

Not Listening

*They Committed Detestable Acts...*

Yahowah had a lot more to say about human governance, because Yisra'elites have had a lot of experience with bad governments. The Egyptians enslaved the Children of Yisra'el for four hundred years. The Babylonians and Assyrians destroyed the Northern Kingdom and hauled Yahuwdym into slavery eight hundred years later.

Rome crucified Yahowsha' in 33 CE. Yahowah's Temple on Mount Mowryah was razed by the same government and its military in 70 CE. Imperial Rome and its legions under Hadrian destroyed Yaruwshalaim in 133 CE with the intent of turning the Temple Mount into a shrine to the Emperor, himself.

Between these assaults, Yisra'elite slaves and wealth were deployed by the Caesars to build the most disgusting tribute to government's preoccupation with perversity the world had ever known, the Roman Colosseum.

The Byzantine government was the next to abuse the Children of Yisra'el followed by Muhammad's Muslims, the Mongol-infused Ottomans, and then the British. Another totalitarian expression of government, Hitler's Nazi Regime, would seize on the opportunity to enslave Yisra'elites and murder six million of them. There were many occasions for tears. The victims have consistently chosen the same fate throughout history, but the consequence arrives on this day and at this time.

God, Himself, memorialized the somber occasion ...

**“And you will cry out in this day because of the concerning presence of your king, the ruler of the government, whom you have chosen for yourselves. But Yahowah will not answer you in those days. (Shamuw’el / 1 Samuel 8:18)**

**And yet, the people utterly refused to listen and were in defiant rebellion regarding what they were hearing.**

**Therefore, they actually said, ‘No! Indeed, by way of branding and ownership, rather we have actually chosen to continuously have a supreme ruler and sovereign government over us.’ (Shamuw’el / 1 Samuel 8:19)**

If this referendum were presented today, the response would be the same.

It is astonishing. In defiance of five-thousand years of recorded history, all conveying the same counterproductive, oppressive, and vicious retort, man routinely spurns love and chooses to be abused, to be deceived rather than accept the truth, to be robbed instead of rewarded.

This conversation was recorded for us to preclude us from siding with the majority. God has never been popular, even in the direst of times. Moreover, for those who are of the opinion that they can wait to the last moment before turning to God, Yahowah is aware of our insincerity. He has no interest in being chosen by default – just to make the pain go away.

More completely amplified, God’s warning reads...

**“And you will cry out (*wa za’q* – so then you will wail and weep, crying in anguish, lamenting (*qal* perfect)) in this day (*ba ha yowm ha huw’* – at this time) because of the concerning presence (*min la paneh*) of your king**

(*melek* – your supreme ruler, your head of state, your political, social, religious, and military authority, your sovereign, and your leader) **whom you have chosen** (*‘asher bachar* – whom as a result of your association, you have desired and elected, demonstrating your preference to join his covenant) **for yourselves** (*la ‘atem*).

**But** (*wa*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon *‘elowah* – God’s *towrah* – instructions on His *hayah* – existence) **will not answer you** (*lo’ ‘anah ‘eth ‘atem* – will not reply or respond to you (*qal yiqtol* imperfect)) **in those days** (*ba ha yowmym ha huw’* – [Masoretic Text (“on that day”) corrected by DSS 4QSam]).” (*Shamuw’el* / He Listens to God / 1 Samuel 8:18)

And why would He? The people cast their votes. They chose their leader. They rejected God and opted for a government modeled after the Gentiles, after the Egyptians, Philistines, Assyrians, and Babylonians. It was ignorant, irrational, immoral, and indeed insane. Why would God want to listen to people like this?

And it is not as if He didn’t warn them. They were without excuse. With Yahowah’s message echoing in their ears, they ignored Him. This is not unlike today’s Christians, who lug around their “Old Testament” for no apparent reason.

The consequence of rebellion, the result of choosing government instead of God, is twofold. First, man brings anguish and misery upon himself. Second, Yahowah will not respond. He will not save us from our choice to reject Him.

Yahowah’s plan is to lead mankind away from human oppression. He has established seven steps along the way, His *Miqra’ey* – Invitations to be Called Out and Meet with Him. Having offered engraved Invitations to

Festival Feasts, He is hoping that we will respond, that we will reply to what He is offering, and celebrate with Him. But when we choose man's way, we are rejecting God's way. We let His Invitations go unanswered. So God responds in kind.

A case could be made that “‘*anah* – respond and answer” is among the ten most important verbs in the Hebrew language. ‘*Anah* is used frequently in association with Yahowah's seven *Miqra'ey*, which isn't surprising since they are all “Invitations” from God to us for the purpose of meeting with Him. Yahowah is asking us to “‘*anah* – to respond and to answer” Him.

These Invitations are written prominently in His Towrah, providing us with all of the pertinent instructions along with the directions to these annual events. Collectively, they represent the most generous and beneficial offer ever made. So when we ignore Yahowah's Invitations to meet with Him, God simply ignores us. And when we reject His way, He rejects our way. It is as it should be. It is fair.

Very few people answer these invitations, partly because they have been hoodwinked by their religious leaders into errantly believing that they aren't being offered to them. And even if they were, the faithful have been led to believe that these meetings are no longer valid.

That brings us to the negative side of ‘*anah*, at least for those who either ignore or reject the *Miqra'ey*. ‘*Anah* can also convey “to afflict,” which means that those who fail to respond to these Invitations will see their souls diminished, ceasing to exist, while those who reject them, encouraging others to do the same, will find their souls vexed in *She'owl*.

Also interesting, the two sides of ‘*anah* reveal the nature of Passover and UnYeasted Bread. Because

Yahowsha' allowed his body and soul to be afflicted on the *Miqra'ey* of *Pesach* and *Matsah*, the souls of those who respond to Yahowah and answer His Invitations will not be afflicted.

'*Anah*, therefore, presents life's ultimate referendum. It is the most important choice anyone can make. Are you going to "'*anah* – answer" Yah's Invitation to become part of His Covenant Family and are you going to attend His Annual Meetings, or are you going to remain a victim in the family of man, with your soul "'*anah* – afflicted" as a result?

You may have noticed that "*bachar* – choice" can also be translated "covenant." But unlike Yahowah's "*beryth* – covenant," which is based upon "*beyth* – family," this "*bachar* – covenant" is an "expression of man's preferences and desires," not Yahowah's.

For example, most prefer *Sha'awl* | Paul's Christian "New Testament," and its new covenant, over Yahowah's Towrah and His Covenant. With man's "*bachar* – preferred covenant," all a person has to do is believe in Paul's "Gospel of Grace," something which is open to each individual's personal interpretation, thereby making the poison popular.

With Yahowah's "*beryth* – Covenant," there are specific and inalterable conditions, all five of which must be known, understood, accepted and acted upon – all of which necessitate observing His Towrah. While thousands have chosen to know and trust Yahowah, many billions prefer *Sha'awl*/Paul, putting us right back to 1400 BCE, to the same choice and consequence being presented by *Shamuw'el* to *Yisra'el*.

