An Introduction to God

Volume Three

Part One

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Towrah – His Teaching

We are about to commence the next stage of our voyage of discovery. Our destination will be Yahowah's "*Towrah* – Teachings," because this book of books is both foundational and controversial.

According to Yahowah, the Torah is His Testimony—God's Word. It is in the Torah that Yahowah formally introduces Himself to humankind. It is where He wrote His name so that we would know it. The Torah provides the lone witness to the Covenant. Without the Torah, this relationship, and God's purpose, would be unknown.

Yahowah's Instructions are available to us today because of the Torah. Apart from these Teachings, God's Plan of Salvation, the Way He delineated for us to live eternally with Him, would be unknowable.

Without the Torah, and the context, explanations, and promises it provides, everything the Ma'aseyah Yahowsha' (a title name introduced to us in the Towrah) said and did, including His sacrifice, would be rendered meaningless, and are indeed useless.

The Torah contains all of Yahowah's most important prophecies. It even provides the instructions on how to evaluate a prophet. The means to determine whom should be trusted, and whom should be rejected, are found only in the Towrah.

Apart from the Torah, Yahowah cannot be known, and no one is saved.

It is only from the perspective provided by the "*Towrah*'s – Instructions" that God's Word can be understood, His Name can be known, His Covenant can be engaged, His Instructions can be followed, His Invitations can be answered, and the predictions made by His Prophets can be fully comprehended. Therefore, we are going to begin our most systematic review of God's Word where God,

Himself, began—by revealing what Yahowah had to say about His "*Towrah* – Teachings."

According to Yahowah, His "*Towrah* – Guidance" is completely right and absolutely perfect, and thus, at least from God's perspective, the Torah isn't the least bit controversial. Sadly, however, men beg to differ. Secular Humanists dismiss the Torah as being antiquated, and its Author as being vengeful, intolerant, and unnecessarily violent. Rabbinical Jews are so dissatisfied with the Torah, they have created their own Oral Law to replace it, and their Talmud and Mishnah to interpret it to their liking.

The religion of Christianity is shaped largely by Paul's animosity toward the "*Towrah* – Directions," a tome he dismisses as being "of the flesh," as being opposed to the spirit, as "enslaving," as "incapable of saving anyone," as a "cruel taskmaster," and as being "no longer in effect." Paul takes direct aim at the Covenant, its sign which is circumcision, the Sabbath, as well as Yahowah's seven "*Miqra'ey* – Called-Out Assembly Meetings," labeling them irrelevant and even counterproductive.

And while the Qur'an claims that Allah inspired the Torah, and that his Qur'an confirms the Torah, Muhammad's recital is not only the antithesis of the Torah, his god was actually modeled after "*ha Satan* – the Adversary." His caricatures of "Adam, Noah, Abraham, Moses, David, Solomon, and Jesus" are so hilariously preposterous, and so totally incongruous with their original history, they would only fool a fool.

By way of perspective, at this point we have reviewed some fifty Towrah passages. In the first of these, we began by pondering the implications of something a Psalmist wrote about Yahowah's Towrah. So while we have started to lay a reasonable foundation, it is time we solidify our footing and observe what the Author of the Towrah had to say about His advice in His own words.

As we proceed, I will occasionally remind you about how these amplified translations were composed, as well as how to read and verify them. And while we devoted our time in the "*Dabar* – Word" section of this *Introduction to God* to these things, the insights which were provided are now one hundred pages distant, so here are some things to reconsider.

First, your comprehension will be enhanced if you read the **bold text** first, initially skipping over the Hebrew words and the expanded amplifications found within the parentheses. Then, once you understand the flow of the sentence, go back and ponder the additional insights which have been provided.

Second, the Hebrew words transliterated within the parentheses are presented in their most generic forms. They have been stripped of preposition, conjunction,

and pronoun prefixes and suffixes, plural designations, and tense identifications. This was done so that you might become more familiar with the most important Hebrew words, and so that you will be able to look them up for yourself online or in a Hebrew lexicon or dictionary. While I enjoy providing these translations for your convenience, when it comes to the Word of God, you would be wise to verify His testimony so that you come to rely on Him, not me or any other person.

Third, Hebrew verbs define relationships, they affirm the enduring nature of an action, they designate whether or not we should expect ongoing results, they indicate whether a benefit is real or symbolic, they reveal if volition is involved, or if a particular outcome was intended. But they do not designate time. There is no such thing as a past, present, or future tense in Scriptural Hebrew. So, since there is no direct counterpart in English to communicate many of these concepts, some of the nuances which are being conveyed through the unique nature of Hebrew grammar will have to be presented apart from the bold text.

Fourth, the alphabetic roots of many Hebrew words can be vocalized in different ways, ultimately changing each word's meaning. Therefore, we must be careful, and consider all of the vocalization possibilities which fit the context of each discussion. And when these choices become subjective, or when an alternative meaning becomes particularly telling, I'll try to provide a significant amount of background information, thereby equipping you to make your own decision.

Fifth, we will diligently check the Masoretic Text against the one-thousand-year-older witness of the Dead Sea Scrolls. Rabbis have been guilty of copyediting the Word of God, and as a result, these translations will often differ materially from those you have become accustomed to reading.

Sixth, I shall endeavor to diminish the use of religious terminology, and will select the most appropriate, direct, and accurate translation of each Hebrew term. For example, God's spirit is "*qodesh* – set-apart," not Holy. His final two Called-Out Assemblies are "*Kippurym* – Reconciliations" and "*Sukah* – Shelters," rather than Atonement or Tabernacles.

And seventh, most every name and title Yahowah has selected conveys something important. So, each time you read Yisra'el, Towrah, Moseh, Abraham, Ma'aseyah, or Yahowsha', you will find an affirmation of its meaning.

These things known, we are going to turn to the first of the fifty-six times that Yahowah deployed the title "*Towrah* – Instructions" in the written record of His Teaching. This brings us to *Bare'syth* / In the Beginning / Genesis 26:5, because throughout God's Word, we will find that He usually defines His terms with their first use. And yet, to appreciate God's definitions and to fully understand what

Yahowah has to say, we will have to begin where this discussion began, in the third verse.

Yahowah is speaking to Yitschaq, Abraham's son. **"Dwell as a guest** (*guwr*) **in** (*ba*) **this** (*zeh*) **land** (*'erets* – realm and region) **and I will choose to exist** (*hayah* – I will actually be (scribed in the qal relational stem, denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present over time, and in the cohortative voice, expressing God's strong desire to exist)) **with you** (*'im* – near, beside, in a relationship with, and in association with you)**. Indeed** (*ky*)**, I will kneel down in love to bless you** (*barak* – I will diminish and lower Myself to greet and favor you)**. To you, and to your offspring** (*zera'* – seed)**, accordingly** (*'eth*)**, I will give** (*natan* – I will grant as a gift, bestow and entrust) **all of** (*kol* – the entirety of) **God's** (*'el* – the Almighty's) **realm** (*'erets* – land)**. And I will take a stand, establish, and confirm** (*quwm* – I will stand upright, arise, affirm, fulfill, accomplish, and validate (scribed in the hiphil stem, which is the voice of relationships, forever associating Yah with taking this stand, perfect conjugation, telling us that God's commitment will completely endure throughout the totality of time, and in the consecutive form, which conveys volition, telling us that this is all of God's choosing)) **with** (*'eth*) **the oath of friendship** (*shabuwa'* – the pledge and promise relating to the Shabat and affirmation of the truth conveyed by Seven) **which relationally** (*'asher* – by way of making a connection and building an association) **I promised** (*shaba'* – I swore and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **Abraham** (*'Abraham* – a compound of *'ab* – father, *raham* – love and mercy, and *hamown* – enriching, meaning: Loving, Merciful, and Enriching Father (a metaphor for Yahowah))**, your father** (*'ab*)**."** (*Bare'syth* / In the Beginning / Genesis 26:3)

Here the "*'erets* – land" has been defined as "*'el 'erets* – God's realm." Our Heavenly Father is saying that He wants to live with those who wish to live with Him. And, like every loving father, Yahowah is eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. Furthermore, He is so devoted to our wellbeing, He is committed to standing up for us, to establishing and validating us. He took this very stand on Passover, the first of seven steps to His home, and on the Sabbath of Unleavened Bread, personally paying the penalty for our sin, so that we might be reconciled unto Him. This is God's oath of friendship, a promise based upon sevens and the Sabbath. It is encapsulated in Abram's new name: *'Abraham*: Loving, Merciful, and Enriching Father.

When it comes time for us to delve into the details surrounding Yahowah's Covenant, we will come to realize that, like all parents, our Heavenly Father grows through the relationships He develops with His children. It is what makes

Him infinite—a condition which requires continual growth. It explains why we exist. It reveals why He sacrificed so much to make such relationships possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing…

"And (*wa*) **I will grow and thrive** (*rabah* – I will greatly increase) **with** (*'eth* – alongside) **your offspring** (*zera'* – seed) **in connection with** (*ka* – corresponding to) **the highest and most illuminated** (*kowkab* – speaking of the light emanating from stars in the loftiness of) **heaven** (*shamaym* – spiritual realm of God)**. And I will give** (*natan* – I will bestow and deliver, I will grant a gift) **to** (*la*) **your offspring** (*zera'* – seed) **everything** (*kol*) **associated with** (*'eth*) **the** (*ha*) **realm** (*'erets* – land and region) **of God** (*'el*)**. And also** (*wa*) **all** (*kol*) **people from every race and place** (*gowym* – gentile individuals) **on the earth** (*'erets* – realm and land) **will be blessed with favorable circumstances** (*barak* – they will be greeted and adored) **through** (*ba* – with and because of) **your offspring** (*zera'* – seed)**."** (*Bare'syth* / In the Beginning / Genesis 26:4)

While this sounds wonderful, a relationship with God is hardly a one-sided affair. While we gain far more than He does, we have to actively engage to benefit. Those who do, find that Yahowah's children inherit everything associated with our Heavenly Father and His realm—His eternal energy, everlasting light, unmitigated power, unlimited space, and incomprehensible wealth.

Most thoughtful individuals immediately think of the Ma'aseyah Yahowsha' as the means by which every race was blessed through the descendants of Yahuwdym (the seed of Abraham, Yitschaq, and Ya'aqob). But, there is another, related, and perhaps equally influential way that this prophecy was fulfilled—the Towrah, Prophets, and Psalms—all of which were scribed with the help of Yahuwdym. And since the Towrah is specifically highlighted in the very next verse, and since Yahowsha' is the living embodiment of the Towrah, I think that this may have been what Yahowah was referencing through this prediction.

The next verse, which connects this favorable fate to observing the Torah, only makes sense in association with the previous two. Collectively, they present the reason Yahowah has chosen to exist with us, to bless us, to provide us with access to His realm, and to stand up for us so that we might stand with Him. While Yahowah's Covenant provides for all of these things and more, such as facilitating God's growth through the process of favoring us, none of these things are possible until and unless we respond appropriately. And so, it is that by listening to God and observing His "*mishmereth* – requirements," "*mitswah* – terms and conditions," "*chuwqah* – clearly communicated prescriptions" and "*towrah* – instructions," that all of the wonderful benefits associated with the "*beryth* – covenant relationship" materialize.

"This is because (*eqeb* – this is the result and consequence of)**, focused on the relationship** (*'asher* – for the purpose of developing a close association)**, Abraham** (*'Abraham* – a compound of *'ab* – father, *raham* – loving and merciful, and *hamown* – enriching, meaning: Loving, Merciful, and Enriching Father (a metaphor for Yahowah)) **listened to and heeded** (*shama'* – he heard, paid attention to, and understood) **the sound of My voice** (*b-qowl-y* – My call; from *qara'* – invitation, summons, and recital to welcome, meet, and encounter Me) **and he continuously observed and carefully considered** (*shamar* – he kept his focus upon, closely examined, and diligently evaluated, he paid attention to the details so that he would understand, he cared about, revered, and was protected by) **My requirements** (*mishmereth*)**, My terms and conditions** (*mitswah* – My binding in a contract and authorized directions and instructions)**, My prescribed ordinances** (*chuwqah* – My clearly communicated regulations regarding what you should do) **and My Towrah** (*Towrah:* from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction.)**."** (*Bare'syth* / In the Beginning / Genesis 26:5)

You will notice, God mentioned nothing even remotely related to "faith." He did not say, nor did He infer, that the benefits of the Covenant occurred because "Abraham believed Him." And as such, you can and should trash the entire book of Galatians. In it, Paul bypasses the Torah by saying that Abraham's righteousness was the result of his "faith," and that it had nothing to do with his willingness to listen to Yahowah's requirements, to heed His terms and conditions, to follow His rules, or to observe His Torah. In other words, when it comes to participating in the Covenant, Yahowah's means to engage in this relationship are the opposite of Paul's.

Since there is the potential for misunderstanding here, please be aware that *shama'* does not mean "obey." It only means "to listen." But, since attentively listening and paying especially close attention to the advice being given is the definition of "heed," it is appropriate to use it in conjunction with *shama'*. But that is as far as it goes. There is no Hebrew word for "obey," and neither the Hebrew *shama',* nor the English heed, mean "obey."

As we shall discover in the "*Beryth* – Covenant" volume, there is one prerequisite and four "*mishmereth* – requirements," to which we must agree, if we

want to enjoy any of the Covenant's blessings and benefits. After initially demonstrating that we are willing to walk away from organized religion and national politics, distancing ourselves from family and societal traditions, we must come to know Yahowah sufficiently to trust and rely upon Him. We must then be willing to walk to God along the path which He has provided. And we are asked to continuously observe, closely examine, and carefully consider, Yahowah's Family-Oriented Covenant Relationship, whenever and wherever we live, so that we come to understand it and appreciate it. Doing so, of course, requires us to study God's Word as it is presented in His "*Towrah* – Teaching." And finally, as a sign that we are committed to raising our own children within the Covenant, we must circumcise our sons.

By doing these things, we are considered righteous and innocent. And in this way we become perfect in God's eyes which thereby enables us to live in His presence. There are no exceptions to these requirements stated anywhere in Scripture. These rules have not, and will not, change. These are God's clearly communicated prescriptions. We either accept them as He delineated them, or not. There is no room for negotiation. There is no grey area, no wiggle room. And there is no accommodation for feelings or for faith.

Of things on God's list we must "*shamar* – closely observe and carefully consider" to receive the blessings and benefits of His Covenant, we find His *mitswah*, or terms and conditions which must be met by those wanting to be included in our Heavenly Father's family. As such, an entire section of this *Introduction to God* will be devoted to what Yahowah personally etched on two tablets of stone. We all need to know what God actually wrote, and then understand why He said these things, to have any hope of coming to know Yahowah sufficiently to trust Him, or understanding His Way sufficiently to rely upon it.

God has stated that He, like any responsible father, has "*chuwqah* – rules." It's His universe, so He knows us and it better than anyone, and therefore is in the best possible position to issue prescriptions for living. And yet, because He gave us the gift of freewill, we don't have to follow any of His rules, that is unless, we want to receive the Covenant's benefits: eternal life, redemption, adoption into God's family, empowerment, and enrichment.

We turned to this passage because we were interested in learning God's perspective on His Torah. And not surprisingly, He gave it to us. He said that the Covenant's blessings are the result of listening to Him, which is accomplished by observing His Torah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah's Terms and Conditions, His Instructions, are presented in their entirety. It is the one place where we find all of God's rules.

Therefore, observing the Torah, closely examining it and carefully considering what it reveals, is the only way to receive the Covenant's blessings: eternal life as God's children.

As you now know, with one lone exception, Hebrew tenses convey timeless truth. Typically, they do not constrain the action of verbs to the past, present, or future as they do in English. Hebrew verbs ascribe relationships, communicate volition, distinguish between possibilities and realities, establish connections with other concepts, and speak of the consistent and enduring nature of certain things, even of their ongoing benefits. The lone exception to this rule is the imperfect waw consecutive, used here in conjunction with the verb "*shamar* – observed." It was scribed in the past tense because it was used to tell us that by observing the Torah, Abraham received the Covenant's benefits.

And that should have stopped the Christian presses. The moment God said that the reason the Covenant's blessings were being provided was because Abraham had observed the Torah, He completely undermined Pauline Doctrine, and destroyed Christianity. You see, the argument Paul all too cleverly deployed against Yahowah's Torah, effectively annulling it, was that since the Torah did not yet exist during Abraham's life, it could not have been the Torah which made Abraham righteous. He then surmised that, since Abraham's salvation had nothing to do with the Torah, ours shouldn't either. This then led Paul to opine that it was Abraham's belief in God which caused him to be right with God. And if this were the case with Abraham, faith in God would then be the means to save the rest of us. Collectively, this became known as "Salvation through Faith in the Gospel of Grace."

Only one problem… This theory is completely inconsistent with Yahowah's testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was in fact contradicting. Abraham listened to and observed Yahowah's "*towrah* – instructions and teaching," and that is why he was saved.

As part of His "Towrah – Guidance and Direction," Yahowah told Abraham that he would have to walk away from "*Babel* – Babylon," from the most religious place on earth, from national politics, and from family traditions and societal customs before he could walk with Him. Affirming this point, Yahowsha' concluded His Revelation to Yahowchanan pleading with us to come out of "*Babel* – Babylon." And while *Babel* represents more than just religion, nothing has more in common with Babylon today than does Christianity—and especially Roman Catholicism.

This deplorable state of affairs exists for two reasons: the religion of Christianity was shaped by Paul's letters, not by Yahowsha's testimony, and most

certainly not by Yahowah's "*Towrah* – Teaching." And, Constantine, the founder of the Roman Catholic Church, was a sun-god-worshipping pagan who synchronized Paul's message with Mithraism.

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The word "*Towrah* – Teaching" does not appear in this next passage, but the title is defined therein. In context, we find Yahowah asking Moseh to go with Him to Egypt, and to speak for Him, so that working together they would be able to liberate the Children of Yisra'el. Sadly, however, we find Moseh wavering for a host of reasons, the least of which is: **"Then** (*wa*) **Moseh said** (*'amar*) **to** (*'el*) **Yahowah** (𐤉𐤄𐤅𐤄)**, 'Please** (*by* – excuse me)**, I** (*'anoky*) **am not** (*lo'*) **a man** (*'ysh* – individual) **of words** (*dabarym* – who makes statements or delivers messages)**. Neither** (*gam*) **yesterday** (*shilshowm*) **nor** (*gam*) **the days before** (*tamowl*)**, nor** (*gam*) **from** (*min*) **the time** (*'az*) **You** (*'atah*) **spoke** (*dabar* – communicated words) **to** (*'el*) **Your** (*'atah*) **servant** (*'ebed* – associate and coworker)**. Indeed** (*ky*)**, my mouth** (*peh*) **is thick and unresponsive** (*kabad* – it is heavy and suffers from inertia) **and my tongue** (*lason*) **is difficult and slow to move** (*kabad*)**.'"** (*Shemowth* / Names / Exodus 4:10)

As the patron of freewill, God isn't in the business of forcing anyone to do anything. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him. And for reasons too few appreciate, God has chosen to relate to mankind by working through men. And when He does so, He typically reaches out to the most qualified individual. In this case, at this place and time, that was Moseh, a descendant of Abraham, who had been raised and educated at the highest levels of Egyptian society. To confront and expose a foe on behalf of God, one has to know God and know His opposition. Moseh knew Pharaoh, and his political, religious, economic, and military schemes, but not Yahowah, nor anything of His Covenant and resulting power.

Therefore, **"Yahowah said to him, 'Who** (*my*) **made** (*sym* – created and placed) **the mouth** (*peh*) **of the man/'Adam** (*la ha 'adam*)**? Or** (*'ow*) **who** (*my*) **could have made** (*sym*) **him mute** (*'ilem* – unable to speak) **or deaf** (*heres* – unable to hear)**, sighted** (*piqah* – able to see) **or blind** (*'owr* – incapable of being observant)**? Is it** (*halo*) **not** (*lo'*) **Me** (*'anoky*)**, Yahowah** (𐤉𐤄𐤅𐤄)**?'"** (*Shemowth* / Names / Exodus 4:11)

When it comes to communicating His Word, Yahowah always supplies the words. That is why it is so easy to ascertain those who speak for God (like *Moseh*

(Draw Out – Moses), *Dowd* (Love – David), *Yachezq'el* (God Grows – Ezekiel), *Howsha'* (Yahow Saves – Hosea), *Zakaryah* (Remember Yah – Zachariah), *Yasha'yah* (Salvation is From Yah – Isaiah), *Yahowchanan* (Yah is Merciful – John), and especially *Yahowsha'* (Yah Saves – "Jesus"), and those who do not (*Ba'al* (Lord – Satan), *Sha'uwl* (Question – Paul), and Constantine (Constant in Latin (meaning that he never actually converted from Mithraism))). So here, Yahowah is inferring that Moseh's inability to speak fluidly was not relevant because, as God will affirm in the very next sentence, He would be supplying the words.

But before we consider Yahowah's next statement, be cognizant of the situation and the timing. The Children of Yisra'el were being oppressed and abused by the Egyptians—one of the two most religious and political realms on Earth. And God wanted not only to free them, but in the process He wanted to provide a historical blueprint for the plan He would use to save the rest of us from oppressive political and religious schemes. Moreover, they had been slaves for four-hundred years so the time of their testing had reached its limit. To unfurl His plan of salvation on His designated six-plus-one-equating-to-seven schedule (man (created on the sixth day) with God (who is one) becoming the Shabat (the time God settles our debts so that we can settle down with Him)) over the course of seven-thousand years, everything required to free His children would have to be completed on the eve of the upcoming Passover—the fourteenth day of the new year.

"So now (*wa 'atah* – straight away, while we are talking) **let's go** (*halak* – let's start walking)**. I** (*'anoky*)**, Myself, will be** (*hayah* – I will exist and reside) **alongside** (*'im* – with) **your mouth** (*peh* – which is the source of your speech)**. I will guide and direct** (*yarah* – I will be the source from which teaching and instruction flow, to lead and to express) **that which** (*'asher*) **you say** (*dabar* – the words you speak)**."** (*Shemowth* / Names / Exodus 4:12)

Yarah, meaning "the source from which teaching and instruction, guidance and direction flow," is the verb from which the title "*Towrah*" is derived. Therefore, and in this context, the *Towrah* is Yahowah's "Source of Instruction and Teaching." It is the place from which "Guidance and Direction flow." The Towrah is Yahowah's "Source of Information." So, considering the Author and His position of Authority, that would make this Towrah the most relevant and important "Resource" in the universe.

