’s *Towrah* / Teaching.

While we are on this subject, and for those who may have glossed over the amplification of *Towrah* in a previous passage, let’s review what the *tow*, *towr*, *tuwr*, *towah*, *tuwb*, and *towb* prefixes add to *arah* to turn this verb into a title. Replete with the Strong’s reference numbers: *tow* (8420) speaks of a “signature,” included as part of a “written document” which leaves an “enduring mark” regarding its “authorship.” Therefore, this “*arah* (3384) – source of instruction and teaching, this place from which direction and guidance flow” is “in writing,” and it is “signed” by the Author, leaving “an enduring mark” on our world.

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

Recognizing that the Hebrew characters Theth and Taw were derived from the same letter, we discover that *towb* (2895) describes something which is “good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right.” And even better, to be *towb* is “to be loved, to become acceptable, and to endure.” Yahowah affirms this connection, telling us that His “*Towrah* is *towb*.” And this is made possible because both *tahowr* (2892) and *tohorah* (2893) speak of that which is “purifying and cleansing.”

Especially revealing, *tuwr* (8446) summarizes the essence of the Towrah by providing “the means to explore, to seek, to find, and to choose” Yahowah. *Tuwr* thereby defines the operative aspect of “*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond.”

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

*Towah* (8429) speaks of that which is “amazing, wondrous, and extraordinary.” *Towah* (8427), like *tow* (8420), is used to designate someone’s “mark or sign” as it is presented on a “written document.” We find that *towdah* (8426) means “to celebrate and be thankful as part of a fellowship. And also that *towbah* (2896) conveys the idea of “becoming morally correct,” and thus *tuwb* (2898), which is “desirable, manifesting that which is beneficial and right.”

Another variation of *tuwr*, this one designated by Strong’s number (2905), speaks of “arranging stepping stones to form a straight path,” and of “properly positioning them so as to establish a firm foundation.” And as *tuwr* (2906), it signifies “the mountain which represents God’s power, authority, and kingdom.” That is

indeed a lot to pack into four letters – the two consonants and two vowels – which comprise *Towrah*.

Bringing all of these insights together, when we observe the *Towrah* from the perspective provided by the Hebrew lexicon, we discover that we are witnessing Yahowah's: *tow* – 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 which 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 an opportunity for us to change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this *Towrah* – e r f t. Remembering that Hebrew reads right to left, what we discover is that the first letter was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: t – which became t in the English alphabet. It signified the upright pillar used to support a tent, which was a home in its day, and therefore the Tabernacle where God met with His children. Inclusive of the support beam, the original Taw was comprised of the elements of a doorway, and thus is symbolic of Passover, the Doorway to Life. The name of the character, Taw, is actually a rabbinic corruption of its original designation, *tow*, which conveys its actual meaning, especially in its most revealing term, *toworah*: “signature, sign, and mark of authority.” Even today, when the t is rotated forty-five degrees it becomes an x

which “marks” the location of a “signature” on a document. Therefore, by taking all of these insights into consideration, we not only have Yahowah’s signature authenticating the veracity of His foundational treatise on life, those who know Him see Yahowsha’ walking out of the pages of the *Towrah*. He is the Upright Pillar and the Doorway to Life, the living representation of the *Towrah* as the Word of God in the flesh.

The second letter in *Towrah* represents a tent peg: f. It is symbolic of enlarging a home and securing a shelter. As the most repeated letter in the *Towrah*, the conjunction, it is used to express the addition of something and to make connections. In this way, the Wah conveys the role the *Ruwach* – Spirit plays in enlarging and securing Yahowah’s Covenant family, enriching and empowering God’s children. *Yasha’yah* / Isaiah 54 provides a wonderful affirmation of this, making this very connection between the f and the *Ruwach* – h f r . It is one of many essential titles and names with a f at its heart, such as ‘*elowah* – e f i a and Yahowah – e f e i , for example.

The third letter of *Towrah* was depicted by a profile schematic of an individual’s head r . Stripped of the preposition “ba – in,” a Rosh has the honor of being the first letter of the first word of the *Towrah*. *Re’shyth* describes “new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its first born, of being reborn and renewed.” Even today, the letter’s original name, *Re’sh*, conveys all of these same ideas. But more than this, the r represents an observant individual, someone willing to observe, listen, and then think so as to acquire the proper perspective. The *Towrah*’s third letter, therefore, speaks of the new beginnings which are now possible for observant individuals who use their eyes and ears to assess what Yahowah has to teach us. And for

those who prioritize God, those who make the right choice and thereby reach the highest possible place and status, they become firstborn children of the first family.

Also interesting, the *r* is looking to the left, and thus at the next letter in *Towrah*. In this case that is a Hey *e*, the only letter repeated in Yahowah's name *e f e i*. As a general rule, when a Hebrew character faces or moves toward one of the letters found in Yahowah's name the connotations are positive. And when one of the ten directional letters (*a b c z i l n x y r*) faces away from *a i*, *e*, or *f*, the implications are negative. *Ruwach* – *h f r*, *'elowah* – *e f i a*, and even Yahowah – *e f e i*, are perfect examples, but actually not *Towrah* – *e r f t* – because while the *r* is looking toward the *e*, it has its back to the *f*. I suspect that this is because our perspective on the *Towrah* and how we observe it, determines how it influences our lives.

The final character in *Towrah* is the *e*. This letter was originally depicted by drawing a person standing up, looking up, reaching up, and pointing to the heavens. As such, it reveals that God wants us up on our feet, our hand in His, so that we can walk with Him as opposed to bowing down, hands clasped in prayer before Him.

The person who is pointing up and reaching up is paying attention to and attempting to benefit from God above. As a living legacy of this connotation, we find that the Hebrew word *hey* still means “behold, look and see, take notice, and consider what is revealed.” For those seeking God, for those reaching up to Him for help, all they need do is reach for His *Towrah* and grasp what it reveals.

Yahowah's “*Towrah* – Teaching, Instruction, Guidance, and Direction,” written as *e r f t*, conveys all of these linguistic and graphic ideas. These graphic

representations of profoundly important ideas are all there to enlighten those who are observant.

Now that we know the purpose of the *Towrah*, recognizing that it is based upon the verb *yarah*, and now that we have come to perceive its nature through the letters which comprise this extraordinary title, let's return to Yahowah's Teaching. In this next passage, we find Moseh rejecting God's offer to resolve his inability to speak fluently. Considering that Yahowah had just offered to accompany and teach Moseh, the reluctant liberator's response had to hurt.

I floundered all over myself trying to translate what follows. The words are not difficult, but the way that they were spoken doesn't make any sense. So after flailing away at it, I came to realize that it is senseless expressly because Moseh refused Yah's help. When we are self-reliant, especially in the company of the most extraordinary communicator in the universe, we tend to say stupid stuff.

**“So then (wa) he said** (*‘amar* – he conveyed, pleading (qal imperfect)), **‘With Your permission** (*by* – recognizing that I'm responding to a superior being's instructions, politely as I can express this after considering what has just been said, while the guidance is appreciated considering the implications), **My Lord** (*‘edony* / *‘adony* – My Upright Pillar), **You choose to send out** (*shalach* – You want to dispatch (qal imperative))) **please** (*na* – begging and pleading) **by hand** (*ba yad*) **You reaching out** (*shalach* – You actually stretched out, continuously send out and away (qal imperfect)).” (*Shemowth* / Names / Exodus 4:13)

This sounds like a man who is stammering. It validates Moseh's assessment of himself, revealing that he was in fact a poor communicator. This then was a real problem and neither an excuse nor an expression of

humility. I love this validation for four reasons. First, we are all fortunate that Yahowah prefers engaging with flawed individuals.

Second, an accurate self-assessment, even when that personal evaluation reveals a lack of qualifications and a plethora of inadequacies tends to make us more reliant and therefore more effective when it comes to working with Yah.

Third, the contrast between this man's words here after rejecting Yah's offer to speak through him, and later throughout *Dabarym* / Words / Deuteronomy, when he is Yahowah's foremost spokesperson, is amazing. It is this same contrast that we find between religions of man and the relationship God intended.

And fourth, by having someone who spoke poorly reveal the proper pronunciation of His name, Yahowah destroyed the religious excuse to avoid it.

At this point, Moseh knows that he is having a discussion with God. But he does not yet know Him. Until just a few minutes ago, Moseh didn't even know Yahowah's name. So it is entirely possible, albeit not advisable, for him to have said “*‘adony* – My Lord” rather than “*‘edony* – My Upright One.” That said, back in the day, this was like saying “sir” today. It was a sign of respect, not a name or a title.

The Towrah would not be revealed for some time, so there would have been no way of knowing that Yahowah was the Father of the Covenant. Moreover, the erroneous title was consistent with Moseh's impaired speech and poor judgment. What Moseh knew of gods had come from Egypt, where they were all contrived, as impotent as they were imaginary, as fearsome as they were felonious. From the moment Satan inspired the first self-aggrandizing con artist to worship him as divine,

religious gods have all been “lords.” Had Moseh known better, his response would have been better.

I suspect that Moseh’s labored response to Yahowah’s offer to walk with him and speak through him sounded to God a lot like almost every religious prayer. Moseh had rejected Yah’s offer, failed to use His name, addressed Him using Satan’s title, and then senselessly pleaded with Him.

To be fair, there may have been more to this than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, economic, and military schemes which caused them to oppress and subjugate his people. Just as ‘Abraham had gained a new and better perspective by walking away from “*Babel* – Babylon,” so had Moseh by walking away from Egypt. He did not want to go back.