Christians have transformed their god into a meddling micromanager. They give him credit, or blame, for everything that happens, from dating to sports, from school to career, right down to winning the lottery or

getting a base hit. It is pathetic, especially in light of what Yahowah is saying to those who have chosen human authority over Him. He has not and will not respond to their cries for help much less their pleas for the trivial.

Just in case you thought that I may have been extrapolating somewhat regarding the black and white nature of being aligned with government or God, of listening to Sha'awl/Paul as opposed to listening to Yahowah, and are of the belief that a person could cling to both, consider this next statement.

**“Nonetheless, the people** (*wa ha 'am* – so the family and nation) **utterly refused to listen and were in defiant rebellion regarding what they were hearing** (*ma'an shama'* – resisted receiving, processing, or considering the proclamation, unwilling to receive the pronouncement (qal infinitive – thereby developing a genuine and ongoing predilection to be poor listeners and rebellious)) **in the instruction and guidance** (*ba qowl* – with the direction and message) **of Shamuw'el** (*Shamuw'el* – He Listens to God).

**Therefore** (*wa*), **they actually said, ‘No!’** (*'amar lo'* – they continually and habitually responded negatively, saying ‘Surely not’ with all of the ongoing and unfolding consequences of being without and for naught (qal imperfect)).

**Indeed, by way of branding and ownership, rather** (*ky* – instead, because, surely, accepting the stigma, by contrast) **we have actually chosen to continuously have** (*hayah* – we want to always exist with (qal yiqtol imperfect)) **a supreme ruler** (*melek* – a head of state, a political, social, religious, and military authority, a sovereign king, and a government leader) **over us** (*'al 'anahnuw* – before and upon us).” (*Shamuw'el* / He Listens to God / 1 Samuel 8:19)

It is one or the other. Both is not an option. You can listen to and accept Yahowah's guidance and trust and rely upon Him, or you can listen to religious and political men and rely on their promises.

Christians, by way of their rejection of Yahowah's Towrah, have essentially said, "No, we refuse to listen to God and we are defiant about it." That is the crux of Pauline Doctrine. That is the message of the "Christian New Testament." That is the purpose of the "Gospel of Grace." It is the antithesis of what Yahowsha' said, did, and encouraged.

A line has been drawn in the sands of time. You cannot straddle it. You cannot repetitively jump back and forth. It's either God or government. They are opposing influences.

This is one of many reasons why Yahowah selected the verb "*karat* – cut" to describe the establishment of His Covenant. A soul is cut in or cut out. Everyone is on one side of the divide or the other. It is also why Yahowah refers to everything important as "*qodesh* – set apart." We are either set apart unto God or man.

Yahowah's position on the political, religious, cultural, societal, academic, moral, and militaristic ways of the Gentile nations is irrefutable. It is stated as bluntly and clearly as words allow in the two *Qara'* / Leviticus passages we considered earlier in the chapter, but also in *Dabarym* / Deuteronomy 18:9 and in *Yirma'yah* / Jeremiah 10:2. Let's take a moment and consider the last two at this time.

Directly out of Yahowah's *Towrah* – Instructions, we read...

**"Indeed, when you come into (*ky bow' 'el*) the Land (*'erets*) that beneficially, as a result of the relationship (*'asher*), Yahowah (*Yahowah* – properly**

pronouncing YaHoWaH as ‘*elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence), **your God** (‘*elohym*), **is literally giving to you** (*nathan la ‘atah*), **choose not to teach, accept, respond to, nor submit to** (*lo’ lamad* – decide not to make a habit of imparting information about or continually training others in, do not become a disciple of or speak on behalf of, do not become accustomed to (qal yiqtol imperfect)) **so as to act upon or engage in** (*la ‘asah* – so as to perform or profit from, seeking to approach by doing (qal infinitive construct)) **anything resembling or associated with** (*ka* – that which is like or similar to, in accord with or corresponds to) **the detestable and repulsive abominations, especially the confusing lies associated with the idolatrous idol worship** (*tow’ebah* – abhorrent practices; from *towah* – to cause trouble by confusing, to engage in wars by lying, to mislead, mystifying and bewildering, creating uproarious conflict and strife, and *ta’ab / ta’ah* – abominable religious rituals which are abhorrent, errant and deceitful, intoxicating and causing many to stagger and wander away) **of the pagan Gentile nations** (*ha gowym* – of the backwards and black, the heathen and animalistic institutions, the arrogant people and estranged foreign corpses).” (*Dabarym / Words / Deuteronomy 18:9*)

With a statement this unequivocal from a source so credible, why is it that almost everything man does – politically, religiously, militarily, patriotically, judicially, socially, and academically – reflects the practices of the Gentile nations, particularly the Babylonians, Greeks, and Romans. It is as if mankind said, “Just for fun, let’s do the exact opposite in every area of our lives, public and private, of what our Creator has instructed and see where it leads us.”

The common denominators among these countries were many. The head of state also led the military – an



institution which consumed the lion's share of resources, including the nation's young men. Kings typically claimed to have a divine right to rule. The government and their national religion were fully integrated.

As a result, the erection of religious imposing edifices was second only to the construction of deadly military hardware, because when convincing people to die and kill, religion is the ultimate tool. Only the names of the gods were changed, and that was only done to accommodate the local culture.

Each permutation evolved from the same Babylonian source. Governments were intrusive, oppressive, and totalitarian. They taxed their subjects and demanded tribute from neighboring states. Most economies were driven by slave labor. And in this regard, the military captured the slaves and prevented their escape.

These conditions, while prevalent in the West, are pervasive in Islam. The religion was conceived as a declaration of war against all humankind. It grew as a result of the slave trade. And in Islam, there is no separation of mosque and state. Moreover, not only is jihad mandatory, so is terrorism. Muhammad was the lone religious and political authority, as well as the lead jihadist. And in the Qur'an, Muslims are told to emulate his example.

One thousand years after the Towrah was written, Yahowah's advice was unchanged...

**“Therefore** (*koh* – here and now), **Yahowah** (*Yahowah* – accurately transliterating the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **says** (‘*amar* – genuinely communicates and instructs, wholly and completely (qal perfect)), **‘Unto the way** (‘*el derek* – towards the course of conduct, path, and manner) **of the pagan Gentile**

**nations** (*ha gowym* – of the backwards and black, the heathen and animalistic institutions, the arrogant people and estranged foreign corpses), **never teach, never accept, nor ever submit to** (*'al lamad* – decide not to make a habit of imparting information about nor continually train others in, never become a disciple of nor speak on behalf of, don't respond to or become accustomed to (qal yiqtol imperfect)), **for they are from** (*wa min*) **the signs of the heavens** (*'owth ha shamaym*).