While we are on this subject, and for those who may have glossed over the amplification of *Towrah* in previous passages, and may still be uncertain as to what the *tow*, *towr*, *tuwr*, *towah*¸ *tuwb*, and *towb* prefixes add to *yarah* to turn this verb into a title, here is an affirmation of that answer replete with the Strong's reference numbers:

The first thing we learn is that *tow* (8420) speaks of a "signature," and of something which is "written," leaving an "enduring mark." Therefore, this "*yarah* (3384) – source of instruction and teaching, this place from which direction and guidance flow" is "in writing," and it is "signed" by the Author, leaving "an enduring mark" on our world.

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

Recognizing that the Hebrew characters Theth and Taw were originally the same letter, we discover that *towb* (2895) describes something which is "good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right." And even better, to be *towb* is "to be loved, to become acceptable, and to endure."

This is made possible because both *tahowr* (2892) and *tohorah* (2893) speak of that which is "purifying and cleansing."

Especially interesting, *tuwr* (8446) summarizes the essence of Scripture. It tells us that we "have been given the means to explore, to seek, to find, and to choose" Yahowah. *Tuwr* thereby defines the operative aspect of "*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond."

Spelled the same way in the text, *towr* (8447) provides us with "the opportunity to change, to turn around, and to head in a different and more fortuitous direction." A *towr* (8449) is also a "dove," the Scriptural metaphor for Yahowah's Set-Apart Spirit. She is the source of this transformation.

Towah (8429) speaks of that which is "amazing, wondrous, and extraordinary." *Towah* (8427), like *tow* (8420), is used to designate someone's "mark or sign on a written document."

We find that *towdah* (8426) means "to celebrate and be thankful as part of a fellowship. And also that *towbah* (2896) conveys the idea of "becoming morally correct," and thus *tuwb* (2898), which is "desirable, manifesting that which is good."

Another variation of tuwr, this one designated by Strong's number (2905), speaks of "arranging stepping stones to form a straight path," and of "properly arranging them so as to establish a firm foundation for the Temple." And as *tuwr* (2906), it signifies "the mountain which represents God's power, authority, and kingdom." That is indeed a lot to pack into four letters—two consonants and two vowels.

Therefore, when we observe the *Towrah* from the perspective provided by the Hebrew lexicons, we discover that we are witnessing Yahowah's: *tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity for us to change our thinking, attitude, and direction.

By turning to Ancient Hebrew, the original language of revelation, where each alphabetic character was designed to graphically display its meaning, we can learn even more about this Towrah – ת ו ר ה. Remembering that Hebrew reads right to left, what we discover is that the first letter, a Taw (ת), was conveyed by a pictographic representation of an upright pole replete with a horizontal support beam: ϯ which became ✕. It signified the upright pillar used to support a tent, which was a home in its day, and also the Tabernacle, where God met with His children. Inclusive of the support beam, the original Taw depicted a doorway, and thus continues to be symbolic of Passover, the Doorway to Life. The name of the character itself, Taw, is a rabbinic corruption of the letter's original designation, *tow*, which means "signature, sign, and mark of authority." Even today, an ✕ is considered to be a "mark" and "signature." So, by taking all of these insights into consideration, in the first letter of Towrah, we find Yahowsha'. He is the Upright Pillar. He is the Doorway to Life and the Passover Lamb. And as the visual sign of the Towrah, as the Word of God in the flesh, Yahowsha' is Yahowah's signature.

The second letter in *Towrah* is Wah (ו). It was drawn in the form of a tent peg, ϒ, and is thus symbolic of enlarging and securing a tent home and shelter. The Wah speaks of making connections and adding to something, as is characterized by the conjunction "*wa* – and" in Hebrew today. The Wah therefore addresses the "*Ruwach* – Spirit" and speaks of Her role in enlarging and securing Yahowah's family. *Yashayah* / Isaiah 54 provides a wonderful affirmation of this, tying this tent peg reference to enlarging and securing Yahowah's family.

The third letter, Rosh (ר), was depicted by drawing an individual's head ϱ. Stripped of the preposition "*ba* – in," a Rosh has the honor of serving as the first letter of the first word of the Towrah. *Re'shyth* describes "new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its first born, being reborn, and renewal." Even today, the Hebrew word, *re'sh*, which just so happens to be the letter's

original name, conveys all of these same ideas. Therefore, Towrah's third letter speaks of the new beginnings which are now possible for humankind as a result of the Towrah, at least for those who prioritize God, make the right choice, and thereby reach the highest possible place and status, as the firstborn children of the head of the eternal household.

The fourth and final character in Towrah is Hey (ה). This letter was originally depicted by drawing a person looking up, reaching up, and pointing to the heavens: 𐤄. As such, it means to observe. And as a living legacy of this connotation, we find that the Hebrew word *hey* still means "behold, look and see, take notice, and consider what is revealed." For those seeking God, for those reaching up to Him for help, all they need do is reach for His Towrah and observe what it reveals.

Yahowah's "*Towrah* – Teaching, Instruction, Guidance, and Direction" therefore, written as 𐤄𐤓𐤉𐤕 or 𐤇𐤓𐤉𐤟, conveys all of these linguistic and graphic ideas. They are all there to enlighten those who are observant.

Now that we know the purpose and nature of the Towrah, let's return to Yahowah's Teaching. In this next passage, we find Moseh trying to pull away from God, or at least away from the idea of confronting the Egyptians. Considering that Yahowah had just offered to accompany and teach Moseh, the reluctant liberator's response had to hurt.

"But (*wa*) **he said** (*'amar*)**, 'Please, I beg you** (*na'*)**, release** (*salah*) **my hand** (*b-yad*)**. Please** (*na'*) **send out someone else** (*salah* – dispatch another)**.'"** (*Shemowth* / Names / Exodus 4:13) It was more than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, economic, and military schemes which caused them to oppress and subjugate his people. So, just as Abraham had gained a new and better perspective by walking away from "*Babel* – Babylon," so had Moseh by walking away from Egypt. He did not want to go back.

And had he said that, as opposed to posturing a lame excuse, Yahowah may well have responded differently. But now since God could not compel Moseh into going without infringing upon his freewill, after showing His frustration, God came up with an illuminating accommodation. **"Indeed** (*'ap*)**, Yahowah** (𐤉𐤄𐤅𐤄) **was unhappy** (*harah* – was displeased and grieved, vexed and agitated) **with Moseh. But** (*wa*) **He said** (*'amar*)**, 'What about** (*halo lo'* – why not) **the** (*ha*) **light of freewill – 'Aharown** (*'aharown* – to exercise freewill and choose light and enlightenment; from *'aw* – to desire, *'ow* – to choose and to prefer, and *'owr* – light and enlightenment (i.e., informed freewill))**, your brother** (*'ah*)**, the** (*ha*) **Lewy – Uniter** (*lewy* – one who helps join and unite; crudely transliterated Levite)**? I actually know** (*ky yada'* – because I am aware of the fact) **he** (*huw'*)

speaks many big words (*dabar dabar* – he articulates a great many words, he conveys the most words, and he can communicate the ultimate Word)**.'"** (*Shemowth* / Names / Exodus 4:14)

In the mission to reveal the name of God and expose His Word, His instructions and directions, Moseh, the reluctant and inadequate liberator, would have the help of "Aharown – enlightened freewill." As is the case with every name Yahowah chooses, there is a reason for every word.

Since there is nothing more important to Yahowah than His Covenant, and since "*'aharown* – enlightened freewill" is the only informed, rational, moral, and loving way to engage in a "*beryth* – family relationship" akin to the this Covenant, God chose "*ha 'aharown* – the light of freewill" to showcase the "*yarah* – source of His directions and instructions" through His "*dabar dabar* – many great words." You see, when a Hebrew word is repeated, it amplifies its meaning. So in this case, *dabar dabar* tells us that 'Aharown was capable of speaking the "ultimate word" – God's Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that Aharown is known to speak "many words," the "most words," and "big words," suggesting that he was known to have the gift of the gab (or be a blabbermouth).

"And besides (*wa gam* – moreover)**, look** (*hineh* – behold, if you pay attention you'll notice that right now, at this very moment)**, he** (*huw'*) **is coming** (*yasa'*) **to** (*la*) **meet you, to greet you, to invite you, to summon you, and to call you out** (*qara'* – to call out to you, to welcome you, to encounter you, to become better acquainted with you, to speak to you, to read and recite for you, and to proclaim and announce a message for you)**. And** (*wa*) **he will see you** (*ra'ah*) **and** (*wa*) **rejoice** (*samah* – be happy, even elated, displaying a joyous attitude) **in** (*ba*) **his heart** (*leb*)**."** (*Shemowth* / Names / Exodus 4:14)

Qara', second and third only to "*Beryth* – Family-Oriented Covenant Relationship," and "*Towrah* – Instruction, Teaching, Direction, and Guidance," ranks among the most enlightening words in Yahowah's Word. And that is because it forms the basis of the title Yahowah chose for His Seven-Step Plan of Salvation: *Miqra'*. Therefore, the "Miqra'ey – Called-Out Assembly Meetings" of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and Shelters, are "invitations to greet" Yahowah, and "to be welcomed by" Him. The *Miqra'* represent "a summons to encounter" the ultimate Judge, a time "to read and recite" His Word so that we might "become better acquainted with" our Heavenly Father. The *Miqra'ey* are God's "call to us, to call us out" of this world so that we might know, respect, and love Him.

But beyond this enlightening definition regarding the most important choice we are invited to make as we exercise our freewill, the very plan Yahowah was

now etching in history to free His children from human oppression, would become known as the *Miqra'ey*. So just as we have been told that the verb "*yarah* – the source from which teaching and instruction, guidance and direction flow" is the definition of the *Towrah*, we have now learned that the purpose of the *Miqra'ey* is for God "*qara'* – to meet, greet, welcome, and encounter" mankind by way of "*qara'* – an invitation and summons to be called out," a time to "*qara'* – read and recite" the "*dabar dabar* – most important words" of Yahowah, so that we might "*'aharown* – become enlightened and choose" "*qara'* – to become better acquainted with" Him, so that we both "*samah* – rejoice." And that is why this all begins with "*hineh* – pay attention to what is being shown to you at this very moment."

"And (*wa*) **you will speak of God to him** (*dabar 'el* – you shall communicate the Word of God unto him)**. And** (*wa*) **you will accordingly place** (*sym 'eth* – you will relationally put) **the words** (*ha dabar*) **in his mouth** (*b-peh-wy*)**, and I** (*wa 'anky*)**, Myself, will be present with** (*hayah 'im* – I will be and exist alongside) **your mouth** (*peh* – your physical source of speech)**, and in association with** (*wa 'im*) **his mouth** (*peh* – his capacity to communicate)**, I will be the source teaching and directing** (*yarah* – I will flow forth instruction to inform and guide) **you both accordingly** (*'eth*) **that which** (*'asher*) **you should act upon and do** (*'asah* – you should, by your own volition, actually and continually actively engage in, perform and accomplish, celebrate and institute (scribed in the qal relational stem which conveys that this mission is real, imperfect conjugation, telling us that this work will be ongoing, consistently continuing to unfold throughout time, and with the paragogic nun ending, which expresses volition, and thus a desire and preference to accomplish this task))**."** (*Shemowth* / Names / Exodus 4:15)

The meaning of the Towrah has been defined once again. It is Yahowah's "*yarah* – source of direction and guidance," The place from which "teaching and instruction flow" regarding His "*qara'* – willingness to welcome us and His desire to meet us," by *qara'* – calling us out" of the oppressive world of religion and politics, by way of "*'asah* – the work He chooses to do" on our behalf.

We have discovered in the fourth chapter of "*Shemowth* – Names" the basis, the meaning, and the purpose of the name *Towrah.* We now know that it serves as Yahowah's "signed and written teaching and instruction, His guidance on how we can become exempt from judgment, His inscribed resource to provide direction

which answers our questions on how to find God, and how to be restored and return to Him."

These things known, we encounter the title Towrah again in the twelfth chapter of this book of Names. This conversation opens with Yahowah providing specific instructions on when and how we are to celebrate the first two of His seven "*Miqra'ey* – Invitations to Meet and Greet" God. These celebrations of our liberation, of life and vindication, are called: "Yahowah's Pesach, which is "Passover" and Matsah, which is known as "Unleavened Bread."

The integration of *Pesach* and *Matsah* is the focus of the first half of the twelfth chapter of *Shemowth*, as Yahowah prepares His children for their Exodus from the Crucible of Egypt. And this is because one without the other is actually counterproductive. Passover represents the Doorway to eternal life, and to heaven, which sounds wonderful until you realize that God will not allow any of man's rubbish (defined by Yahowsha' as politics and religion) to exist in His presence. And eternal life apart from God is spent in the Abyss—a dark, eternal and inescapable, prison. The solution to this problem is Unleavened Bread, whereby the penalty for our sin, which is separation from God, was endured by Yahowah's soul (a.k.a. Yahowsha'), with Him ransoming, redeeming, and vindicating us on the *Miqra'* of *Matsah*. Serving as the Welcome Mat (or decontamination area, to use a more modern metaphor) of Heaven, Unleavened Bread represents the threshold which we must cross to be cleansed, before we can enter God's presence.

So it is from this perspective that we must ultimately come to view everything which follows: Passover resolves the consequence of sin (which is death), and Unleavened Bread resolves the penalty of sin (which is separation from God), which leads to FirstFruits, where we are born anew into Yahowah's family.

Therefore, setting the stage for what would transpire during the three most important days in human history – the fulfillment of Passover, Unleavened Bread, and FirstFruits in 33 CE (year 4000 Yah) – God told His children: **"You shall observe** (*shamar* – you all shall keep your focus upon, closely examine, and carefully consider) **this word and statement** (*dabar* – this message and communication) **as a clearly communicated prescription of what you should do** (*choq* – as an inscribed thought and engraved recommendation regarding life and the covenant relationship) **and** (*wa*) **as a witness** (*'ed*) **to** (*la*) **your children** (*beny*) **forever** (*'owlam*)**."** (*Shemowth* / Names / Exodus 12:24)

Yahowah's witness and testimony, His teaching, instruction, direction, and guidance, the very Word of God, has a name: Towrah. It is filled with "*choq* –

clearly communicated prescriptions of what we should do," and most especially, what we as parents should share with our children, now and forever.

With His next statement, Yahowah quickly dispenses with the prevalent Christian notion that Passover is a "Jewish" holiday. It is for God's children, His family, whether they be naturally born *Yahuwdym* or adopted *Gowym*. And while it is for all of God's children, it is not for those who are foreign to Him.

"And Yahowah (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה – *Yahowah*) **spoke as God unto** (*'amar 'el* – said to) **Moseh** (*Moseh* – from *mashah*, meaning One Who Draws Out) **and Aharown** (*'Aharown* – Enlightened Freewill)**, 'The prescribed ordinance** (*chuqah* – the clearly communicated rule regarding) **of the** (*ha*) **Passover** (*Pesach* – the process of being passed over) **is not** (*lo'*) **for every** (*kol*) **estranged and foreign** (*nekar* – those lacking kinship and unrelated) **child** (*ben*) **to partake** (*'akal* – consume and eat) **in it** (*ba-y*)**. But** (*wa*) **every** (*kol*) **coworker** (*'ebed* – associate and servant)**, every individual** (*'ysh* – man) **who chooses to be included and adopted** (*kasap* / *kesep miqnah* – who yearns to be purchased at a price)**, and who is circumcised** (*muwl*) **at that time** (*'az*)**, he may partake in it and be nourished by it** (*'akal ba-y*)**.'"** (*Shemowth* / Names / Exodus 12:43-44)

Our decision on whether or not to avail ourselves of God's solution to our mortality, should be based upon whether or not we want to be included in His family. If we do, then this is the first step in that direction.

But as I'm sure you noticed, only those who are circumcised benefit from Passover. This is yet another crushing blow to Pauline Doctrine. Paul wrote that circumcision was unnecessary, even counterproductive. And yet according to God, unless a man is circumcised He cannot avail himself of the Doorway to Life.

Stressing once again that Passover is for our Heavenly Father's family, those who want to remain and engage with God, Yahowah continued: **"Temporary residents** (*towsab* – strangers just passing through) **and hired workers** (*sakyr* – employees) **are not** (*lo'*) **to partake in it or be nourished by it** (*'akal ba-y*)**."** (*Shemowth* / Names / Exodus 12:45)

"Inside one's home and with one's family (*ba 'echad beyth* – only amongst one's household) **it will provide nourishment** (*'akal* – it may be eaten)**. You shall not** (*lo'*) **go outside** (*yasa'*) **of** (*min*) **the** (*ha*) **family and home** (*beyth* – household)**, taking the flesh** (*min basar* – removing the physical body of the sacrificial lamb) **outside [of the family]** (*huws* – into the street or to a public marketplace, severing the family connection)**. And you shall not** (*wa lo'*) **break or sell** (*sabar*) **its bones** (*'esem* – its essential nature and essence)**."** (*Shemowth* / Names / Exodus 12:46) All of this is instructive, defining the familial nature of the Covenant relationship, and prophetic, as it speaks of the Ma'aseyah Yahowsha. His bones were not broken. His flesh remained within the tomb. And

nothing associated with His sacrifice was for sale (although Catholics have been trying to make a buck off of it for nearly two thousand years).

To understand Yahowah's Word, we must come to understand the meaning of the words He used to communicate with us. Yisra'el is a great example. The uninitiated dismiss instructions written for them, not knowing that the word is inclusive of everyone who wants to engage and persist with God.

"The entire (*kol* – everyone in the) **community and witness of** (*'edah* – the assembly, testimony, and agreement which is) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and empowered by *'el* – God) **shall actively engage, celebrate, and profit from this** (*'asah* – shall act upon and do this) **with Him** (*'eth-w* – in association with and through Him [speaking of the Sacrificial Lamb of God])**."** (*Shemowth* / Names / Exodus 12:47) Therefore, those who "*'asah* – act upon, engage in, celebrate, and profit from" "*Pesach* – Passover" have been equated to "*Yisra'el* – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God."

The following is a very insightful instruction, one which tells us that the benefits of Passover are for Jew and Gentile alike. **"And indeed when** (*wa ky*) **a guest who is living** (*guwr*) **with you** (*'eth*)**, and the visitor who is from a different place and culture** (*ger* – a new arrival on a voyage of discovery who has walked away from his own nation and family) **acts upon and actively engages in, thereby celebrating** (*'asah* – assumes as accepts the responsibilities associated with, performs, and benefits from) ***Pesach* / Passover** (*Pesach*) **to approach** (*la* – to reach) **Yahowah** (𐤉𐤄𐤅𐤄)**, every** (*kol*) **male** (*zakar* – man and boy for the purpose of remembering) **must be circumcised** (*muwl*) **for him to reach this goal** (*la-w*)**, and for him to approach and present himself** (*qarab* – for him to draw near and be present)**. And** (*wa*) **then, at that time** (*'az*)**, he may approach** (*qarab* – draw near) **so that** (*la*) **he may celebrate, actively engage in, and do this** (*'asah* – act upon, perform, and profit from this)**. And then** (*wa*) **he shall be** (*hayah* – he shall come to exist) **considered the same as** (*ka* – even identical to) **a native-born member of the family, grafted and rooted into** (*'ezrah* – a person who springs from the natural tree with all rights of citizenship [becoming as Yisra'el and Yahuwdym in]) **the** (*ha*) **land** (*'erets* – realm)**. But** (*wa*) **anyone** (*kol*) **who is uncircumcised** (*'arel*)**, he shall not** (*lo'*) **partake in it or be nourished by it** (*'akal ba-y*)**."** (*Shemowth* / Names / Exodus 12:48)

I am not native to Yisra'el, as I am not a descendant of Ya'aqob. But it does not matter, because Yahowah made it possible for folks like me to be grafted into His family tree, and to be rooted in His land. And we avail ourselves of this opportunity by participating in Passover. It serves as the doorway through which

we approach God's presence. As such, this is one of the most inclusive and reassuring passages in the Torah.

While we will delve deeply into Yahowah's instructions regarding circumcision during our comprehensive review of His "*Beryth* – Covenant," suffice it to say for now that while circumcision does not in itself save anyone, there is no access to salvation without it. And that is because circumcision is the sign of the Covenant, and the Covenant is the reason for salvation. No circumcision – no Covenant. No Covenant – no salvation. This is because the lone path to salvation begins with the Doorway to Life labeled "Passover," and it crosses over the Threshold of Redemption entitled "Unleavened Bread." A man cannot pass through or over either without first being circumcised.

If you are a Christian, and if you have considered Paul's letters to be inspired, consider this a dire warning. Disassociate yourself from his religion, and discard this false prophet's testimony. There is no mistaking the fact that Paul's animosity toward Yahowah, His Covenant and His Torah, was fueled first and foremost by his hatred for circumcision.

There is no room for a "New Testament," or for a new religion: **"Only one** (*'echad*) **Towrah** (*Towrah* – Instruction and Teaching, Guidance and Direction) **shall exist** (*hayah* – was, is, and forever will be (scribed in the imperfect conjugation, affirming the unfolding results which emerge throughout time from the Torah's continuous existence)) **for** (*la* – on behalf of) **the naturally born person** (*'ezrah* – native members of the family; from *zarach* – those who come forth, rise, and shine) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger* – one who leaves his birth nation and family seeking shelter in another place) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*)**."** (*Shemowth* / Names / Exodus 12:49)

It is interesting to note that "*'echad* – only one" and "*'achad* – to go one way or the other" are indistinguishable in the Hebrew text. Our conclusions regarding Yahowah's Towrah, therefore, serve as the fulcrum upon which our souls rise up to God or vanish in the dust of the earth.

So this bears repeating: **"Only one** (*'echad*) **Towrah** (*Towrah*) **shall exist** (*hayah*) **for** (*la*) **the naturally born person** (*'ezrah*) **and** (*wa*) **for** (*la*) **the** (*ha*) **visitor from different countries and cultures** (*ger*) **who lives as a guest** (*guwr*) **in** (*ba*) **your midst** (*tawek*)**."** (*Shemowth* 12:49)

And therefore, this is always a good idea: **"And** (*wa*) **all** (*kol*) **of the children** (*beny*) **of Yisra'el** (*Yisra'el* – individuals who strive and contend with, who engage and persist with, who are set free and empowered by God) **acted upon and did** (*'asah* – celebrated, actively engaged, and profited) **as** (*ka* – in the manner) **which relationally** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה – *Yahowah*)

had instructed (*sawah* – directed, decreed, and commanded, appointed and ordained)**; Moseh** (*Moseh* – one who draws us out and away from human oppression and divine judgment) **and** (*wa*) **Aharown** (*'Aharown* – enlightened freewill) **likewise did the same** (*ka 'asah* – celebrated, engaged, and profited similarly)**."** (*Shemowth* / Names / Exodus 12:50)

The twelfth chapter of Names concludes with: **"And then** (*wa*) **it happened** (*hayah* – it occurred, came to be, and took place) **in** (*ba*) **this** (*zeh* – specific) **essential and substantive** (*'esem* – speaking of a skeleton which provides the framework for life) **day** (*yowm*)**: Yahowah** (𐤉𐤄𐤅𐤄) **came to bring out** (*yasa'* – He descended to serve, extending Himself to lead out and bring forth, to free and deliver) **the Children of Yisra'el** (*beny yisra'el* – the family members who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God)**."** (*Shemowth* / Names / Exodus 12:51)

The timing of things is as important to Yahowah as is the substance. One day isn't just as good as another. Nothing is chaotic, nothing is random, and nothing is the result of happenstance. God has a plan for His family, and He came to bring it to fruition on His schedule.

