

Song of the Sea

*The Motivations and Intent of Yahowah ...*

There is a widespread misconception that God is an all-loving, all-forgiving peacemaker, when the opposite is much closer to the truth. Just as Dowd was a man of war, Yahowah is not One to run away from conflict.

Moreover, what was is what will be. If we want to understand what Yah is going to do between now and 2033, we can look to the past and see what He has done over the previous six-thousand years.

Please consider the *Song of the Sea*...

**“Then** (‘az – at this time and place) **Moseh** (*Moshah* – One who Draws Out) **and** (wa) **the Children of Yisra’el** (*beny Yisra’el* – the sons who engage and endure with God) **sang** (*shyr* – used their voices melodically and rhythmically with instrumentation to convey the lyrics of (qal imperfect)) **this song designed to teach and convey the motivations and intent** (‘eth ha shyrah ha zowth – these specific lyrics to encourage learning with this melody) **of** (*la* – to draw near to, on behalf of, regarding, and to approach) **Yahowah** (efe i ).

**They expressed in words** (*wa ‘amar* – saying and declaring (qal imperfect)) **so as to exclaim and profess** (*la ‘amar* – promising and intending (infinitive construct)), **‘I will sing** (*shyr* – I will vocalize and lift up my voice melodically; from *shuwr* – traveling to see on a journey of discovery for the observant to behold) **to approach** (*la* – to draw near) **Yahowah** (efe i – a

transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **because** (*ky* – for the express reason that) **He should be appreciated for having stood up majestically** (*ga’ah ga’ah* – He deserves our respect and honor for having stood tall, His back straight, having risen to the occasion, and for having grown as a result of triumphing gloriously (qal infinitive qal perfect) **to the war stallions** (*cuwc* – to swift horses gleefully drawing military chariots) **and their riders** (*wa rokeb huw’* – their mounts and charioteers, those driving armed vehicles and troop transports), **casting them** (*ramah* – throwing them and hurling them, even enticing them) **into the sea** (*ba ha yam*).” (*Shemowth* / Names / Exodus 15:1)

Yahowah has always been willing to stand up for us so that we can stand with Him. It is what loving Fathers do on behalf of their children.

Furthermore, unless the defenders are protecting Yisra’el, Yahowah is always seen in opposition to soldiers rather than supporting them. The Egyptians serve as a memorable example.

In this next stanza of the *Song of the Sea*, we find “*yashuw’ah* – salvation,” but not in the sense the religious seek – eternal life. Yahowah is “*yashuw’ah* – delivering” His children from the army which is seeking to retain control over them, and He is therefore, “*yashuw’ah* – liberating” His family from militant, political, and religious man.

Yahowah’s “salvation” is from what mankind has become, from what man is proposing and perpetrating. These Egyptians sought total submission and obedience from their slaves and offered them nothing in return, save harassment and death. By freeing them from their political and religious overlords, Yahowah is revealing that He wants to liberate us so that we can be free to live

our lives to the fullest, doing whatever we choose. And should we choose to be with Him, He is offering us everything we could possibly imagine – and more.

This is why I suspect that we see the fourth and fifth benefits of the Covenant in the words which follow: empowerment and enrichment. The third benefit of engaging in the Covenant is also presented: to be lifted up to His home on high and to be raised by Yah as a member of His family.

**“Yah (ei ) is my source of strength** (‘oz ‘any – is my means to empowerment, my fortification and protection, the One whom I can rely upon because He never changes, my source of boldness and courage), **making me capable, valuable, and the best I can be, empowering and enriching me** (*wa zimrah* – causing me to sing joyfully).

**He has become** (*wa hayah* – He was, is, and always will be (qal imperfect)) **my means to approach, to be delivered and saved** (*la ‘any la yashuw’ah* – my direction toward liberation and freedom, salvation and prosperity).

**This (zeh) is my God** (‘el ‘any).

**Therefore (wa), I will express words which are appropriate and laudable regarding Him.**

**And I will dwell in His beautiful home** (*nawah huw’* – I will abide and rest with Him in His pasture, His abode and homeland, I will succeed with Him, and I will honor Him).

**My father’s** (‘any ‘aby – my forefather’s) **God** (‘*elohym*) **will lift me up on high with Him and I will be raised by Him** (*wa ruwm huw’* – I will be raised up by Him and be proud of Him, I will be uplifted and increased by Him, empowered and enriched in Him).” (*Shemowth* / Names / Exodus 15:2)

From the proper perspective, we are afforded a view of things most would otherwise miss. There is a misconception that God dictated the whole of the Towrah to Moseh during the forty days and forty nights they spent together atop Mount Choreb. And while that was likely true with *Bare'syth* / Genesis, *Shemowth* / Exodus was chronicled as these events unfolded. The *Song of the Sea* was the Yisra'elite response to what they had just experienced.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* existence and our *ShaLoWM* – restoration) **is a nurturing and confrontational individual, a fighter, and the living and masculine embodiment of the provision** (*‘ysh milhamah* – is an aggressively challenging being, is a defensive and protective person, is an engaging champion and warrior, is a battling and salty example of masculinity, and is the source of the feasts, of bread, of providing nourishment, becoming the manifestation of the provision; from *lacham* – engaging to overcome and battling to prevail and *lechem* – feasts, bread, food, and nourishment).

**Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **is His name** (*shem huw’* – His personal and proper designation).” (*Shemowth* / Names / Exodus 15:3)

Most are wont to render this “The Lord is a man of war.” Undermining the credibility of this approach, Yahowah’s name is clearly presented and lord is not.

Second, ‘*adam* is the universal word for “man.” ‘*Ysh* is more adroitly conveyed “individual.”