**Nor should you be in awe and thus frightened, confused and therefore dismayed, confounded resulting in destruction** (*'al chatat* – never be astonished nor discouraged, never frightened nor terrorized, never split apart nor ruined, and thereby cast down, never bewildered and thus abolished (nifal stem – the subject, in this case those listening to and reading this, will not be destroyed if they are not confused because the subject carries out and receives the action of the verb, then the yiqtol imperfect conjugation – addresses continuous and ongoing actions which are often habitual, so in this case it conveys that the listener who accepts this advice was not, is not, and will never be confounded with the unfolding consequence that they will not be split apart or scattered from Yahowah, and with jussive mood – the response is the reader's choice under the auspices of freewill)) **because, indeed** (*ky* – surely branded by them), **the Gentile nations** (*ha gowym* – the backwards and black, the heathen and animalistic institutions, the arrogant pagan people) **are confused and dismayed, confounded and destroyed by the signs of the heavens** (*chatat* – are astonished, frightened, and terrorized by the heavenly signs, split apart and ruined, thereby bewildered and thus cast down by the signs in the sky (nifal stem – the subject, in this case the Gentiles, will be destroyed as a result of being confused because the subject carries out and receives the action of the verb which, with the yiqtol imperfect conjugation, reveals that their continuous and

ongoing bewilderment and habitual confusion will have unfolding consequences, ultimately causing them to be cast away and down)).” (*Yirma’yah* / Yahowah Uplifts / Jeremiah 10:2)

The father of the gods was usually called “the Lord” and was symbolized by the sun. And that’s a problem for Christians, with their reverence for Sunday, a god referred to as “the Lord,” halos over the heads of “saints,” and sunbursts used throughout their religious décor. Even steeples are sun god related, as they are designed to catch the first and last rays of the rising and setting sun. Moreover, the Christian “Jesus Christ” was modeled after Tammuz, Osiris, and especially, Dionysus – the Son of the Sun.

The Divine discussion which follows the *Yirma’yah* 10:2 admonition serves as an overt condemnation of Christmas and especially the Christmas Tree. God is clearly unimpressed with mankind’s religious traditions. And this is followed in turn by a condemnation of Easter and a repudiation of the Christian New Testament.

Yahowah does not want us to teach the ways of Gentile nations. He constantly states that He would prefer we convey the message found in His Towrah all day, every day, to everyone, especially our children. This differs from Gentile nations, because education was limited to clerics and kings, and the nobility who served them. Also, since almost all early literature extolled the virtues of kings as if they were gods, and the merits of their gods as if they were real, education could often be counterproductive.

Yahowah asked us not to accept the ways of the Gentile nations which includes not only their fascist and totalitarian tendencies, but also their democratic and representative ideals. He made no distinction between

Greece and Rome, nor between the Republic of Rome and Imperial Rome. They were all presented as “beasts.”

Therefore, following His guidance would include avoiding their invasive militaristic nature, their religious mythology, their rituals and holidays, their propensity for patriotism, their overt restrictions on freedoms, their imposition of constricting laws, the subjugation of their own people whom they impoverished for the benefit of the few, their tendency to torment their neighbors, and especially their pervasive integration of religion and politics. These are things we ought not speak in favor of, accept as customary, or teach to our children. Yet, we have done all of these things.

The expressions associated with the second verb, *‘al chatat*, are far-reaching and worth reinforcing. As a result of the nifal stem, those who are willing to carefully and thoughtfully consider this message, and act upon it, will not be destroyed if they are not confused. They will not be cast down if they are not confounded, because the listener is shown receiving and then acting out the implications of the verb. If we are not misled by religious myths, then we will not be separated from God.

Furthermore, with the yiqtol imperfect conjugation, if we continuously accept this advice and habitually act upon it, the ongoing and unfolding consequence of not being bewildered is that we will never be split apart or scattered from God.

Since Yahowah’s entire exposé on the choice between God and government, between the Covenant and religion, has been presented under the auspices of freewill, we should not be surprised that *‘al chatat* was scribed in the jussive mood, whereby this response is the reader’s choice. God is not imposing Himself on us. He is simply stating a fundamental axiom. Confusion about

religion leads to bad decisions and to undesirable consequences.

However, the second time *chatat* was deployed, when it wasn't negated, and when the subjects were Babylonians, et al., the jussive mood was withdrawn. While God offers freewill, Gentile governments typically usurp it. In *Gowym* nations, the masses are so indoctrinated, so manipulated, so deprived economically, and so shortchanged intellectually, freedoms are few and far between.

The overwhelming preponderance of Egyptian, Babylonian, Assyrian, Greek, and Roman gods were displayed in the heavens, as the sun and moon, the stars and planets, and especially as constellations. The astrological zodiac, in conjunction with the earth, sun, moon, and planets of our solar system, served to provide that which was misconstrued as gods and goddesses.

From the movements of these heavenly signs, divine advice was proclaimed, prophetic predictions were made, and the resulting mythology was used to shape architecture and temple design, religious worship and rituals, national holidays and societal customs, moral codes and legal systems, in addition to military campaigns.

The religious mythology was first and foremost a control mechanism, providing the dubious justifications for clerics and kings to lord over the people. Rivals for the throne were fought and empires were expanded based upon the oracles of these gods. Even today, as recently as the Reagan Administration, astrologers were consulted before decisions were made.

The pagan calendar imposed by the Roman Catholic Church still revolves around them. At the vernal equinox, the sun, representing the Lord, crosses the constellation of Taurus, impregnating 'Astart | Ishtar on Easter Sunday

so that, nine months later, the Son of the Sun is born during the Nativity celebrated during the Winter Solstice, traditionally celebrated on December 25. With the Zodiac, it is Capricorn, the Goat, representing Satan, which emerges on this day, rather than the Sacrificial Lamb of God.

Virgo, the Virgin, represents *'Astart / Ishtar / Venus*. As the consort of the Sun, she is the Queen of Heaven and Mother of God. Libra, the Scale, is a twisted replacement for the Towrah. Scorpio, the Scorpion, is one of the most common metaphors for Satan's debilitating sting. Pisces, the Fish, was usurped from Astrology to serve Christians as their Ichthus.

Aries, the Ram, and Taurus, the Bull, serve as counterfeits for Yahowah. The first letter in the title "*'el* – god" was drawn in the form of a ram's head. Aries' was known at the time as "I Am." Of Taurus it was said, "I Possess," further identifying the Bull with Yahowah's depiction of Satan as the Lord | *Ba'al*. Also interesting, in Babylon and Assyria, the two most enduring symbols for their gods were the Bull and the Lion, both represented by their own constellations.

Today, these Satanic symbols are pervasive throughout British society. They are a legacy of Babylon via the Druids of Britain. America's Satanic symbols have come by way of Rome – especially the eagle whose flight was associated with the sun. Lent, Easter, Christmas, and Sunday worship are all derivatives of the Signs of the Heavens that Yahowah wants us to reject.

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Returning to this portion of Yahowah's admonition through Shamuw'el, we find that, even after God

explicitly told the Yisra'elites what the consequence of relying upon men and their political, military, and religious institutions would be, they either ignored or rejected everything Yahowah had to say. They made the worst choice possible.