𐤉𐤄𐤅𐤄

Every good teacher knows that our memory is aided by repetition. And that is why Yahowah's most essential "*Towrah* – Guidance" is consistently reinforced though a variety of predictions, promises, dress rehearsals, impending instructions, historical enactments, explanations, and fulfillments. Here is one of many such examples…

"And Moseh said (*'amar*) **to** (*'el*) **the family** (*'am* – related people who are kin)**, 'Remember** (*zakar* – keep reminding yourself and never forget, memorialize, and consistently mention the truth regarding) **this specific** (*'eth zeh*) **day** (*yowm*) **which relationally** (*'asher* – which by way of the relationship and association) **you were brought out** (*yasa'*) **from** (*min*) **the realm of** (*'erets* – the land and region [from the Dead Sea Scrolls as opposed to the Masoretic Text]) **the Crucible of Egypt** (*Mitsraym* – the fire of the refiner's furnace where worthless things are separated from that which is valuable [symbolic of human oppression and divine judgment])**, away from** (*min*) **the house** (*beyth* – home, family, household, temple, clan, and lineage) **of slavery** (*'ebed* – of bondage and ownership, of forced and compelled work, of captivity and of worship [symbolic of work's-based salvation schemes])**. Indeed** (*ky* – rather, emphasizing through

contrast) **in** (*ba* – and with) **a mighty, miraculous, and powerful** (*hozeq* – strong) **hand** (*yad*)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **came to bring you out** (*yasa'* – descended to serve you, extending Himself to lead you out and bring you forth, to free and deliver you) **from** (*min*) **this** (*zeh*)**. So** (*wa*) **do not** (*lo'*) **consume** (*'akal* – eat or partake in) **yeast** (*hames* – the fungus which leavens bread, produces alcohol in beer, and can sour wine, turning it into vinegar) **this day** (*ha yowm*) **in the month** (*ba chodesh* – in this time of renewal) **of Abyb** (*'abyb* – of newly formed and ripening grain, when young barley is growing and green) **when you all** (*'atem*) **were brought out** (*yasa'*)**.'"** (*Shemowth* / Names / Exodus 13:3-4)

This is one of many affirmations that one day is not just as good as any other, that Christmas didn't replace Shelters, that Easter didn't replace Unleavened Bread, that Communion and the Eucharist didn't replace Passover, and that Sunday didn't replace the Sabbath. The timing of things related to our relationship and salvation remain essential to Yahowah.

I'd also like to share a very subtle insight illuminated in this passage. Yahowah, whose name begins with the Hebrew letter, Yowd 𐤉, just said that "you were brought out from the realm of the Crucible, away from the house of slavery, in the mighty and powerful hand of Yahowah." In this declarative statement, "hand" was translated from *yad*, which was the original name of the initial letter of Yahowah's name. In Ancient Hebrew, this character was drawn to depict an arm and hand 𐤉, Yahowah's as it now transpires. And it conveyed the very message we are reading here, that God, Himself, deployed His power and authority to do the work which was required to save us.

Now moving on to the meat of this passage, once our lives have been spared by the *Miqra'* of *Pesach*, it is absolutely essential that our souls are immediately cleansed of sin so that we do not endure judgment. And that is why the *Miqra'* of *Matsah* is coterminous with Passover. Not only does one flow directly into the other, without so much as a second of separation between them, we are explicitly told not to consume yeast (which is symbolic of the corrupting nature of religious schemes and national politics) during *Pesach*. Yahowah personally and miraculously descended to serve us, extending Himself to lead us away from the oppressive nature of religion and politics, to free us from judgment, and to deliver us from the consequence and penalty of sin. Once this is done, there is no going back and ingesting that which had previously enslaved us, polluting our souls.

"And indeed when (*wa ky*) **it happens** (*hayah*) **that Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **brings you** (*bow'*) **into** (*'el*) **the land** (*'erets*) **of the Kana'any, the Hity, the 'Amory, the Hiwy, and the Yabuwsy, just as** (*ka* – in consort with that which [translated from the DSS as the MT has *'asher*]) **He promised in a sworn oath** (*shaba'*) **to** (*la*) **your fathers** (*'ab*) **to give to you** (*la natan la*) **the land**

(*‘erets* – realm) **flowing with** (*zuwb* – issuing) **great abundance and nurturing milk** (*halab* – that which nurtures children, is bountiful, and filled with the choicest olives and finest wine) **and honey** (*dabash* – that which is sweet and pleasant, speaking of an abundance of life and fruitful growth; associated with *dabarah* – words)**, you shall expend the energy and effort** (*‘abad*)**, and do that which is required** (*‘abodah ze’th* – serve in this way) **in this** (*ba ha zeh*) **time of renewal** (*chodesh* – month when things are made anew and one is renewed)**.”** (*Shemowth* / Names / Exodus 13:5) Yahowah remains committed to nurturing His children and to helping us grow. But like diet and exercise, our growth requires us to make good choices and to act responsibly.

The reason the material universe exists, the sole purpose God conceived life, was to make the “*beryth* – Family-Oriented Covenant Relationship” between Himself and mankind possible. Since the *Miqra’ey* of *Pesach* and *Matsah* represent the first two of seven steps toward achieving God’s ultimate goal, He wants us to celebrate them with Him—just as we will enjoy the company of our Heavenly Father thereafter.

“The seventh (*sheba* – speaking of a promise, of the importance of seven, and of a sworn oath) **day** (*yowm*) **you all shall eat** (*‘akal* – you shall partake and consume) **Matsah – Unleavened Bread** (*matsah* – food without yeast)**. And** (*wa*) **in association with** (*ba*) **the seventh** (*ha shaby’y* – from *sheba’* – seven and *shaba’* – promised) **day** (*yowm*)**, celebrate a festival feast** (*chag* – establish a holiday to dance, sing, eat, drink, and party) **unto** (*la* – with the goal of approaching) **Yahowah** (ዮሃዋህ - ፣ሃ፣ሄ)**.”** (*Shemowth* / Names / Exodus 13:6)

God has invited us to celebrate our redemption with Him, to celebrate the fact that He has vindicated us, and yet not one in a billion Muslims, nor even one in a million Christians, honors Him with their presence on this, the single most essential day in all of human history. And for those Christians who lamely seek to justify their celebration of pagan holidays such as Christmas and Easter, ignoring Yahowah’s invitation to party with Him on His schedule, by suggesting that God knows their heart, let this passage sink in, for it breaks Yahowah’s heart that you have deliberately jilted Him.

After delineating every minute, illuminating, prophetic, and redemptive detail regarding the celebration of the *Miqra’* of *Pesach*, Yahowah communicates these same things relative to the *Miqra’* of *Matsah*. **“You shall consume** (*‘akal* – you shall eat and partake in) **Matsah – Unleavened Bread** (*Matsah* – food without yeast) **for** (*‘eth*) **seven** (*seba’* – representing the promise associated with seven) **days** (*yowym*)**, and you shall not be seen or associated with** (*wa lo’ ra’ah la* – with the goal of you not being looked upon in association with) **yeast** (*hames* – fungus and that which is soured)**. And** (*wa*) **the yeast fungus** (*sha’or* – the

remnant which is left) **shall not be seen or associated with you** (*lo' ra'ah la*) **within** (*ba*) **any portion of your borders or territory** (*kol gabuwl* – your entire realm)**."** (*Shemowth* / Names / Exodus 13:7) The purpose of Unleavened Bread is to disassociate sin from our souls, making us appear perfect in God's eyes. That is the symbolism behind these words.

Just as our Heavenly Father told us, as good parents we should also inform our children: **"And** (*wa*) **you should tell this** (*nagad* – you should completely inform, sharing this message with, and providing a warning) **to** (*la*) **your child** (*ben* – son) **during** (*ba* – in and with regard to) **this** (*huw'* – His (speaking prophetically of the future sacrifice of the Ma'aseyah Yahowsha')) **day** (*yowm*)**, saying** (*'amar*) **therein** (*ba*) **that its goal** (*la*)**, the purpose and the reason** (*'abuwr*) **you do this** (*'asah zeh* – you act upon, engage in, celebrate, and profit from this) **unto Me** (*la* – in association with and with the goal of approaching Me)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, is that I brought you out** (*yasa'* – I descended and extended Myself to serve, leading you away) **from** (*min*) **the Crucible of Egypt** (*Mitsraym* – serving as a metaphor for human oppression and divine judgment)**."** (*Shemowth* / Names / Exodus 13:8)

Mitsraym represents the religious, political, economic, and militaristic oppression and subjugation the Children of Yisra'el suffered while slaves in Egypt. And because the word itself means "crucible," *mitsraym* serves as a metaphor for "judgment," whereby a refiner's fire is used to separate that which is valuable from that which is not. It is from these two things – human oppression and divine judgment – that Yahowah is delivering us. And that is why the historical blueprint for Passover and Unleavened Bread was revealed and established in concert with God's favor in this regard.

The Towrah itself exists to commemorate this miracle. **"And** (*wa*) **this will exist** (*hayah* – this was, is, and will always be) **a miraculous sign** (*'owth* – a memorable means of communicating something important) **to and for you** (*la la*) **as God upon** (*'al /'el*) **your hand** (*yad* – directing your actions)**. And** (*wa*) **for the purpose of** (*la*) **a memorial commemoration** (*zikarown* – sign of an inheritance, a maxim and proverb which helps you remember) **between** (*bayn*) **your eyes** (*'ayn* – for perspective and understanding) **so that** (*ma'an* – in order that) **Yahowah's** (𐤉𐤄𐤅𐤄) **Towrah** (*towrah* – Instruction and Teaching, Guidance and Direction: the signed, written, and enduring means to search for, find, and choose instruction, teaching, guidance, and direction which provides answers which facilitate our restoration and return, which are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial (scribed in the feminine, singular, and construct form, eternally associating and binding the Towrah to

Yahowah)) **shall exist** (*hayah* – was, is, and forever will be (scribed in the qal relational imperfect conjugation, affirming that these unfolding results are actual and that they will reliably emerge throughout time as a result of the Towrah's continuous existence)) **in your speech** (*ba peh* – literally in your mouth)**, that indeed** (*ky*) **in** (*ba* – and with) **a powerful** (*hazaq* – strong and mighty) **hand** (*yad*)**, Yahowah** (**ፍየሖዋ**) **came to lead you** (*yasa'* – descended and extended Himself to serve you, bringing you out and) **away from** (*min*) **the Crucible of Egypt** (*mitsraym* – serving as a metaphor for human political, religious, military, and economic oppression and judgment)**."** (*Shemowth* / Names / Exodus 13:9)

We were just told that Yahowah's "Towrah – Instructions" should direct our every thought and action. And yet, this is the case for fewer than one in a million people.

Augmenting and reinforcing this principle, Yahowah revealed: **"And you should observe, closely examine, and carefully consider** (*shamar* – you should pay attention to, keep your focus upon, vigilantly review, intimately revere, care about, cling to, and become secure by way of) **these** (*zeth*) **clearly communicated prescriptions of what you should do** (*chuqah* – authorized inscriptions) **in association with** (*la*) **the appointed and designated meeting times** (*mow'ed* – the fixed appointments, feasts and festivals, for the purpose of celebrating the relationship) **for the reason of, and leading to** (*min*) **days upon days** (*yowmym yowmym* – the best of days, the most important and influential of days, the maximum number of days, and wonderful and eternal days)**."** (*Shemowth* / Names / Exodus 13:10)

Before we move on to the next passage, let's review the culmination of this one. God said: **"And this will exist, this was, is, and will always be, a miraculous sign, a memorable means of communicating something important, to and for you as God upon your hand, directing your actions. And for the purpose of a memorial commemoration, the sign of an inheritance, a maxim and proverb which helps you remember, between your eyes, providing perspective and understanding, so that Yahowah's Towrah Teaching and Instruction, Guidance and Direction, shall exist forever in your speech, that indeed in a powerful and mighty hand, Yahowah came to lead you away from the Crucible of Egypt, from human political, religious, military, and economic oppression and divine judgment. And you should observe, closely examine, and carefully consider these clearly communicated prescriptions of what you should do in association with the appointed and designated meeting times, the fixed appointments, feasts and festivals, for the purpose of celebrating the relationship for the reason of, and leading to, days upon days, the best of days, the most important and influential of days, the**

maximum number of days, and wonderful and eternal days." (*Shemowth* 13:10)

We find the Towrah again in the sixteenth chapter of *Shemowth* – Names. **"And Yahowah (𐤉𐤄𐤅𐤄𐤋) spoke** (*'amar*) **as God to** (*'el*) **Moseh, 'Look at Me** (*hineh* – pay attention to Me and behold)**, I will send down** (*matar* – I will provide and rain down) **to and upon you** (*la*) **bread** (*lehem* – food) **from** (*min*) **the heavens** (*shamaym*)**. And the family members** (*'am* – kin and related people) **shall go out** (*yasa'* – extend themselves and descend) **and gather it** (*laqat* – glean it as in a harvest, collecting it)**. This message** (*dabar* – this word and the very essence of it) **exists so that** (*ma'an*) **day in and day out** (*yowm ba yowmym*) **I may determine** (*nasah* – I can conduct a test to distinguish) **if and whether** (*'im*) **they walk** (*halak*) **in** (*ba*) **My Towrah** (*Towrah* – My Instruction and Teaching, My Guidance and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction (scribed with the first person singular suffix, making the Towrah Yahowah's, and in the feminine, singular, construct form, eternally associating and binding the one and only Towrah with our *halak* – walk)) **or not** (*lo'*)**."** (*Shemowth* / Names / Exodus 16:4)

The means to walk to God and to walk with God are delineated in the Towrah. Life is a test to determine who among us takes their Heavenly Father's Directions seriously.

𐤉𐤄𐤅𐤄𐤋

Just as the U.S. Constitution is the ultimate legal authority in America, Yahowah's Torah is the ultimate legal authority on Earth and in Heaven. Consider this discussion…

"And it came to be that the next day Moseh sat to adjudicate a matter (*shapat* – to judge by confronting the evidence required to make a legal and rational decision) **with the family** (*'am* – related individuals)**. And the people were present before Moseh from morning to evening. Then when Moseh's father-in-law saw all that he was doing for the family, he asked, 'What is this**

Word (*dabar*) **which you are focusing upon** (*'asah*) **with the people? Why are you, yourself, sitting apart, with all of the family standing over you from morning to evening?'"** (*Shemowth* / Names / Exodus 18:13-14) What this says is that far too few people are willing to engage in the business of God, which is to share His Word and to apply it to the situations life brings.

Moseh, in his response to his father-in-law, provides all who would listen with three of the most important reasons to observe the Towrah. It is the primary place to look if you are seeking God: **"And Moseh answered his father-in-law** (*hoten*)**, 'Because** (*ky*) **the people** (*'am* – family) **come to me seeking information about** (*daras* – inquiring about, looking for, desiring a relationship with) **God** (*'elohym*)**."** (*Shemowth* / Names / Exodus 18:15)

The Towrah is God's universal Constitution, and thus is the best and most reliable source of judicial information. It can be used to resolve the most serious disputes. **"Because** (*ky*) **there are those** (*hayah*) **who come** (*bow'*) **to me, and want me to judge** (*shapat* – adjudicate, making a decision after evaluating the evidence) **between an individual** (*'ysh*) **and his friend** (*re'a* – fellow countryman, neighbor, companion, and associate)**."** (*Shemowth* / Names / Exodus 18:16)

I dare say, there is no higher calling, no more worthy a mission, than sharing the insights on life, love, relationships, justice, and salvation provided within Yahowah's "*Towrah* – Teaching." **"And I make known** (*yada'* – I respect, possess and provide information, I revere, am familiar with, understand, and reveal) **the clearly communicated prescriptions** (*choq* – authorized and inscribed thoughts and recommendations regarding relationships and life) **of the Almighty** (*ha 'elohym* – the Mighty One who is God) **and His Towrah Instructions** (*Towrah* – His Teaching, Guidance, and Direction: His signed, written, and enduring means to search for, find, and choose His instructions, teaching, guidance, and direction which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial (scribed in the third person singular suffix, making the Towrah Yahowah's, and in the feminine, singular, and construct form, eternally associating and binding the one and only Towrah with *'elohym* – God Almighty))**."** (*Shemowth* / Names / Exodus 18:16)

Yada' is the perfect word for Yahowah to have inspired Moseh to use in reference to His Towrah. It tells us that Moseh "was familiar with" the Towrah, which is what caused him to "understand" it. *Yada'* tells us that Moseh "came to respect" the Towrah, and that he "revered" it. From *yada'* we "know" that the people came to Moseh because he not only "possessed information regarding" the

Towrah, he was "willing to reveal what he knew to others, providing" them with "answers."

At this point in the discussion, Moseh's father-in-law interrupts to say something which is appropriate and relevant in this context, but counterproductive out of context. **"And Moseh's father-in-law said to him, 'It is not good** (*lo' towb* – it is not healthy or beneficial) **to share the Word** (*dabar* – to communicate the message) **as** (*'asher*) **you are now doing** (*'asah*)**. You will completely wither away and totally shrivel** (*nabel nabel* – you will wear out and die)**. Not only you, but also** (*gam gam*) **these family members** (*'am* – related people) **who are with you. Indeed this is because** (*ky*) **from you** (*min* – by means of you being used as an implement)**, the Word** (*dabar* – the Message) **is very significant and valuable** (*kabed* – worthy and massive, distinguished and honorable, glorified and rewarding)**, but you are not able** (*yakol* – you are not capable of prevailing) **to accomplish this** (*'asah* – engage and prevail in this) **goal** (*la*) **by yourself** (*bad* – alone)**.'"** (*Shemowth* / Names / Exodus 18:17-18)

The *nabel nabel* reference in association with Yahowah's "*dabar* – Word" is explained beautifully in *Yasha'yah* / Isaiah, where we are told that we humans "*nabel* – wither and fade away," but that the "*dabar 'elohym* – Word of God" endures forever. So the advice here is sound. The "*hoten* – father-in-law" is speaking for our Heavenly Father to tell us that more people will be blessed by Yahowah's Word if more than one person engages to "*yada'* – revere, understand, and reveal" it.

Kabed is the operative word underlying the meaning of the Instruction which encourages us to "*kabed* – honor" our Father and Mother. As is the case with many Hebrew words, it carries more than one meaning. While its primary definition is "significant and valuable, worthy and massive, distinguished and honorable, glorified and rewarding," its secondary connotation is "severe – in the sense of intense, large – in the sense of size or quantity, heavy – in the sense of mass, weight, or value, and serious – in the sense of thought provoking."

But, not willing to attribute any of these positive evaluations to Yahowah's Towrah, Christian translators have universally rendered *kabed* as being a "heavy burden," giving the impression that anything associated with Yahowah's Torah is a "burden too heavy for us to endure."

What is being shared is that the significance, the value, the reward, and the sheer volume and massiveness of the Towrah is too great for any one person to convey by themselves. God's teaching, His instruction and guidance, is for all of us to observe His Word so that every member of Yahowah's family can share His message.

"So now then (*'atah*)**, listen to and receive this** (*shama'* – hear and understand this) **in** (*ba*) **the sound of my voice** (*qowl*)**. I am proposing a plan** (*ya'as* – I am suggesting a course of action) **whereby** (*wa*) **God** (*'elohym*) **will choose to continue to be** (*hayah*) **with you** (*'im* – in a continued association with, near, and alongside you)**. You** (*'atah*) **represent** (*hayah* – continue to exist on behalf of) **the people** (*'am* – and family) **before** (*muwl* – in front of and facing) **the Almighty** (*ha 'elohym*)**, and you** (*wa 'atah*) **come back, returning** (*bow'* – arriving) **with** (*'eth*) **God** (*'el*)**, the Almighty's** (*ha 'elohym*)**, words** (*ha dabarym* – His statements, message, sayings, and communications)**."** (*Shemowth* / Names / Exodus 18:19)

God has chosen to communicate with mankind through men like Moseh. And so long as such men limit their comments to the Word of God, they serve as Yahowah's voice among His people.

In association with the Almighty, we can, indeed we should, follow this advice. **"And** (*wa*) **you can warn and be a shining light** (*zahar* – you can teach and admonish, being a light) **among them** (*'eth*) **with** (*'eth*) **the clearly communicated prescriptions of what we should do** (*choq*) **and with regard to** (*wa 'eth*) **the Towrah teachings and instructions** (*Towrah* – signed and written directions, the guidance to exempt humankind from judgment, and answers on how to find God and be restored and return to Him)**. And then** (*wa*) **you will make known** (*yada'* – you will reveal and provide information which leads to understanding and awareness) **to them** (*la*) **the Way** (*ha derek* – the Path (singular and absolute)) **in which** (*ba 'asher*) **they should walk** (*halak* – they should follow, travel, and go about their lives)**, and** (*wa*) **the work** (*ha ma'aseh* – the preparation, pursuits, actions, results, labors, business, accomplishments, and achievements) **which relationally** (*'asher*) **they should pursue** (*'asah* – they should do, endeavor to undertake, act upon, celebrate, and profit from)**."** (*Shemowth* / Names / Exodus 18:20)

The title Yahowah chose to bequeath upon His human manifestation, Yahowsha', is a compound of His name and *ma'aseh*, and thus speaks of "Yahowah's work, His preparation and pursuit, Yahowah's labor, His business, and His resulting achievement." Therefore, we should not be surprised that this "father-in-law" is equating "the Way in which we should walk" and the "path we should follow" with the "work" He, Himself, "will pursue." Yahowah leads by example.

And once again, considering the merits of what God just conveyed, let's pause a moment longer and reflect upon His Word, His Torah: **"And you can warn and be a shining light, you can teach and admonish among them with the clearly communicated prescriptions of what we should do and with regard to the Towrah teachings and instructions. And then you will make**

known, you will reveal and provide information which leads to understanding and awareness to them regarding the Way in which they should walk, and the work which relationally they should pursue, endeavor to undertake, celebrate, and profit from." (*Shemowth* 18:20)

𐤉𐤄𐤅𐤄

Let's consider God's teaching on how we received His Towrah. That story is also found in *Shemowth* – Names. And as we read this explanation, please note that all seven of the names (six individuals in addition to Yisra'el) listed in this revelation are important, as is the reference to "seventy." Everything God reveals is rife with meaning.