And third, while *milhamah* can be rendered “war” it is also communicates the masculine attributes of being “confrontational, challenging, defensive, protective,

aggressive, and engaging.” Its *lacham / lechem* root, however, necessitates a broader approach, one which includes “provision, feasts, food, bread, nurturing, and nourishment.”

If, however, you prefer the trite, Yahowah cannot be placed in the company of warriors because He is typically opposed to them – as He is here. God is not supporting the troops; He is obliterating them.

And let’s be clear, this nurturing and confrontational individual, this aggressively challenging being, this defensive and protective person, this example of masculinity, is a provider – most especially of the Feasts. He is not accommodating nor passive, neither all-loving nor accepting. And He has a name, one name, one those who sang this song had no problem pronouncing: “Yahowah.”

Do you suppose that the theologians, rabbis, and religious scholars today who claim that His name cannot be pronounced know Yahowah better than those who sang the *Song of the Sea* in His presence? I do not see *ha shem*, ‘adony, or even ‘e-l (for g-d) in these lyrics.

If this is the way Yahowah dealt with the army seeking to subjugate, oppress, enslave, and kill His children while they were headed home, how do you think He’ll deal with the forces who enter His homeland during the Time of Ya’aqob’s Troubles with similar intent?

**“Pharaoh’s** (*phar’oah* – Pharaoh (this is the earliest and most accurate transliteration of the title Egyptian kings chose for themselves, thereby demonstrating the early existence and phonetic nature of the Hebrew alphabet along with the reliability of the text); note: *pharosh* is also a flea, a parasitic and insignificant creature) **war chariots** (*merkabah* – armed military vehicles) **and** (*wa*) **his political, religious, and military power** (*chayl huw’* – his army, his troops, his military

strength, his might, his wealth, and his capability; from *chuwł* – ability to twist and impart fear, anguish, and pain, to torture and impose suffering), **He cast** (*yarah* – He hurled, overthrowing and destroying) **into** (*ba*) **the sea** (*ha yam* – the large body of water, serving as a synonym for gentiles).

**His top** (*wa mibchar huw’* – and his choicest and chosen, his best and most valuable; from *bachar* – to choose, elect, and decide or to be selected and chosen) **officers** (*shalysh* – military leaders with authority, typically those among the top one-third in rank, from captain to adjutant and shield carriers) **sunk into the depression and drowned** (*taba’* – were impacted such that they fell deep into the depths and choked to death with water filling their lungs) **into** (*ba*) **Cuwph / the Red Sea, thereby fulfilling the promise to put an end to that which is red** (*Cuwph* – the Gulf of Aqaba as an arm of the Red Sea; from *cuwph* – red and to fulfill, bringing that which is bloody red to its conclusion, fulfilling a promise by putting an end to that which is red causing it to cease and to perish).” (*Shemowth* / Names / Exodus 15:4)

It is a little thing with big implications: the Hebrew letters accurately transliterated the title, “Pharaoh.” Therefore, this was written by Moseh in the Towrah using an alphabet whose letters could all be pronounced phonetically circa 1450 BCE – some three-thousand two-hundred fifty years before the Rosetta Stone was found and deciphered. The plain text of the Towrah revealed and affirmed the proper pronunciation of Pharaoh over a millennia in advance of scholars stumbling upon it. This is just one more affirmation of the Towrah’s authenticity, its ties to antiquity, and its reliability as well as the early existence of the Hebrew alphabet.

Pharaoh’s power came from the same source as does America’s: the nation’s military. His army provided the dictator’s “*chayl* – political, religious, and military

capability” and this ruler’s “capacity to impart fear, anguish, and pain, to torture and cause suffering.”

This is precisely what Yahowah has promised to eliminate. And not just then and there in a rather demonstrative, albeit limited, way. A decade or so from now He will do so in a massive, comprehensive, and complete manner – eradicating all of man’s military capability.

Almost everything in the Towrah serves to foreshadow a more impressive and important future fulfillment. Such is the case with the exodus from *Mitsraym*. It is also true with the first four *Mow’ed Miqra’ey*: *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* which are chronicled, therein. It is even the case with the Creation account, with Eden, and with Noah and the Flood. What we are witnessing here in the *Song of the Sea* we will see again. A bigger, bolder, and more complete fulfillment awaits.

In this regard, *cuwph* is telling. It means “red,” and thus correctly identifies the body of water in which the Egyptian army was submerged and drowned. But more than this, red is associated with ‘Esau. And it was ‘Esau who was associated with the bloody red regime that became Imperial Rome and then morphed into the Beast that would tread upon the whole world: the Roman Catholic Church. Yahowah is putting His observant children on notice that Roman Catholicism, and its stepchild, the religion of Christianity, will be wiped off the face of the earth.

**“The inaccessible depths of the gulf** (*tahowm* – the primeval abyss, serving as a metaphor for *She’owl*; from *tohuw* – the formless empty space of nothingness, the ruinous void of useless false testimony, the barren wasteland of worthless religious worship, the place of vain lies and liars, baseless and empty idolatry) **covered**

**them** (*kacah hem* – spread over and overwhelmed them (piel imperfect jussive – they suffered this never ending fate because of their choices)).

**They descended** (*yarad* – they were brought down and went down, falling prostrate) **into** (*ba*) **the abyss of the watery depths** (*matsowlah* – the gulf of the sea and deep ocean) **like** (*kamow* – simultaneously just as) **a stone** (*'eben* – a piece of rock, a dense hard object, a sling-stone and stone idol).” (*Shemowth* / Names / Exodus 15:5)

Just as the political, religious, military, and societal leaders who are behind the assault on Yisra'el during the Last Days will all be incarcerated in *She'owl* after they are wiped of the face of the earth, based upon “*tahown* – the primeval abyss,” so it would seem was the fate of this Pharaoh and his officers. Yahowah is reliable because He is consistent.