**“And then, it will be for us also, that we shall be like all of the Gentile nations. He will make our decisions and govern us.**

**Our supreme political, religious, and military authority shall go out before us, and he will continually fight our battles, engaging in our ongoing state of war.’** (*Yasha'yah* / Isaiah 8:20)

**So then Shamuw'el listened to all of the words, every statement, of the people of the nation, and he conveyed their statements within earshot to Yahowah. (8:21)**

**And Yahowah said to Shamuw'el, ‘Hear what they have to say considering enthroning a king, establishing a governmental and a religious and military authority over them.’**

**Then Shamuw'el said to the people comprising Yisra'el, ‘Each individual should choose of your own accord to actually go, walking toward his city, town, or village.’”** (*Yasha'yah* / Isaiah 8:22)

Reexamining this exchange between the people and their prophet, and then between God and Shamuw'el, we are confronted by man's brazen disregard for almost everything Yahowah had to say.

**“And then, it will be for us also** (*wa hayah gam* – moreover, in addition it will come to be and exist for us, as well (*qal* perfect)), **that we shall be like** (‘*anahnuw ka* – we will be similar to, sharing a connection, association, and identity with) **all of the Gentile nations** (*kol ha gowym* – embracing every backwards and black, heathen

and animalistic institution, becoming entirely pagan and arrogant, and therefore, completely estranged, akin to foreign corpses).

**So he will make our decisions and will govern us** (*shaphat* – he will lead us, judge us, have authority over us, resolve our disputes, and exercise judgment, vindicating and punishing us, defending and condemning us (qal perfect)).

**Our supreme political, religious, and military authority** (*melek* – our ruler, our head of state, our sovereign king, and our government leader) **shall go out before us** (*yatsa' la paneh* – shall come out, go forth, and proceed, moving forward on our behalf and in our presence, appearing in front of us (qal perfect)), **and he will continually fight our battles, engaging in our ongoing state of war** (*lacham milhamah* – he will show hostility in opposition while conquering, using our weapons to devour, he will struggle militarily against those we fight, always attacking, consumed with destroying, while warring in association with political and religious nations).” (*Shamuw'el* / He Listens to God / 1 Samuel 8:20)

It is hard to imagine turning down, and then actually discarding, the only real God for a pantheon of pathetic fakes. It is hard to imagine rejecting the most generous and beneficial offer ever made for the counterproductive, false hope pontificated by self-serving men speaking on behalf of their corrupt institutions.

With Yahowah, it has been a continual litany of testimony validated, predictions realized, and promises fulfilled. He has consistently proven His ability to perform on behalf of His people. With man, however, there has been a habitual pattern of lies, of contradictions, of unrealized promises, and of deceit, destruction, and



death. It's hard to fathom why anyone would choose religion over a relationship with Him.

Gentile nations have come and gone, risen and decayed. They have lived and died by the sword. The preponderance have acted in a beastly fashion. Even their own citizens were considered the property of the state and belonged to the king. Worse, foreigners were harassed, terrorized into submission, and then exploited. There was no such thing as freewill, freedom, or free speech. Only the kings, the priests, the nobility, and the generals prospered. Everyone else was controlled, subjugated, and oppressed.

God and man are as different as day and night in this regard. Yahowah seeks to liberate us from human oppression, to teach us so that we can think for ourselves. He has no interest in obedience or spending eternity with individuals who foolishly follow those who mislead them. If He wanted obedience, His Covenant would have been established with His "*mal'ak* – spiritual envoys" rather than man.

They didn't actually want freedom. They wanted someone to decide for them, to control them. They didn't want peace. They wanted a man to lead them into war.

This is the heritage of nations. Governments fight wars. For example, in the 400 years after the first colonists invaded the new world, the newly minted Americans fought 101 wars – one every four years for four centuries. And in the vast majority of those cases, these conflicts were justified by lies. In many cases, if not most, the prevailing tactic was terrorism.

The people's response circa 1100 BCE, sounds somewhat similar to the lyrics of the *Battle Hymn of the Republic*, like those found in *Hail to the Chief*, akin to those in the *U.S. Army Song*, the *Air Force Song* and, of course, is reflected in the lyrics of the *U.S. Marine Corps*

*Hymn*, even resonating throughout *Onward Christian Soldiers*.

As choices go, there is none better than electing to engage in a relationship with Yahowah. As choices go, there is none worse than aligning oneself with a political or religious institution.

**“Then (wa) Shamuw’el (Shamuw’el – He Listens to God) listened to (shama’ – heard) all of the words (kol dabarym – every statement) of the people who were family (ha ‘am), and he conveyed their words (wa dabar – he repeated their words) within earshot (ba ‘ozen – into the ears) to Yahowah (Yahowah – properly pronouncing YaHoWaH as ‘elowah – God instructed in His Towrah – Guidance regarding His hayah – existence).” (Shamuw’el / He Listens to God / 1 Samuel 8:21)**

This is one of many inspired statements which serves to demonstrate that Yahowah is not omnipresent nor omniscient. He does not listen to those He does not know – especially those who don’t listen to Him.

The benefit of freewill is love, nurturing relationships, and the ability to exercise good judgment regarding the most beneficial and reliable options. The problem of freewill is that, with corrupted information or without a conscience, bad choices are more common than good ones. And with most poor decisions, there is an undesirable consequence.

That is what is happening here. Yahowah is telling Shamuw’el that, based upon what the Yisra’elites have chosen and what they have rejected, the most responsible and reasonable, indeed, fairest, option is to allow them to have what they want. It is the only way they will ever learn. And it prevents making a mockery of freewill.

This may have been among the most painful experiences in Yahowah's relationship with humankind. He was allowing His children to leave Him and to run headlong into the arms of someone who would mislead and abuse them. Under the circumstances, and after providing a stunningly poignant argument against government, He had to let His children go.

**“And (wa) Yahowah (Yahowah – accurately transliterating the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalowm – reconciliation) said (‘amar) to Shamuw’el (Shamuw’el – He Listens to God), ‘Hear what they have to say (shama’ qowl – listen to their voice) considering enthroning a king (malak – ponder the implications yourself and respond carefully after considerable thought about the coronation of a governmental, religious, and military ruler (malak – to reign and to inaugurate or coronate a specific ruler, malak – to ponder, think about, carefully consider, and then respond, melek – ruler over a nation and its government as well as its social, religious, and military institutions, and Molek – the name of the god of governments and kings, are written identically) (in the hifil stem – the subject, Shamuw’el, will cause the object, Yisra’el, to endure the ruler’s reign, while the perfect conjugation conveys that this will be a onetime event that should not be repeated, and will not endure forever)), a governmental, religious, and military authority (melek – a royal ruler, a king, a societal leader, a sovereign) upon them (la hem).’**

**Then (wa – so as a result) Shamuw’el (Shamuw’el – He Listens to God) said to (‘amar ‘el) the people (‘iyshy – the men (plural)) of Yisra’el (Yisra’el – Individuals who either Engage and Endure with God or Wrestle and Struggle with God), ‘Each individual (‘iysh – each man (singular)) should choose of your own accord to**

**actually go along or walk** (*halak* – it is your decision to go with the flow, to genuinely follow, or to walk away (qal imperative – denoting something that should be genuinely considered and interpreted literally which is subject to freewill with volition expressed in second person)) **toward** (*la* – in the direction of) **his city, town, or village** (*'iy*r – anguishing place of inhabitation or fear-provoking shrine).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:22)

When we put these variations of *mlk* in the right order, they encourage us to “carefully consider the consequences so that we can respond appropriately” to “the reign of a king,” or “the imposition of governmental authority” because “coronations and inaugurations” often “lead to a reverence and respect for one’s nation, government, and leaders as if they were Godly.”