Equally important is that: **"They ascended** (*'alah* – climbed up)**, Moseh** (*Moseh* – one who draws out (from *masah*)) **and 'Aharown** (*'Aharown* – enlightened freewill (from *'aw* – to desire, *'ow* – to choose and to prefer, and *'owr* – light and enlightenment)), **Nadab** (*Nadab* – one who willingly, freely, and of his own volition chooses)**, Abyhuw'** (*'Abyhuw'* – He is the Father (from *'ab* – father and *huw'* – he))**, 'El'azar** (*'El'azar* – God helps and supports (from *'el* – God and *'azar* – helps by supporting (found in the DSS but not MT)))**, 'Iythamar** (*'Iythamar* – an eternal promise (from *'eythan* – constant, perpetual, and ever flowing, always enduring, and *'amar* – sayings, answers, and promises (found in the DSS but not MT))) **and seventy** (*sib'iym* – speaking of the promises associated with the oath of sevens) **from** (*min*) **the senior leaders** (*zaqen* – the prominent elders) **of Yisra'el** (*Yisra'el* – individuals who strive and endure, who persist and engage, with God)**."** (*Shemowth* / Names / Exodus 24:9)

To know Yahowah, we must walk away from earthly influences and manifestations of power and then walk to Him in His elevated realm. *Moseh* worked with God to draw us away from oppressive institutionalized religious and national political schemes, and away from the crucible of judgment. The Towrah he scribed as it was being recited to him was revealed so that we, like Aharown, might become enlightened in the exercise of our freewill. God wants us to *Nadab*, freely and willingly use our God-given volition to choose to recognize that, like *'Abyhuw'*, Yahowah, He is our Father, *'El'azar* – God helping us and supporting us, by way of His *'Iythamar* – enduring answers and promises. In the process of leaving these things, learning these things, making these choices, we become *Yisra'el*— individuals who strive and endure, who persist and engage, with God.

It is not a coincidence that "Moseh, from *masah* – being drawn away from," is the first name on this list, or that the initial requirement which must be met

before we can participate in Yahowah's Covenant is walking away from institutionalized human influences. Nor is it a coincidence that the "*Towrah's* – Guidance" was initially revealed to men named: *'Aharown* – enlightened freewill, from *'aw* – to desire, *'ow* – to choose and to prefer, and *'owr* – light and enlightenment, and *Nadab* – one who willingly, freely, and of his own volition, chooses, from *nadah*. To participate in Yahowah's "*Beryth* – Family-Oriented Covenant Relationship," we must freely, of our own volition, choose it, but only after we have been enlightened so as to understand in precisely what we are electing to participate.

This next sentence begins with a plain, blunt, unambiguous statement: **"And** (*wa*) **they saw** (*ra'ah* – looked upon and paid close attention to) **the God** (*'elohym*) **of Yisra'el** (*Yisra'el* – individuals who strive, engage, and endure with God)**."** (*Shemowth* / Names / Exodus 24:10)

For this to happen, Yahowah had to leave the spiritual realm of Heaven and come down to Earth. Then, in order for His presence not to instantly incinerate His guests, Yahowah had to diminish Himself by taking part of Himself, and setting that part, apart from Himself. All of God would not fit on the top of Mount Horeb, and if God had attempted such a thing, His energy, undiminished, would have obliterated the planet.

Further, based upon the words which follow, Yahowah became corporeal, which is to say this manifestation of Him not only was physical in nature, it was a lot like the *Ma'aseh*—the operative aspect of *Ma'aseyah* (the Work of Yah).

"And (*wa*) **instead of** (*tahat* – in place of, in exchange for, for their sake, and beneath Him, succeeding in the orderly arrangement of space and time, as part of the plan, in the place in which one stands with Him) **His feet** (*regel* – from *ragal*, His means to move forward by walking (feminine dual)) **was something which resembled** (*ka* – was that which could be compared to and should be associated with) **the Work / the *Ma'aseh*** (*ma'aseh* – the preparation, pursuit, and result, the action, pattern of behavior, and undertaking, the labor, business, and occupation, the focused energy, accomplishment, and the achievement (masculine singular))**, the White Way and paved path which is inscribed, written so as to purify** (*libnah* – the brilliant tile writing tablet revealing the way constructed using the natural elements of the earth which is used to communicate; from *laban* – to make pure and to grow white (feminine singular construct – associating the Way, the Writing, and the Purification with the *Ma'aseh*) **the Precious Stone** (*caphyr* – the beautiful and splendorous gem; from *caphar* – the means to rehearse, to relate, and to declare the message; and *caphaph* – the doorkeeper who stands in the threshold (singular masculine and absolute))**. And this represented** (*wa ka* – and this should be considered) **the essential essence** (*'esem* – the body and the substance, the very framework and skeleton, the manifestation of the nature of a

being in human form (feminine singular construct)) **of Heaven, the lofty realm of God** (*shamaym* – the elevated spiritual abode) **for purpose of** (*la*) **clarity and purification to the point of brilliant brightness** (*tohar* – being pronounced clean and totally pure, leading to splendor, glory, majesty, and an elevated status)**."** (*Shemowth* / Names / Exodus 24:10)

The human manifestation of God, the *Ma'aseh* of Yahowah—the Ma'aseyah Yahowsha'—has been identified, properly associated, accurately described, and appropriately named in this historic and prophetic pronouncement. And in the process, we have learned that this *Ma'aseh* of *'Elohym* represents the White Way, the Written Path to God. This Precious Stone, who would become the Rock of our Salvation, is symbolic of the essential essence of Heaven. He is God's Spirit in physical form. And as was the case with the Ma'aseyah Yahowsha, His reason for meeting with these men was to clarify and purify. Such is the essence of the Towrah and Ma'aseyah, their nature and purpose.

In this next verse, like countless others, *'el* can be translated "to" or "God." Also, while *'estyl*, which is found only twice in the whole of the Torah, Prophets, and Psalms is rendered "nobles" or "chief men" in English translations. It is actually from *'estel*, which appears far more often and means "to withdraw or withhold." Recognizing this, and the fact that God, Himself, stayed, ate, and drank with the Children of Yisra'el, we must decide if the negation provided by *lo'* nullifies "*'estyl* – nobles," "*'estel* – withdrawing and withholding," or "*salah* – reaching out."

With these options considered, to my thinking, the following translation is the most appropriate within this context. **"And** (*wa*) **God** (*'el*) **did not** (*lo'*) **withdraw from or deny** (*'estyl* – withhold or take anything away from) **the children** (*beny* – sons) **of Yisra'el** (*Yisra'el* – individuals who strive, engage, and endure with God)**. He stretched out** (*salah* – He extended) **His hand** (*yad*) **and they observed** (*hazah* – they looked upon, beheld, and witnessed) **the Almighty** (*ha 'elohym*)**. And they ate** (*'akal* – they consumed solid food) **and they drank** (*satah* – they consumed beverages)**."** (*Shemowth* / Names / Exodus 24:11)

While we aren't told explicitly, based upon the timing, the list of seven names, and the selection of seventy elders, I am convinced that the Almighty and the Children of Yisra'el were observing the *Miqra'* of *Shabuwa'* – Seven Sabbaths. It is a festival feast celebrated seven weeks after FirstFruits, whereby everyone is invited to dine with God, to be purified and empowered by the Set-Apart Spirit of God. After all, Yahowah had already etched a most vivid portrayal of the *Miqra'ey* of *Pesach*, *Matsah*, and *Bikuwrym* in history, so recognizing that He is consistent, *Shabuwa'* would come next.

You should know that, in this next statement, the first person singular pronoun, “Me” or “My” is not extant in the Masoretic Text in association with *sham* / *shem*, which speak of being in God’s presence and recognizing His name. But the association with Yahowah is implied by the fact that the first person singular pronoun was included with “*‘el* – to Me” before this reference, and was attached to “*natan* – I will give” after it. Therefore, I’ve included the pronoun along with both definitions of the textual meaning of *shm*.

I am sharing these insights with you for several reasons. First, prior to the fulfillment of the *Miqra’* of *Kippurym*, where the complete Towrah will be given to us and written on our hearts, we don’t have access to the original autograph, or even a perfect copy, so some allowances have to be made for scribal error. Second, while language is the most useful tool ever conceived, it is an imprecise implement, meaning that viable options and reasonable alternatives exist. And third, by being open and honest with you about translating, I hope to demystify the process so that you engage in it along with me.

“And (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄) **said to** (*‘amar ‘el* – speaking as God to) **Moseh** (Moseh – the one who draws out)**, rise up to Me** (*‘alah ‘el* – ascend, go up, and be lifted up to Me, to God) **on the mountain** (*har*) **and** (*wa*) **exist** (*hayah* – always be) **here, near Me, beholding My name** (*sham / shem* – being in close proximity to the speaker (Yahowah), to look upon and to pay attention to His personal and proper name, His reputation and status)**, and I will give** (*natan* – I will freely offer) **to you** (*la*) **accordingly** (*‘eth*) **the tablets** (*luwach*) **of stone** (*‘eben*) **and** (*wa*) **the Towrah** (*ha Towrah:* from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction)**, in addition to** (*wa*) **the terms and conditions of the binding contract** (*ha mitswah* – the authorized directions and written instructions) **which** (*‘asher* – as a result of the relationship) **I wrote** (*katab* – I inscribed in writing and engraved, making an enduring and permanent record) **to** (*la* – for the purpose and goal to) **become the source of their teaching, instruction, guidance, and direction** (*yarah* – to reveal and to show to them what they need to know, to pour out and flow forth information to and for them)**.”** (*Shemowth* / Names / Exodus 24:12)

The purpose of the meeting has been defined, as has the nature of the Towrah. Yahowah wants us to “*’alah ‘el* – rise up to Him.” He wants us “*hayah* –

to be and exist" "*sham* – near" Him. Yahowah wants us to "*sham* – behold" His "*shem* – name" on the "*luwach 'eben* – Stone Tablets," and within "*ha Towrah* – the Torah," and "*ha mitswah* – the terms and conditions of His Covenant agreement." Yahowah wants us to know that He "*katab* – personally wrote" His Towrah and His Terms and Conditions, His Instructions, presented therein, and that He "*katab* – provided a permanent and enduring written record" for the express purpose of "*yarah* – teaching, instructing, guiding, and directing us, providing us with the information we would need to know" to "*'alah 'el* – rise up to Him."

This statement, therefore, makes any argument against the Torah, its author, its value, or its purpose, an argument against Yahowah. Most of the "New Testament" is therefore: Paul vs. God.

Before we move on there are two rather extraordinary ideas being suggested in this verse that I'd like to explore. The first of these is the definition of *mitswah*. Every lexicon lists as its primary connotation: "commandments." But that is not possible in this context. Moreover, in that this verse describes what Yahowah is presenting to Moseh, there is no more important context with which to define *mitswah*.

Here is my reasoning. Yahowah just said that He, Himself, was going to give Moseh the "*luwach 'eben* – tablets of stone," which have become known as "the Ten Commandments," even though they are more accurately comprised of Ten "Statements" Seven of which are "Instructions." So if the tablets contain His "Commandments," He could not also have provided His "*mitswah* – commandments" in addition to the tablets. This, therefore, prompts us to contemplate a different definition for *mitswah*. And while I understand that the message written on the tablets of stone is also presented multiple times in the Towrah, it is a subset of God's testimony which was engraved on stone tablets while His comprehensive message was inscribed upon the parchment scroll of the Towrah. And thus one can and must be given separate of the other. Likewise as we shall learn, one sits inside of the Ark of the Covenant while the other is set next to it, more fully explaining its purpose. Even more revealing, as we shall learn, only one of the ten statements etched in stone was conveyed in the imperative mood, and thus can be considered a "command."

In this light, and based upon the etymological history of the word, I think the most appropriate definition of *ha mitswah* is: "the terms and conditions of the binding contract." And second to that: "the authorized directions and written instructions regarding the covenant." This then explains what is in the Towrah, and it affirms that it was written to "*yarah* – be a source of teaching and instruction, direction and guidance" for us so that we might understand the terms

and conditions of the Covenant—Yahowah's mutually binding relationship agreement.

The second insight I'd like you to consider is that Yahowah, Himself, "*katab* – wrote" His Towrah and gave it to Moseh. That is what the most literal interpretation of this verse suggests. And while there isn't a huge difference between Yahowah dictating His Towrah to Moseh, making him merely the man who wrote God's words on parchment, it's cleaner and more exacting if Yah wrote the Torah Himself. Moreover, since the Towrah will be inscribed inside of us as part of the reaffirmation of the Covenant on the Day of Reconciliations, I'd prefer my copy to bear Yahowah's penmanship.

In that this passage delineating the process in which the Torah was revealed, has defined the Torah as God's means to "*yarah* – become the source from which teaching, instruction, guidance, and direction flow," let's listen to Yahowah's explanation once again: **"And Yahowah said to Moseh, rise up to Me on the mountain and exist here, near Me, beholding My name, and I will give to you accordingly, the tablets of stone and the Towrah, in addition to the terms and conditions which as a result of the relationship, I wrote to become the source of their teaching, instruction, guidance, and direction."** (*Shemowth* 24:12)

Just a breath ago, God Almighty provided a list of six specific names of individuals (reinforcing his formula of six representing mankind, in addition to God, equals the desired result), who, along with seventy elders, met, ate, drank, and talked with Him in the form of the Ma'aseh, the Way, the Precious Stone who was the living embodiment of Heaven and the Written Word of the Towrah. Now, giving Him a name, in addition to his title, we discover: **"And** (*wa*) **Moseh** (*Moseh* – the one who draws out (who working with Yahowah leads people away from human religious, political, economic, and military oppression, works-based salvation schemes, and judgment)) **stood up** (*quwm* – arose, took a stand, standing upright to confirm and establish)**, and** (*wa*) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha':* a compound of *Yahowah* and *yasha'* – saves, meaning Yahowah Providing Salvation) **served with him** (*sharat* – assisted him and ministered with him)**. And** (*wa*) **Moseh went up to meet** (*'alah* – he ascended and rose up to visit) **the Almighty** (*ha 'elohym*) **on God's** (*'el*) **mountain** (*har*)**."** (*Shemowth* / Names / Exodus 24:13)

You have a choice. You can recognize Yahowsha' as *ha Ma'aseh*, the Work of the diminished manifestation of God, as the living embodiment of the Towrah, or you can see Yahowsha' as one of the seventy elders, one so insignificant he wasn't initially included. But either way, Yahowah has identified the name and the title of the implement He would use to do His work: *ha Ma'aseyah Yahowsha'*.

At this point, it isn't immediately obvious whether the individual speaking to the "*zaqen* – old men" was Yahowsha', as the corporeal representation of Yahowah, or Moseh. And that is because *'el* can be translated "to" or "God." **"And** (*wa*) **God** (*'el*) **said to** (*'amar*) **the elderly** (*ha zaqen* – those who had grown old)**, 'Stay and settle here in proximity to us** (*yasab la ba zeh* – live, campout, and remain in this place near us) **until the time** (*'ad*) **when** (*'asher*) **we return** (*suwb*) **to you all** (*'el*)**. And behold** (*hineh* – pay close attention)**, 'Aharown** (*'Aharown* – enlightened freewill) **and also Chuwr** (*chuwr* – the one who grows white) **among you all** (*'im*)**, whoever** (*my*) **is a lord and master** (*ba'al* – who controls, owns, possesses, has authority, and is a ruler) **of words** (*dabarym*)**, he may come forward, present himself to them, and engage them** (*nagas 'el* – he may gather them together and approach, confronting them)**."** (*Shemowth* / Names / Exodus 24:14)

Unfortunately, we do not have a copy of this portion of *Shemowth* extant among the Dead Sea Scrolls collection, and thus our oldest textual witness to this conversation is the highly suspect eleventh-century CE Masoretic Text. Therefore, we cannot be certain if the final "*'el* – to them," suffixed as it is in the third person plural, is suggesting that the "masters of words" should remain with and engage the other old guys, or if Yahowsha' was inviting those who considered themselves to be the "lord of words" to join them. But this I know, in Yahowah's Word, *ba'al* is most often associated with the Adversary—the one who wants to be the ultimate master, the preeminent authority, the one who wants to lord over mankind, to possess and own wayward souls, ruling over them.

Yahowah created the Hebrew language. It is His language, the language of Heaven, and the language of Divine revelation. His name, and every name which is important to Him, is derived from Hebrew, and is written using the Hebrew alphabet. Every word revealed in Scripture is Hebrew. God did not need the assistance of a "*ba'al* – lord" of "*dabar* – words." He remains competent and capable of choosing His own. Yahowah's Towrah and Yahowsha's life would be sufficient.

These things considered, Yahowah could be using this passage to predict that rabbis, as the "lords and masters of words" would ascribe their "Oral Law" to these seventy men, suggesting that their Talmud would be of *ba'al*, and not Him.

While God is eternal, time is very important to Him. Everything crucial to His revelation and our relationship and salvation, occurs on His schedule. **"So** (*wa*) **Moseh went up** (*'alah* – he rose up and ascended) **to God's** (*'el*) **mountain** (*har*)**. And** (*wa*) **the mountain** (*har*) **was covered** (*kasap* – clothed and concealed) **with** (*'eth*) **a cloud** (*'anan* – visible and obscuring water vapor or smoke, or something which enables someone to appear and become visible)**. And the manifestation of power** (*kabowd* – the splendor and glory, the high status

and reputation, the abundance and significance; from *kabad* – that which is especially relevant, valuable, massive, and honorable) **of Yahowah** (𐤉𐤄𐤅𐤄) **settled down and remained** (*sakan* – camped out, dwelt, temporarily abided, tabernacled, and lived) **on** (*'al*) **Mount** (*har*) **Cyny** (*Cyny* – transliterated Sinai)**. And** (*wa*) **the cloud** (*'anan* – visible and obscuring water vapor or smoke, or visible manifestation) **covered and concealed Him** (*kasha* – clothed and adorned Him) **for six** (*shes*) **days** (*yowm*)**. And** (*wa*) **God** (*'el*) **summoned and encountered** (*qara'* – He called out to meet with, He welcomed, invited, and greeted) **Moseh in** (*ba*) **the seventh** (*shaby'y* – affirming the promise inherent in the plan and oath of sevens) **day** (*yowm*) **from** (*min*) **the midst** (*tawek* – center) **of the cloud** (*'anan* – of obscuring water vapor or smoke, or the visible manifestation)**."** (*Shemowth* / Names / Exodus 24:15-16)

God's plan of salvation is being mirrored here, just as it was in the Creation account and is in the Sabbath. The Path to God is comprised of six steps which lead to the final result—to camping out with our Heavenly Father on the *Shabat*, or Seventh Day.

In this passage, *sakan*, meaning "to campout, to settle down, to dwell and temporarily abide," explains the *Miqra'* of "*Sukah* – Shelters"—the seventh and final Festival Feast. And just as the seventh of seven "*Miqra'ey* – Called-Out Assembly Meetings and Invitations to Encounter" God follows six days of preparation, Yahowah "*qara'* – called out to Moseh, inviting him to meet with Him" on the seventh day. Everything important to God occurs on His timeline, which is consistently depicted as six (representing man who was conceived on the sixth day) in addition to one (representing God who is one) equating to seven—symbolic of God's promise to "*sakan* – settle our affairs so that we can settle down, campout, and live with Him.

Further, by saying that *kabowd* represents His "manifestation of power, His splendor and glory, His status and reputation, His abundance and significance," when God uses its root, *kabad*, in His instruction to "*kabad* – view as honorable, worthy, and significant" our "Father and Mother" in the Instruction He engraved in stone on this day, we ought to immediately recognize that Yahowah was speaking of "*kabad* – valuing" our Heavenly Father and Spiritual Mother.

Also, the reason that water vapor and smoke are being associated with Yah's presence is because water is both the source of life and nature's ultimate solvent, and thus is symbolic of our birth and cleansing. And the smoke of a fire rises up to God, illustrating the direction our souls will travel if we rely upon Him.

Reinforcing this point, we read: **"And** (*wa*) **the appearance** (*mar'eh* – the visual representation and phenomenon) **of the manifestation of power** (*kabowd* – the splendor and glory, the high status and reputation, the abundance and

significance; from *kabad* – that which is especially significant, valuable, massive, and honorable) **of Yahowah** (𐤉𐤄𐤅𐤄) **was similar to** (*ka* – could be compared to) **a nurturing** (*'akal* – feeding) **fire** (*'esh* – radiant energy, warmth, enlightenment, and light) **near** (*ba*) **the summit** (*ro'sh* – the highest part) **of the mountain** (*ha har*) **to** (*la*) **the eyes** (*'ayn*) **of the children** (*beny* – sons) **of Yisra'el** (*Yisra'el* – individuals who strive and engage, who persist and endure, with God)**."** (*Shemowth* / Names / Exodus 24:17)

This provides an interesting clue, one we will use when we consider Yahowah's instructions on "*Yowm Kippurym* – the Day of Reconciliations." During this "*Miqra'* – Called-Out Assembly Meeting," God specifically asks us to come into the presence of the *'eshah*, the feminine manifestation of this same nurturing and enlightening fire. Reinforcing this symbolism, in this passage, Yahowah is presenting "fire" as a manifestation of His power.

Further, you may have noticed that it was the summit of this mountain which was ablaze, not a "burning bush." Yahowah has and will ratchet down His energy to serve us, but not to the scale of an insignificant shrub. Mountains are symbolic of power and influence in Hebrew, bushes are not. Moreover, the evidence of His appearance here on the summit of this Arabian mountain is still visible.

"And Moseh came (*bow'*) **into** (*ba*) **the midst of** (*tawek*) **the visible manifestation** (*'anan* – visible and obscuring water vapor or smoke cloud) **and He was lifted up** (*'alah* – he rose up) **to God** (*'el*) **on the mountain** (*har*)**. And** (*wa*) **Moseh was** (*hayah* – existed) **on** (*ba* – and in) **the mountain** (*har* – symbolic of power and influence) **for forty** (*'arba'iym*) **days** (*yowmym*) **and forty nights** (*laylah*)**."** (*Shemowth* / Names / Exodus 24:18)

There are only three things you really need to know to understand Yahowah's timeline. The first of these should now be obvious. His plan of salvation unfolds over seven days, following His six (man) plus one (God) equals seven (the desired result of the Covenant) formula. There are six steps which lead to God (Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations), with the seventh (Shelters) representing the desired result, which is camping out with our Heavenly Father. So we should not be surprised that human history follows this pattern, with the first six Called-Out Assembly Meetings occurring during the first six days (represented by six thousand years), all of which lead to the Millennial Sabbath—a one thousand year celebration of the *Miqra'* of *Sukah*.