You can fix a lot of things, but you can't fix stupid. These folks were dumb as stones – unreceptive and rigid. Perhaps telling, it was a similar stone flung from a sling which brought down the ultimate Philistine warrior – the uncircumcised and foul-mouthed brute, Goliath.

It is true: Yahowah is very impressive. He is capable and admirable. It is far better to be on His right side than opposed to Him.

**“You are right** (*yamyn 'atah* – being on Your right side and choosing that which is right), **Yahowah** (*Yahowah* – a transliteration of *e fei* , our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **splendid and glorious, extremely impressive** (*'adar* – obviously great with magnificent qualities, admirable and worthy of appreciation, majestic and illustrious) **in authority and ability, in power and might** (*ba koah* – in resourcefulness and capability, with



the capacity to exert great force, firm, resilient, unchanging, and dependable).

**You choosing that which is right** (*yamyn 'atah* – You being right and being on Your right side, commonly extrapolated to right hand) **crushes and destroys** (*ra'ats* – defeats and shatters, vexes and dashes) **the adversarial enemy** (*'oyeb* – the hostile opposition, foes with rancor and animosity).” (*Shemowth* / Names / Exodus 15:6)

It is little wonder Christian theologians, whose “New Testament” is at odds with the Towrah, don’t care for the animus of the God of the “Old Testament.” And it is certain He doesn’t much like their temperament either.

If God was not furious at those who have sought to bludgeon, enslave, and murder His children, He would not be loving. If He was not angry at His creation for opposing Him, when He has done so much for us, He would be as admirable as a marshmallow. Righteous indignation (hating that which is destructive and deadly) is right, admirable, and Godly.

**“In the great extent** (*wa ba rob* – in the extensive nature and abundance) **of Your majestic excellence and eminence** (*ga'own 'atah* – of Your splendor and status, of Your impressive nature and sublimity, of Your glorious ability to rise up and grow), **You oust and annihilate** (*harac 'atah* – You break and tear down, then demolish, pushing out and destroying) **those who rise up to oppose You** (*quwm 'atah* – those who stand up against You, those foes who establish themselves as honorable and incite others to be hostile to You, and those who rise up and become powerful and incite attacks against You).

**You have dispatched** (*shalach* – You have stretched out and let go of, reaching out and sending) **Your fierce anger** (*charown 'atah* – Your intense animosity and burning wrath, even Your furious response) **which devours them** (*'akal hem* – which consumes and destroys

them) **like** (*ka*) **worthless stubble** (*ha qash* – chaff blown by the wind).” (*Shemowth* / Names / Exodus 15:7)

If God was this angry on this occasion, with one nation pursuing His children as they sought to be free and go back home, what do you think His mindset will be when millions seek to obliterate His children inside of His home? Fact is, this statement projects us into the future, because on this day the belligerents were not devoured like stubble – although that will be the case very soon. After all, we find “*qash* – stubble” being blown away throughout the time of Ya’aqob’s Troubles.

Righteous indignation is an essential component of love.

**“With** (*ba*) **the Spirit** (*ruwach* – the spiritual power) **of Your resentment** (*‘aph ‘atah* – of Your breath discharged in anger and Your strong feelings of disappointment and displeasure) **You piled up** (*‘aram* – heaped up and then dammed up) **the waters** (*maym*) **such that they were solidified, standing upright** (*natsab* – so they became ridged, as they were set in place in anticipation) **just like** (*kamow* – simultaneously and comparable to) **a liquid** (*nozel* – a massive water) **barrier** (*ned* – dammed up wall).

**The dark and inaccessible depths of the gulf** (*tahowm* – the subsurface waters of the primeval abyss, serving as a metaphor for *She’owl*; from *tohuw* – the ruinous void of useless false testimony, the barren wasteland of worthless religious worship, the place of vain lies and liars, baseless and empty idolatry) **congealed** (*qapha’* – stiffened in almost a semi-solid state) **in the heart** (*ba ha leb* – in the middle and midst) **of the Sea** (*yam* – of this large body of water, serving as a metaphor for gentiles).” (*Shemowth* / Names / Exodus 15:8)

This is so vividly portrayed, it is almost as if we were witnesses to the Chosen People's walk away from religious, political, economic, and military oppression. There is no missing Yahowah displeasure at this cowardly and despicable sneak attack on His defenseless children. He was so angry, so protective, He dispatched His Set-Apart Spirit to pile up and congeal the waters of the gulf to wash them away.

Sounding a lot like today's braggadocious Islamic terrorists, the armed militants pursuing these civilian refugees were a little overconfident...

**“The adversary** (*‘oyeb* – the enemy in open opposition, the hateful and hostile foe, the belligerent with animosity, enmity, and rancor) **exclaimed** (*‘amar* – declared), **‘I will pursue** (*radaph* – I will chase after and persecute, I will follow and hound), **I will overtake** (*nasag* – I will catch up and take hold), **and I will divide up the spoil** (*chalaq shalal* – I will apportion the plunder and assign the booty, distributing that which is stolen as a predator from the prey)!

**My soul** (*nepesh* *‘any* – the essence of who I am, my life, my inclinations and inner nature) **shall have its fill of them** (*male’ hem* – shall finish them and be satisfied with their fate).

**I shall unsheathe, draw, and brandish** (*ruwq* – I shall withdraw, pull out, and pour forth, fully experiencing and attacking with) **my sword** (*chereb* *‘any* – my dagger, my metal weapon of war).

**And with my hand** (*wa yad* *‘any*), **I will dispossess them, replacing them as the rightful heir** (*yarash* – I will rob them by deception and military force, using false pretenses to impoverish and destroy them so that once dispossessed, I can confiscate their inheritance).”  
(*Shemowth* / Names / Exodus 15:9)

It is hard to miss the Christian mantra of Replacement Theology and the Muslim attitude of Arab superiority in this declaration – one that fits far better on their lips than that of the Egyptians trying to recapture slaves. And in this way, this Song continues to speak to us today.