Also, please note, in the previous statement, the Yisra’elites were called “*‘am* – people who are family,” and here they have become dissociated, “*‘iyshy* – people / individuals.” Then, as they are asked to choose and either follow or walk away from the bad advice, each person became an “*‘yish* – lone individual.” Religion and government are collective enterprises, while the trek away from them and to God is an individual choice.

While I may be reading too much into it, you may also find it enlightening to know that *'iy*r speaks of more than just of a “city, town, or village.” An *'iy*r can also be a “source of anxiety and anguish, a cause of fear, a shrine to anger,” or “a temple of terror.” In addition, *'Iyr* was the name of the city, formerly in Sumer, but then in Babylon, when Yahowah asked Abraham to “to walk away from *'Iyr* of the Chaldeans (Babylonians).”

*'Iyr* was also used in 1 Chronicles 7:2. There, *'iy*r conveys a sense of “belonging to a community associated with Benjamin.” That is relevant because the self-

proclaimed Apostle Sha'uwl / Paul was a Benjamite, as was King Sha'uwl / Saul. And finally, and perhaps as a way to convey even more about the fate of these individuals, an *'iyr* is a "domestic ass." It is a slightly more civilized depiction of Yahowah's prophetic metaphor for Muslims (through their identification with 'Ishma'el (Individual of a Questionable God (from *'iysh*, *mah*, and *'el*))). He said of them: "They will be wild asses of men, whose hand will be raised against their brothers and whose brothers' hands will be raised against them while living in hostility with the whole world."

So while *'iyr* can simply mean "city," considering the nature of this discussion and the context in which it was held, all of the negative implications resonate. They could all apply. And given the choice between having too little information and having too much, I'd much rather err on the side of having to think about which connotations best fit the conversation. So even though I'm often accused of providing too much data and overwhelming readers, I am certain that there is always something that I'm missing.

The best I can do is attempt to correct the Masoretic Text by examining the differences presented in the one-thousand three-hundred year older Qumran (Dead Sea) Scrolls while, at the same time, considering the alternative meanings of words prior to the application of their diacritical marks. In addition, I can and should evaluate related terms and ponder each word's verbal root. Also, I can be of value by thoughtfully conveying the unique aspects of the Hebrew stems, conjugations, and moods. But in the end, the best, most accurate, and complete translation is a product of context, of knowing who is speaking to whom and why.

I'm sharing all of this with you because I don't want you to blindly trust me. I want you to know how I go about this process, because I want you to be able to

translate Yahowah's Word on your own. In doing so, you'll learn more than I could possibly share.

There have been very few discussions in the whole of human history as important as the one we've been considering throughout these past two chapters. Yahowah has made His position on and His opposition to, religion, government, and the military crystal clear. However, as few as one in a million people today realize that we are being instructed to completely dissociate from religion before we can engage in a relationship with God. Furthermore, the overwhelming preponderance of people are unaware of the fact that, according to God, governments and their rulers are malicious, militaristic, and deadly, money-grubbing and conniving, and that an allegiance to one's nation or its military separates the patriotic from God.

It is religion or the Covenant relationship. It is government or God. Choosing either religion or government will absolutely and unequivocally separate an individual from Yahowah, estrange them from the Covenant, and keep them out of Heaven.

e f e i

Based upon what we have read in 1 Shamuw'el 7 and 8, and especially in the related material in *Shaphat* / Judges, *Qara'* / Leviticus, *Dabarym* / Deuteronomy, and *Yirma'yah* / Jeremiah, it has become obvious, crystal clear and undeniable, that to be in a relationship with God we must first reject religion, and also that to choose government is to reject God. This idea was introduced in *Mashal* / Proverbs 6, and it will be advanced in *Mashal* 7. It is the subject of *Yasha'yah* / Isaiah as well.

There have been countless insights provided along the way which demonstrate that the integrated religious and political scheme Yahowah was most adverse to was born and bred in Babylon, experienced in Egypt, accepted by Yisra'el, advanced through Greece, codified in Imperial Rome and, then, incorporated into Christianity and spread worldwide by the Roman Catholic Church. And while there have also been many indications that a man from the tribe of Benjamin would sponsor the deadliest plague to ever inflict humankind, up to this point, we have yet to settle upon the name of this villain.

But now, it's time to meet Sha'awl. He is the man at the helm of Yisra'el's first government, the first to promote government submission in his god's name, the first to promote his own agenda and doctrine above the Towrah, all with disastrous and deadly consequences. But he was not the last, the most disastrous, or the deadliest, Sha'awl, to do these things. These titles belong to the Sha'awl who would become known as the "Apostle Paul," the one who would write and influence most of the Christian New Testament.

So, since Shamuw'el was a prophet, let's let him make the introduction.

**"Now there was an individual of Binyamyn and his name was Qysh, son of 'Aby'el, son of Tsarowr, son of Bakowrath, son of 'Aphyach, an individual son going south, a mighty and strong man, a warrior and hero, of wealth and twisted capabilities politically and militarily, who would give birth to anguish and suffering. (*Shamuw'el* / 1 Samuel 9:1)**

**And in this regard, he had a son whose name was Sha'awl, a good, generous, beautiful, and pleasing young man who was preferred as a fighter.**

**There was not an individual among the Children of Yisra'el who was thought to be better than him.**

**However, from his shoulders and above, he was grievously defiant and treacherously unfaithful, hard to understand, conceited, haughty, and improper, worse than any of the people.”** (*Shamuw’el* / 1 Samuel 9:2)

There is a great deal more that we can learn from this depiction of Sha’uwl – the man the people foolishly chose to trust instead of God. Let’s begin by examining the names on the list.