Yahowah’s response is exactly what every religious person ought to expect from Him. They have rejected Yahowah’s company, His support, His Word, His people, and His plan. They have rejected Yahowah’s offer and name, and yet they inarticulately plead with Him nonetheless. I cannot imagine how irritating it must all sound, especially when compared to what He is offering.

**“Then** (*wa* – therefore) **indeed** (‘*ap* – surely because of this, to reveal a contrast in relation to what just transpired), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **was displeased, disappointed, and exasperated** (*charah* – was unhappy, annoyed, and grieved, vexed, deeply concerned, and agitated, even angry and incensed) **with** (*ba* – at and against) **Moseh** (*Moseh* – One who Draws Out; from *mashah* – to draw out).

**So** (*wa*) **He said** (‘*amar* – He stated (qal imperfect – literally with ongoing implications)), **‘What about** (*halo*



*lo'* – why not) **'Aharown** (*'Aharown* – one who brings enlightened freewill regarding an alternative relationship, clearly desiring the home comprised of love and light which empowers; a compound of *'ahal* – to be clear about the home shining brightly, *'ahab* – to love, *'awah* – to desire the sign and mark, *'ow* – to choose and to prefer between contrasting ideas which serves as a marker of an alternative and conflicting relationship, *'own* – vigorous ability through empowerment, and *'owr* – light and enlightenment (i.e., informed freewill)), **your brother** (*'ah 'atah*), **the** (*ha*) **Lowy** (*Lowy* – one who helps join and unite; inappropriately transliterated Levite; from *lowah* – attending to the process of associating and joining together)?

**I actually know** (*yada'* – because I am genuinely aware of the fact, I am cognizant that quite literally, and I realize that at least temporarily (qal perfect – for a finite time)) **that indeed** (*ky* – by comparison) **he** (*huw'*) **speaks incessantly, making words come alive** (*dabar dabar* – he talks about talking and makes things happen by articulating a great many powerful words, he habitually conveys the most words so he can communicate the ultimate Word (piel infinitive piel imperfect – the object, which is the Word, becomes actionable on an ongoing basis with unfolding implications over time)).” (*Shemowth* / Names / Exodus 4:14)

So much for the notion that “God loves everyone” or even that “God is all loving.” Moseh was the single most qualified individual on the planet relative to the mission God wanted to accomplish. God reached out to him and communicated directly to him, offering him what He is offering us – to properly equip, empower, and accompany us, giving us the opportunity to do something meaningful together. And yet, Moseh said “no.” It made God “*charah* – displeased, disappointed, and exasperated, exceedingly

unhappy and annoyed, grieved and vexed, deeply concerned and agitated, even angry and incensed.” Forgiving, accommodating, understanding, tolerant, and accepting are not among *charah*’s connotations, and thus will not be God’s response to man’s propensity to reject Him in favor of religion.

Please, consider the implications. Yahowah introduced Himself by title and by name to Moseh on Mount Horeb. God told him that He wanted his assistance leading His people away from religious, governmental, and economic servitude. He heard God say that He would teach him, guide him, and walk every step of the way along with him. Then Yah proved His divinity through symbols and prophecy. But in the face of all of this, Moseh said, “No Lord. Choose someone else.” It made God angry, disappointed, and exasperated.

So I ask: how does this differ from Yahowah introducing Himself to us by title and name in His Towrah on this same mountain, with Him asking us to walk away from oppressive human institutions, from Him promising to teach, guide, and accompany us, from Him proving His divinity via symbols and prophecy? So when the religious reject His offer and refer to Him as the “Lord,” wouldn’t it be entirely reasonable to expect Yahowah to be annoyed and incensed?

While they would grow to have a productive relationship, Yahowah’s solution to Moseh’s recalcitrance suggests that He was mocking His reluctant liberator – just as He will mock the excuses postured by Christians and Muslims. He went from confirming that as the one who gave humans the capacity to speak, He, Himself, would empower Moseh’s ability to communicate to saying, “Your brother can talk for you.” ‘Aharown may have been the life of the party, but he was a far cry from God. So after showing His frustration, exasperated yet undeterred, God came up with a

temporary accommodation. He would give Moseh time to grow into the relationship. And that is why the perfect conjunction was used in association with *yada*, revealing that 'Aharown would be a stopgap measure. As they embarked upon their mission, Moseh would come to know and trust Yah, and therefore, he would speak directly for Yah.

Many lexicons acknowledge, albeit without specificity, that there is a connection between '*Aharown* – nfr ea and '*owr* – r fa , the Hebrew word for “light.” While they are somewhat out of order, the three letters comprising '*owr* are present in '*Aharown*.

But the initial letters, '*ah* / '*oh* – ea , are more compelling because they take us directly to '*ahal* – l ea and '*ohel* – l ea . '*Ahal* is “clear and shining light” while '*ohel* is a “temporary dwelling place, a tent and home, even the tabernacle, to protect a family.” As such, the name suggests that Yahowah’s light would temporarily reside within '*Aharown* to clearly reveal the way home. Also interesting, '*ahab* is “love,” '*awah* denotes the “desire for the sign and mark,” and '*ow* is “to choose, expressing a preference between contrasting ideas and conflicting relationships.” Therefore, '*Aharown* would be a conduit for Yahowah’s love and to expose His signs, so that we might be able to choose between the contrasting ideas of man and God in recognition that religion is in conflict with the relationship Yahowah is offering.

The nfr conclusion of nfr ea is from '*own*, which speaks of “vigorous and abundant life, of empowerment and growth.” It serves to affirm the benefits which are afforded to the Covenant’s children on Shabuw’ah, where we are enriched, empowered, and enlightened by the Set-Apart Spirit.

Bringing all of these thoughts together, '*Aharown* represents enlightened freewill regarding the alternative

of living with God in His home, shining brightly as part of His loving family.

This brings us to “*dabar dabar* – speaking incessantly, making words come alive.” When a Hebrew word is repeated, it amplifies its meaning. So in this case, *dabar dabar* tells us that ‘*Aharown* was capable of speaking the “ultimate word” – God’s Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that ‘*Aharown* is known to speak “many words,” the “most words,” and “big words,” suggesting that he was known to have the gift of the gab. But since it is by relying on Yahowah’s provisions that we are empowered, the tendency to fall back upon our strengths tends to short circuit the process, making ‘*Aharown* particularly vulnerable. He was not Yahowah’s choice and he would not be effective for these reasons. This should have been a warning shot for those who choose to associate with politicians and preachers whose speeches are inspiring.

The initial *dabar* was spoken in the piel infinitive, which means that it was serving as a verbal noun that would be put into action by the words which would be spoken. The second *dabar* was then modified by the piel imperfect, revealing that as a result of these words being actionable, of them coming to life, there would be ongoing implications which would unfold throughout time. The repetition of the piel stem tells us that the many words Yahowah was going to share with us through these two men would become manifest in human history and play out on the stage He had set before us.

The Exodus from the Crucible of Oppression into the Promised Land by way of the Towrah would serve as a tangible expression of the Word of God. What was said and done then and there would reverberate throughout time, revealing the actions Yahowah has undergone to facilitate our acceptance of the actionable aspects of His

Word – of our acceptance of His Covenant’s Conditions and His Invitations to Meet. There would be many words, but they would all lead to one place – away from the religion and politics of man and to a relationship with Yahowah.

And I suppose that is why we find yet another instance of *hineh* in this essential context – the very crossroad of choice, of the place where the way of life intersects the way of death. These words are actionable.

**“And besides** (*wa gam* – moreover), **look** (*hineh* – behold, if you look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession and condition), **he** (*huw’*) **is coming forth** (*yatsa’* – is being extended and brought forth, arriving and appearing to serve (qal participle)) **to** (*la* – approaching and drawing near to) **meet you, to greet you, and to call you out** (*qara’* – to call out to you, to welcome you, to encounter you, to invite and summon you to become better acquainted, to speak, reading and reciting for you, and to announce and proclaim the message for you (qal infinitive)).

**When** (*wa*) **he sees you** (*ra’ah* – he first lays his eyes on you and initially looks at you (qal perfect)), (*wa*) **he will rejoice** (*samach* – he will be happy, even elated, displaying a joyous attitude albeit for a limited period of time (qal perfect)) **taking this to heart** (*ba leb huw’* – in his judgment and with regard to his way of thinking).” (*Shemowth* / Names / Exodus 4:14)

This comment had little if anything to do with ‘Aharown, his approach, his arrival, his vision, his attitude, emotional response, or thinking. None of that was relevant. Yah wanted Moseh, and everyone else for that matter, to “*hineh* – pay attention” to the “*yatsa’* – impending arrival” of the “*qara’* – invitations to be called out and meet” with God. Yahowah was prepared to

“*qara*’ – meet with” His wayward children, “welcoming” them back home. And through Moseh, He would provide an eyewitness to document these events so that we would all be able to “*qara*’ – read about” what transpired, “*qara*’ – reciting” the story of how God liberated His family from the religious and political institutions of man. This is what Yahowah wanted us to “*ra’ah* – see,” to “*hineh* – behold,” to “*ba leb* – take to heart, understand, and embrace,” and thus “*samach* – celebrate.”

*Qara*’ may be the most important verb in Yahowah’s lexicon. It serves as the basis of *Miqra*’, a title that falls behind only “*Beryth* – Family-Oriented Covenant Relationship” and “*Towrah* – Teaching and Guidance,” in importance. *Qara*’ speaks of Yahowah’s Invitation to Meet, of God Calling us Out of the world to be with Him.

The epoch events which would soon transpire would leave footprints for us to follow, leading us away from the human institutions of religion, politics, patriotism, and militarism, and the economics and academics which underlie them, so that we are prepared to live with Yahowah in His home. That path was laid out before us nearly 3,500 years ago when Yahowah guided the Children of Yisra’el out of Egypt through the first four *Miqra’ey*.