**“You blew forth** (*nashaph* – You exhaled and provided a blast of breath projecting) **with** (*ba*) **Your Spirit** (*ruwach* ‘*atah* – the maternal aspect of Your nature) **and they sank, stunned and confused** (*tsalal* – they descended into the mass of water, awestruck and quivering).

**The Sea** (*ha yam*) **enveloped them** (*kacah hem* – covering them, shrouding and concealing them), **as if they were** (*ka* – like) **lead** (*‘owphereth* – a soft, heavy, malleable metallic object) **in the mighty waters** (*ba maym* ‘*adyr* – within the great and majestic, beautiful and awesome, water).” (*Shemowth* / Names / Exodus 15:10)

Pharaoh’s soldiers carried iron weapons and they, along with their horses and chariots, were clad in metal armor. Their plunge to the depths would have been rapid and uncontestable.

I know the answer and I suspect you do too...

**“Who** (*my* – is anything or anyone) **is comparable to** (*kamow* – is similar to or like) **You** (*‘atah*) **among** (*ba* – in comparison to) **the gods** (*ha ‘elm*) **Yahowah** (*efe i* – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence)?

**Who** (*my* – is anything or anyone) **is similar to** (*kamow* – is comparable to or like) **You** (*‘atah*)?

**Who is actually proven and admirable** (*‘adar* – who is so tremendously honorable, obviously great, splendid, and glorious), **earning profound respect for being awesome and inspiring** (*yare’* – deserving

reverence and admiration for being tremendous) **in the set-apart and differentiating nature** (*ba ha qodesh* – with the incorruptible and separating aspects) **of these wonderful and amazing signs, these extraordinary and distinguishing insights into Your nature** (*pele*’ – of these marvelous miracles and astounding things), **engaging and acting in a way** (*‘asah* – expending the effort and performing in a manner) **which deserves adoration and appreciation** (*tahilah* – which warrants admiration and love and which characterize Your reputation and renown)?” (*Shemowth* / Names / Exodus 15:11)

Yahowah is unique. As our Creator, and as the Author of life, and as the inspiration behind the *Towrah*, *Naby*’, *wa Mizmowr*, He has actually proven His existence and in the process has earned our profound respect. He has acted in a manner which sets Him apart from the mythos attributed to the gods man has made.

Rather than reflecting irrational and conflicting superlatives, and embodying the worst of human nature, as is projected upon the plethora of religious gods, the Father of the Covenant has revealed wonderful and marvelous signs along the way. Each of them provides admirable and distinguishing insights into His character. Each is deserving of our respect and appreciation, even our love.

With each word, with every insight along the way, our adoration and admiration grow. He has earned our reverence and respect by being protective, by opposing those who would seek to impair His children.

Yahowah has consistently shown us that genuine love, defensive and uplifting love, familial love, requires us to oppose and thwart those who would harm those we love. Appropriately derived, properly focused, and controlled, hate is not only a virtue, it is the only moral,

compassionate, justifiable, rational, reasonable, and loving response toward those who would hurt our children – mentally, emotionally, or physically – seeking to deprive them of life or liberty.

**“You (*’atah*), choosing that which is right (*yamyn* – being right and on the right side, commonly extrapolated as right hand), extended Yourself (*natah* – You reached out), and the material realm (*’erets* – the surface of the earth) swallowed them (*bala’ hem* – devoured and consumed them, thoroughly befuddling and confusing them while at the same time communicating acceptable information we should embrace which is valuable from this moment in time).”** (*Shemowth* / Names / Exodus 15:12)

Yahowah’s actions befuddle and confuse those who are opposed to Him, those who do not know Him. And yet at the same time, by choosing what is right, through properly directed acts of righteous indignation, Yah conveys insights we would be wise to value, to embrace and accept.

It is another small thing among big ones, but I was pleased to find that *’erets* had to be rendered “material realm” in this situation rather than “land.” And that is because they were swallowed by the sea and not the earth.

There have been so many situations in the past, especially with respect to the creation account, where *’erets* was differentiated from *shamaym*, thereby revealing the difference between the material and spiritual realms.

While energy and matter are actually comprised of the same thing, and while they come from the same individual, the material realm is vastly less robust than the spiritual realm. Our world is diminished by the square of the speed of light in comparison.

The story of Yahowah's steadfast and passionate love and His unfailing mercy for His family punctuates the Towrah. Yet it is ignored by those who either want to typecast God as universally wrathful, or who need to dismiss Him in favor of their "Gospel of Grace."

In the words of the *Song of the Sea*, we are introduced to a God who loves His children, whose devotion, affection, and kindness has Him personally guiding them. Yah is seen escorting the Children of Yisra'el from harm's way. He ransomed them from those who had abused them. And then He precluded the pursuing army from re-enslaving and annihilating them. He did all of this to take them home – to His homeland and residence in the Promised Land – in Yisra'el.