**“Now (wa) there was (hayah – there is and there will be (qal imperfect) an individual (‘iysh – a person and a man) of (min – from and out of) Binyamyn (Binyamyn – Son Headed South to the Sea of Gentiles, transliterated: Benjamin, from *ben* – son and *yam* – headed south to the sea (a metaphor for Gentiles)) and his name was (wa shem huw’) Qysh (Qysh – One who is Crooked and Lures Prey into a Trap, one who is bent and bowed down; from *qowsh* – to bait and entice into a snare, to bring together to control), son of (ben) ‘Aby’el (‘Aby’el – ‘aby – My Father is ‘El – God (representing either the title “god” or the name of the Canaanite deity)), son of (ben) Tsarowr (Tsarowr – One who Besieges and Binds as an Adversary by Prescribing Drugs (Christ and Christian are based upon *christo* which also means drugged), one who distresses and ties up; from *tsarar* – to bind and distress, to vex and to show hostility, to harass and to hate (related words include: *tsara’* – leper, *tsary* – to make or prescribe drugs, and *tsarach* – to cry out shrilly and uproariously, as well as the many *ts* words which serve as signs to be read by the wary)), son of (ben) Bakowrath (Bakowrath – One who Laments the Birthright and Who is the First to Cry and Complain; from *bakowrath* / *bakowr* / *bakath* – firstborn to wail and weep, offspring of howling bitterly), son of (ben) ‘Aphyach (‘Aphyach – I Breathe that which Breaks and Ensnares, Inflaming Souls; I Am the Source of Breath/Souls; from *puwach* – to blow hard, blast away,**



snare, and break with one's breath), **an individual** (*'iysh*) **son** (*ben*) **going south** (*yamyny* – from *yamyn* – to veer right, going south, to the *yam* – sea (to Gentiles)), **a mighty and strong man** (*gibowr* – an individual who prevails through their bulk and the size, strength, power, and might of the political and military force under their command, a champion, warrior, and hero) **of wealth and twisted capabilities politically and militarily who gives birth to anguish and suffering** (*chayl* – of physical strength and special ability in commanding troops as a rich merchant; from *chuwl* – to twist and to whirl about, using circular reasoning to bring forth enduring pain, to grieve for a lifetime, to permanently anguish).” (*Shamuw 'el* / He Listens to God / 1 Samuel 9:1)

“**And** (*wa*) **in this regard, he had** (*la huw' hayah* – so accordingly there was and there will be (qal perfect)) **a son** (*ben*) **whose name was** (*wa shem*) **Sha'uwl** (*Sha'uwl* – Question Him; from *sha'al* – to question, written identically to *She'owl* – the realm of dead souls who are questioned and then eternally separated from God, place of no return, abandonment, and punishment, more commonly known as hell), **a good, generous, beautiful, and pleasing** (*towb* – handsome and desirable, prosperous and charitable, values oriented, with all the proper characteristics to perform the expected functions of a) **young man who was preferred as a fighter** (*bachuwr* – adult male who was an able fighting man with the strength and ability of a soldier; from *bachyr* – the selected, preferred, and chosen one).

**There was not an individual** (*wa 'ayn 'iysh*) **among** (*min* – out of and from) **the Children of Yisra'el** (*beny Yisra'el* – Children who Engage and Endure with God and Children who Wrestle and Struggle with God) **who was better than him** (*min towb huw'* – who was more generous, beautiful, or pleasing than him, who was more handsome, desirable, prosperous, or charitable than him,

who did more good deeds or made people feel better than him).

**However, from his shoulders (*min shekem*) and above, he was grievously defiant and treacherously unfaithful (*wa ma'al* – and upwards he manifest the highest level of sin, falsehood, trespass, and adultery, he displayed exceedingly substantial violations of the standard, incurring the resulting guilt), **hard to understand, conceited, haughty, and improper** (*gaboah* – proud and arrogant, self-serving and self-exalting, devoted to zealously, albeit inappropriately, seeking and claiming a high, powerful, and official status), **worse than any of the people (*min kol 'am*).**” (*Shamuw 'el* / He Listens to God / 1 Samuel 9:2)**

First things first; what does Binyamyn actually mean? Almost every lexicon states that Binyamyn is from *ben* and *yamyn* which, they claim, means “son of the right hand.” But *yam* means “sea,” not hand, and the Hebrew word for hand is *yad*. *Yamyn* is actually a directional concept and conveys “to go or turn south to the sea.” Therefore, Binyamyn would be more accurately translated “Son Turning South to the Sea.” This is evocative of the tribe, whose territory was due north of Yahuwdah, turning south to attack Yaruwshalaim. Also telling, the Dead Sea lies south of Binyamyn, a metaphor for a sea whose waters are so polluted they can no longer support life.

The reason this is important is because there is no indication that Benjamin was ever “right,” in the sense of being “correct,” nor of him being “authorized and empowered by position” which would result from “being at the right hand” of Yahowah or Ya’aqob. The Hebrew word for “right” in respect to being both “correct and accepted” by God is *tsadaq* – which bears no resemblance to *yamyn*.

Further, the “*yam* – sea” reference found in *yamyn* serves as God’s symbol for “*gowym* – gentiles.” By contrast, “*Yahuwdym* – those who are related to Yah” are associated with the “*‘erets* – land.” Also, since Binyamyn’s territory was due north of Yahuwdah, a Benjamite would be someone who turns south to raise his right hand against the people and place Yahowah treasures.

Yahowah describes the tribe of Binyamyn as a “vicious wolf” in Genesis 49:27: “Binyamyn is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.” This is an interesting metaphor considering Yahowsha’s overt condemnation of the wolf in sheep’s clothing viciously ripping souls away from the Towrah during His Instruction on the Mount. Also interesting is the correlation between Binyamyn’s birth causing his mother’s death and Yahowah continually referring to Sha’uwl, an acknowledged Benjamite, as “the plague of death.”

In the Towrah, Rachel foreshadows the prophetic implications of Binyamyn and, thus, of Sha’uwl. This is recorded for our benefit.

**“So they set out and pulled away from Beyth’el, the Home and Family of God (*wa naca’ min Beyth’el* – and they set forth, departing and journeying out of, going away from the Household of the Almighty). Then (*wa*) it came to exist (*hayah* – it happened (qal imperfect – actually with unfolding consequences)) at this point, and would be repeated after a duration of time (*‘owd* – now and beyond this period, subsequently, speaking of something that would be repeated, occurring again, each occurrence bearing witness), when they were at a particular distance (*kibrah* – creating a detached multitude by intertwining, also an implement used to strain out rocks from the grain; from *kabar* – implying fulfillment in another time), the land (*ha ‘erets* – realm**

and region) **they were approaching and entering** (*la bow* – proceeding toward) **was ‘Ephrathah** (*‘Ephrathah* – singular of *‘Ephraym*, the tribe most supportive of and loyal to Sha’uwl which was angered when the royal prerogative was transferred from them to Yahuwdah, also the name of the Northern Kingdom which was in rebellion with Yahuwdah prior to being depopulated and destroyed by the Assyrians; from *‘epha* – worthless and for naught, *‘ephaph* – to surround and confine, binding, and *‘eph’eh* – a viper, a venomous snake). (*Bare’syith* / Genesis 35:16)

**And then** (*wa*) **Rachel** (*Rachel* – one of Ya’aqob’s wives, meaning: sleeping sheep who move away) **went into labor and gave birth** (*yalad*). **But** (*wa*) **in her labor and childbirth** (*ba yalad*), **she experienced great distress and opposition** (*qashah* – she encountered a cruel and confusing stubbornness and an unyielding and corrupt resistance, a complete lack of humility manifesting a superior attitude, one who would be confrontational and brutal, causing great hardship and trouble, a difficult and perplexing force that was obstinate, burdensome, and genuinely bad (piel imperfect – the object, Rachel’s son, suffers the ongoing and unfolding effect of the verb, making Binyamyn stubborn and confrontational, unyielding in his resistance and opposition, confusing, corrupting, arrogant, troubling, perplexing, burdensome, and bad throughout time)).