The second insight is that the Torah was revealed on the *Miqra'* of *Shabuwa'*—a Festival which celebrates the Sabbath. It is observed seven *Shabat* after FirstFruits. This seven times seven formula is celebrated as part of Yahowah's *Yowbel*—redemptive years which occur twice every century. During these Yowbel Years, captives are freed and all debts are forgiven.

The third clue required to understand Yahowah's timeline is also revealed in this passage. The Scriptural period for a time of testing, of evaluation, is always forty. It rained for forty days and nights during the flood. The Torah was revealed to Moseh over a forty-day and forty-night period. The Children of Yisra'el wandered in the wilderness forty years before they were allowed to enter the Promised Land. And the Ma'aseyah Yahowsha' was tested forty days and forty nights before He began His mission.

Using these clues, we know that forty Yowbel transpired from the time Adam was expelled from the Garden of Eden until Abraham affirmed the Covenant on Mount Mowryah in 1968 BCE (year 2000 Yah) with his dress rehearsal of Passover. Then exactly forty Yowbel later, in 33 CE (year 4000 Yah), on this very same mountain, Yahowsha' fulfilled the promises of Passover, Unleavened Bread and FirstFruits. He resolved the consequence of sin which is death, redeemed the penalty of sin which is separation from God, and then tangibly demonstrated FirstFruits which speaks of us being born anew and lifted up as God's children. Forty Yowbel from 33 CE is 2033, which will be year 6,000 Yah. At this time, seven or more years after fulfilling the *Miqra'* of *Taruw'ah* by harvesting saved souls, Yahowah will return to reconcile Himself with *Yahuwdym* and *Yisra'el* on *Yowm Kippurym*. Five days later, God will commence the one-thousand-year-long celebration of *Sukah*, where Yahowah camps out with us on Earth, now returned to the conditions experienced in the Garden of Eden.

𐤉𐤄𐤅𐤄

These next statements provided a significant challenge to translate. But after giving it considerable thought, here is my best effort: **"And** (*wa*) **Moseh did** (*'asah* – acted upon and engaged in) **everything** (*kol*) **similar to** (*ka*) **that which** (*'asher* – relationally) **Yahowah** (𐤉𐤄𐤅𐤄) **had instructed** (*sawah* – had directed) **him** (*'eth*) **to do** (*'asah* – to act upon, engage in, respond to, celebrate and benefit from)**, with his behavior being comparable to God's directions** (*ka*)**. And it came to be** (*hayah*) **in the beginning of the first** (*re'shyth*) **month** (*chodesh* – time of renewal) **of the second** (*sheny*) **year** (*sanah*)**, on the first of** (*ba 'echad*) **the month** (*chodesh* – time of renewal)**, that the Tabernacle** (*mishkan* – Shelter, Tent, House, and Dwelling Place; from *shakan* – the place where once problems are resolved, one can settle down, campout, abide, and reside) **was established, standing upright** (*quwm* – was set up, arose, stood, and was confirmed)**."** *Shemowth* / Names / Exodus 40:16-17)

Moseh did his best to do most everything Yahowah instructed him to do. Yahowah's Tabernacle was the result. Similarly for us, if we carefully examine

and thoughtfully consider God's "*Towrah* – Instructions," if we honor His Covenant requirements, if we strive to approximate what He directs in His Instructions, if we follow the path He has provided to Heaven by way of His Called-Out Assembly Meetings, we will end up standing upright in Yahowah's "*Mishkan* – Shelter."

Ka is an interesting word in Hebrew, in that the Kaph serves as a prefixed preposition. It is most easily translated "as," "just as," or "like," but there is more to it than that. At its heart, *ka* provides a "comparison, makes a connection, and marks an association." It speaks of things which are "similar, which are in relative accord, and which correspond to one another—although sometimes not perfectly." *Ka* is typically used to introduce metaphors or word pictures, telling us that one example is very similar to something else, and thus serves as an aid to our understanding, but is not an exact replica. For example, *ka* is perfectly deployed in *Shemowth* 24:17: **"the appearance** (*mar'eh* – the visual representation and phenomenon) **of the manifestation of power** (*kabowd* – the splendor and glory, the high status and reputation, the abundance and significance) **of Yahowah was similar to** (*ka* – could be compared to) **a nurturing** (*'akal*) **fire** (*'esh* – radiant energy, warmth, enlightenment, and light)**."** God was not the fire, or even equivalent to the fire, but instead, there were aspects of the fire which served as a visual portrait of what God is like.

And that brings us to this passage, whereby *ka* was deployed not once, but twice. So as I deliberated on how to convey Yahowah's intent in this context, I came to realize that God was telling us that Moseh's behavior wasn't perfect, and that his actions were not in precise accord with the letter of the law—just as the "nurturing fire" wasn't a precisely accurate metaphor for the "manifestation of Yahowah's power." Moseh lived as we are encouraged to live, which is not as a slave to the literal interpretation of every rule, but instead as someone who reveres and capitalizes upon the intent of God's "*towrah* – teaching, instruction, guidance, and direction."

A good example of this is Yahowah's Sabbath. "*'Asah* – doing" absolutely nothing, and doing nothing perfectly, won't help you or please God. In fact, it will drive you crazy, and distance you from God. Observing the *Shabat* isn't about "doing nothing;" it's about closely examining and carefully considering everything the Shabat represents. And rest assured, in the section dedicated to Yahowah's Instructions, we will pause and reflect upon what it "*ka* – symbolizes."

This realization is indeed highlighted by the perspective provided by: "*ka* – comparing," "*shamar* – observing," and "*'asah* – doing." If we diligently and consistently observe the Towrah, we can get by with our behavior being less than totally compliant with God's Instructions. And that is the entire purpose of

observing Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations leading to Shelters. Since we are not perfect, since we aren't capable of being perfect, we can count on God doing exactly what is required to make us perfect.

Also, be aware that Yahowah's Tabernacle is synonymous with the Garden of Eden, with the Called-Out Assembly Meeting of Shelters, and with camping out with God during the Millennial Sabbath. It represents God's idea of the perfect result, of a good time, which is to dwell with His children. But more than this, the Upright Pillar upon which the tent of the Tabernacle stands, is a metaphor for Yahowsha', and for the Upright Pole upon which He was affixed on Passover. This is an almost perfect metaphor, which gets completely disregarded by Christians who replace the "upright pole" upon which Yahowsha' hung on Passover, the blood of the Sacrificial Lamb dripping on the Doorway to Heaven, with their pagan "cross." Similarly, the covering which comprises the tent, and which turns it into a shelter, represents Yahowah's Set-Apart Spirit, who covers us in a Garment of Light.

Quwm is the operative verb in the previous verse, as well as in the next one. It primarily means "to stand up." It explains the process Yahowah devised to redeem us. He "*quwm* – stood up" for us on Passover, Unleavened Bread, and FirstFruits so that we could "*quwm* – stand upright" with Him.

Moreover, by saying that Moseh "*quwm* – stood up and raised" the "*Mishkan* – Shelter," Yahowah is associating the two things Moseh is best known for "*'asah* – doing" with the "*quwm* – confirmation and establishment, the validation and affirmation" of His "*Mishkan* – Shelter." These are: leading God's children away from human oppression by way of the Called-Out Assembly Meetings of Passover, Unleavened Bread, and FirstFruits, and then on the Called-Out Assembly Meeting of Seven Sabbaths, writing down Yahowah's "*Towrah* – Instructions." And that is why the reference to what Moseh "did" precedes the declaration of what was ultimately accomplished through him.

"And (*wa*) **Moseh** (*Moseh* – the one who draws us out of judgment and away from human oppression) **stood up, raised, confirmed, and established** (*quwm* – erected, validated, and affirmed) **accordingly** (*'eth* – in association with) **the Tabernacle** (*mishkan* – Shelter, Tent, House, and Dwelling Place; from *shakan* – the place where once problems are resolved, one can settle down, campout, abide, and reside)**. He provided** (*natan* – he gave us) **accordingly** (*'eth*) **its foundation and upright pillar** (*'eden* – its basis, base, footing, pedestal, and overall structure) **and he did what was needed to put in place** (*sym* – he did what was required to set up) **the framework** (*qeres* – its firm, solid, and reliable footing and structure)**. He provided** (*natan* – he bestowed and he gave us) **the crossbars** (*baryach* – beams of wood which frame a structure and its doorway) **and he**

stood up to raise, confirm, and establish (*quwm* – to lift up, erect, validate, and affirm) **its upright pillars** (*'amuwd* – His vertical structural columns which provide support; also His upright pillar cloud which represented the physical presence of Yahowah during the Exodus)**."** *Shemowth* / Names / Exodus 40:18)

God just affirmed what I have shared with you. By being willing to serve with Yahowah to lead God's children away from human oppression, and to deliver God's Word by way of the Towrah, Moseh played his role in the establishment of Yahowah's Tabernacle. His actions, and the words he wrote, comprise the Tabernacle's Foundation, and they reveal its Upright Pillar.

'Eden is derived from the Hebrew letters א ד ן (reading left to right Aleph Dalet Nun). On a number of important occasions, Yahowah associates *'eden* with Himself, and with that which He holds dear.

In Ancient Hebrew, the actual alphabet Moseh deployed to write the Towrah, the Aleph was drawn in the form of a ram's head 𐤀. It signified power, might, ability, authority, and leadership. The 𐤃 Dalet was depicted as a doorway, the meaning of which is obvious. The 𐤍 Nun was written to resemble both a seed which is taking root, and also a man's semen. It symbolizes life, growth, children, and inheritance. So bringing these concepts together, 𐤍𐤃𐤀 – *'eden* is defined by the letters which comprise the word: "the Lamb of the Almighty, representing the power, authority, and leadership of God, serving as the Doorway to Life, enabling us to grow as God's children, and inherit all that is His to give."

And while this metaphorical amplification of *'eden* is truly magnificent, and awesomely revealing, most everyone on earth today has been robbed of this revelation by rabbis, and most especially the Masoretes. You see they deliberately vocalized א ד ן differently, changing "*'eden* – the foundation of the Tabernacle and its upright pillar" to "*'adon* – lord," and then to "*'adonay* – My Lord." Rather than communicate one of Yahowah's favorite titles, "*'Eden* – Upright Pillar," these religious clerics substituted one of their own, "*'adonay* – My Lord." And they would ultimately deploy this title seven thousand times, on each occasion replacing Yahowah's name with an epithet depicting Satan's ambition.

These Masoretic Rabbis (a title which means "elevated, lofty, and great") coveted the title, "lord," just as had Satan before them. That is why Lord, from *ba'al*, is Scripture's most commonly used moniker for the Adversary. Satan, like most religious leaders, seeks to control people, to own and possess their hearts, minds, souls, pocketbooks, and even land. They both seek to lord over the masses.

Not Yahowah. His Covenant is not about ownership, but relationship. He wants to be our Father, not our Lord. Participation is optional, not compulsory.

Rather than being "the Lord," Yahowah is the "*'eden* – Upright Pillar and Foundation" of the Shelter. He is the one who knelt down to serve us, to lift us up to Him. When you bow down to God as "Lord" instead, you are insulting Him and demeaning what He has done. Worse, you are not only upending what He wants, you are also missing the message and point of Scripture.

So while Yahowah's Towrah is the foundation of the Tabernacle, and while Yahowsha' represents the physical structure of this Sheltered Home, its upright pillar, and the crossbeams which comprise its doorway, the covering itself is symbolic of the Set-Apart Spirit—all of which come from Yah. **"And he spread out** (*paras* – he stretched out, making known) **the tent** (*'ohel* – the shelter and covering, dwelling and home, household and family) **of the Almighty's** (*'al*) **Tabernacle** (*Mishkan* – Shelter, Home, and Dwelling) **and he placed** (*sym*) **accordingly** (*'eth*) **the covering** (*mikseh* – the protective cover; from *kacah* – that which clothes, adorns, covers, protects, and conceals) **of the tent** (*'ohel* – shelter and covering, dwelling and home, household and family) **upon it** (*'al* – on Him) **from** (*min*) **above** (*ma'al* – on high) **as** (*ka* – very similar to) **that which relationally** (*'asher*) **Yahowah** (ᎥᏍᏕᏲ) **had instructed** (*sawah* – had directed) **Moseh** (*Moseh* – the one who draws us away from human oppression and judgment)**."** *Shemowth* / Names / Exodus 40:19)

The purpose of the Set-Apart Spirit's "*mikseh* – Protective Covering," Her Garment of Light, is to "*kacah* – clothe us," so that we do not appear naked before God, our faults exposed. She "*kacah* – conceals" our sins, flooding the dark recesses of our souls with Her brilliant light. And she "*kacah* – protects" us, so that we can survive, even thrive, in God's presence. When we are "*kacah* – adorned" by our Spiritual Mother, we are instantly empowered, enlightened, and enriched" as God's children, members of our Heavenly Father's "*'ohel* – family and household" who are invited to "*mishkan* – dwell" with Him.

This is the message of the Towrah; it is derived from the Towrah; it is facilitated by the Towrah. **"And he received and grasped hold of** (*laqah* – he obtained and accepted) **and** (*wa*) **he freely bestowed** (*natan* – he offered, gave, and provided) **the Testimony** (*'eduwth* – the Witness) **of God to** (*'el*) **the Ark** (*'arown* – the source of light, enlightenment, the purpose of choice) **and he placed** (*sym*) **the poles** (*bad* – that which is set-apart) **on the Almighty's** (*'al*) **Ark** (*'arown* – the source of light, enlightenment, and choice)**. And** (*wa*) **he freely bestowed** (*natan* – he offered, gave, and provided) **the Reconciling Covering** (*kaporeth* – the adornment and protective and concealing covering which reconciles relationships; from *kaphar* – to reconcile, to atone, to purge and cover, to propitiate and conciliate, to satisfy and appease, which is to restore a relationship by providing mercy on an unearned and undeserved fortuitous basis, and thereby cleansing and covering our sin) **upon the Almighty's** (*'al*) **Ark**

(*'arown* – the source of light, enlightenment, and choice) **from** (*min*) **above** (*ma'al* – on high)**."** *Shemowth* / Names / Exodus 40:20)

First and foremost, the "*'eduwth* – Testimony" is the Towrah. It is Yahowah's "Witness." *'Eduwth* is based upon *'ed*, meaning "witness, testimony and evidence," and *'ad*, "that which is eternal, everlasting, and never ending."

Further, Yahowah's "*'eduwth* – testimony" is directly related to *'ewmuwn* and *'emuwnah*, making it: "trustworthy and true, faithful and reliable, firm, upholding, nourishing, confirming and supporting." And all of these words are based upon *'aman,* which as a verb means "to trust and to rely upon," and as a noun conveys: "that which is right, true, truthful, reliable, upholding, confirming, and nourishing."

'Aman, and especially its *'amen* vocalization, is the word which has been usurped by the Adversary to name the most famous Egyptian god: Amen Ra. We find it in the name of Tutankhamen. We also find it in Christian prayers, which almost always end: "In the name of God we pray, Amen!" What about Yahowah? What about His Testimony, His Witness, His Towrah?

In our quest to understand the "*'arown* – ark," some digging is required. If we were to consider the six words which follow "*'arown* – ark" in our Hebrew lexicons, we would discover that *'Arownyah* is "the Light of Yah." An *'arach* is "one who journeys" to the Light along *'orach* "the Way" and "the Path" to become "*'araz* – firm and strong," "*'orach* – living one's life accordingly" so that one's life "*'arak* – is prolonged." Moving in the other direction through the best Hebrew dictionaries, we find *'Aruwmah* being someone who is "raised up," because they are "*'aruwkah* – healed and restored, made perfect" in God's eyes.

In actuality, only one letter separates *'Aharown*'s name (**אַהֲרוֹן**), conveying "enlightened freewill," from "*'arown* – ark (**אָרוֹן**)." And as such, we ought to consider all of these implications. Remember, *'Aharown* is based upon: "*'aw* – to desire," "*'ow* – to choose and prefer," and "*'owr* – light and enlightenment."

Kaporeth, translated "Reconciling Covering," is almost always rendered "Mercy Seat" in English bibles. *Kaporeth* is based upon *kaphar*, which also serves as the basis of "*Kippurym* – Reconciliations"—one of the most important words and days in the whole of Yahowah's Towrah.

Kaphar means "to reconcile and to pardon, to purge and then to cover." Fully amplified, *kaphar* conveys the "process of reconciliation through atonement, whereby our sins are purged and then covered up." Kaphar can therefore be defined as: "to propitiate and to conciliate, which is to satisfy and appease, leading to the reconciliation of a relationship by way of a merciful, unearned and

undeserved fortuitous gift." *Kaphar* is therefore, Yahowah's Merciful Gift of Reconciliation.

The *Miqra'ey* of *Pesach* and *Matsah* represent the Doorway to eternal life and the Welcome Mat and Threshold of Heaven where our sins are removed. This leads to *Bikurym* where we are born anew spiritually into God's family, and to *Shabuwa*, where as a celebration of the Sabbath, those who are "*kaporeth* – adorned in Yah's Reconciling Covering" are empowered, enlightened, and enriched by Yahowah's Set-Apart Spirit. This leads to the *Miqra'* of *Taruw'ah*, known as the "Harvest of Trumpets," in which Yahowah removes His Covenant Family from the Earth prior to the beginning of the Tribulation. Then, God returns for the Children of Yisra'el on the day for which the "*Kaporeth* – Reconciling Covering" was named—*Yowm Kippurym*—the Day of Reconciliations. This leads to a one thousand year celebration of the final Called-Out Assembly Meeting whereby we are invited to campout with our Heavenly Father on "*Sukah* – Shelters." In these words, God's plan has been presented before your very eyes.

So, the reason Yahowah's Testimony and Witness was placed upon the Reconciling Covering of the Ark of the Covenant is so that we would recognize all that has just been shared with you. Here, in the midst of the Torah, we have become witnesses to all of the symbolism behind Yahowah's plan of salvation.

And speaking of sharing, I would be remiss if I didn't draw your attention to *Dabarym* / Deuteronomy 31:24-26, where Yahowah affirms that His Witness is in fact His Towrah. **"And** (*wa*) **it came to exist** (*hayah*) **just when** (*ka*) **Moseh completely finished** (*kalah* – concluded) **writing** (*katab* – inscribing using a written alphabet to communicate) **the words** (*dabar*) **of the Towrah** (*ha Towrah:* from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **upon this, the Almighty's** (*ha z'eth 'al*) **written scroll** (*sepher* – written letter and inscribed document designed to recount, relate, rehearse, and declare)**, successfully completing** (*tamam* – totally and perfectly finishing) **the Eternal Witness** (*'ad / 'ed* – Enduring Testimony)**, Moseh directed** (*sawah* – instructed) **the Lewy** (*ha lewy* – those who join and unite) **to lift up and carry** (*nasa'* – to raise and bear) **Yahowah's** (𐤉𐤄𐤅𐤄) **Ark** (*'arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship)**, saying** (*'amar*)**, 'Accept and grasp hold of** (*laqah* – obtain and receive) **the written scroll** (*sepher* – the

written letter and inscribed document designed to recount, relate, rehearse, and declare) **of the Towrah** (*ha Towrah* – the signed teaching and the written instruction, the guidance and direction to exempt humankind from judgment, the answer on how to find God and be restored and return to Him) **and place** (*sym* – put) **this** (*zeh*) **alongside** (*'eth min sad* – against, near, and beside) **Yahowah's** (𐤉𐤄𐤅𐤄𐤁) **Ark** (*'arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship)**. Your God** (*'elohym*)**, He will always exist** (*hayah* – He was, is, and will always be) **there** (*sham*) **for you** (*la*) **in** (*ba*) **the Eternal Witness and Enduring Testimony** (*'ed / 'ad*)**.'"** (*Dabarym* / Words / Deuteronomy 31:24-26)

This especially bears repeating: **"And it came to exist** (*hayah*) **just when** (*ka*) **Moseh completely finished** (*kalah*) **writing** (*katab*) **the words** (*dabar*) **of the Towrah** (*ha Towrah*) **upon this, the Almighty's** (*ha z'eth 'al*) **written scroll** (*sepher*)**, successfully completing** (*tamam*) **the Eternal Witness** (*'ad/'ed*)**, Moseh directed** (*sawah*) **the Lewy** (*ha lewy*) **to lift up and carry** (*nasa'*) **Yahowah's** (𐤉𐤄𐤅𐤄𐤁) **Ark** (*'arown*) **of the Covenant** (*beryth*)**, saying** (*'amar*)**, 'Accept and grasp hold of** (*laqah*) **the written scroll** (*sepher*) **of the Towrah** (*ha Towrah*) **and place** (*sym*) **this** (*zeh*) **alongside** (*'eth min sad*) **Yahowah's** (𐤉𐤄𐤅𐤄𐤁) **Ark** (*'arown*) **of the Family-Oriented Covenant Relationship** (*beryth*)**. Your God** (*'elohym*)**, He will always exist** (*hayah*) **there** (*sham*) **for you** (*la*) **in** (*ba*) **the Eternal Witness and Enduring Testimony** (*'ed/'ad*)**.'"**

Yahowah's Towrah represents God's Eternal Witness. It is complete. Nothing more will be added to it. His Enduring Testimony is in writing, and His words explain how we may go about choosing to participate in His Covenant Relationship. The Towrah teaches us that we can become reconciled unto God through the process of receiving His purifying and protective covering. But most of all, if we look to the Towrah we will find God. He will always exist there for us.

And let us not ignore that fact that this message is a stunning repudiation of Paul's epistles. The original Towrah remains in its place, explaining and enabling all of the promises associated with the Ark of the Covenant. So while many have sought to find the relic, the real treasure is what has been placed alongside of it—the Towrah!