It all began at the doorway of life on *Pesach* – Passover, then crossed the welcoming and forgiving threshold of *Matsah* – UnYeasted Bread, where the sin of religion and government was left behind. Out of harm’s way, and on the next day, the Children of Yisra’el began to campout with God on *Bikuwrym* as Firstborn Children. They would receive His *Towrah* Teaching seven sevens thereafter on *Shabuw’ah*, with Yahowah thereby fulfilling His promise to enrich and empower His children.

You'll notice that Yahowah was not bypassing Moseh to turn to 'Aharown. The former would be His associate and the latter would be an implement.

**“Then (wa) you should speak of God to him (dabar ‘el huw’** – you shall communicate the Word of God unto him (piel perfect – with the piel stem, the object, ‘Aharown, is put into a state of action under the influence of the verb, which is to speak, by the subject, who is Moseh, albeit for a limited time based upon the influence of the perfect conjugation)).

**And (wa) you should place (sym – you shall provide and put (qal perfect)), accordingly (‘eth – therefore), these words (ha dabarym – the statements) in his mouth (ba peh huw’).**

**And I (wa ‘any), Myself, will be present with (hayah ‘im – I will be and exist alongside (qal imperfect – genuinely and continually)) your mouth (peh ‘atah – your physical source of speech), and in association with (wa ‘im) his mouth (peh huw’ – his capacity to communicate).**

**So (wa) I will be the source of teaching and guidance (yarah – I will provide instruction and direction to inform and to guide (hifil perfect – with the hifil stem the subject, Yahowah, causes the object, Moseh and ‘Aharown, to teach in the same manner He instructs)) for both of you accordingly (‘eth ‘atah) regarding what relationally and beneficially (‘asher - to show the way to the benefits of the relationship) you should choose to act upon and engage in (‘asah – I would like you and others to do, with them choosing of their own volition to actually act and genuinely engage in accordance with My will (scribed in the qal relational stem which conveys that this message should be interpreted literally, imperfect conjugation, telling us that this work will be ongoing, continuing to unfold throughout time, and jussive mood**

(as a third person volition) with the paragogic nun ending (which is an expression of first person volition))).” (*Shemowth* / Names / Exodus 4:15)

Yahowah had no intention of repeating the conversation He had just endured with His reluctant liberator. It would be up to Moseh to explain God’s plan to his brother, just as it would be up to Moseh to convey Yahowah’s Towrah Guidance to the rest of us.

One of the advantages of never changing is that God does not have to update His message. Once stated, His Guidance prevails for all time. Moreover, just as ‘Aharown would be guided by the same “*yarah* – instructions” that were conveyed to his brother, we are all taught by the same Towrah.

The purpose of the Towrah has been affirmed a second time. It is Yahowah’s “*yarah* – source of direction and guidance,” the place from which “teaching and instruction flow,” especially regarding His “*qara*’ – willingness to welcome us and His desire to meet us,” by *qara*’ – calling us out” of the oppressive world of religion and politics.

Especially important, by using ‘*asah*, Yahowah is telling us that His Towrah is “actionable,” that He is Guiding the way we “engage” in this relationship by Directing our “response” to His Instructions. And just as there is one Towrah, there is only one response to it that will deliver the desired result. And to find it, we need to follow along in Moseh’s footsteps.

‘*Asah* was conveyed in the paragogic nun, which is akin to the cohortative in that it serves as an expression of first person volition. It therefore conveys God’s will, telling us how He would like us to respond to His Towrah. It was also spoken using the jussive mood, which expresses third person volition. And since this is a conversation between Yahowah, who as the speaker is the



first person, and Moseh who as the recipient is the second person, the third person would be the rest of us – all of those who consider God’s Teaching instructive.

e f e i

As proof that Yahowah wants us to walk along the same path traveled by Moseh and ‘Aharown and to be guided by the same Towrah, no matter our ethnicity, regardless of where or when we live, we read:

**“And (wa) Yahowah**(*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (‘*amar* – spoke (qal imperfect)) **to** (‘*el* – as God to) **Moseh** (*Moseh* – One who Draws Out) **and** (wa) **‘Aharown** (*‘Aharown* – one who brings enlightened freewill regarding an alternative relationship, who clearly desires the home comprised of love and light), **‘This specifically is** (*zo’th* – such is) **the engraved prescription** (*chuqah* – the clearly communicated, accepted, and inscribed meaning and portrayal which cuts those who thoughtfully engage into a share of the relationship) **of Passover** (*ha Pecach* – of the passing over (and thus not being subjected to death); from *pacach* / *picah* – to pass over into abundant life and complete fulfillment through the elimination of idolatry).

**Every (kol) son (ben - child) of a stranger (nekar** – of a foreigner) **shall not consume it** (*lo’ ‘akal huw’* – should not eat it nor partake in it).” (*Shemowth* / Names / Exodus 12:43)

When Dowd composed his opus on the Towrah in *Mizmowr* 119, there were four specific things he encouraged us to observe, and “*chuqah* – the engraved

prescriptions which are clearly communicated and should be accepted to be cut into the relationship” was one of them. In this case, the *chuqah* is *Pecach* – the door to life which when opened, provides access to God, His home and family. And the fact that a *chuqah* is an “engraved prescription and a clearly communicated and inscribed portrayal which cuts us into the relationship” presented by God, Himself, we can be assured that Paul was wrong to dismiss it.

But *Pecach* is not for everyone. In fact, for most it is counterproductive. While men and women have long sought to be saved and to live forever, eternal life can be hellish if experienced in the wrong place. It isn’t that God doesn’t want mankind to benefit from Passover, but instead that He doesn’t want His creation to be burdened by it. As the Doorway to Life, the souls of those who participate in *Pecach* become immortal. If they are estranged from God, if they aren’t Towrah observant, if they don’t follow *Pecach* with *Matsah* in route to *Bikuwrym*, and if they do not understand what all of this represents, then their fate will be to spend an eternity in *She’owl* with *ha Satan*.

The first excluded categorization of individuals are “*ben nekar* – children of foreigners.” To participate in the *Beryth* | Covenant we have to accept its conditions which requires an accurate assessment of them. To benefit from the *Migra’ey* | Invitations to be Called Out and Meet with God, we have to correctly respond to what God is offering. Being right is vital, which is why the Hebrew word for “righteous,” *tsadaq*, means “to be right.”

While most children of foreigners will follow in their father’s footsteps and remain religious, excluding participation in Pesach and the *Beryth*. But should a *nekar* become Towrah observant and accept the Covenant’s conditions, they would be welcome.

However, God does not care for those who feign their relationship with Him. And He will not tolerate the presence of false gods. For these reasons the children of those who are mistaken, who do not understand, who are fake in their intentions, and who acknowledge false gods are prohibited from participating in Passover. And should you think that it is unfair to withhold benefits from the children of errant parents, Yahowah knows that the overwhelming preponderance of children adopt their father's religious and political proclivities.

On the positive side, the initial classification of individuals who, in addition to the Children of Yisra'el, are expressly invited to participate in Passover are "*kacaph miqnah* – those who genuinely want to be ransomed." That is so long as they are engaged and working with Yisra'elites – albeit for something more valuable than money. But even they cannot attend Passover until they are circumcised for reasons which are especially relevant.

There are only two destinations available to immortal souls: *Shamaym* and *She'owl*. And admittance into Heaven is granted exclusively to Covenant members, the sign of which is circumcision. Therefore, an uncircumcised man estranged from the Covenant who becomes immortal remains eternally separated from God – and that means incarceration in *She'owl*.

**“However (*wa*), every (*kol*) individual (*'ysh*) coworker (*'ebed* – servant, slave, or associate) who longs (*kacaph* – who genuinely wants and desires) to be acquired (*miqnah* – to be redeemed and become part of the flock), when (*wa*) you have circumcised him (*muwl 'eth huw'* – cut off and removed the foreskin of his male genitalia), then at that time (*'az* – thereupon, after this point which serves as a condition and logical expression) he may participate in it (*'akal ba huw'* – he may**

consume it and be nourished by it (qal imperfect)).””  
(*Shemowth* / Names / Exodus 12:44)

There are essentially two groups of individuals in Yahowah's Covenant Family: the Children of Yisra'el who are naturally born into the household of 'Abraham and Sarah and those who are adopted by choice. And since the conditions and benefits are the same for both, once there and as spiritual beings, the genetic composition will become irrelevant.

The second and third exclusions are forthcoming. In that Yahowah's home is an eternal residence, there will not be any temporary residents. Once we are part of Yahowah's family, we are His children forever. No one passes through heaven who does not intend to stay. And that is why God must put Covenant applicants through a rigorous and comprehensive screening process. Those who are given access to Heaven must be free of religion, be unpatriotic, non-political, opposed to militaries, and have discarded all vestiges of false gods.

The Covenant's children must be reliant on Yahowah, not man. All must reply to Yahowah's Invitations to Meet and avail themselves of His provisions. Those who enter Heaven's door are observant, closely examining and carefully considering the conditions of the Covenant. As parents, they have sought to circumcise their sons, and as men, they are themselves circumcised.

The third exclusion should strike us as particularly meaningful. Yahowah appears to be demonstrating His opposition to a paid clergy. If that is correct, those who claim to be serving Him, and yet are paid for their ministry, can kiss heaven goodbye. For a number of reasons, accepting money to broker Yahowah's gift will preclude pastors, priests, imams, monks, and rabbis from Heaven.