**So when he became** (*wa hayah* – when it came to be) **stubborn and unyielding in confusing confrontational and obstinate opposition** (*ba qashah* – with distressing resistance, with a superior attitude of arrogance, manifesting a perplexing corruption, being a tremendously painful burden) **during labor and childbirth** (*ba yalad*), **she said** (*‘amar* – she told, declaring) **to the one helping her give birth** (*mayaledeth* – midwife), **‘You should choose never to respect** (*‘al*

*yare'* – you should decide not revere or honor, choosing never to afford a high status or authority to (qal stem, imperfect conjugation, jussive mood)) **this one** (*zeh*) **because, indeed** (*ky* – rather instead), **another son** (*gam ben*) **is for you** (*la 'atah*).’ (*Bare'syth* / Genesis 35:17)

**And it was** (*wa hayah* – so it existed and came to pass) **with her soul** (*ba nepesh*) **coming out** (*yatsa'* – leaving) **that, indeed** (*ky* – truly), **she was dying** (*muwth* – she was losing her life and perishing (qal perfect)). **So she called out** (*wa qara'* – so then she proclaimed and announced with ongoing consequences (qal imperfect)) **his name** (*shem* – personal and proper name, renown and reputation), **‘Ben ‘Owny – My Son of Unrighteousness, My Son of Idolatry and Iniquity** (*ben 'owny* – My Son who Exerts Himself in Vain; from *'aowen* – egotistical and failed, evil and wicked, unjust and false, arrogant and troublesome).’

**But** (*wa* – and, so, or in addition) **his father** (*'ab*) **summoned him** (*qara'* –called him out) **as** (*la*) **Binyamyn – Son Turning South to the Sea** (*Binyamyn* – Son Veering Toward the Sea of Gentiles).” (*Bare'syth* / In the Beginning / Genesis 35:18)

This may be the most infamous introduction in history. On her way out of the “Home and Family of God,” speaking of something that “would be repeated again in the future,” even “fulfilled at another time” and, after entering a place noted for its venomous hostility, Rachel went into labor. She said of the child she alone knew at the time, with her last breath during the travails of labor, that he would be “conceited and cruel, that his corruptions would be confusing, that he would be unyielding in his opposition, stubborn in his resistance, obstinate in his perplexing and confrontational arrogance.”

Rachel named the boy who would become known as Binyamyn, “*Ben ‘Owny* – My Son of Unrighteousness, of Idolatry and Iniquity, My Son who Exerts Himself in Vain, my egotistical and evil, dishonest and wicked son.” His arrival was her demise. With his birth, she died. And that’s particularly relevant because Yahowah called Sha’uwl the plague of death. Rachel told all who would listen: “Do not respect or revere this one!”

Also as an interesting side note, at the place noted to be a great distance away from the Household of God, we find *kabar*, a place where “intermingling will create a great multitude,” something that proved prophetic in several ways. First, Pauline Christianity, the world’s most popular faith, grew as an amalgamation of prior religions. Thereafter, Muhammad created Islam, the world’s second largest religion, by blending the pagan beliefs of his Arab ancestors with bastardizations of the Talmud.

And third, *Kabar* was the name of a Babylonian river near the “Royal Canal” of Nebuchadnezzar, where Yisra’el exiles settled. It was also the name of the Yisra’elite settlement in northwestern Arabia that Muhammad terrorized. That’s relevant because the “Islamic Prayer of Fear” and terrorist slogan, “*Allahu Akbar* – Allah is Greater,” were first used in *Kabar* to announce that Allah was greater than the God of the Yahuwdaym, Yahowah.

Since we know that both King Sha’uwl and the self-declared Apostle Paul were Benjamites, we have learned a great deal about their character – especially since Paul laid claim to Gowym, turning to them and away from Yahuwdaym. But when we return to Shamuw’el’s introduction, there is a lot more to consider. For example, let’s ponder the list of names. In order, we have: “**Binyamyn** – Son Headed South to the Sea of Gentiles, **Qysh** – the One who was Crooked, Luring Others into a Trap, ‘**Aby**’el – whose Father was ‘*El*, the Canaanite god,

**Tsarowr** – Who Besieges and Binds as an Adversary by Prescribing Drugs, **Bakowrath** – the First to Cry and Complain Lamenting the Birthright, and **‘Aphyach** – the One whose Breath Breaks and Ensnares, Inflaming Souls.”

While I do not know how much of this, if any, applied to King Saul, I realize that it all fits the self-proclaimed Apostle Paul. The author of half of the Christian New Testament devoted himself to Gentiles, claiming exclusive authority over them. He was crooked, by his own admission, pretending to be whatever gave him an advantage over others so as to entrap them. His *‘el* - god remained a nameless deity.

Beyond this, the title “Christ” was based upon the Greek *cristo*, which speaks of the application of drugs. Moreover, Paul admitted to being possessed by a representative of Satan, making him Adversarial. And his twisted thesis required Yahuwdym to forfeit their birthright to the Covenant so that he could style a new one by breaking the old one.

This next line may apply to both men, even to their fathers. In Shamuw’el, we read: “he was an individual going south (note that Sha’uwl ventured out of Tarsus which was due north of Yisra’el), veering toward the sea and Gentiles (also true of Paul).” Both came from “wealth.”

It was Paul who bragged about his “physical ability to cause suffering” and of his “religious and political prowess” as a result of his rabbinic schooling. In fact, he bragged that he was second to none in this regard. Moreover, the Disciple Shim’own (Peter) specifically accused Paul of “circular reasoning,” saying that his letters caused the unwary “to suffer.” Twisting the Towrah to suit his agenda was Paul’s specialty. He was a

master at it which, I suspect, is the reason he has been able to bamboozle so many souls.

It's hard to imagine naming a son, "Sha'owl – Question Him," especially, considering that *She'owl* is the realm of dead souls who are questioned and then eternally separated from God, a place of no return, of abandonment and punishment, more commonly known as hell. Worse, after the failures of King Sha'owl, why would the father of the predicted, Sha'owl, give his son this name?

But here is the fascinating and unexpected part, at least, for those not fully in tune with Yahowah. Being "*towb* – good" will not get a person anywhere with God. Even though religious individuals have been indoctrinated into believing that being a good person, having a good heart, and doing good deeds will garner favor with God, especially, during judgment, it isn't so. Sha'owl was good, but he was not right.

*Dowd* | David was right, but he was not good. God hated one, recommending against him. God loved the other, inspiring him to inspire all humankind. Yahowah pleaded with His children to reject the kingdom of Sha'owl, who was good. But Yahowah will establish the Kingdom of Dowd upon His return, even though Dowd was not good.