**"With** (*ba* – in and by) **Your unfailing devotion, affection, and kindness, even mercy** (*chesed* 'atah – conducting Yourself in a trustworthy manner, Your ongoing desire and steadfast love for the previously existing relationship), **this family** ('*am zuw* – these people, those who are here), **You have guided and escorted** (*nahal* – Your leadership has led, directed, sustained, helped, and taken care of (piel – the family receives the benefits of having been guided along the way)), **delivering and redeeming** (*ga'al* – removing from a dangerous situation and from slavery, You have ransomed, liberated, and saved as a kinsman (piel – the object of the deliverance becomes the beneficiary of the redemption)) **by** (*ba* – with) **Your tremendous power and force** ('*oz* 'atah – Your ability and might, Your strength, and Your firm resolve) **toward** ('*el* – to and in the direction of) **Your Set-Apart** (*qodesh* 'atah – Your dedicated and separating, uniquely uncommon) **homeland and residence** (*naweh* – pasture and dwelling place, settlement and abode, land suitable for grazing, nurturing, and raising sheep)." (*Shemowth* / Names / Exodus 15:13)

This is the same story which plays out within the *Miqra'ey*, with Yahowah providing the Doorway to Life on *Pesach*, the Means to Perfection on *Matsah*, leading to our Adoption into His Family on *Bikuwrym*, so that He can Enrich and Empower our Lives on *Shabuw'ah*. He wants to Make it Known on *Taruw'ah* that His intent is to Reconcile the Relationship with Yisra'el through *Yowm Kippuryim* so that we can all Camp Out Together in His Homeland on *Sukah*.

Now projecting their Song into the future, even into our future, the Children of Yisra'el sang:

**“The family** (‘*am* – the people) **will hear** (*shama'* – will receive the report and will listen to (qal perfect – will actually for a finite period of time)) **them quiver in emotional distress, angry and agitated** (*ragaz* – them provoked and astonished, undeservedly proud while in turmoil, shuddering in despair, disturbed and enraged), **writhing and contorted in anxiety and anguish** (*chyl* – twisted and trembling, shaking and shaken, whirling about in a tormented manner) **as those who have settled as** (*yashab* – those inhabiting for a period of time within and who have been caused to dwell as) ***Palesheth* | Horrible Sojourners and Terrorizing Refugees** (*Palesheth* – Migrants and Immigrants in the coastal plain of Philistia, a.k.a. Gaza; from *palash* – to wallow in the ashes and dust as an act of mourning, *palats* – to shutter and tremble in fear, and *palatsuth* – to terrorize and be horrible) **are seized** (‘*achaz* – are caught, grasped tightly, and held accountable).” (*Shemowth* / Names / Exodus 15:14)

Justice is seldom accomplished in private. To heal, those who have been harmed need to see that those who abused them have been held accountable. And that is why God's children will witness the demise of the so-called “Palestinians” who have terrorized them.



This has not yet transpired, at least among those wrongly applying the “Palestinian” epithet upon themselves. Although it is inevitable, as is what follows since it leads us directly back into the *Yasha'yah* 17 prophecy...

**“Meanwhile, and simultaneously** (*‘az* – at this same moment in time), **the leadership, friends, and allies** (*‘aluwph* – those with religious, political, and societal influence as well as their confidants, coconspirators, and companions) **of ‘Edowm, symbolic of the Roman Catholic Church** (*‘Edowm* – descendants of ‘Esau who was bloody red, hairy, militant, a natural killer, and spread far and wide) **will be bewildered and alarmed** (*bahal* – will be incapable of thinking clearly and terrified, dismayed and agonized, nervous and anxious).

**Those who govern and rule, serving as pastors and leaders** (*‘ayl* – those who pastor and shepherd the sheeple and who rule over them, those who believe they are strong and seek to project their power, those who want to build protective walls, and those who govern nations and institutions; from *‘uwl* – the most prominent and wealthiest people) **of *Mow’ab* | Questionable Father – those blended together by Political Correctness, Socialist Secular Humanism, and Multiculturalism, expressly including Pauline Christians with allegiances they ought to question** (*Mow’ab* – an unthinking, warlike, and multicultural religious and political culture born of incest after being indoctrinated in the amoral morass of Sodom, with shared Hebrew writings which were twisted and intermixed with pagan lore to form Christianity in *Sha’uwl’s* / Question Him’s epistles, becoming the place where the Towrah’s voice died; from *ma* – to question the who, what, and why of *‘ab* – the father, related to *mowba’* and *mow’al* – a path which leads in the opposite direction) **are gripped with**

(*'achaz hem* – they are seized in a state of (qal imperfect)) **such overwhelming anxiety and distress that they will shudder uncontrollably** (*ra'ad* – involuntary trembling in abject fear).

**All** (*kol* – the totality of) **those who have been motivated to settle in and are now inhabiting** (*yashab* – those who remain in) ***Kana'an* | the Subdued** (*Kana'an* – the silenced, deprived of status, and subjugated who have been brought down and are no longer pretentious, those whose belongings and essential possessions have been bundled up so that they are ready for a rapid retreat, the traders and merchants who barter one thing for another; from *kana'* – to be humbled, subdued, and silenced, *kina'ah* – bundling of belongings for a quick exit, and *kana'an* – those who engage in bartering) **will liquefy and melt away** (*muwg* – will be unable to resist the force of the power projected at them and will dissolve (nifal perfect)).” (*Shemowth* / Names / Exodus 15:15)

This obviously has not yet transpired. There is no time or place in human history in which any population was liquefied and dissolved, much less among the subdued leadership in *Kana'an*. Fact is, at the time this was first sung, the Canaanite inequity had just become so incontrovertible and incurable that their days would be numbered.

Several chapters ago, as we strove to understand the prophecies regarding *Mow'ab*, and more recently as we investigated the connection between the descendants of 'Esau and Rome, little did we know that the understanding we gleaned from doing so would be essential to appreciating how what happened in the Red Sea would foretell what will soon occur in the Promised Land. And yet as has been the case all along, Yahowah has seen to it that we are properly equipped to appreciate His guidance.

The *Song of the Sea*, which is an ode to how Yahowah will deal with the Gentiles who have consistently sought to harass and displace His Children, is now vocalizing the future of man. Just as the political, religious, and military strength of *Mitsraym* was dissolved in the waters of the Gulf of Aqaba 3,450 years ago, those who will flood into what was once *Kana'an* / Canaan less than ten years hence, will find themselves no match for the enormous power of Yahowah's Spirit.