𐤉𐤄𐤅𐤄𐤁

If you want to be restored to fellowship with God, if you want to live forever, if you want to be an heir to all our Heavenly Father owns, if you want to live with

Him in His realm…**"And** (*wa*) **now** (*'attah*) **Yisra'el** (*Yisra'el* – individuals who strive and engage, who persist and endure, with God)**, listen to and understand** (*shama'* – hear, receive, proclaim, and heed (scribed in the imperative mood which expresses an exhortation whereby the audience is encouraged to choose on their own volition to acknowledge and accept) **God's** (*'el*) **clearly communicated prescriptions of what we should do** (*choq* – an inscribed thoughts and engraved recommendation regarding life and the covenant)**, and God's** (*'el*) **means to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made)**, which as a result of the relationship** (*'asher* – by association) **I** (*'anky*) **learned and am teaching** (*lamad* – acquired the information which I am sharing and instructing) **you accordingly** (*'eth*) **to** (*la*) **act upon** (*'asah* – actively engage in, celebrate, gain and profit from) **for the purpose that** (*ma'an*) **you will be restored to life and continue to live** (*chayah* – will be saved and have your life preserved, will be revived, renewed, and nurtured, continuing to grow and flourish (scribed in the imperfect conjugation, telling us that the benefits of restoration and life, salvation and growth, will continue to consistently unfold throughout the whole of time))**, and you will come and return** (*bow'* – you will arrive and be harvested whole and complete (from the perfect conjugation))**, and you will be an heir, receiving as an inheritance by occupying** (*yaras* – your father will give you by way of inheritance possession of) **the land** (*ha 'erets* – the realm) **which as a result of the relationship** (*'asher*)**, Yahowah (𐤉𐤄𐤅𐤄), God** (*'elohym*) **of your fathers** (*'ab*)**, gave** (*natan*) **to you** (*la*)**."** (*Dabarym* / Words / Deuteronomy 4:1)

And thus ends the myth of faith-based salvation. There are things we must hear, heed, learn, understand, and do if our lives are to be restored and if we are going to live forever with God. He has delineated a specific means to resolve the disputes which would otherwise foreshorten our lives. These are not, however, laws, but instead instructions. Following them or disregarding them and going off on a different path thereby determines our fate.

Yes, I recognize that this was written to Yisra'el, but so was the entirety of Yahowah's Word. Moreover, if you don't see yourself as *'ysh* – an individual, who *sarah* – strives and contends with, engages, endures, and persists with, who is set free and empowered by *'el* – God, then feel free to disregard this testimony. Further, if you are willing to limit "occupying and inheriting the land" after being "restored to life" to nothing more than a few people living a short while in a small desolate place surrounded and infested by their mortal enemies, very few of God's promises will mean much to you anyway.

Mankind was separated from God when Adam and Chawah (meaning source of restoration and life; but known errantly as "Eve") were enticed by Satan's corruption of Yahowah's Testimony, causing them to rebel against God's "*choq* –

clearly communicated prescriptions of what we should do." They were expelled from God's "*'erets* – realm and land," which was a protected and sheltered garden. And so it is that throughout human history we have all been given this same choice. If we "*shama'* – listen to, understand, and heed" Yahowah's instructions, we will be allowed to return to the same perfect life, realm, and relationship Adam and Chawah once enjoyed. We will be restored, and live forever with Yahowah as His children, inheriting all that He has to give.

I suppose that adding a "New Testament" or "Oral Law" would be a wholesale violation of the following instruction. **"You should not ever add to** (*lo' yasap 'al*) **the Word** (*ha dabar*) **which relationally and as a blessing** (*'asher*) **I** (*'anky*) **am instructing you all with** (*tsawah 'eth*)**, and you should never subtract** (*wa lo' gara'*) **from it** (*min*) **to properly observe** (*la shamar*) **the terms of the covenant** (*mitswah*) **of Yahowah** (𐤉𐤄𐤅𐤄), **your God** (*'elohym*)**, which as a favor** (*'asher*) **I am** (*'anky*) **directing you all with** (*tsawah 'eth*)**."** (*Dabarym* / Words / Deuteronomy 4:2)

Similarly, I suppose reducing the authority of God's Word by way of Paul's epistles and the Babylonian Talmud might well be in conflict with this instruction. But to this list of contentious religious edicts, we could well add Constantine and Vatican dictates, Muhammad's immoral rants, Calvin's irrational drivel, Martin Luther's anti-Semitism, Joseph Smith's prophetic lunacy, or L. Ron Hubbard's literary insanity.

Back in the Word section, while initially reviewing this passage, I shared something with you which I hope you have not forgotten. *Sawah* was scribed twice in this passage to underscore what may well be the single most important lesson God wants to teach us. The Almighty's Word, His Torah, is our Heavenly Father's "teaching and instruction," His "guidance and direction." It is not His "law."

As I suggested earlier, we are compelled to comply with laws. We are invited to consider instruction. A judge enforces laws, while a father offers guidance. One observes laws by keeping them. One observes teaching by evaluating it. Collectively, these insights provide the proper perspective from which we are to observe the Torah, and indeed approach Yahowah.

At this point, Moseh reminds his audience that many among them were recently fooled by "the Lord – Ba'al," and that following this "Lord of Light" will lead to one's extinction. **"You all saw** (*ra'ah* – witnessed) **with your own eyes** (*'ayn* – and you perceived and understood) **that which** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄) **did** (*'asah*) **with** (*ba*) **Lord Pa'owr** (*Ba'al Pa'owr* – Lord of the wide open, broad, compelling, and troublesome light)**. For indeed** (*ky*) **every** (*kol*) **individual** (*'ysh*) **who** (*'asher* – relationally) **walks and follows** (*halak* – travels

in that direction, proceeds toward, and goes) **after** (*'ahar*) **the Lord of the compelling and open light** (*Ba'al Pa'owr* – Lord, Master, and Owner of the broad, disturbing, and troublesome light)**, Yahowah** (ዮሃዮሄ)**, your God** (*'elohym*)**, will annihilate** (*samad* – will destroy and demolish, will wipe out and decimate, will exterminate, seeing that they perish, ceasing to exist after death) **from** (*min*) **your midst** (*qereb*)**."** (*Dabarym* / Words / Deuteronomy 4:3)

Ba'al is the Hebrew word for "lord." It is most often used in association with "*ha Satan* – the Adversary." "*Ba'al* – Lord" describes Satan's ambition, which is not only to "lord over" the Most High, but also to "own, possess, and control" mankind.

Pa'owr is a compound of two Hebrew words. Since *'owr* means "light," we have been given a vital clue regarding Satan's appearance and strategy. The prefix *pa'* is from *pa'ar*, which means "wide open and broad," and *pa'am*, which means "to persistently compel, to beat and push in a disturbing and troubling direction," causing someone to "*pa'ah* – groan and scream."

Satan is a spiritual being, and thus, like all spirits, the Adversary resembles light. Yahowsha' tells us that Satan, who Yahowah refers to as "the lesser luminary," appeared as a "flash of light" as he was being cast out of heaven. And Paul, who admits to being controlled and possessed by Satan in Second Corinthians, encountered Satan as a "flash of light" on the road to Damascus.

The qualifiers used to distinguish and identify *Ba'al Pa'owr*, are interesting. This "lord of light" is "compelling," as are all of his religious schemes. His ways are "particularly broad and wide open," which explains why his religions are so numerous, accepting, and popular. Yahowsha' affirmed this in His Teaching on the Mount, when He said that the "way to death and destruction was wide open and broad, and many there are who find it." Further, this Lord of Light "persistently pushes his victims in the direction of disturbing trouble, of groans and screams."

Our "*qereb* – midst" in this passage speaks to our soul—our consciousness. And therefore, it is this aspect of our human nature which will be annihilated if we are foolish enough to associate with the Lord of Light. So, if you don't want God to extinguish your soul, don't follow this Lord's broad and compelling path. Walk away from religion, not to it.

Throughout this *Introduction to God* you will be confronted with evidence from God's Word which proves that most human souls are annihilated at the end of their mortal existence. The souls of those who follow after the compelling and popular lord of troublesome light will be destroyed and demolished, wiped out and decimated, exterminated, so that following their death, such individuals will simply cease to exist. This may sound harsh, but it's not. It's not a penalty or a

punishment. Such things exist, but they are reserved for those who promote the Lord, not for the Lord's victims.

God could not say, and did not say, "Love me or I will see to it that you are punished forever in hell." Such a spirit would not be lovable. He would not be just. Therefore, the religions of Christianity and Islam which promote this myth are wrong. The vast preponderance of human souls simply cease to exist after death. For those who were deceived, there is no eternal life in heaven or hell.

Our fate is in our hands. **"And you** (*wa 'atem*)**, the ones remaining close, and holding on tightly** (*dabeq* – the ones who are adhering and clinging, sticking with, joining and following, who remain connected) **in** (*ba*) **Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym* – Mighty One; from *'elowah* – God Almighty)**, every one of you** (*kol*) **exists and is alive** (*chay* – is nourished, growing, vigorous, and flourishing, having been renewed and restored) **this day** (*ha yowm*)**."** (*Dabarym* / Words / Deuteronomy 4:4) God wants us to live and to grow. If this does not occur, it is because we got in the way.

His purpose and message are consistent: **"Be aware** (*ra'ah* – take notice, pay attention, and see this)**, I learned and taught** (*lamad* – I acquired the information and now I'm sharing) **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations regarding the covenant relationship)**, and means to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made)**, in the manner in which** (*ka 'asher*) **Yahowah** (𐤉𐤄𐤅𐤄)**, my God** (*'elohym* – my Mighty One; from *'elowah* – God Almighty)**, instructed and directed me** (*sawah* – guided and taught me) **that they should be acted upon** (*la 'asah* – should be done, celebrated, enacted, and instituted)**, therefore** (*ken*)**, in the innermost part** (*qereb*) **of the land** (*'erets* – realm) **which** (*'asher* – as a result of the relationship) **you** (*'atem*) **are going** (*bow'* – are returning to and pursuing) **as** (*la*) **an inheritance** (*yaras* – as a gift from father to son)**."** (*Dabarym* / Words / Deuteronomy 4:5)

When the "*'erets* – land and realm" is used in reference to our "*yaras* – inheritance," God is speaking of the Promised Land, which is a metaphor for eternal life with Him in Heaven. The second of Yahowah's Seven Directions makes this clear, ascribing an enduring existence in the land to those who properly value their Heavenly Father and Spiritual Mother. (This undeniable conclusion will be advanced during our discussion of the Instructions.) It is to the land that Yah will return, and it is in the land that He will live during the millennial celebration of the *Miqra'* of *Sukah*, itself a metaphor for camping out with our Heavenly Father in heaven.

Moseh learned and taught the Torah, recognizing that it not only restores and prolongs our lives, but also, that observing it makes us wise, improves our ability to think, and enhances our perspective. **"And** (*wa*) **you should observe** (*shamar* – closely examine and carefully consider) **and you should act upon and engage in** (*'asah* – celebrate, profit from, and do) **this** (*huw'*) **in order for** (*ky*) **you to be wise** (*hakamah* – to have the capacity to think properly)**, for you to be discerning** (*bynah* – to process information and respond morally and rationally)**, in addition to gaining perspective** (*wa la ra'ah* – for seeing things from the proper vantage point)**. The family** (*'am* – the people) **who by association** (*'asher* – as a result of the relationship) **listens to** (*shama'* – receives and hears, heeds and pronounces) **all of** (*kol*) **God's** (*'elah*) **clearly communicated prescriptions** (*choq* – inscribed thoughts and engraved recommendations which cut us in on life and the relationship)**, and declares them** (*'amar* – communicates them and calls others to them) **exclusively** (*raq* – only, and at the exclusion of anything else)**, that family** (*'am* – those related people) **will be wise** (*hakam* – will possess the ability to think) **and will be discerning** (*byn* – be able to know and process information thoughtfully, rationally, and morally)**, and they will be considered worthy and great** (*gadowl* – meritorious and important, significant and valuable, highly regarded and distinguished) **among people everywhere** (*zeh gowy* – those from different races and places)**."** (*Dabarym* / Words / Deuteronomy 4:6)

To be highly regarded, at least from God's perspective, one must limit their pronouncements to the Towrah. According to God, the Torah is the "*raq* – exclusive" bastion of "*choq* – clearly communicated prescriptions regarding what we should do." It is the sole source capable of making us "*hakamah* – wise to the point we think clearly," leading to "*bynah* – discernment and understanding." It is the one and only "*ra'ah* – perspective" we should consider or promote.

This project is living proof of this. While I am irrelevant to the message we are considering, in that I am only translating and commenting on Yahowah's Word, since I began limiting my communications to that which could be discerned from His Towrah some seven years ago, fewer than ten of the ten thousand letters I have received from people all around the world who have read significant portions of *Yada Yah* have been dismissive or demeaning. Those who have "*shamar* – observed, closely examined, and carefully considered" Yahowah's Word through this translation and commentary, have almost universally considered God's insights "*gadowl* – worthy, valuable, meritorious, and significantly important."

During His Teaching on the Mount, Yahowsha' paraphrased Yahowah's next statement, telling us that those who taught others to observe the Torah would be considered worthy from Heaven's perspective. **"For indeed** (*ky*)**, whatever** (*my*) **person from different races and places** (*gowy*) **has significant value** (*gadowl* –

has worth, and is held in high esteem)**, relationally** (*‘asher*) **his goal** (*la*) **is to approach and be near** (*qarowb* – to be engaged in a close, personal relationship with) **God** (*‘elohym*)**. He strives to be in accord with** (*‘el ka*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋), **our God** (*‘elohym*)**, calling and inviting** (*qara’* – summoning by name) **all of us** (*kol*) **to God** (*‘el*)**.”** (*Dabarym* / Words / Deuteronomy 4:7)

Most of those who claim that “God is with us” are mistaken. Our goal should be to be with God, to approach Him on His terms, so that we can enjoy a close personal Covenant relationship with Him. We should strive to conform to Him, rather than strive to change God so that He conforms to our religious views. Similarly, we should call everyone to God, rather than to our favorite religious or political scheme. And in this regard, *qara’* is particularly telling as it identifies the path we must follow if we are to actually meet Yahowah: His *Miqra’*.

Of course, the one and only place to find these directions is in Yahowah’s Towrah. **“And** (*wa*) **whatever** (*my*) **individual regardless of race or geography** (*gowy* – person from different cultures and places) **who has merit** (*gadowl* – who has significant value and worth, who is held in high esteem) **in the relationship** (*‘asher*)**, for him** (*la*)**, the clearly communicated prescriptions** (*choq*) **and means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **are right, proper, and just** (*sadyq* – upright and forthright, righteous and perfect)**, just as is the case with** (*ka*) **the whole of** (*kol*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose, the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, which are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one which is more fortuitous and beneficial)**—this is** (*ze’th*) **that which** (*‘asher*) **I** (*‘anoky*) **am bestowing and placing** (*natan* – providing) **before you all** (*paneh*) **this day** (*ha yowm*)**.”** (*Dabarym* / Words / Deuteronomy 4:8)

It is better that we agree with God, that we accept His terms and conditions, and that we observe His Torah, than it is for us to accept a god whose terms and conditions are actually our own. You may take issue with aspects of the Torah. You may quibble with the means God has established therein to resolve disputes and achieve justice. That is your choice. But don’t expect a positive response from Yahowah should you hold either of these two positions—as is the case with all but one in a million Christians.

This sorry state of affairs exists because Paul took issue with the Torah in his letters. And unfortunately, Christians have been conditioned to believe Him, rather than trust Yahowah’s Witness. As such, among religious people, and

particularly Christians, the Torah is no longer considered "*sadyq* – just, proper, or right," much less "righteous." And yet the view articulated here by Moseh is universal among those considered worthy of entering heaven.

You will notice, that in this next passage, Yahowah's instruction is to be especially concerned about our "*nepesh* – soul," not our body or spirit. As we shall discover, our soul is all that matters to Yahowah, and therefore should be all that matters to us. There will be no bodies in heaven, as they would be a horrible liability. Further, while there are many spirits, human's only become spiritual beings after they choose to be born anew spiritually from either above or below. And even then, those spirits are not our spirit, but either God's or one of Satan's that is now associating with us.

Providing a glimpse into this realm, we find: **"Only** (*raq* – exclusively without exception) **be observant** (*shamar* – pay attention, closely examine and carefully consider everything) **as your goal** (*la*)**. And pay very close attention to** (*ma'od shamar* – very carefully consider and be especially aware of) **your soul** (*nepesh* – your individual consciousness, nature, and being) **lest** (*pen*) **you forget** (*sakah* – you overlook, ignore, or are no longer mindful, and cease to care about) **the words** (*dabarym* – written statements and testimony) **which** (*'asher*) **you have seen** (*ra'ah*) **with your eyes** (*'ayn*)**. And lest** (*wa pen*) **they are removed** (*suwr*) **from** (*min*) **your heart** (*leb*)**. All of** (*kol*) **the days** (*yowmym*) **of your life** (*chay*)**, you shall make them known** (*yada'* – you shall acknowledge, respect, and reveal them) **to** (*la*) **your children** (*beny*) **and to** (*wa la*) **your children's children** (*ben beny*)**."** (*Dabarym* / Words / Deuteronomy 4:9) Just as the single most important thing our Heavenly Father could do for us was to reveal His Towrah, the most important thing we can do for our children is to share it with them.

I am sure you noticed, but it bears repeating, we are to have a singular goal: "*shamar* – be observant, pay attention, closely examine, carefully consider, and thoughtfully evaluate everything." If we are diligent in this way, and scrutinize the Torah, we will find God. And if we follow this advice, no one will ever be able to lead us away from Him.

Since this is one of the many places where "keeping" becomes an irrational rendering of *shamar*, let's delve into the etymology of the word. I want to do this now, and again later, because *shamar* is so commonly presented "keep" in English bible translations that the vast preponderance of people have come to see the "God of the Old Testament demanding that we must comply religiously with a long list of laws." That is how most people react to the phrase: "Torah observant." And yet, *shamar* only means "keep" in the sense of "keeping alert with your eyes open, carefully keeping something in front of you, keeping it within the field of your vision, and keeping your focus upon it."

Examining Hebrew lexicons for words which share the same sh-m root, we discover that every word related to *shamar* speaks of "observing, of watching, of being a watchman, of keeping one's eyelids open so as to be vigilant, and of being on one's guard, acting as a guardian to protect oneself and one's loved ones." Watchmen and guards who have their eyes closed, who are not observant, are useless.

But there is more. Also sharing the sh-m root of *shamar*, similar words convey the ideas of "receiving and processing information which is being communicated to us." These terms suggest that while "the resource may be challenging to understand, it is nonetheless being made known to those who are observant." These sh-m based words speak of "a message, of news, of information which is being proclaimed," and of the "fame, renown, honor and reputation of its source." They focus upon "receiving and understanding that which has been communicated, either verbally or in writing."

I am unaware of a single Hebrew word which shares the sh-m base whose primary definition is accurately rendered as "to keep" in the sense of "religiously submitting to and thoughtlessly complying with" a list of laws. Therefore, while "*shamar* – carefully observing, closely examining, thoughtfully considering, genuinely caring about, actually investigating, scrutinizing, exploring, and diligently evaluating" Yahowah's Towrah, "keeping it in front of you with your eyes focused upon it," will cause an informed and rational person to "heed and keep" His advice, doing so is a byproduct of the verb, not the intent of *shamar*. It is focused on looking and considering, not doing or keeping.

As we know, Yahowah revealed the Towrah through Moseh, but that did not stop Him from also speaking directly to His children. This passage chronicles one such occasion. **"The day** (*yowm*) **which** (*'asher*) **you were present, standing** (*'amad* – you were upright on your feet) **before** (*paneh* – and facing) **Yahowah** (𐤉𐤄𐤅𐤄𐤋) **, your God** (*'elohym*)**, in** (*ba*) **Horeb** (*Horeb* – from charab, meaning desolate place)**, in it** (*ba*)**, Yahowah** (𐤉𐤄𐤅𐤄𐤋) **asked me** (*'amar*) **to** (*'el*) **summon and assemble** (*qahal* – to gather and call together) **the family** (*'am* – people who are related) **so that I can have them hear** (*shama'* – so that I may have them listen to) **the words** (*dabar*) **which relationally** (*'asher*) **will cause them to learn** (*lamad* – teaching and instructing them) **to** (*la*) **revere, respect** (*yare'* – admire, value) **and accompany Me** (*'eth*) **all of** (*kol*) **the days** (*ha yowmym*) **which as a result of the relationship** (*'asher*) **they** (*hem*) **shall live** (*chay* – exist) **on** (*'al*) **the earth** (*'adamah* – ground and soil, speaking of the material realm)**, and so that they might teach** (*lamad* – share this information with and educate) **their children** (*beny*)**."** (*Dabarym* / Words / Deuteronomy 4:10)

The bottom line of all of this, of the whole of the Towrah, is that Yahowah wants us to learn about Him, because He knows that when we come to know Him

as He really is, we will "*yare'* – respect and revere" Him. Doing this, and encouraging our children to do the same, is the purpose behind the days we spend in this material realm we call the earth.

Those who were gathered to hear God speak were all "*'amad* – standing upright on their feet" in His presence. They did not bow down; nor should we. **"And** (*wa*) **you all approached and came near** (*qarab* – you all drew close) **and were present, standing upright** (*'amad*) **at the base of** (*tahat*) **the mountain** (*har*)**. And** (*wa*) **the mountain** (*har*) **was illuminated and ablaze** (*ba'ar* – was burning) **with fire** (*'esh* – light and radiant energy) **reaching up as high and far as** (*'ad* – continually and eternally beyond) **the heart** (*leb*) **of the heavens** (*shamaym* – the universe and the abode of God)**, darkened** (*hosek*) **by a theophanic upright pillar cloud** (*'anan*) **and** (*wa*) **a very dense obscuring phenomenon** (*'araphel* – a mass of particles in the atmosphere which block most of the available light)**."** (*Dabarym* / Words / Deuteronomy 4:11)

The purpose of the Torah is for us to approach God. And we do so by walking to Him, not by crawling on our knees. So while Yahowah wants us to stand upright beside Him, He knows that until such time as we are enveloped in His Spirit and restored, the overwhelming power of His presence would intimidate us and probably incinerate us. And that is why this diminished manifestation of His glory was partly concealed by the obscuring phenomenon.

As we press forward, it may be of assistance for you to know that the conjunction "*wa* – and," found at the beginning of most sentences, isn't always designed to be spoken or read. In a language without capitalization or punctuation, more often than not, the prefix was used to designate the beginning of a new sentence.

Also regarding translation techniques, while *'el* is the Hebrew title for God along with the elongated *'elowah* and the plural *'elohym*, it can also serve as the preposition "to." Likewise, *'al*, which is nothing more than a different vocalization of the letters, Aleph Lamed, is both "Almighty" and the preposition "on." So there are times in these translations when you will be given both options.

And as a reminder, while many Hebrew words are prefixed and suffixed with prepositions and pronouns, I have typically chosen to transliterate the most basic form of these words within the parenthesis so that you might check the validity of these renderings using your own Hebrew dictionaries and lexicons (where Hebrew words are only presented in their most generic forms).

"And (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄) **spoke the word** (*dabar* – communicated) **as God to you** (*'el*) **from** (*min*) **the midst** (*tawek*) **of the fire** (*'esh* – radiant energy and light)**, words** (*dabarym*) **the sound of which** (*qowl* – audible nature and sound waves) **you heard** (*shama'* – you received and listened to)**. But** (*wa*) **a**

visual form (*tamuwnah* – image, likeness, representation, or material manifestation) **you did not see** (*'ayn ra'ah* – did not view)**—but only** (*zuwlah* – exclusively) **the sound** (*qowl*)**."** (*Dabarym* / Words / Deuteronomy 4:12)

The seventy and seven had enjoyed a meal with God in physical form, including food and drink, so this was an entirely different experience. And I think that this audible proclamation from the midst of the fire was designed to prove to the Children of Yisra'el that Moseh wasn't making any of this up, that he actually had received the Torah, as well as its Words, Names, Covenant, Directions, Called-Out Assemblies, and Prophecies from Yahowah.