**“But (wa) the temporary resident (towshab – the one who is just passing through and does not intend to stay, the foreigner and complete stranger) and (wa) the hired worker (sacyr – the paid servant or mercenary) may not consume it (lo’ ‘akal ba huw’ – cannot participate in it (qal imperfect)).”** (*Shemowth* / Names / Exodus 12:45)

Yahowah is a proponent of work, and He, Himself, engages in it. And there is no injunction against getting paid for one’s labor – only of cheating, accepting bribes, and such – none of which were mentioned. So in this context, the “sacyr – hired worker” is either what we would refer to as a “migrant farmer” who intends to leave after the harvest, or someone seeking compensation in association with Passover, and thus a paid cleric. But since migrant workers were exceedingly uncommon during a time of ubiquitous slavery, and priests were a shekel a dozen, it’s the latter who are being excluded from receiving what they are selling.

The Covenant is a Family. Heaven is a Home. They represent Yahowah’s one and only beyth. Therefore, those who observe *Pecach*, which serves as the Doorway to Yah’s Home, ought to celebrate their entrance and inclusion.

**“In one (ba ‘echad – within a single, solitary) home (beyth – house, family, and household) it shall be consumed (‘akal – it should be eaten (nifal imperfect – the subject, which is the lamb, carries out and receives the action of the verb, which means that the lamb is consumed to provide nourishment with ongoing and unfolding consequences throughout time)).**

**You should not take out (lo’ yatsa’ min – you should not come out or bring out (hifil imperfect)) of the home and family (ha beyth – of the house and household) any portion of (min) the flesh (basar – the**

body whether it be animal or human or the proclamation of the message or news) **outside** (*chuwts* – out in public, out in the open, on a road, or in the countryside, to an expansive place, expounding upon it).

**And the bones** (*wa 'etsem* – the essential nature and very substance of the being) **you shall not break his** (*lo' shabar ba huw'* – you should not fracture or interpret as separated (qal imperfect)).” (*Shemowth* / Names / Exodus 12:46)

Yahowah is big, and yet He has only one home. Yahowah is creative, and yet He has only one plan. If you are among the one in a million who is permitted inside by following His example, do not toss the Lamb who made it possible outside.

One-thousand five-hundred years after the Exodus the Romans developed the practice of breaking their victim's legs so that they would suffocate during their crucifixion. Such would not be the case with Yahowsha'. That is the reason behind the final statement. His soul would be crushed on *Matsah* but His body would not be broken on *Pesach*. This also serves to resolve the Christian confusion over “Jesus's body being broken for the remission of sin.” The bread He was alluding to was *Matsah*, where its unleavening was symbolic of the removal of our adversarial affiliations.

Yahowah's relationship with Yisra'el served to convey His name, nature, Towrah, Covenant, and Invitations to the world. They were not only witnesses to these things, they served as an example of what God will do for those who accept Him as well as the consequence of rejecting Him.

**“The entire** (*kol* – all of the) **community of witnesses** (*'edah* – gathering assembled to provide testimony to memorialize the agreement as assurance that it would be remembered) **of Yisra'el** (*Yisra'el* –

Individuals who Engage and Endure with God) **will choose to act accordingly regarding this** (*‘asah ‘eth huw’* – will of their own freewill engage likewise, doing this (qal imperfect jussive)).” (*Shemowth* / Names / Exodus 12:47)

While the Towrah isn’t comprised of laws to be obeyed, it is filled with guidance which is beneficial only when acted upon. To attend Passover, we must answer Yahowah’s Invitation. To engage in the Covenant, we must act upon its terms and conditions.

Dealing a fatal blow to the impetus of Pauline literature, Yahowah, who just so happens to be the Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, and the One who conceived and fulfilled Passover, said...

**“Indeed if and when** (*wa ky* – so then on the condition and as a marker of emphasis while designating a reliable exception) **a person from a different ethnicity** (*ger* – an individual from a different geographical location) **in association with you** (*‘eth ‘atah*) **as a guest** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal imperfect)) **engages in** (*‘asah* – acts upon and participates in (qal perfect)) **Pecach** (*Pecach* – Passover) **to approach** (*la* – according to) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **to draw near, his every** (*la huw’ kol*) **remembrance** (*zakar* – memory and public proclamations regarding what is true, or men and boys for the sake of remembering) **must be circumcised, bringing prior associations to an end** (*muwl* – must be cut off and removed, taking action with an oath to cease and desist, turning around and going the opposite way

(nifal imperative – with the nifal stem the subject carries out and receives the benefit of the verb’s action, which is to cut something away to achieve separation while the imperative mood expresses a first person command, intention, or exhortation, or serves as a second person expression of volition)).

**And then at that time** (*wa ‘az* – thereupon as a logical result and temporal expression) **he may approach and draw near** (*qarab* – he may step up, come forward, and be present (qal imperfect)) **and participate in it** (*wa la ‘asah huw*’ – act upon it and engage in it).

**And so he shall exist** (*wa hayah* – then he shall be (qal perfect)) **similar to** (*ka* – comparable to or the same as, like, consistent with, or in the same manner as) **a native born person** (*‘ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **of the land** (*ha ‘erets* – of the realm).

**But** (*wa*) **the totality of** (*kol* – all and everyone of) **the uncircumcised** (*‘arel* – those who remain stubborn, unacceptable, and unharvestable) **shall not eat it** (*lo ‘akal ba huw*’ – shall not ever consume it, be nourished by it, or derive life from it (qal imperfect)).” (*Shemowth* / Names / Exodus 12:48)

Simply stated: circumcision is one of the five conditions of the Covenant and Passover was conceived to make the Covenant’s children immortal. Therefore, since those who have not been circumcised cannot be part of the *Beryth*, *Pecach* does not apply to them. The uncircumcised are excluded from the Covenant and thus precluded from Passover. It isn’t complicated.

No Passover, no eternal life. No eternal life, no participation in the Covenant. No participation in the Covenant, no salvation. No salvation, no entry into heaven. No entry into heaven, no drawing near or approaching God.



This is the first time in a decade of study that we've encountered the imperative mood when it must be interpreted as other than an expression of second person volition. Whether the subject is all of guest's "remembrances" or "males," both are third person, as is the guest, himself. Therefore, this is actually stating an imperative rather than a choice. If a person wants to participate in Passover they must either bring prior associations to an end or circumcise every man and boy. Both are advisable, but only one is possible.

Adult circumcision, like the Covenant, is a choice. If an individual does not want to participate in the Covenant, they do not need to be circumcised. Even though the fifth and final condition of the Covenant asks parents to circumcise their sons on the eighth day, *zakar*, unlike *ben*, does not mean "son." So since the primary meaning of *zakar* is "remembrance," the most reasonable translation serves to affirm the initial condition of the Covenant which is to disassociate from religion and politics, societal customs and familial ties prior to meeting Yahowah or engaging in a relationship with Him. We are engaging in a new life, becoming part of a new family, entering a new place, so it is only right that we leave the hindrances behind. This choice is simple: religion or relationship, man or God.

This then brings us to the reason I wanted to explore this conversation. Yahowah unambiguously affirmed:

**"One** (*'echad* – a single, solitary, and explicit) **Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction; from *yarah* – to provide an outpouring of educational instructions and directional guidance) **shall actually and always exist** (*hayah* – was, is and always shall be (qal imperfect)) **on behalf of** (*la* – to enable the approach of and concerning) **the native born person** (*ha 'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines)

**and (wa) for (la – concerning the drawing near of) the individual from a different ethnicity (ger – the person from a different geographical location) who as a guest considers the implications while gathering together and dwelling (guwr – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal participle – a genuine characterization of the individual as a verbal adjective)) within your midst (ba tawek ‘atem – with and among you).’” (Shemowth / Names / Exodus 12:49)**

When God speaks there are consequences of His words we ought not miss. He did not say “This Torah is for Jews only.” He said that there was and would only be “one Towrah” and that it “was for every ethnicity.”

e f e i

The *Mashal* are Word Pictures presented as Proverbs – many, if not all of which were composed by Yahowah’s most beloved son, *Dowd* | David. They contain parental advice from Yahowah as our Heavenly Father and the *Ruwach Qodesh* as our Spiritual Mother. What follows is the best advice ever given...

**“You all should choose to actually listen (*shama*’ – of your own freewill you all should genuinely elect to literally pay attention and hear this (qal imperative – literal interpretation under the auspices of freewill) children (*ben* – sons) to the truthful teaching and correct instruction (*muwcar* – to the principled axiom regarding life, the warning, correction, education, and exhortation; from *yacar* – to provide instruction which corrects) of the Father (‘*ab*), and (wa) of your own volition pay attention (*qashab* – you all should choose**

to listen, process, consider, and accept this information and respond appropriately (hifil imperative – the subject, the Father, empowers and enables the object, His children, to engage in this process as if they were like Him so long as they choose this course of action)) **so as (la) to become familiar with and know** (*yada'* – to find, to become aware of, to acknowledge, to care about, to respect, and to embrace, facilitating through knowledge) **what it means to understand** (*bynah* – how to deduce the intended meaning from a given revelation and then respond appropriately to life's situations, to recognize how to distinguish between right and wrong, how to become discerning and discriminating by exercising good judgment, how to become perceptive and insightful through observation, consideration, and contemplation, so as to be intelligent, thereby benefiting from the capacity to separate fact and fiction; from *byn* – to make the connections between things which lead to understanding).” (*Mashal* / Word Pictures / Proverbs 4:1)

This statement and the one which follows, introduces our Heavenly Father's Towrah as “truthful teaching and correct instruction” which “facilitates understanding.” It is, therefore, not comprised of “laws to be obeyed.” As such, we are being “encouraged of our own freewill to listen,” “choosing to pay attention so that we can respond appropriately.”