And speaking of the Set-Apart Spirit, the Maternal manifestation of Yahowah's nature and power, and the realization that those who do not come to respect God will come to fear Him, we read something we have accurately deduced. Those who have chosen to fight against God and His people will not only be held accountable, their crimes will be announced before the people such that both perpetrator and victim appreciate why those in opposition to Yahowah are being judged and condemned.

Moreover, this trial will be conducted in Yahowah's way. Those who did not listen to Him in life will be forced to listen to Him now. Those who spoke and acted as if they were authorized by God will be silenced and paralyzed by Him.

**“Abject fear** (*'eymah* – overwhelming emotional distress and dread as a result of being terribly and hopelessly afraid to the point of being terrorized) **of God shall fall upon them** (*naphal 'al hem* – of the Almighty shall descend upon them as they fall prostrate in a spontaneous miscarriage of life (qal imperfect)).

**Awestruck, they will dread the impending trouble they are in** (*wa pachad* – and then they will be paralyzed with fear, terrorized by the awesome enormity of their hopeless situation) **with** (*ba* – with regard to) **the recognition of the enormous influence and extraordinary magnitude** (*gadawl* – the astonishing

importance, capability, effectiveness, and empowering nature) of **Your ('atah) Outstretched Arm comprised of the Ram Leading the Way, the Protective Shepherd, and the Passover Lamb** (*zarowa* – the lead ram among the sheep who sows the seeds of life).

**They shall be stopped in their tracks and be completely silenced before their impending doom** (*damam* – they will remain still and quiet, dumbstruck, unable to speak or move, paralyzed and mute, completely rigid and motionless prior to their ultimate demise and destruction, viewed as one would consider feces and dung).

**This will be quite similar to** (*ka* – comparable to) **a stone** (*ha 'aben* – an inert piece of rock, a graven image or idol, a dense and hard pebble) **flung into perpetuity, up until the time** (*'ad* – to the intended goal of the witness is achieved and as evidence of the veracity of the testimony, and thus forevermore so that) **Your family** (*'am 'atah* – Your people) **passes over, and thus celebrates Passover** (*'abar* – travel through on the path and reach the other side, enter the sacrificial doorway, cross over the threshold, and proceed along the way in recognition that *'abar* is the verbal root of *Pesach* (qal imperfect)).

**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* existence and our *ShaLoWM* – restoration), **until the time that the intended goal of the witness is achieved** (*'ad* – eternally as evidence of the veracity of the testimony, and so forevermore such that), **the family** (*'am* – the people) **whom** (*zuw*) **You have conceived and brought forth at great cost** (*qanah 'atah* – You have created, raised, and now have acquired, offering the ultimate exchange to buy them back (speaking of the costly role Yahowah played to redeem His children and enable the benefits of *Pesach*

and *Matsah* leading to *Bikuwrym*) (qal perfect)), **will travel through on the path and reach the other side, entering the doorway of life, crossing over the threshold of perfection, and proceeding along the way to their adoption in recognition that ‘*abar* is the verbal root of *Pesach* (‘*abar* – pass over and enjoy the benefits of Passover).”** (*Shemowth* / Names / Exodus 15:16)

This is breathtaking in its implications. If I have rendered ‘*abar* correctly, and I’m on solid ground since it is the way Yahowah explains *Pesach* | Passover, using ‘*abar* in His Towrah to convey its purpose, then these antagonistic Gentiles are being kept from participating in Passover. This means that they are expressly precluded from eternal life. In addition, this restriction that is being imposed upon them is occurring at exactly the same time as the Doorway to Life is being opened for the Children of Yisra’el to pass.

Projecting this into our future, for those assailing Yisra’el in the last days, the initial realization that they have been fighting on behalf of the Adversary, and actually against God, will be stupefying. Everyone on the wrong side of Passover will be awestruck, trembling uncontrollably at the enormity of their hopeless circumstance. This will include everyone who is religious or political.

For the first time, Christians, Muslims, and Secularists alike will come to realize the enormous influence of Yahowah’s *Zarowa’* | Leading Ram, Protective Shepherd, and Passover Lamb. Without Moseh’s Guidance, Dowd’s Lyrics, and Yahowsha’s Sacrifice, there is no Passover, no UnYeasted Bread, no Firstborn, and thus no life, redemption, and or adoption – and thus no Covenant.

Our ability to recognize and celebrate the three *Zarowa’* will lead us to the Promised Land. This

realization will literally lead us to Yahowah's Home. And it is all dutifully described within the opening chapters of *Coming Home*.

When the waters were raised on the gulf, the resulting passageway provided a Doorway to Life. It was opened for the circumcised, for the Chosen People, for the Children of Yisra'el to Passover, while then collapsing upon these murderous militant and religious Gentiles, sending them to their death. Passover was, is, and always will be the lone portal to life.

In the bigger picture, it has always been the elephant in the room with the mouse. The behemoth is only afraid if he forgets who he actually is. Such is the case with humankind. If we lose sight of our value to Yahowah as part of His Covenant Family, our only interaction with God will be paralyzingly fearful, anticipating the deserved fate which awaits those estranged from God. But those who accept their place alongside their Heavenly Father as His cherished sons and daughters will express reverence and respect for Him. Fear is something God's children do not know.

As the *Song of the Sea* continues, we find Yahowah leading His children home. He wants to establish them in His garden, in association with His mountain, and with an inheritance. It is where they, and we, come to approach God. Yahowah's address is 777 *Tsyown, Mount Mowryah, Yaruwshalaim, Yahuwdah, Yisra'el*.