You will notice that the first thing God spoke about, the very first thing He mentioned to His children, was the Covenant. Nothing is more important to our Heavenly Father. The Covenant is the reason we exist. **"And** (*wa*) **He told you all about** (*nagad la* – He informed and reported to all of you regarding) **His Family-Oriented Covenant Relationship** (*beryth* – mutual agreement based upon building a *beyth* – family and home) **with you** (*'eth*)**. Which, as a result of the relationship** (*'asher*)**, He instructed and directed** (*sawah* – He guided and taught) **you accordingly** (*'eth*) **to act upon and respond to, to celebrate, observe, and profit from** (*'asah la* – to engage in, do, and follow) **the Ten** (*'esherah* – based upon *'ashar* – Enriching) **Statements** (*dabar* – Words)**. And He wrote them** (*katab* – He inscribed and engraved them in writing) **on** (*'al*) **Two** (*shanaym* – a pair; from *shanah* – to change, repair, and transform) **Tablets** (*luwach*) **of Stone** (*'eben*)**."** (*Dabarym* / Words / Deuteronomy 4:13)

According to God, the Covenant is explained in the Ten Statements which were written on the Two Tablets. By observing them, we learn all about the Relationship. And that provides an entirely different perspective from which to examine and consider what God wrote.

The Words Yahowah inscribed on the Two Tablets of Stone are comprised of Three summary Statements followed by Seven specific Instructions (so that we are clear: an "instruction" is most always a "statement" but a "statement" does not always include an "instruction"). The Message on the first Tablet provides an introduction to the Covenant Relationship, and as such, it serves as an overview of God's purpose and plan. Seven specific Instructions are then delineated on the second Tablet, where they follow Yahowah's universal one (representing God) plus six (representing mankind) formula, whereby the Sabbath illustration is unique among the Seven—as it provides the framework to understand the timing and nature of His plan. And rest assured, we will closely examine and thoughtfully consider everything Yahowah wrote upon the Two Tablets of Stone in the *Terms* section of *An Introduction to God*.

“And (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄) **instructed and guided** (*sawah* – guided) **me accordingly** (*‘eth*) **at** (*ba* – or in) **this time** (*‘eth* – in this season, context, and place) **that She** (*hy’* – speaking of the Set-Apart Spirit, our Spiritual Mother and Counselor) **would teach** (*lamad* – provide the required information to instruct and guide) **you regarding** (*‘eth*) **the clearly communicated prescriptions** (*choq* – inscribed thoughts and engraved recommendations regarding life and the relationship [i.e., the guidance found in the written scroll of the Torah]) **and** (*wa*) **means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **so that** (*la*) **you act upon, celebrate, observe, and profit from** (*‘asah la* – you engage in, do, and follow) **them accordingly** (*‘eth*) **in** (*ba*) **the land** (*‘erets* – realm) **which relationally** (*‘asher*) **you all** (*‘atem*) **will pass over, crossing** (*‘abar* – cross over and be led to) **the Yarden** (*Yarden* – flowing; commonly transliterated Jordan (found in the DSS, not the MT)) **to** (*la*) **that place** (*sham* – near and dear to the *shem* – name) **as your inheritance** (*yaras* – as your gift from your Father)**.”** (*Dabarym* / Words / Deuteronomy 4:14)

Since the “*Beryth* – Covenant” is a “family affair,” and since Yahowah presents Himself as our Father, we should not be surprised that the Set-Apart Spirit represents the Maternal aspects of God’s nature. Combined with the Son, and God’s protective and sheltered Home, all aspects of family life are represented.

Yahowah repeats the warning Moseh had made in the next verse, saying that we ought to be very concerned about our “*nepesh* – soul.” God’s apprehension is based upon the fact that man is prone to creating religious icons and then worshiping them. He specifically lists creating male and female statues, and thus is overtly denouncing both Crucifixes and the Madonna and Child. Even the Christian Dove and Ichthus are specifically condemned. Yahowah says that the consequence of such behavior is *shahat*: “corrupting and destructive,” and that it will lead many past the grave to *shahat*: “incarceration in the pit.”

In this light, we find God initiating this next verse by telling us not to be enticed by, or bow down to, the sun, moon, or stars. And yet most every important aspect of Christianity is sun based, Islam is moon based, and Secular Humanism is star based. (In Secular Humanism we are the children of the stars as they provide all of the elements of the universe as well as the stuff of life.) So God is speaking directly to us when He advises us not to make “replicas” of men, women, birds, fish, reptiles, the sun or the moon…

“Lest (*pen*) **you promote or accept a different perspective and understanding** (*nasa’ ‘ayin* – you lift up your eyes and are carried away by a perception) **of the heavens** (*shamaym* – physical universe and spiritual abode of God) **and you see** (*ra’ah* – you envision, look upon, pay attention to, and find

delight in) **the sun** (*shemes*)**, the moon** (*yareah*)**, and the stars** (*kowkab*)**, and all** (*kol*) **of the command and control implements** (*saba'* – God's ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences) **of the heavens** (*shamaym* – physical universe and spiritual abode of God)**, and you are seduced, led astray, scattered, and banished** (*nadah* – you are enticed, drawn and lured away, you stray, are driven away as prey, and you are cast aside)**, and you bow down and worship, even speak** (*hawah* – you prostrate yourself and promote them verbally, praying) **to them** (*la*), **and you serve them** (*'abad* – work and minister on their behalf)**, which relationally** (*'asher*) **is seductively deceiving, dividing and separating that person from** (*halaq* – is a slippery slope, is misleading, is destructive, harmful, and ruinous, and will ultimate separate him from) **Yahowah (𐤉𐤄𐤅𐤄𐤋), your God** (*'elohym*)**, and with them** (*'eth*) **all** (*kol*) **of their families** (*'amym* – of those who are related to them, even the nations)**—everyone** (*kol*) **under** (*tahat*) **the heavens** (*shamaym*)**."** (*Dabarym* / Words / Deuteronomy 4:19)

Nothing is more seductive, more compelling, or more destructive than religious worship. And yet, in overt defiance of Yahowah's instructions, mankind has done this very thing, turning images of men, women, the natural environment, the sun, moon, and stars, into objects of worship. The examples are countless, and they permeate every religion and political institution on earth. And as a result, nearly everyone has been deceived, separated from God, and led astray to their ultimate demise. Nothing man has ever created is as contagious or deadly as religion and politics. Few things have been as costly as ignoring this advice.

The word *saba'*, which is usually translated "host," speaks of Yahowah's spiritual implements, erroneously known as "angels"—a transliteration of the Greek word *aggelos*, meaning "messenger." The term conveys the concepts of "command and control," of "lower ranks of beings who are required to follow orders." God's spiritual envoys were not given freewill, which is to say that a single act of rebellion leads to an immediate and negative consequence—and ultimately to complete rejection, separation, and imprisonment.

Upon checking the meaning of *Mitsraym*, the term God favors for "Egypt," I not only realized what it was designed to represent, but also understood why God continuously reinforces His role in leading us away from this place, this condition, and these things. But it wasn't until I translated this next passage, that I realized Yahowah had literally affirmed that *mitsraym*, which denotes "crucibles," speaks of both the crucible of human oppression and the crucible of judgment. Let's listen to the voice of God…

"But (*wa*) **you all** (*'eth*) **have grasped hold of** (*laqah* – you have received and accepted) **Yahowah (𐤉𐤄𐤅𐤄𐤋), and He has descended to lead you away** (*yasa' 'eth* – He has extended Himself to serve you, removing you) **from** (*min* –

and out of) **the evaluation and testing of a crucible** (*kuwr* – being judged and separated as an impurity in a smelting furnace, and being pierced yourself by way) **of oppressive iron ore** (*barzel* – especially hard and dense unprocessed and unrefined material from the ground, from unreceptive soil, which is especially harsh, repressive, cruel, domineering, and tyrannical)**, from** (*min* – out of) **the Crucible of Egypt** (*Mitsraym* – symbolic of human religious, political, military, and economic oppression and judgment)**, to** (*la*) **exist and always be** (*hayah*) **near Him** (*la*) **with the goal of being a part of** (*la*) **the family** (*'am*) **of inheritance** (*nahalah* – of heirs, who by association receive all that their Father has to give)**, as is the case** (*ka* – similar to what is being witnessed) **on this** (*zeh*) **day** (*yowm*)**."** (*Dabarym* / Words / Deuteronomy 4:20)

To be spared from human oppression, to be released from judgment, we first have to be willing to walk away from these things, and then to grasp hold of Yahowah's hand, relying upon Him to do everything which is required for us to be adopted as His children. This single passage therefore serves as a summation of the whole of the Towrah.

In His speech, God carefully selected three words to describe what He already has and will continue to lead us from—that is so long as we are willing and reliant. But before we consider them, we must first consider the context of this conversation. Yahowah has pleaded with us to avoid idolizing, bowing down to, worshiping, serving, praying to, being deceived and led astray by the kind of imagery which continues to dominate our religious, political, economic, and military systems. From the likenesses of dead presidents, generals, religious leaders, and kings, to eagles and doves, from the serpents of medicine and the symbols and objects of science, to the economic symbolism of bears and bulls, from sunbursts, crosses and tribute statuary, to a new green reverence for mother earth, these images permeate our national, religious, military, and economic landscape. Just look at your flag, at your nation's capitol, at your currency, at the symbols under which your armies march, and inside a neighboring church. It is these very things which define, honor, and celebrate that which Yahowah wants us to avoid—to walk away from.

So now, within the context of God's disdain for all things religious, political, militaristic, and economic, let's examine *kuwr*. It speaks of "an evaluation and testing in a crucible," and especially of "separating that which is valuable from the dross in a smelting furnace." Such "testing" is a metaphor for judgment, for separating those God values from those He doesn't even know. As such, it leaves little doubt as to the meaning of *mitsraym*.

This metaphor for judgment is also reinforced by the fire which rages under all crucibles and smelting furnaces. That is why Yahowsha' speaks of souls

passing through the “lake of fire” prior to being incarcerated in the Abyss—a lightless prison, and thus a place devoid of fire.

Lastly as it relates to *kuwr*, it also means “to pierce.” This is significant because in Yasha’yah 53 God reports that Yahowsha’s hands and feet would be pierced while serving as the Sacrificial Lamb, ostensibly so that we wouldn’t be pierced ourselves.

Barzel serves as a perfect metaphor to describe overtly religious, political, militant, and economically power-hungry and greedy individuals. They are typically so hardheaded and unreceptive, that no amount of irrefutable information, unassailable logic, or unrelenting pleas for compassion will influence them in the least. And given the chance, throughout human history, we have witnessed the wealthiest, most powerful, and influential among us become especially harsh, repressive, cruel, domineering, and tyrannical. It is the nature of the military, of capitalism and communism, of religion and politics.

In the day this was written, the two least receptive nations to Yahowah’s instructions were also the most political, religious, militant, and economically stratified: Egypt and Babylon. It is also interesting to note that *barzel* speaks of the “dust of the earth, of the ground itself, of unprocessed and unrefined physical matter.” Apart from Yahowah, that is all man really is. And, archeologically speaking, that is all that is left of either nation.

“The goal for you (*la*) **is to be observant** (*shamar* – to closely examine, to carefully consider, to thoroughly investigate, and to thoughtfully evaluate)**, lest** (*pen*) **you ignore and forget** (*shakah* – you stop being mindful of the significance, and fail to respond appropriately to) **Yahowah** (𐤉𐤄𐤅𐤄𐤋), **your God’s** (*‘elohym*)**, Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement, nurturing household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with Yahowah, Himself))**, which as a result of this relationship** (*‘asher*) **He has cut** (*karat*) **with you all** (*‘eth*)**, and** (*wa*) **you create for yourselves** (*la ‘asah* – you make on your behalf) **an idolatrous image** (*pesel* – an object of worship and adoration)**, a representation** (*temuwnah* – likeness, form, or semblance) **of anything** (*kol*) **which** (*‘asher*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God, has instructed and directed you regarding** (*sawah* – warned you about)**.”** (*Dabarym* / Words / Deuteronomy 4:23)

Most people are not observant, and as a result most are ignorant of God’s Family-Oriented Covenant Relationship. The vast preponderance of people favor instead the words of Paul, Muhammad, and Marx. And, as you look around you,

idolatrous images permeate the political, religious, and economic landscape. It is almost as if Yahowah had never written this instruction in His Torah.

This next passage provides a valuable insight regarding the nature of God. It is followed by some suggestions we'd all be wise to heed—that is to say: pay especially close attention. This then evolves into a very sobering warning: **"For indeed** (*ky*) **Yahowah** (𐤉𐤄𐤅𐤄), **your God** (*'elohym*)**, is a nurturing** (*'akal*) **fire** (*'esh* – an enlightening and warming light)**. He** (*huw'*) **is a passionate, zealous, and jealous** (*qana'* – monogamous, exclusive, uncompromising, emotional, and relationally loving) **God** (*'el*)**."** (*Dabarym* / Words / Deuteronomy 4:24)

Those who dislike the God of the Torah often throw His "*qana'* – jealousy" back in His face, as if it was an immature expression. And while zealousness is offensive to those who lack passion, any real commitment, and who are amoral multiculturalists, it is one of Yahowah's defining characteristics. Today, compromise is considered virtuous, but such is not the case with God. Although Paul's presentation of love in First Corinthians 13, where he says that "love is not jealous," that "love does not seek its own," that "love is not provoked," and that "love does not take into account a wrong suffered," all conflict with Yahowah's testimony in this regard, presenting yet another place where the wannabe apostle and God disagree.

Real love, the kind where devotion is expressed through genuine caring and a steadfast, unwavering commitment is passionate, zealous, and jealous. It is protective. It is monogamous and not adulterous. Those who are not bothered by a husband or wife leaving them for another never really loved them in the first place.

In the following passage, Yahowah, speaking through Moseh, correctly predicts that His children will stray, and that they will do precisely what we have done, which is to pollute our world with idolatrous images which are offensive to God. He then warns us that Moseh, a.k.a. the Torah, will be called as a witness against those who have surrounded themselves with these corruptions. **"Indeed** (*ky*)**, when you have children** (*yalad*)**, and your children have children** (*wa ben benym*)**, and you endure a long time** (*yasen*) **in the land** (*ba ha 'erets*)**, and** (*wa*) **you corrupt it** (*shahat* – you destroy and ruin it) **by creating for yourselves** (*la 'asah* – making on yourselves) **idolatrous images** (*pesel* – objects of worship and adoration)**, representations** (*temuwnah* – likenesses or semblances) **of anything** (*kol*)**, or in His eyes** (*'ayin* – from His perspective) **you do** (*'asah* – actively engaging in and celebrating) **that which is against the standard** (*ra'* – that which is evil and harmful, troubling, disagreeable, malignant, injurious, and displeasing) **according to** (*la*) **Yahowah** (𐤉𐤄𐤅𐤄), **your God** (*'elohym*)**, provoking Him to anger** (*ka'as* – causing Him grief or displeasure, saddening or distressing Him, vexing or incensing Him)**, I will be called to be a witness and**

testify (*'uwd*) **against you** (*ba*) **that day** (*yowm*) **in association with** (*'eth*) **the spiritual realm of the heavens** (*shamaym*)**, and in accord with** (*wa 'eth*) **the material realm of the earth** (*'erets*)**. And indeed** (*ky* – truly, surely, and reliably)**, you will die and be completely destroyed, ceasing to exist** (*'abad 'abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated and exterminated, your whereabouts completely unknown, your lives squandered, and wasted) **quickly** (*maher* – swiftly, speedily, and without delay)**."** (*Dabarym* / Words / Deuteronomy 4:25-26)

The Christians who excuse their idolatrous religion by suggesting that its trimmings don't matter because God knows what is in their hearts, haven't read or considered this verse—or any of the Torah for that matter. For indeed, while it speaks of feelings, it reminds us that religious corruptions and images provoke God to anger. Also relevant, according to God the witness of the Torah will continue to prevail in Heaven and on Earth. There is no mention, nor any possibility, of a "New Testament."

The 26th verse continues: **"From** (*min*) **upon the Almighty's** (*'al*) **realm** (*'erets*)**, when relationally** (*'asher*) **you all** (*'atem*) **pass over** (*'abar*) **the Yarden** (*Yarden* – the source from which all things flow) **just over there** (*sam*) **to inherit and occupy her** (*yaras*), **before too many days** (*lo' 'arak yowmym*)**, indeed** (*ky*)**, you will die and be completely destroyed, ceasing to exist** (*'abad 'abad* – upon your death, you will perish, vanishing into nothingness, you will die and be annihilated and exterminated, your whereabouts completely unknown, your lives squandered, and wasted)**."** (*Dabarym* / Words / Deuteronomy 4:26)

There is a consequence to being religious, to rejecting the terms and conditions of the Covenant, to declining Yahowah's offer of assistance, and to angering Him. But as you have surely noticed, this consequence is not "hell." It is not a penalty, nor is it a form of eternal punishment. The result, however, will come quickly, and it will be so painless, no one will even know that it has occurred.

God just affirmed that, at the end of their mortal existence, souls who are estranged from Yahowah as a result of religious imagery and political corruption will cease to exist. They will vanish without a trace into nothingness.

Therefore, since there is the promise of eternal life in Heaven with God for those who observe the Torah and accept the Covenant, and eternal separation in She'owl and the Abyss for those who lead others away from these things, there must be three fates awaiting human souls, not just two as most religions teach. The complete destruction and extermination of a soul, which is being discussed here, requires a third alternative.

Yahowah continued to predict what would happen to His children as a result of their rebellion, saying that rather than living together with Him, they would be scattered among the people, with only a "*moth sa'ar* – small and parasitic remnant" to be counted among the Gentiles. This happened not once, but multiple times, first courtesy of the Assyrians and Babylonians, and then as a result of the Romans and Germans. And it was all because they served gods they themselves had fashioned.

But since there would be some who would choose to form a monogamous relationship with the God of creation, rather than gods conceived by the created, Yahowah offered this advice: **"And** (*wa*) **you should want to be continuously observant and to be constantly searching** (*baqas* – you should choose to persistently and genuinely seek, diligently examining the available information, carefully investigating and considering the evidence, always inquiring and looking) **from wherever you are** (*min sham* – from the place relatively near the speaker [which would be the place where God spoke to His children and revealed His Towrah])**, and** (*wa*) **you will discover and actually encounter** (*masa'* – you will attain the necessary information regarding and really find, you will learn that which you previously did not know and experience, you will actually recognize, appear before, and be secure in) **Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**."** (*Dabarym* / Words / Deuteronomy 4:29)

As previously stated, Hebrew tenses convey enduring and everlasting truth, because Yahowah's instructions are valid, and will remain valid, unchanged and unaffected by circumstance or time. In Hebrew, tenses are not stuck in the ordinary flow of time, as are the common past, present, and future tenses in English. They establish relationships, they make connections between things, they provide perspective, they convey volition, they speak of things which are ongoing, which should be habitual, and of those things which are totally complete. They also differentiate between possibilities and realities. As I study these tenses, I see God's personality and His purpose, but especially His parental nature, scream out of them.

This statement provides us with a wonderful example. "*Baqas* – seek" was written in the second person plural, using the piel stem, perfect conjugation, and in the consecutive form. That means that we, you and I, are the subject of this verb, which is telling us "to seek, to inquire about, to search, and to look for" Yahowah. *Baqas* conveys the scientific notion of "careful observation," suggesting that we are "to be diligent in the procurement of information so that we discover the truth and learn something important in the process." The verb itself conveys a sense of volition, implying that we "should really want to do this," as it "naturally demonstrates a strong desire to examine and thoughtfully consider the evidence which has been made available to us regarding" Yahowah.

But that is where it gets especially interesting. You see, the piel stem refers to the effect the subject of the verb, and that would be us, has on the object of the action, which is God in this case. So by way of illustration, the piel effect is revealed in the sentence "Moseh rode the horse," or "David flew the plane," both of which convey the individual's influence over the object of the verb. Therefore in this case, the piel stem tells us that our willingness to search for Yahowah will significantly and tangibly influence God's response. What it is saying is that Yahowah will react favorably to those who undertake this voyage of discovery. He will meet you along the way.

The perfect conjugation presents the action, in this case seeking God, as being whole and complete throughout time. This would be the opposite of something which starts and stops in staccato fashion, or a condition which exists intermittingly in bits and pieces. Therefore God is advising us to consistently, persistently, diligently, and thoroughly search to learn as much as is possible about Him. In addition, the perfect conjugation conveys a sense of reality and sincerity, and thus would be the antithesis of faith, belief, or flattery.

The consecutive form conveys volition, telling us that this quest should be our choice, that it is something we should genuinely want to do. Yahowah is not interested in forcing anyone to do anything, and that includes coming to know Him.

Since actively and sincerely seeking, consistently and persistently searching, diligently and thoroughly observing the information Yahowah has made available to us, requires effort on our part, some might protest that such diligence infers that salvation is no longer free—that it requires us to do something to earn it. But the object of this search isn't salvation; it is instead coming to know Yahowah and participating in His "*beryth* – covenant." And engaging in any relationship, and most especially the Covenant, requires both parties to be actively involved.

In Christendom there is this misconception that the objective is to be saved and that the result of salvation is a relationship with God. But in fact it is just the opposite. The goal according to Yahowah is for us to participate in and benefit from His Covenant. His Called-Out Assembly Meetings, the source of our salvation, simply provide the means to achieve this result.

The purpose of the Covenant is to do things together—so it is all about both parties being actively engaged in the relationship. Whereas in the case of our salvation, Yahowah does all the work, so our only requirement is to demonstrate our reliance by walking along the Path He has provided and paved.

Interestingly, in His next statement, Yahowah had Moseh select a different word for "seek," this time using *daras* rather than *baqas*. He has also changed the stem from piel to qal and the conjugation from perfect to imperfect. Further,

daras has been prefixed in the second person singular, “you,” and suffixed in the third person masculine singular, “Him,” speaking of God.

The reason behind these choices is illustrated by the fact that the qal stem serves to establish a relationship between the subject, which is “you,” and the action of the verb which is “seeking.” That is to say, the process of searching for God will have an influence on the kind of relationship you actually establish with Him. Further, the qal stem is used to reinforce something which is genuine and real, further shaping the nature of this quest.

The imperfect conjugation of *daras* speaks of the unfolding and ongoing nature of the search, suggesting that it should become almost habitual. But more than this, the imperfect reveals the fact that our search will produce ongoing results which will endure throughout time.