God is affirming that He is providing the information we need to know to understand. He is, thereby, making faith irrelevant. Moreover, Yahowah is outlining the means to this highly desirable state, which begins with us choosing to listen to our Heavenly Father's teaching and instruction. The next step is to pay attention, to process the information, to accept what He is conveying, and then accept it so that we can respond appropriately. Knowledge leads to understanding by making the proper connections between things, such as between Yahowsha'

and the Towrah.

Yahowah has provided us with His moral teaching and proper instruction, setting them before us as the most valuable and beneficial gift ever offered. And that present from God to man has a name: Towrah.

**“For indeed** (*ky* – this is important, trustworthy, and reliable), **good, beneficial, and valuable** (*towb* – moral and proper, favorable and functional, beautiful and pleasing, enjoyable and productive, helpful and healing, useful and appropriate, mutually agreeable and prosperous, suitable to achieve the specified and desired result) **teaching and instruction** (*laqach* – persuasive words which are empowering and evoke change, information which provides insights and leads to comprehension, powerful teaching through instructive discourse that can be received in your hand, grasped hold of, and accepted) **I have given for you to approach** (*nathan la ‘atah* – I have actually produced, provided, and bestowed to you as a gift, placing before you, permitting and allowing you to draw near (qal perfect)).

**My Towrah** (*Towrah* ‘*any* - My source of teaching, guidance, direction, and instruction; from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow and is poured out to you, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **you should not ever forsake, neglect, nor reject** (‘*al* ‘*azab* – without it you will be forsaken, neglected, rejected, abandoned,

separated, and left behind, remaining unrestored (qal imperfect jussive – literal expression of ongoing and negative consequences).” (*Mashal* / Word Pictures / Proverbs 4:2)

And yet that is exactly what nearly five billion Christians over the ages, all based upon the Pauline epistles, have done. They have been forsaken for having forsaken Yahowah’s Towrah. It serves as the lone introduction to God, and the singular path to Him is contained therein.

When God said that we should never neglect or forsake His Towrah, He completely undermined Pauline Doctrine and the Christian religion, negating any possibility of an “Old Testament” being made obsolete by a “New Testament.” To believe the Christian position, one has to be either willfully ignorant of God’s Word or knowingly reject it. Neither position is rational.

Neither is it rational to do as rabbis insist, and cite their Talmud and Mishneh over Yahowah’s Towrah. God’s words are true and man’s are typically wrong.

This next statement is either speaking of Dowd or Yahowsha’. We know that the Set-Apart Spirit descended upon both. And while Yahowah undeniably confirmed that Dowd was His son and that He was Dowd’s Father, since Yahowsha’ was imbued with Yah’s soul and was about his Father’s business, it could also apply to him. That said, I lean more toward this addressing Dowd since he was the author of this *Mashal* / Proverb.

**“Because** (*ky* – indeed, this is important, reliable, and true) **I will actually come to exist as** (*hayah* – I will be (qal perfect – for a finite period of time I will actually become)) **a son** (*ben*) **to approach my kind and responsive Father** (*la ‘any ‘ab rak* – on behalf of my compassionate and tenderhearted Father by way of the Father’s soft-spoken and merciful words), **and thus** (*wa*)

**a unique son** (*yachyd* – as the very special and precious child) **by way of (la) the Mother’s** (*‘em ‘any*) **presence** (*pane*h).” (*Mashal* / Word Pictures / Proverbs 4:3)

The verb upon which *Towrah* is predicated, “*yarah* – to teach and guide,” appears next. If you were unaware that “*shama*’ – listening to” “*muwcar* – truthful teaching and correct instruction” is what leads to “*yada*’ – knowledge” or that “*qashab* – paying attention” conveys “*banah* – understanding,” or missed the fact that the “*towb* – valuable and beneficial” “*laqach* – teaching and instruction contained in the persuasive and empowering words” of our Heavenly Father’s “*Towrah*” serve as God’s ultimate “*nathan* – gift” to His Children which “should never be annulled or rejected,” expressly “*hayah* – coming to exist as” the “*yachyd* – unique son,” then you have been given another opportunity to “*tamak* – grasp hold of and accept” the realization the *Towrah* is Yahowah’s means to “*yarah* – instruct and guide, teach and direct” His children.

**“And so (wa) He will teach and guide me** (*yarah ‘any* – He will become the source of my instruction and direction (hifil imperfect – the Father will consistently cause the son to teach like the Father with ongoing and unfolding implications)).

**And He said to me** (*wa ‘amar la ‘any* – He actually and continually told me, expressing this to me in words (qal imperfect)), **‘Accept, trust, uphold, and retain** (*tamak* – please receive, take and grasp hold of, and embrace (qal imperfect jussive – since “He” is third person, in the jussive this is the express will of Yahowah literally expressed with ongoing implications)) **My Words** (*dabarym ‘any* – My statements and message, My answers and promises, My way of speaking, My account of things and matters which pertain to My testimony) **upon your heart to facilitate good judgment** (*leb* – serving as the seat of judgment, of rational thinking, of

proper motives, and of a correct perspective and attitude).

**Choose to focus upon and literally observe** (*shamar* – elect of Your own freewill to closely examine and carefully consider, look to and thoughtfully contemplate, thoroughly evaluate and genuinely attend to (qal imperative – conveying a statement which is subject to the freewill of the person being spoken to within the context of a genuine relationship concerning a literal interpretation of)) **My instructions regarding the conditions** (*mitswah* ‘any – My authorized directions pertaining to the terms of the relationship agreement and covenant contract) **and** (*wa* – thereby in addition also) **live forever** (*chayah* – be restored to life, embracing the source of continuous and sustained growth, which is healthy, beneficial, and abundant, accepting the promise of renewal and restoration (qal imperative – denoting a literal interpretation of a relationship which is subject to the freewill of the person being addressed)).” (*Mashal* / Word Pictures / Proverbs 4:4)

Of this we can be certain: the Towrah is comprised of God’s words. We know this because Yahowah used prophecy to prove His direct inspiration of this text. Therefore, Dowd, as the Son of God, “*tamak* – accepted, trusted, and upheld” the Towrah. He was Towrah “*shamar* – observant.” It would therefore be impossible to follow His example and not do the same.

And while that should be obvious to everyone who hasn’t been deceived by religious jargon, Yahowah is using His son as an example, showing us through him that eternal life is the result of closely examining and carefully considering His directions regarding the conditions of His relationship agreement. These *mitswah* are found in only one place – the opening chapter of the Towrah. Therefore, *Dowd* | David because He chose of His own volition to be Towrah observant. Moreover, he was not only the living embodiment of the Covenant, he accepted its conditions.

This means that Dowd was not an exception. He followed the same path Yah has prescribed for us. He listened to God's instructions. He was Towrah observant. He accepted the terms and conditions of the Covenant. And since his soul was restored as a result of doing these things, we can be assured that ours will be as well, that is so long as we follow his example.

In this light, it is also remarkable to note that both "*shamar* – observe" and "*chayah* – live" were conveyed in the imperative mood, which means that "we choose life by choosing to observe" the "*mitswah* – instructions regarding the conditions of the relationship agreement."

Speaking of "light," as the source of Yahowah's light, the Towrah is the means to eternal life, to empowerment, and to perfection and thus to being right.

**"The Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **is Light** (*'owr*) **and** (*wa*) **the Way** (*derek* – the Path) **of Life** (*chay* – the source of continuous and sustained existence, abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings)." (*Mashal* / Word Pictures / Proverbs 6:23)

In this next installment of Fatherly advice, Yahowah's children are once again encouraged to be observant, paying attention to God's words, His answers and explanations. Our Heavenly Father wants us to treasure His directions regarding the conditions of His family-oriented relationship. He tells us that by closely examining and carefully considering the terms and conditions of the Covenant we will live, that is so long as His Towrah remains the focus of our eyes.



**“My son** (*beny* ‘any – My child), **choose to closely examine and carefully consider** (*shamar* – elect to focus upon, literally observe, diligently and thoughtfully evaluate, agree to pay close attention to and genuinely care about (qal imperative – indicating that an actual relationship will be established between Father and son should the child choose of his own volition to pay attention to this exhortation to revere and regard)) **what I say** (‘*emer* – My answers, explanations, declarations, and promises).

**And** (*wa*) **the conditions of My relationship** (*mitswah* – My authorized directions and binding instructions regarding My covenant contract) **you should habitually treasure and store** (*tsaphan* – you should value and retain (qal imperfect jussive – the intent and purpose of treasuring the terms of the relationship is to genuinely insure that it leads to everlasting results)) **with you** (‘*eth*).

**Choose to keep focused upon and observe** (*shamar* – elect to actually examine and consider, pay close attention to, and genuinely care about (qal imperative)) **My instructions regarding the terms of the binding contract** (*mitswah* – My directions regarding the relationship agreement) **and** (*wa*) **live** (*chayah* – choosing to be restored and renewed, electing to be nourished and grow, existing forever as a result of God’s promise and favor) (qal imperative – affirming that our decision to observe the Terms and Condition of Yah’s binding Covenant is equivalent to choosing to be restored to life and living forever)).

**My Towrah Teaching** (*Towrah* – My Torah Instruction, Guidance, and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *arah* – the source from which My instruction, teaching, guidance, and direction flow, which

*tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **should be as** (*ka* – should be considered as and akin to) **the focus** (*‘yshown* – the center and pupil) **of your eyes and understanding** (*‘ayn* – your sight and perceptions, your perspective and thoughts).” (*Mashal* / Word Pictures / Proverbs 7:1-2)

Next we discover that according to God, anyone who abandons or rejects the Towrah, is not only foolish for doing so, they are extolling evil as a result. That’s bad news for Christians, and especially condemning of Paul and his epistles, and for Orthodox Jews who prefer the Talmud and Mishneh of Akiba and Maimonides.