**“You will bring them so that they arrive and are included in the harvest (*bow' hem* – You will come with them, include them, and return them, causing all of this to happen (hifil imperfect)).**

**Then You will plant them (*wa nata' hem* – firmly establishing and embedding them, setting them in place and building a temporary tabernacle for them followed by a more enduring structure) **within** (*ba* – beside and by**

way of) **Your property, with the inheritance of Your** (*nachalah* 'atah – Your land that was given by You to successive generations, all assigned and codified in association with Your) **mountain** (*har* – ridgeline and mount), **the site** (*makown* – the foundation and established place, even the basis; from *kuwn* – to be firm, established, steadfast, and enduring, ready, prepared, and determined to accomplish whatever is required) **to approach** (*la* – to draw near) **Your dwelling place** (*yashab* 'atah – Your abode, where You approach and meet to restore and renew).

**Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **You have performed the work to fashion and forge** (*pa'al* – You have engaged and acted, carrying out all of the arrangements necessary to prepare and ready, then bestow, providing the compensation Yourself to accomplish the mission of) **the Set-Apart Place** (*miqdash* – the place of separation; from *ma* – to question the who, why, what, where, when, and how of becoming *qadash* – set apart).

**Your hand** (*yad* 'atah – rendered from 4QExod because in the Masoretic Text it reads hands have as opposed to Your hand), **Yahowah** (*efei* – rendered from 4QExod because in the Masoretic Text Yahowah's name was replaced with Satan's title, 'adony – my Lord), **has fashioned and formed, prepared and proven, established and sustained it** (*kuwn* – has affirmed it and made it enduring, such that it is determined to accomplish whatever is required to support it (polel perfect – at a place, past, present, and/or future in time brought it into existence)).” (*Shemowth* / Names / Exodus 15:17)

Welcome Home. Welcome back to the Garden. Welcome to the Covenant Family. Welcome to the celebration of Sukah. Welcome to Yahowah.

In a not-so-subtle way, to “plant them within Your property, with the inheritance of Your mountain, the place to approach Your home,” reaffirms the conclusion we formed early on, that the history of those created in the image of God comprised a six-thousand year journey from our expulsion out of the Garden of ‘*Eden* to our admission into the Garden of *Sukah*. The story of ‘Eden was presented prophetically so that we might know what to expect, even anticipate.

This phrase also reinforces the realization that Dowd lies at the very center of Yah’s plan, His timing and purpose. There is but one garden mentioned in concert with Yahowah’s mountain, and that one was planted and nurtured by Dowd. Dowd is even the centerpiece between the three Zarowa’.

God’s prophetic declaration corroborates something we learned in a previous chapter of Yasha’yah: Yahowah will construct His own Home on Mowryah when He returns. No matter how many copyedits the Masoretic rabbis attempt, it will come from Yahowah’s hand, not theirs nor their Lords.

This is worth singing...

**“Yahowah** (e fei – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will reign, providing advice** (*malak* – will offer counsel) **through the eternal testimony forever** (*la ‘ed wa ‘ed* – by way of the restoring witness eternally (rendered from 4Exod because the Masoretic Text has ‘*olam wa ‘ad*)).” (*Shemowth* / Names / Exodus 15:18)

Yahowah’s words ring forever true. What He has proclaimed, will be – always occurring just as He has had His prophets write it down for us to see.



Therefore, there can be no purpose for the Talmud, no reason for a New Testament, no credibility for a Qur'an, no justification for a Book of Mormon. And those who believe otherwise, will be no more.

Let's enjoy this amazing chorus one more time...

**“Then, at this time and place. Moseh, the One who Draws Out, and the Children of Yisra’el, sang this song designed to teach.**

**They conveyed the intent of Yahowah by explaining how to draw near. They expressed in words,**

**‘I will sing, lifting up my voice melodically while traveling on a journey of discovery to behold and to approach Yahowah.**

**He should be appreciated for having stood up majestically to the war stallions and to their riders, casting them into the sea. (*Shemowth* / Exodus 15:1)**

**Yah is my source of strength, my means to empowerment, my fortification and protection.**

**He is the One whom I can rely upon because He never changes.**

**He is my source of boldness and courage.**

**He makes me capable, the best I can be, empowering and enriching me.**

**He has become and always will be my means to approach, to be delivered and liberated, even saved.**

**This is my God.**

**Therefore, I will express words which are appropriate and laudable regarding Him.**

**And I will dwell in His beautiful home.**

**My fathers' God will lift me up on high with Him.**

**And I will be raised by Him, increased, empowered and enriched by Him. (15:2)**

**Yahowah is both a nurturing and confrontational individual, a fighter and the living embodiment of the provision.**

**He is an aggressively challenging being, a defensive and protective individual, and an engaging and salty example of masculinity.**

**He is the means to enable the feasts, becoming the manifestation of the provision.**

**Yahowah is His name, His personal and proper designation. (15:3)**

**Pharaoh is parasitic flea and an insignificant creature. His war chariots and his political, religious, and military power, his ability to impart fear and impose suffering, He cast into the sea.**

**And his top officers sunk into the depression and drowned in *Cuwph* | the Red Sea, thereby fulfilling the promise to put an end to this. (15:4)**

**Within the inaccessible depths of the gulf of the primeval abyss, the ruinous void of useless false testimony of the barren wasteland of worthless religious worship, the place of vain lies and liars, baseless and empty idolatry, they have been covered over and overwhelmed.**

**They descended into the abyss of the watery depths of the gulf like a stone. (15:5)**

**You are right, Yahowah, splendid and glorious, extremely impressive in authority and ability, in power and might, unchanging and dependable.**

**You choose that which is correct. You are right. And being on Your right side crushes and destroys the adversarial enemy. (15:6)**

**In the great extent and abundance of Your impressive and majestic eminence, You oust and annihilate those who rise up to oppose You.**

**You have dispatched Your fierce anger which devours them like worthless stubble blown by the wind. (15:7)**

**With the Spirit of Your resentment, You piled up the waters such that they were solidified, standing upright so they became ridged, just like a liquid barrier.**