Those who are right about who Yahowah is, what He is offering, and what He expects, as well as where to find His Guidance regarding these things, discover that God has a plan to perfect the imperfect. But no matter how good we are, we aren't perfect, and no amount of good will get us into the Covenant if we are not right with God.

I cannot tell you how thrilled I am to see the despicable and future King Sha'owl listed as "*towb* – good" for this very reason. Similarly, I was thrilled to see Dowd, who was decidedly not good, serve as the author



of the most enlightening lyrics on how to properly observe Yahowah's Towrah. This proves that you don't have to be perfect to benefit from the Towrah as Paul protests. In actuality, the opposite is true. The Towrah does not condemn imperfect people, it perfects them.

While this lone attribute regarding the first Sha'awl was sufficient to undermine the central plank of the Sha'awl's/Pauline Christianity – that if a person violates a single aspect of the Towrah, they are condemned by the whole Towrah – the remaining connotations of *towb* are harbingers of politics to come. Especially today, voters either choose the best-looking candidate, the most generous (the one promoting the richest government entitlements), or the most pleasing (the one who tells them what they want to hear).

By contrast, Yahowsha' was physically undesirable in His previous manifestation because He was not trying to impress anyone with His own capabilities. He was here to reveal Yahowah's desirable and pleasing nature, not His own. But with men, especially those in politics, a realm I have coined the "Arena of Egos," the prowess of the individual and his allied institutions are on constant display.

Whether it is the Muslim Middle East or America, Europe or Russia, politicians who appear tough, always ready to fight, are coined heroes. And so it has been through the ages, the head of state has also been the head of the military. It is what Yahowah disliked most about government, especially its propensity to establish and deploy armies. And the reason is obvious. Are we going to rely on our government, its leaders, their rhetoric, their military, and their weapons to protect us, or are we going to trust Yahowah?

The reason for reemphasizing that Sha'awl was the best Yisra'el had to offer is to underscore the point that

man's best is never good enough. This man would be a tragic failure. He would engender the wrath of God, abuse his people, lose the battle, and get killed in the process.

Then by contrast, after praising Sha'awl's heart, Yahowah demeans his head. This is yet another way to demonstrate the importance of being right instead of good.

But before we consider Yahowah's critique of Sha'awl's rebellious attitude, let's first dispense with the customary rendering of this clause in the religious translations found in bibles published by Christian organizations: "above his shoulders he was taller." While "high" is an acceptable rendering of *gaboah*, to infer that Sha'awl was "*min shekem wa ma'al* – from his shoulders and above," "taller" would imply that he had a pencil neck, and that his most recognizable physical attribute was a long, ostrich-like physique, something that would have been a vulnerability in battle and would have given him a gangly and unsightly appearance.

Beyond being contradictory, this rendering requires us to ignore the primary connotations of *ma'al* (sin, rebellion, defiance, insubordination, violating the standard and incurring guilt, being unfaithful and adulterous) and *gaboah* (proud, haughty, arrogant, and conceited, an exalted view of self that is improper, a moral failure, a person devoted to seeking and obtaining a place of power and status, and hard to understand).

In His creation account, God reveals that the one thing unique to men among other animals was the gift of a "*neshamah* – conscience," the ability to be discerning, discriminating between good and bad, right and wrong. Yahowah also created humankind with an abnormally large brain for our size. He wants us to use it. In fact, mankind is physically at a disadvantage among carnivores and we only survived and thrived as a result of

our superior intellect. So let's use what He gave us to analyze what He said to us.

So while you are free to disagree, after considerable research, I'm convinced that the most consistent and relevant rendering of "*min shekem wa ma'al gaboah*" is: "From his shoulders and above, he was grievously defiant and treacherously unfaithful, manifesting the highest level of sin, a transgression based upon falsehood, displaying exceedingly substantial violations of the standard and thereby incurring the resulting guilt, hard to understand, conceited, haughty, and improper, proud and arrogant, self-serving and self-exalting, devoted to eagerly and zealously, albeit inappropriately, seeking and claiming a high and powerful official status." After all, the only part of Sha'awl's anatomy "from his shoulders and above" was his head.

And it was "*ma'al* – grievously defiant and treacherously unfaithful." And while that turned out to be an accurate assessment of King Sha'awl, it was stunningly prophetic of the wannabe Apostle Sha'awl. Paul's fourteen letters, comprising half of the Christian New Testament, are traitorous, openly rebellious, and insolent in treacherous opposition to Yahowah and His Towrah. An unfathomable number of falsehoods are surreptitiously woven into a wholesale repudiation of everything God has revealed. Sha'awl / Paul's letters represent the highest level of sin, the greatest trespass on Yahowah's nature and plan, ever perpetrated in His name.

I only know King Sha'awl based upon what is recorded in Shamuw'el about him. Based upon what I've read, he was a despicable leader and a dishonest man. He was self-centered and paranoid, and probably insecure. But I would consider myself an expert on Paul's character as a result of the documentation found in *Questioning Paul*.

He was the epitome of “*gaboah* – hard to understand” as a result of his twisted and convoluted arguments against the Towrah. He routinely misquoted Yahowah’s testimony, almost always truncating God’s statements before removing them from their context, all in an ill-advised attempt to claim something God has said validated his position when, in actuality, the point Yahowah was making was always the antithesis of Paul’s proposition.

This misappropriation of evidence and irrational extrapolations from it, comprise the entirety of Galatians, Paul’s foray into writing that he presented as “scripture.” But the irrational nature of Pauline doctrine was never more on display than it was in Romans 7, as Sha’uwl tried to present the Towrah as “dead” and, therefore, no longer applicable. That said, the insanity of the Romans 13 oratory on submission to government was breathtaking in its ignorance.

More than this, and perhaps more than anyone other than Satan, himself, the self-proclaimed and exclusive Apostle to the entire world, Sha’uwl / Paul, was “*gaboah* – conceited, arrogant, self-serving, and self-aggrandizing, devoted to eagerly and zealously, albeit inappropriately, seeking and claiming a high, powerful, and official status which was wholly improper.” This one word defines Paul’s character and explains his letters.

While we have been introduced to King Sha’uwl, we have just met the Apostle Paul. The former was a blip on the radar of human history – a brief and fleeting warning of danger that would lie on the road ahead – a harbinger of man’s way, of the way of religion and government, and of their military power. The latter, however, had a greater influence on that road than anyone who has ever lived. His *gaboah* lives on in Roman Catholicism and the Christian Church, both of which he founded.

This is the essence and, thus, the idiocy of Pauline Christianity. It is as if their god said, *“You cannot trust my original plan because it was a cruel hoax, and even though I told you otherwise, and although I proved that this was my plan and that it would prevail forever, in actuality, I was a complete failure. Nevertheless, I asked a cruel and vicious man, a duplicitous man, a sexual pervert and egomaniac, a man who was insane and demon-possessed by his own admission, to come up with an entirely different scheme. Not only did his new one contradict everything I had said, unlike my original plan, he provided no evidence or proof of its viability. So, here is the result. Just reject everything I had to say as god and believe Paul exclusively and you’ll be saved.”*

Or not.

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