**“Those who reject or neglect** (*‘azab* – those who forsake or disassociate from, those who abandon or ignore, those who actually consider themselves free of and released from (qal participle – serving as a descriptive verb depicting actual events) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provide answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial) **arrogantly boast and make fools of themselves by extolling** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves while eulogizing and praising (piel imperfect – the object suffers the effect of

the verb on an ongoing basis)) **that which is wrong, unrighteous, and evil** (*rasa'* – wickedness, immorality, and injustice, the guilty and condemned who deserved to be punished, those in violation of the standard)).

**But** (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider (qal participle)) **the Towrah** (*Towrah* – Source of Instruction, Teaching, Guidance, and Direction), **they take the initiative to oppose and resist them** (*garah ba hem* – they are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their influence, pressure, or power, continually disputing them (hitpa'el imperfect jussive – they choose of their own freewill to consistently strive against them, doing so independently and without the assistance of others)).” (*Mashal* / Word Pictures / Proverbs 28:4)

The moment we come to understand that Paul tried to annul the Towrah, we recognize that we must openly and aggressively oppose him in an attempt to neutralize the effect of Paul's poison pen. Second only to sharing Yahowah's testimony with those open to it, it is the most beneficial way to invest our time.

Since this does not mention *Sha'awl* | Paul by name, as do so many other prophecies condemning him, should you think that I'm unfairly associating the principal author of the Christian New Testament with this statement from God, I'll give you the rest of the day, in fact I'll give you a year if you need it, to compose a list of other known and equally arrogant individuals who claimed to be inspired by God while overtly rejecting the Torah. And should you be able to identify someone who has done even one percent as much damage in this regard as has Paul, wouldn't that still leave Paul as a villain, one we have just been expressly asked to condemn?

The only other candidates, the most esteemed rabbis, prefer their Talmud and Mishneh to Yahowah's Towrah, but they do not denounce the Towrah nor seek to annul it.

This does not mean that Paul held a monopoly on evil. While he is arguably the most "*ra*' – errant and harmful" individual who ever lived, the inability to "*byn* – exercise good judgment" has become epidemic as a result of political correctness. In fact, the reason evil prevails is that most people have been conditioned to accept popular religious and political lies and very few will risk their lives to awaken the precious few who have retained the ability to think for themselves.

**"Evil** (*ra*' – wicked and violent, mischievous and malignant, errant and immoral, adverse and bad, undesirable and valueless, harmful and violent) **individuals** (*ysh* – men) **do not** (*lo*') **comprehend or impart** (*byn* – consider, realize, perceive, understand, instruct, or implement (qal imperfect)) **good judgment** (*mishpat* – the proper means to resolve disputes, the way to be discriminating, to be fair, to obtain justice, or to make sound decisions).

**But** (*wa*) **those who diligently seek** (*baqash* – those who conduct a meticulous search and a responsible investigation procure the information necessary to learn about, desiring to extract the requests and offers of) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **consider and understand** (*byn* – apprehend, perceive, and realize, making the necessary connections to comprehend (qal imperfect)) **everything** (*kol*).” (*Mashal* / Word Pictures / Proverbs 28:5)

God can be known, but only by those who diligently search His Word. And while this requires focus, a receptive mind, and copious amounts of time, the reward

goes well beyond knowing Yahowah. Once we come to understand God, everything makes sense.

Christians and Muslims alike, even politicians and the secular media, are prone to prayer, most of which are requests directed at God. And yet according to God, such acts of petition and devotion are repulsive.

In this regard, if you were to ask a Christian, Muslim, or Secular Humanist if they find the Torah reprehensible, most will sidestep the question by suggesting that it is outdated and no longer applies. But cite anything Yahowah had to say in opposition to their political or religious views and see how long it takes them to label the Towrah disgusting.

**“The one who turns away his ear from hearing** (*suwr ‘ozen huw’ min shama’* – the one who avoids listening to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching), **then consequently** (*gam* – also and subsequently) **his repulsive prayers, abhorrent requests, and errant means to resolve conflicts** (*taphilah huw’* – his erroneous manner of speaking which whitewashes the truth, including his loathsome pleas and petitions for intervention which display a lack of character and are foolish and unseemly; from *taphel* – to stupidly and insipidly smear, whitewashing and covering over and *palal* – the means to mediate and judge, to resolve issues and to achieve justice, to intercede and intervene) **will be considered reprehensible and detestable** (*tow’ebah* – will be seen as a disgusting abomination and will be associated with religious worship and idolatry; from *tow’ah* – an erroneous perversion which confuses and leads astray and *ta’ab* – to be abhorred and detested for having engaged in an abominable religious ritual while intoxicated).

**The one who misleads** (*shagah* – the one who deceives and leads astray through deliberate error or ignorance (with the *hifil* stem the one doing the misleading causes their victim to embody the same deceptions)) **the upright and straightforward** (*yashar* – those who are not crooked and who are on the level, those who are correct and innocent) **in the way** (*ba derek*) **of error and evil** (*ra'* – in that which is harmful, malignant, afflicting, and adversarial, improperly severing the relationship; identical to *rea'* – loudly conveying a message, shouting it out publicly as a fellow citizen), **into his own pit** (*ba shachuwth huw'* – his place of darkness where he is brought down, prostrating himself in worship before false gods and reduced to despair), **he will fall and be cast down** (*huw' naphal* – he will be diminished, descending from a higher position to a lower one, bowing down himself before being cast down and wasting away).

**But those who are right and thus innocent** (*wa tamym* – those who are correct and have been perfected, who are genuine and truthful and thus unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, moral, joyous, and valuable).” (*Mashal* / Word Pictures / Proverbs 28:9-10)

Those who are misled, and are Towrahless as a result, are repulsive to Yahowah. They squandered His offer of life and of perfection, even adoption. But that is the end of it. There is no punishment, just rejection and thus the cessation of life. But for those who mislead the straightforward who would otherwise be correct, there is a price to pay. After bowing down before Yahowah they will be cast down into the darkness of religious worship that they, themselves, promoted.

And for those who are neither deceived nor deceivers, who know and accept what is right, they will inherit the blessings of the Covenant and everything that

goes with it. Since this seems to be such an easy decision, why are there so few who accept Yahowah's provision?

God has not left us to our own devices. He revealed what we need to know to find the path which leads us home. Moreover, He is not responsible for leaders who are corrupt and unrestrained. They are who they are because they ignored Yahowah's revelation.

**“Without prophetic revelation** (*ba 'ayn chazown* – with no communication from God, without prophecy, without a covenant agreement establishing the relationship; from *chazah* – without seeing and perceiving, without understanding) **wicked people take charge and become unrestrained, leading the unaware to their death because they lack the ability to respond rationally** (*'am para* – individuals act as leaders over ignorant people and those in charge take their own initiative, running wild, while the people behave like an uncontrolled mob, unthinking, their responses become inappropriate).

**But** (*wa*) **he who actually observes and genuinely focuses upon** (*shamar* – he who closely examines and carefully considers (qal participle – literal interpretation of a highly descriptive verb whereby the individual becomes known and is influenced by his willingness to observe)) **the Towrah** (*Towrah* – the Source of Teaching, Instruction, Direction, and Guidance) **walks along the path which gives meaning to life and is blessed** (*'esher / 'asher / 'ashur* – steps forward and strides upright on the correct path to a fortuitous relationship and experiences great guidance and teaching, living a joyous upright life having advanced and progressed along the restrictive, right, certain, and valid, straight way to be encouraged, become prosperous, be enriched, and become safe and secure).” (*Mashal* / Word Pictures / Proverbs 29:18)

Yahowah's instruction was directed to selected individuals prior to Moseh. 'Adam and Chawah, Noah and his family, and 'Abraham, Sarah, and their son Yitschaq received verbal guidance from God and acted upon it. But from the time 'Adam and Chawah were expelled from 'Eden to the time the written Towrah was conveyed from Mount Horeb, the vast preponderance of people knew nothing of God. And humanity became so violent and perverse as a result, to keep humankind from self-annihilation Yahowah had to start all over again, sparing only Noah and his family.

Within five-hundred years of the flood, from Babylon to Mitsraym, “‘*am para*’ – wicked people had taken charge once again and become unrestrained, leading the unaware to their death.” And it wouldn't be long before mankind the world over became the living embodiment of this prophetic revelation. Even today, especially today, every political and religious leader is unthinking, wicked, and unrestrained. Consider the 2016 Presidential election in America.

I am particularly pleased to see where these words have led. And for me, that's right back to the place where it all began, with '*asher*. But this time, rather than '*asher* forming an association with Yahowsha' in conjunction with *Pesach* and *Matsah*, '*asher* is the express reason we should observe the Towrah. And yet we should not be surprised because these things are “‘*asher* – related.”

According to God, and He ought to know, by closely examining and carefully considering His Guidance and Instruction we find ourselves “‘*asher* – walking along the path which gives meaning to life.” This means that by observing the Towrah we are blessed by way of the Covenant relationship.

While it is true that to be included in the Covenant we must come to know, understand, accept, and act upon



its terms and conditions, the reason Yahowah was able to transition directly from observing His Towrah to being blessed by walking along the path He has provided is because the path is comprised of the *Miqra 'ey* and it leads to God's home. But more than this, since Yah's Towrah is the most valuable text in the universe, anyone who closely examines and carefully considers the benefits being offered therein will choose to capitalize upon them. And in this regard, even the conditions of the Covenant are benefits.