**The dark and inaccessible depths of the gulf, the ruinous void of useless false testimony and barren wasteland of worthless religious worship, the place of vain lies and liars, baseless and empty idolatry, congealed in the heart of the Sea. (15:8)**

**The adversary, the belligerent foe with animosity and rancor exclaimed, “I will pursue, I will overtake, and I will divide up the spoil!**

**My soul, my inclinations and inner nature, shall have its fill of them, finishing them, and be satisfied with their fate.**

**I shall unsheathe and brandish my sword.**

**With my hand I will dispossess them, replacing them as the rightful heir so I can confiscate their inheritance.” (15:9)**

**You exhaled and provided a blast of breath by projecting with Your Spirit and they sank, stunned and confused.**

**The Sea enveloped them as if they were lead in the mighty waters. (15:10)**

**Who is comparable to You among the gods, Yahowah? Who is similar to You?**

**Who is actually proven and admirable?**

**Who is so tremendously honorable, earning profound respect for being awesome and inspiring, deserving reverence and admiration for the set-apart and differentiating nature of these wonderful and amazing signs, these extraordinary and distinguishing insights into Your nature?**

**By engaging and acting in a way which deserves adoration and appreciation, which warrants admiration and love, You characterize Your reputation. (15:11)**

**You, choosing that which is right, extended Yourself and the material realm swallowed them, thoroughly befuddling and confusing them.**

**At the same time You communicate acceptable information we should embrace which is valuable from this moment in time. (15:12)**

**With Your unfailing devotion, affection, and kindness, even mercy, and by conducting Yourself in a trustworthy manner, You have demonstrated Your ongoing desire and steadfast love for the previously existing relationship, for this family.**

**You have guided and escorted us along the way, delivering and redeeming us, ransoming and liberating us by Your tremendous power and force on behalf of Your Set-Apart homeland and residence. (15:13)**

**The family will hear them quiver in emotional distress, writhing and contorted in anxiety as those who have settled as *Palesheth* | the Horrible Sojourners and Terrorizing Refugees are seized and held accountable. (*Shemowth* / Exodus 15:14)**

**At this same moment in time, the leadership, friends, and allies with religious, political, and societal**

influence as well as their confidants, the coconspirators of *'Edowm*, symbolic of the Roman Catholic Church, these descendants of *'Esau* who was bloody red, akin to the Caesars, militant, and a natural killer who spread far and wide, will be bewildered and alarmed, incapable of thinking clearly and dismayed.

Those who govern and rule, serving as pastors and leaders, those who believe they are strong and seek to project their power, those who want to build protective walls, along with those who govern nations and institutions associated with *Mow'ab*, those blended together by Political Correctness, including Socialist Secularists and expressly Pauline Christians, this unthinking, warlike, and multicultural religious and political culture indoctrinated in the amoral morass of Sodom, having grown out of the Hebrew writings which were twisted and intermixed with pagan lore to take them to the place where the Towrah's voice died, are gripped with such overwhelming anxiety they shudder uncontrollably in abject fear.

All those who have been motivated to settle in and are now inhabiting *Kana'an* | the Subdued will be liquefied and melt away. (15:15)

Abject fear of God shall fall upon them as they fall prostrate in a spontaneous miscarriage of life.

Awestruck, they will dread the impending trouble they are in. They will be paralyzed by the awesome enormity of their hopeless situation.

They will be especially astonished by the importance, capability, effectiveness, even the empowering nature of Your Leading Ram, Protective Shepherd, and Sacrificial Lamb – serving as Your

**Outstretched Arm and Open Hand sowing the seeds of life.**

**They shall be stopped in their tracks and completely silenced before their impending doom.**

**They will be dumbstruck, unable to speak or move, completely rigid and motionless prior to their ultimate demise.**

**And it will be viewed as one would consider dung, quite similar to a stone, an inert piece of rock, a graven image or idol, even like a dense and hard pebble, into perpetuity.**

**This will be especially so up until the time the intended goal of the witness is achieved as evidenced by the veracity of the testimony, and thus forevermore.**

**This is so that Your family and Your people can pass over, and thus celebrate Passover, traveling through on the path to reach the other side.**

**They will enter through the doorway while crossing over the threshold to Yahowah.**

**And so forevermore, such that the family whom You have conceived and brought forth at great cost can travel through on the path and reach the other side.**

**They will enter through the doorway of life, crossing over the threshold of perfection, and proceeding along the way to their adoption in recognition that *'abar* is the verbal root of *Pesach* | Passover. (15:16)**

**You will bring them such that they arrive and are included in the harvest, coming with them on their return.**

**You will cause all of this to happen.**

**Then You will plant them firmly, establishing and embedding them, setting them in place and building a temporary tabernacle for them followed by a more enduring structure on Your property.**

**This will be accomplished by way of the inheritance You have provided with the land that was given by You to successive generations.**

**It has all been assigned and codified in association with Your mountain, the site and foundation of the established place to approach Your dwelling.**

**Yahowah, You have performed the work to fashion it, carrying out all of the arrangements necessary to prepare and ready it, then bestow it, providing the compensation Yourself to accomplish the mission of the Set-Apart Place.**

**Your hand, Yahowah, has fashioned and formed it, prepared and proven it, established and sustained it. (15:17)**

**Yahowah will reign, providing thoughtful advice and counsel through the eternal testimony forever.””**  
*(Shemowth / Names / Exodus 15:18)*

The Song of the Sea resonates today, just as it inspired those who sang it nearly thirty-five hundred years ago. With Yahowah that which was true, remains reliable. The more we learn about what He has done in the past, the better prepared we will be for what will soon transpire.

We are on the cusp of a second exodus. It is time to come home.