The first word Dowd ever wrote was a derivation of '*asher*', only to be followed by '*asher*', itself. They were used to present Yahowah's Towrah as the fulcrum upon which humanity pivots toward God or away from Him. Let's consider those lyrics now.

**"Blessed and happy is** (*'ashry* – by walking the correct and straight path the enjoyment of a favorable outcome and a meaningful life awaits) **the individual** (*ha 'iysh*) **who** (*'asher* – beneficially and relationally, correctly and meaningfully, in an upright fashion) **does not walk** (*lo' halak* – who does not travel, conducting their life (qal perfect)) **in** (*ba*) **the defiant counsel, advice and idolatrous schemes** (*'etsah* – the revolting approach, plans, deliberations, and direction) **of the wicked and unrighteous** (*rasha'* – of those who are evil and condemned for having opposed and violated the standard).

**In** (*wa ba*) **the manner** (*derek* – path or conduct) **of those who have missed the way** (*chata'* – of the offensive and immoral sinners who are wrong, of those who when exposed will be condemned), **he is not present and does not stand** (*lo' 'amad* – he does not appear and does not bow down). **Nor in the assembly** (*wa ba mowshab* – in the dwelling places and settlements, the communities and sites, the residences and seats of power, the company and habitations) **of spokesmen who deride**

**and mock** (*lets* – of those who boast about their interpretations while showing no respect for others, talking like bigshots in contempt while arrogantly scoffing), **he does not stay** (*lo' yashab* – he does not dwell, live, settle down, abide, sit, or remain, even marry).” (*Mizmowr* / Melodious Lyrics / Psalm 1:1)

I concur. Having walked away from religion and politics, I’ve never been happier. Washing that “crap” out of my system has been a blessing. I no longer stand with those who have missed the way because of their propensity to mock and deride Yah’s Towrah.

**“To the contrary, instead** (*ky ‘im* – by way of contrast rather, strengthening this statement as a point of emphasis, because truthfully), **in** (*ba* – with and within) **the Towrah of Yahowah** (*er ft efei* – the Teaching, Instruction, Guidance, and Direction of Yahowah), **he prefers and desires, finding enjoyment and pleasure** (*chephets huw’* – he prefers and enjoys, he delights and is pleased by, eagerly and willingly choosing to experience, displaying an attitude of genuine affection, never swaying nor wavering in regard to his personal preference).

**And regarding** (*wa ba* – so in association with) **His** (*huw’*) **Towrah** (*Towrah* – teaching, instruction, guidance, and direction), **he ponders it and then speaks thoughtfully and purposefully** (*hagah* – he reviews the information, meditates upon its implications, considers its interpretations, exercises good judgment to render a rational conclusion, and then makes the decision to roar, declaring these conclusions forcefully, emotionally, and powerfully (qal imperfect – telling us that these informed declarations on behalf of Yah’s Instructions are genuine and ongoing)) **in the daytime** (*yowmam* – in the heat of the day) **and at night** (*wa laylah* – in the darkness and shadows).” (*Mizmowr* / Melodious Lyrics / Psalm 1:2)

This is also true. And while Yah was not seeking my endorsement, I have found that the common denominator among all Covenant members is our genuine love for the Towrah. There is nothing we would rather read. I'd rather study the Towrah than anything else. Doing so brings enjoyment and pleasure.

In this regard, however, there are two points I'd like to make. First, Yahowah's *Towrah* is not limited to *Bare'syth*, *Shemowth*, *Qara'*, *Bamidbar*, and *Dabarym*. God's Teaching and Guidance is found throughout the *Naby'* – Prophets and *Mizmowr* – Writings. And second, as we consider the heart of the 19<sup>th</sup> *Mizmowr*, I concur that Yahowah's Instructions and Directions to humankind are complete. And thus there is no reason for nor presence of new or additional Teaching.

I've spent the last twenty years of my life looking, and based upon that search, I consider these to be the most important words ever written with respect to God's testimony. Dowd was Yah's most beloved son expressly because he sought to understand and then share the mind, heart, and message of God. When these words permeate your soul, as they did Dowd's, you will have reached the epitome of life.

**“Yahowah's** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) **is entirely complete, totally right, and perpetually perfect** (*tamym* – is eternally without defect or error, lacking nothing, totally correct and true, unobjectionable in absolute accord with reality, genuine and moral, helpful and healing, constant and beneficial, enduring as an integrated whole to the end of time), **returning, restoring, and transforming** (*shuwb* – turning around,

bringing back, changing, renewing, and recovering (hifil participle construct – the subject, which is Yahowah’s Towrah, causes the object, our souls, to experience this vivid and self-defining transformation with Him, connecting our souls to Him through the restoring nature of the Towrah)) **the soul** (*nepesh* – our consciousness and inner nature, our personality, proclivities and aptitude, our perspective and character, the ability to observe and respond which is common to all animal life).

**Yahowah’s** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **restoring testimony and enduring witness** (‘*eduwth* – everlasting and renewing stipulations serving as a way to memorialize an agreement between two parties for an unlimited duration of time; from ‘*ed* and ‘*edah* – an eternal witness to an agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (‘*aman* – is instructive, informative, verifiable, and dependable, is confirming, supportive, establishing, and enduring, is readily affirmed and easily accepted, building confidence over time, and serves as a nurturing tutor and mentor to validate the written and binding covenant agreement), **making learning which results in understanding** (*chakam* – making education and enlightenment to the point of comprehension, facilitating a knowledge of the instructions and a grasp of the teaching leading to wisdom (hifil participle construct)) **easy for those who are receptive** (*pathy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open minded and *pethach* – unfolding

events leading to opening and entering the doorway).  
(*Mizmowr* 19:7)

**“Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **principles, oversight, directions, and guidance**, (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and teaching, because when they are observed, attended to, and cared about, they cause the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are right** (*yashar* – are straightforward (and thus neither crooked or circuitous) and upright (and thus do not include bowing down), they are approved, esteemed, correct, proper, honest, and pleasing), **causing the heart to rejoice** (*leb samach* – facilitating an attitude of elation and a joyous disposition as a result of thoughtfully evaluating the directions while happily incorporating them into one’s life (piel construct – the heart is satisfied by Yah’s oversight when a connection is made between it and God)).

**Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, creating favoritism among those choosing and chosen to participate in a special relationship as sons and daughters, creating descendants

who are bright, radiant, and akin to cleansed and purified grain, paving the way to inheritance, to enlightenment, and to comprehension), **illuminating the proper perspective** ('owr 'ayn – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light)). (*Mizmowr* 19:8)

**A reverence and respect for** (*yir'ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (efei ) **is cleansing and restoring** (*tahowr* – perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing** (*'amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la 'ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

**Yahowah's** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *shaphat* – to render rational decisions based upon thoughtful evaluation of accurate and complete information) **are continually trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, consistent, and true forever). **They are wholly right and completely vindicating** (*tsadaq yahdaw* – they are in one

accord working in harmony and in unison, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous, acquitted, and declared innocent (qal perfect)).” (*Mizmowr* / Melodious Lyrics / Psalm 19:9)

The Towrah was written to save, not condemn, to guide, not control, to present a relationship, not a religion. Everything we need to know about Yahowah is presented therein. It gives meaning to life.

Slightly less amplified, and without the distraction of the Hebrew transliterations, here again is what I consider to be the single most important statement ever written regarding Yahowah’s Towrah Guidance and Instruction...

**“Yahowah’s Towrah, the Source of His Teaching, Instruction, Direction and Guidance, is entirely complete, totally right, and perpetually perfect, eternally without defect or error, lacking nothing, totally correct and true, unobjectionable and in absolute accord with reality, moral, helpful, healing, beneficial, and enduring as an integrated whole to the end of time, returning, restoring, and transforming the soul, the consciousness and inner nature of the individual, comprised of their personality, proclivities and aptitude, their perspective and character, and the essence of a person’s ability to be observant and responsive.**

**Yahowah’s restoring testimony and enduring witness, His everlasting and renewing stipulations which serve as a way to memorialize His eternal agreement, is trustworthy and reliable, instructive, informative, verifiable, and dependable, confirming, supportive, establishing, and enduring, readily affirmed and easily accepted, building confidence over time while serving as a nurturing tutor and**

mentor to validate the written and binding covenant agreement, making learning which results in understanding by facilitating a knowledge of the instructions and a grasp of the teaching which results in comprehension, easy for those who are receptive, simple for the open-minded, and readily deduced for those with the capacity to change. (*Mizmowr* / Psalm 19:7)

Yahowah's principles, oversight, directions, and guidance, His instructions and prescriptions which should be considered and acted upon regarding the assigned appointments are right, especially straightforward, approved, esteemed, proper, honest, and pleasing, causing the heart to rejoice, thereby facilitating an attitude of elation and a joyous disposition as a result of thoughtfully evaluating the directions while happily incorporating them into one's life.

Yahowah's instructions regarding the conditions pursuant to His relationship agreement, His authorized stipulations pertaining to the codicils of His mutually binding covenant contract, create heirs who are brilliant and enlightened, because they provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, thereby illuminating the proper perspective, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light. (*Mizmowr* / Psalm 19:8)

A reverence, respect, and profound appreciation for Yahowah is cleansing and restoring, perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced flawless, free of all impurities and majestically brilliant, sustaining and establishing,



**causing one to remain and endure, continuing to abide standing upright and present forever.**

**Yahowah's means to exercise good judgment and to justly resolve disputes, specifically the means used to render rational decisions based upon thoughtful evaluation of accurate and complete information, are continually trustworthy and reliable, enduring, dependable, honest, consistent, and true forever. They are wholly right and completely vindicating."**  
(*Mizmowr* / Melodious Lyrics / Psalm 19:7-9)

If you are not convinced that, when it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah, thereby affirming that God did not authorize and will not accept a "New Testament" or "Qur'an," then nothing anyone could ever write or say will resonate with you. Frankly, it would be impossible for a mere mortal to improve upon Dowd's statement.

That is why the lone inspired explanation of the practical implications of this Mizmowr was advanced by Yahowsha'. In His first public address, His longest recorded statement, He began by conveying His support for what He had inspired Dowd to scribe. And in so doing, He exposed and condemned Paul while obliterating the underpinnings of the Christian religion.

Yes, this same message was affirmed by Yahowsha' a thousand years after Dowd first sang these lyrics before God. And yet Christendom has been beguiled into believing that "Jesus" did just the opposite, replacing the Word of God with his own plan. But he did not, and in fact could not do any such thing. A god who would contradict himself is undeserving of the title and cannot be trusted.

What follows is known as "The Sermon on the Mount." While it was an instructive speech and not a

sermon, and while it was upon a lowly hill and not a mountain, Yahowsha's words reverberate among the Covenant's children two thousand years after he spoke them.

But be aware, Yahowsha' spoke Hebrew, and never once uttered a single word in Greek, much less English. And while his Disciples were likely in attendance, there was no Disciple named Matthew and the book bearing his name was composed by an imposter sixty years thereafter. This known, there is ample evidence that this portion of what is presented therein is reasonably reliable. (Note: Several chapters of *Coming Home* are devoted to exploring the origins of this Gospel, specifically, and the New Testament generally.)

However, things only got worse from there. Unlike Hebrew scribes, the Greeks felt free to edit God's testimony, and there are no Dead Sea Scrolls to which we can turn for assurance. In fact, the most compelling reason to accept this testimony as true is that it is wholly consistent with everything else Yah inspired His prophets to say over the course of fifteen-hundred years. And second to that, it would be absurd to think that Christian scribes deliberately altered Yahowsha's testimony to undermine their religion. Every word of this affirms the everlasting nature of the Towrah.

"You should not think or assume (*me nomizomai* – you not consider, expect, nor suppose at any time even the possibility of the commonly held or popularly established presumption, never accepting the prevailing precept nor justification) that (*hoti* – namely) I actually came (*erchomai* – I in fact appeared then, now, or in the future) to tear down, invalidate, put an end to, or discard (*kataluo* – to dissolve, destroy, disunite, subvert, overthrow, abrogate, weaken, dismantle, or abolish, releasing or dismissing any of the implications, force, influence, or validity of) the Towrah (*ton nomon* – that

which has been assigned to nourish and provide an inheritance) or the Prophets (*e tous prophetes* – those who are inspired to speak and write based upon divine inspiration, making God’s thoughts and plans known even before the events they depict occur).

I actually came not (*ouk erchomai*) to dismiss, to invalidate, to discard, or to put an end to it (*kataluo* – to tear it down, to dissolve, to destroy, to disunite, to subvert, to overthrow, to abrogate, to weaken, to dismantle, or to abolish it, dismissing any implication or influence), but instead (*alla* – to the contrary, emphatically contrasting that to the certainty) to completely fulfill it (*pleroo* – to proclaim and complete it, providing the true meaning and thinking, to liberally supply, carrying out, accomplishing, and rendering it totally and perfectly). (Matthew 5:17)

Because (*gar* – for this reason then so that you understand) in deed and in truth (*amen* – truly and reliably), I say to you (*lego sy*), until (*hoes* – up to the point that) with absolute certainty (*an*) the heaven and the earth (*o ouranos e ge* – the universe and the surface of the planet) cease to exist (*parerchomai* – pass away, disappearing), not ever under any circumstance shall (*ou me* – there is no way whatsoever, not even so much as a possibility that) one aspect of the smallest Hebrew letter (*eis iota* – shall a single Yowd, the first letter in Yahowah’s name and the smallest character in the Hebrew alphabet) nor (*e*) a single stroke of the pen used to comprise a Hebrew letter (*mia keraia* – the smallest line comprising a Hebrew letter) cease to be relevant (*parerchomai* – be averted or neglected, have any chance of being ignored or disregarded, being passed over or omitted) from (*apo* – being disassociated, separated, or severed from) the Towrah (*tou nomou* – that which has been assigned to nourish and provide an inheritance) until with absolute certainty (*hoes an*) everything (*pas* – every

last aspect, all and the totality of it) comes to exist (*ginomai* – it all takes place, becoming a reality). (5:18)

Therefore (*oun* – indeed and as a result), whoever (*hos ean* – if at any time anyone introduces a contingency or condition whereby the individual) dismisses or attempts to do away with (*luo* – may seek to toss aside, invalidate, or abolish, tearing away or asunder) one of the (*mian ton*) smallest and least important of these (*houtos ton elachistos*) prescriptions and instructions which are enjoined (*entole* – rules, regulations, and authorized directions, precepts, and teachings), and (*kai*) instructs or indoctrinates (*didasko* – he might teach, delivering moralizing discourses while conceiving and instilling doctrine, expounding or explaining so as to enjoin) people (*anthropos* – humanity or mankind) in this manner (*houto* – thusly and likewise), he will actually be called by the name and will be judicially summoned as (*kaleo* – he will be referred to and called by the name, literally and passively summoned, called to task and designated) Lowly and Little (*elachistos* – a.k.a., Paulos, which means lowly and little in Latin, therefore small, inadequate, and insignificant, scarce and insufficient, irrelevant and unimportant, of no consequence, immaterial, and inconsequential (*Paulos* is the Latin name Sha’uwl adopted as his own)) in the kingdom of heaven (*en te basileia ton ouranos* – by, within, among, and with regard to the reign and royal authority of the spiritual realm).

And then (*de* – but by contrast), whosoever (*hos an*) might act upon it (*poieomai* – may engage through it, making the most of it, attempting to carry out its assigned tasks), teaching it (*didasko* – trying to provide and share its instructions, expounding upon it), this individual (*houtos* – these things) will properly be referred to and named (*kaleo* – it will be judiciously and appropriately called and designated) important and astonishingly

valuable (*megas* – splendid and sensible, albeit surprisingly uncommon) among those who reign within the heavens (*en te basileia ton ouranos* – by and with regard to the kingdom and royal authority of the spiritual realm).” (Matthew 5:19)

The most common Christian dismissal of God’s unequivocal statement is to suggest that “*pleroo* – to completely fulfill” somehow means “to do away with” as opposed to “doing what one has promised.” But twice in this very same statement, Yahowsha’ told us by using *kataluo* that this interpretation was in irreconcilable conflict with his explanation and his life. Moreover, last time I checked, the universe and the earth still exist. So we can count on the fact that every request and promise, every explanation and prediction, as well as every aspect of Yahowah’s *Beryth* and *Miqra’ey* depicted within the Towrah is going to remain true. This is what makes God so reliable.

Eliminating any potential for misunderstanding, Yahowsha’ was extraordinarily specific, telling us that not so much as the smallest Hebrew letter, a Yowd, which not-so-coincidentally is the first letter in his name, nor even the smallest stroke of the lines which comprise the Hebrew letters of the Towrah, would be disregarded, then, now, or in the future. Therefore, no matter how limited one perceives Paul’s global attack on the Yahowah’s Towrah to be, it is now impossible to reconcile it with Yahowsha’s statement. As a result of God’s specificity, we are compelled to conclude that Paul lied when he claimed to be authorized by God, no matter the justification or popular appeal.

It is also interesting to note that many of the prophecies presented in the Towrah and Naby’ are yet unfulfilled. Yisra’el and Yahuwdym have not been reconciled. The Millennial Sabbath has not commenced. The Towrahless One, or “Antichrist,” has not yet been

manifest. The Tribulation has not commenced. Neither the Magog nor Armageddon Wars have been waged. The promises associated with the final three *Miqra'ey* – *Taruw'ah*, *Kippurym*, and *Sukah* – have not been honored. Therefore, the Towrah could not have ended its useful life, even if such a thing was possible, 2,000 years ago. Paul is wrong on all accounts as is the religion advanced in his letters.

Incidentally, as I was searching for the location of the “Sermon on the Mount,” the most visited website matching my search parameters incredulously began with: “The words Jesus spoke begin to define more fully, for the first time, the New Covenant (agreement) God offers to all mankind. Unlike the Old Covenant, which offered only physical blessings, the New Covenant makes possible eternal spiritual blessings.”

How is it that this Christian theologian missed the fact that the message delivered on that day completely negated any possibility of a New Covenant unlike the Old Covenant. But such is the dumbfounding nature of religion. This joker has a link to the “Names of Jesus” which provides 132 different “names,” none of which even hint at his one and only name: Yahowsha’. Their faith has led them astray.

What *Sha'uwI* | Paul wrote in his letters was contradictory to Yahowsha’s unequivocal declaration. Therefore, the religion Paul conceived remains stupefying, rendering those it infects veritable zombies. Adrift in a sea of Pauline perversions – all of which have been sanctified by religious institutions which accept his invalid mantras as inerrant – the faithful have lost the ability to think. And thinking is the lone means to God. It is the only way to pass the test which ultimately affirmed ‘Abraham’s place in Yahowah’s Covenant Family. It was the same test Yahowsha’ passed by providing the perfect answer regarding the Towrah’s guidance on this day.

Those whose perceptions of God's Towrah differ from Yahowsha's, as is the case with every Christian, are wrong, and have failed the only test that actually matters in life. Yes, God has an eraser and can correct almost every mistake we make along the way, but it is only deployed on behalf of those who observe the Towrah and accept its Covenant. And He never uses it to erase and write over what He has written.

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