The differences between *baqas* and *daras* are subtle, yet enlightening. While *baqas* emphasizes the process of observation, that is using one’s eyes to carefully examine the evidence and learn as much as is possible from it, *daras* suggests that the search should result in caring about and relying upon the object of our investigation, even to the point of developing a relationship with Him.

Recognizing these things, this is the best advice anyone can give you… **“Indeed** (*ky* – truly and surely, this is trustworthy and reliable)**, you should constantly and carefully seek to know and rely upon Him** (*daras* – you should habitually and consistently inquire about, study, consult with, search after, look for, resort to, care about, and develop a relationship with Him) **with** (*ba*) **all** (*kol*) **your heart** (*leb*)**, and with all** (*wa ba kol*) **your soul** (*nepesh* – consciousness)**.”** (*Dabarym* / Words / Deuteronomy 4:29) Indeed, this is the essence of the Covenant.

One of the many ways Yahowah tells us that the Torah is for everyone, no matter where or when we live, is through prophetic statements like the one we are going to consider next. It speaks of a time 3,400 years distant from those listening to Moseh, and less than 25 years removed from those reading his words on this page.

By being observant, carefully considering the countless clues Yahowah has provided in His Towrah, and by thoughtfully processing this information through Yahowah’s six plus one formula, it becomes obvious that the time of the Adversary, the Tribulation, the Last of Days, will commence in the Fall of 2026, seven years prior to Yahowsha’s return on the Day of Reconciliations in 2033 (year 6000 Yah). It is then that the Children of Yisra’el, amidst the distress of the Tribulation, will return to God and be reconciled unto Him.

“During (*ba* – in) **the time adversity and emotional distress** (*tsar* – turmoil, anguish, oppression, and tribulation imposed by the Adversary and such enemies) **approach you** (*la*)**, and** (*wa*) **all of** (*kol*) **these words** (*ha dabar* – the things included in this account, message, and communications) **find you** (*masa’* – meet up with and encounter you)**, especially those** (*‘eleh*) **in** (*ba* – during) **the last** (*‘acharyth* – the final and end) **of days** (*ha yowmym*)**, then** (*wa*) **you will return and you will be restored** (*suwb* – you will turn around, change, come back, recover and are reconciled) **forever and eternally to** (*‘ad*) **Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*‘elohym*)**.”** (*Dabarym* / Words / Deuteronomy 4:30)

The Light will shine its brightest, and the relationship will be the most revered, when things appear the darkest and the emotional stresses are the greatest. Seven years into the Tribulation, having survived the all-Islamic Magog War through God’s personal intervention, and now with Jerusalem surrounded by an army of two-hundred million foes, with Satan himself leading the assault, the Children of Yisra’el will change their thinking and their attitudes, and they will restore their relationship with Yahowah. Their long divorce, and the anguish it brought them, will finally be over. The Covenant will be renewed, as Yahowah and His Towrah are reestablished in the lives of His children.

While many will remain stubbornly self-reliant and will wander aimlessly until the last possible moment to recognize, embrace, and rely upon God, we do not have to wait to enjoy His company. **“You should persistently listen and consistently pay attention** (*shama’* – you should strive to always hear, heed, and understand) **with respect to** (*ba*) **His audible message** (*qowl* – His voice, call, summons, and invitation)**, for indeed** (*ky* – because this is trustworthy and reliable) **God** (*‘el*) **is loving and merciful** (*rahuwm* – compassionate and sympathetic, willing to provide undeserved favors; from *raham* – deeply devoted, tender, loving, and passionate, merciful, affectionate, and benevolent)**. Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*‘elohym*)**, will not falter, He will not abandon you** (*lo’ rapah* – He will not be slack in His work or leave you alone)**. He will not allow you to be destroyed** (*lo’ shahat* – He will not allow the corrupt to ruin you)**. And He will not ignore or overlook** (*wa lo’ sakah* – He will not forget or slight the significance of, allow to wither, or cease to care deeply about) **the Familial Covenant Relationship** (*beryth* – the nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages (singular))**, which relationally** (*‘asher*) **He promised** (*shaba’* – swore as a solemn oath, and affirmed as being truthful and reliable) **to** (*la*) **your fathers** (*‘ab*)**.”** (*Dabarym* / Words / Deuteronomy 4:30-31)

In the end, it all comes down to God and His commitment to His Covenant. So long as we persistently listen to what He has told us, and consistently respond,

so long as we don't listen to men and try to change what He has said, then we can count on God to do everything necessary to embrace us. And that is the good news.

But here is the bad news for those of you who are religious: there is only one Covenant and God cares deeply about it. He isn't about to ignore it, to overlook it, to forget it, to allow it to wither or fade away. He will not slight it for something else, something new, something different. There never was, and there never will be, a "new" covenant, but rest assured, the Covenant will be "renewed" in accordance with Yahowah's testimony in Yirmeyahu / Jeremiah 31:31-34 – a passage we will examine very closely.

If you want to be part of Yahowah's family, if you want to engage in a relationship with Him, listen to His voice as it is recorded in His Towrah, and God will honor the promises He has made therein.

While Yahowah inspired all of the words written by His prophets and spoken by Yahowsha', this Towrah represents the only authorized eyewitness accounting of God's identity, purpose, instructions, and plan. And in that light, I invite you to consider what may well be the most important and enlightening instruction in the whole of the Towrah. **"You** (*'atah*)**, yourself, have been given the ability to see and perceive** (*ra'ah* – you have been prepared to use your sense of sight to be observant, and you have been eternally equipped to make judgments based upon those observations and perceptions, to pay attention throughout time, to be shown, to discover, and to always experience) **so that you come to actually know** (*la yada'* – to become aware, to become familiar with, to really recognize, to acknowledge, to agree, and to respect, for the purpose of acquiring and considering, obtaining and evaluating, evidence and processing it rationally and thoughtfully so that you come to know for absolute certain) **that indeed** (*ky* – this is truthful and reliable)**: Yahowah** (𐤉𐤄𐤅𐤄), **He** (*huw'*) **is Almighty God** (*'elohym*)**. There is not** (*'ayin*) **another** (*'owd* – a second or third variation) **apart from Him** (*min la bad*)**."** (*Dabarym* / Words / Deuteronomy 4:35)

In this vital testimony, the stand-alone pronoun is "*'atah* – you" singular. Further, the second person singular prefix "you," is attached to the verb itself. Since there was a large crowd gathered before Moseh, this suggests that God is speaking to each of us individually.

The verb "*ra'ah* – to see" is timeless, that is to say it was as true for these eyewitnesses as it is for you and me today. And interestingly, *ra'ah* was scribed in the hofal stem, which tells us that Yahowah personally engaged to prepare you and me so that we would be equipped to see Him and to know Him. Moreover, in the perfect conjugation, we know that the effect of God's preparation, and our resulting capability, will endure uninterrupted throughout all of time.

Yada' is the operative word of this passage, which is why it was established as the title for *Yada Yah*. It means: "to know, especially in a relational sense." *Yada'* speaks of "acquiring and possessing information, and of using what we discover and learn to become aware." To *yada'* is "to find, to recognize, and to acknowledge." But even more than this, *yada'* conveys the idea that we come "to choose to respect, to revere, to agree with, and to become friends with" the object of our search: "Yahowah, the Almighty God."

In this sentence, "*yada'* – to know" was scribed using the qal infinitive construct. The qal stem refers to the relationship of the verb's subject, which is "you," to the action which is "knowing Yahowah." The qal stem also underscores reality, communicating to us that we can "actually come to know Yahowah," that we can come "to recognize Him as He really is."

The infinitive construct conveys the idea of a verbal noun. For example, "To read is to know." Or, "I want to know so I read." When the infinitive construct follows the preposition *la*, conveyed by the Hebrew Lamed, as it does in this declarative sentence, it speaks of the process of "knowing," and thus indicates its purpose.

As you let all of this sink in, recognize that *ky* plays a major role in this essential revelation. It "strengthens" an already strong statement, telling us that we can come to know God with "absolute certainty," so much so that we can come "to trust and rely" upon Yahowah "without any reservations." Moreover, *ky* tells us that as a result of this, we will "be marked" by God, and that we will come "to bear His brand," which is His name: "Yahowah."

God has equipped us with the sense of sight so that we might be observant, and so that we might use it to read His written testimony as it has been preserved for us in His Towrah. And, unique to the descendants of Adam, Yahowah has given us an addition to our "*nepesh* – soul," a *nesamah*, which equips and prepares us to be perceptive, discerning, and judgmental—to think rationally, morally, justly, and intelligently. Our *nepesh* represents our "consciousness," while our *nesamah* is our "conscience." Without these gifts, it would be impossible for us to know Yahowah, much less relate to Him. And even with the gifts, without the Towrah our search would be in vain.

Also interesting, especially in the context of being prepared and equipped to observe and know Yahowah, is the fact that *bad*, rendered "apart" in this translation, means "part – a subset or quantity which represents a share or portion of the whole, such as a member, limb, or part of the body." God is speaking of course about the "*Ruwach Qodesh* – Set-Apart Spirit," and the "*Qodesh Qodesh* – Most Set Apart" who is identified as the Ma'aseyah Yahowsha'.

And that is why the secondary meaning of *bad* speaks of the primary metaphors used of the Son and Spirit. Representing the son, *bad* is a "pole," speaking of the "upright pillar" and of the "upright pole" upon which He hung. *Bar* describes the "beams of wood used to carry the Ark of the Covenant." A *bar* is the "lock which secures and opens a gate and doorway," in this case speaking of the Ma'aseyah's role on Passover. And a *bar* is a "branch," and a "shepherd's staff," two of Scripture's most overt symbols for the Ma'aseyah.

Turning to the Set-Apart Spirit, apart from the fact that *bar* conveys the most essential element of Her nature, that She is "a part" of God, set "apart" from Him, *bar* describes "pure white linen garments." As such, it is symbolic of the Set-Apart Spirit's Garment of Light—the covering She uses to adorn those who are born spiritually unto Yahowah so that they appear perfect in God's eyes.

There is only one God. His name is Yahowah. He has given us the ability and means to see Him and to know Him. And therefore, our goal in life should be to "*yada'* Yahowah." And as such, let's let His advice sink in.

"You, yourself, have been given the ability to see and perceive, you have been prepared to use your sense of sight to be observant, and you have been eternally equipped to make judgments based upon those observations and perceptions, to pay attention, to be shown, and to discover, so that you come to actually know, to become personally aware, to become familiar with, to really recognize, to acknowledge, to agree with, and to respect that indeed: Yahowah, He is Almighty God. There is not another apart from Him." (*Dabarym* 4:35)

Then Moseh, speaking for our Heavenly Father, revealed: **"From** (*min*) **the heavens** (*ha shamaym* – the spiritual abode of God)**, He has individually and deliberately prepared you to hear** (*shama'* – He has purposefully created you (singular) to use your sense of hearing to receive and process this message, this news; He actually conceived you to understand by listening to) **His voice** (*qowl* – His call, summons, and invitation) **for the explicit purpose of instructing you** (*la yacar* – with the goal of teaching, admonishing, correcting, and disciplining you (infinitive construct))**. And** (*wa*) **upon the Almighty's** (*'al*) **earth** (*'erets* – land and realm)**, He enabled you to see** (*ra'ah* – He made it possible for you to witness (hiphil perfect)) **His magnificent light** (*gadowl 'esh* – His great fire, radiant energy, and warmth) **and** (*wa*) **His words** (*dabar* – His testimony and message) **which you heard** (*shama'* – you listen to and received) **from** (*min*) **the midst** (*tawek*) **of the fire** (*'esh* – light and expression of radiant energy and warmth)**."** (*Dabarym* / Words / Deuteronomy 4:36)

"*Shama'* – to listen" was written using the hiphil stem, which is a more assertive version of the hofal stem we considered with regard to "*ra'ah* – to see."

It speaks of Yahowah's active role in deliberately and purposely conceiving us in such a way that we would be able to hear and respond to what He had to say. Further, in the perfect conjugation, we know that the effect of God's preparation, and our resulting capacity to hear Him, will endure uninterrupted throughout time. And God did this so that He, like any loving father, could "*yacar* – teach, instruct, admonish, and discipline" us, making us better.

Yahowah's Covenant is personal, it is important; it is the motivation for everything God has done for us. **"And** (*wa*) **truthfully** (*ky*)**, underlying this** (*tahat*) **is His love** (*'ahab* – close, friendly, and affectionate relationship) **for your fathers** (*'eth 'ab*)**. And** (*wa*) **He has chosen to favor** (*bahar* – He has selected and preferred) **their descendants** (*zera'* – seed and offspring) **after them** (*'ahar*)**. And** (*wa*) **He has descended to serve, leading you** (*yasa'* – He has diminished and extended Himself to bring you) **into His presence** (*ba paneh*)**, into and with** (*ba*) **His magnificent, intense, and enormous power** (*gadowl* – His great, important, extensive, and distinguished authority and strength, ability and might)**, away from** (*min* – out of) **the Crucible of Egypt** (*Mitsraym* – serving as a metaphor for human religious, political, economic, and military oppression and divine judgment)**."** (*Dabarym* / Words / Deuteronomy 4:37)

Because He has chosen to love us, He has done everything which could be done to lead us into His presence—all so that we might experience and share His magnificent power. And while He does all of the heavy lifting, even He cannot build this relationship alone. We must be willing to walk away from religion and national politics, from obsessing over things like our economy or military.

And once we have, the next step is to "*yada'* – know" what God has revealed to us, especially on this day. **"And** (*wa*) **you should acknowledge and respect** (*yada'* – you should be familiar with, be aware of, care about, and understand) **this day** (*ha yowm*)**, and you should return** (*suwb*) **your heart** (*leb*) **to God** (*'el*)**, because, indeed** (*ky* – truthfully and reliably)**, Yahowah** (𐤉𐤄𐤅𐤄)**, He is the Almighty God** (*huw' ha 'elohym*) **in** (*ba*) **the heavens** (*ha shamaym* – the spiritual realm) **above** (*min ma'al* – from on high) **and** (*wa*) the earth (ha 'erets – the material realm) **below** (*tahat*)**. There is no other** (*'ayn 'owd*)**."** (*Dabarym* / Words / Deuteronomy 4:39) After a long list of admonitions to carefully observe Yahowah's message using our senses of sight and hearing, now God is appealing to our hearts.

But even then, even when addressing our emotions, Yahowah realizes that our hearts must follow our minds or else we risk relapsing and falling in love with all manner of false deities and unreliable schemes. **"And** (*wa*) **you should observe** (*shamar* – you should closely examine and carefully consider, you should open your eyes, be diligently observant, and thoughtful, revering, respecting, focusing upon and clinging to) **His clearly communicated**

prescriptions of what we should do (*choq* – His inscribed and written thoughts and engraved recommendations regarding life and the relationship)**, and the terms and conditions of His covenant contract** (*mitswah* – His authoritative directions and written instructions)**, which relationally** (*'asher*) **I** (*'anky*) **have instructed and directed you** (*sawah* – guided you) **this day** (*ha yowm*)**. Because, as a result of the relationship** (*'asher*)**, He is good to you and beneficial for you** (*yatab la* – He is cheerful and will make you beautiful, pleasing, better, and joyful)**, and also on behalf of your children** (*wa la beny*) **after you** (*'achar*)**, and for the express purpose** (*wa ma'an*) **of elongating** (*'arak* – lengthening) **your days** (*yowmym*)**."** (*Dabarym* / Words / Deuteronomy 4:40)

Therefore, the purpose of the Torah is to tell us that God is good for us, and that His express purpose is to make us happy and extend our lives. **"This is** (*z'eth*) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide an opportunity to change your thinking, attitude, and direction) **which as a result of the relationship** (*'asher*) **He placed before** (*sym la paneh* – He set in the presence, He caused to be presented and preserved in front of, He appointed, ordained, constituted, established, set in the company of) **Moseh** (*Moseh* – the one who draws us away from oppression and judgment) **and the Children of Yisra'el** (*ben Yisra'el* – the children who want to engage, live, and endure, strive and persist with God)**."** (*Dabarym* / Words / Deuteronomy 4:44) God has once again defined the purpose of His Torah.

Moseh is the recipient of the Towrah, not its author. That distinction belongs to Yahowah. But that is not to diminish Moseh's role. He was hesitant, albeit willing, to do as God had asked. And we are the beneficiaries. **"This is** (*'eleh*) **the Witness and Testimony** (*'edah*)**, the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations which cut us in with regard to life and the relationship)**, and the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made)**, which** (*'asher*) **God** (*'el*) **spoke to** (*dabar* – communicated using words to) **Moseh and the Children of Yisra'el** (*ben Yisra'el* – the children who want to engage and endure with God) **when** (*ba*) **He led them** (*yasa'* – He descended and extended Himself to serve by bringing them) **away from** (*min* – out of) **oppression and**

judgment in the crucible of Egypt (*mitsraym*)**."** (*Dabarym* / Words / Deuteronomy 4:45)

The Towrah is Yahowah's Witness, God's Testimony, His clearly communicated prescriptions. And if that isn't enough to get your attention, it is also the means the Judge will use to decide our fate.

𐤉𐤄𐤅𐤄

The Torah teaches that there is only one God, Yahowah, and that He established His "*beryth* – Family Oriented Covenant Relationship" with humankind, hoping, even expecting, that some of us would come to know and love Him. As evidence of this, please consider the following "*Towrah* – Instruction."

"These are (*wa z'eth*) **the terms and the conditions of the binding covenant contract** (*mitswah* – and the authoritative directions and written instructions)**, the clearly communicated prescriptions of what we should do in life to live** (*choq* – the shared and nourishing recommendations regarding an allocation of life which is inscribed in writing and cuts us into a relationship)**, and the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made)**, which, as a result of the relationship** (*'asher*)**, Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**, instructed and directed** (*sawah* – guided and taught) **you to** (*la*) **learn and teach** (*lamad* – become familiar with, diligently acquiring this information, thoughtfully processing it, and then responding appropriately by accepting it and instructing and training others regarding) **what should be done** (*la 'asah* – what you should celebrate, actively engage in, act upon, prioritize, focus on accomplishing, and capitalize upon) **in the land into which** (*ba ha 'erets 'asher* – within the realm) **you all** (*'atem* – your (plural)) **are going to pass over into** (*'abar sam*) **as an inheritance** (*la yaras* – as a gift from your father to his children)**,..."** (*Dabarym* / Words / Deuteronomy 6:1)

Christians, immersed as they are in Paul's Gospel of Grace, cringe any time someone even hints at the idea that there are things God wants us to do—that He expects us to do. For them, this somehow turns God's gift of salvation into a legal list of works which must be accomplished. What they do not realize is that, while Yahowah has facilitated our salvation, and while He delineates the means to being saved throughout the Towrah, the preponderance of His Teaching isn't focused on salvation, but instead upon His Covenant relationship.

Like any meaningful commitment between individuals, both parties have to engage for it to have any value. Imagine trying to live in a marriage where you did nothing together, and where your husband or wife never responds to anything you say or do. Such a relationship would be a sham and a source of enormous frustration. Or worse, imagine the frustration you would feel if your partner consistently did the opposite of what you asked, as is the case with Christians and God.

When it comes to His "*beryth* – Family-Oriented Covenant Relationship," Yahowah is our Father, and we are His children. As a Father, it is God's responsibility to teach His children how to act, to instruct His children regarding what they should do and what they should not do. And while you and I are free to ignore His advice, to reject His advice, to oppose His advice, or to accept His advice, if you choose any of these options save the last, our Heavenly Father will have every reason to ignore you, reject you, or even oppose you. It's His Covenant, His family, and His home. They exist, and we enter, under His rules.

The Covenant's blessings are a gift; they represent our inheritance from our Father. But to receive them, you have to agree to God's terms, of which there is a prerequisite and four requirements. And I dare say, it is impossible to listen to and observe Yahowah's terms and conditions in the context He has presented them, and then accept them, while at the same time rejecting the rest of His advice. You either accept Yahowah and His Word as being true, trustworthy, reliable, and beneficial, or you, for whatever reason, don't.

That is not to say that everything Yahowah told His children to do "in the land" some 3,400 years ago is something we must do today in unrelated places which exist under the auspices of man's religious and political pronouncements. Some of Yahowah's specific instructions may be better understood symbolically and applied metaphorically. For example, some foods which were once lethal are now relatively safe, but ingesting rotten things, like religious indoctrination, will still kill you. (Although observing the symbolism behind Yahowah's instructions while also accepting their literal appeal is most always the best and safest advice.)

By focusing a moment longer on the concluding line of the previous verse, there is something additional we can **"learn and teach** (*lamad* – become familiar with, thoughtfully process, and then respond appropriately by accepting it and instructing and training others)**"** regarding **"what will be done** (*la 'asah* – what will be celebrated, actively engaged in, acted upon, prioritized, focused and capitalize upon) **in the realm into which** (*ba ha 'erets 'asher* – within the place)**"** we too **"may pass over into** (*'abar sam*) **as an inheritance** (*la yaras* – as a gift from our Father to His children)**."**

'Erets serves as a metaphor and depicts the "realm" where we are allowed to campout and live with God. Likewise, "*'abar* – pass over" is symbolic of "Passover," which is the Doorway to God's Home, and thus represents the first step toward receiving our "*yaras* – inheritance." Therefore, by "*lamad* – learning" what Yahowah said "*'asah* – will be done" in the "*'erets* – realm," we "*lamad* – become familiar with" what we "*'asah* – are going to engage in, act upon, and celebrate" once we enter Heaven. As such, this prophetic declaration speaks to all of us, no matter when or where we might live.

The Towrah Teaching continues with: **"…for the intent and purpose that** (*ma'an* – in order and for the reason that) **you really come to revere and respect** (*yare'* – you very highly regard, value, and admire (scribed in the qal stem which conveys that our reverence and respect must be actual, real, and relational in nature, and in the imperfect conjugation, telling us that it is something which if it endures over time will have unfolding and continuing results, and in the second person singular, speaking to each of us individually)) **Yahowah** (יהוה), **your God** (*'elohym*)**, by observing** (*shamar* – closely scrutinizing and examining, carefully exploring and considering, and thoughtfully investigating and evaluating) **all of** (*kol*) **His clearly communicated prescriptions of what we should do in life to live** (*chuwqah* – His rules and prescribed recommendations; from *choq* – shared, written, and nourishing thoughts regarding being cut into the relationship) **and** (*wa*) **His terms and conditions** (*mitswah* – His authoritative directions and written legal instructions regarding the covenant agreement)**, which** (*'asher*) **I** (*'anky*) **have instructed and directed** (*sawah* – guided and taught) **you individually** (*'atah*)**, your children** (*wa ben*)**, and your children's children** (*wa ben ben*) **all** (*kol*) **of the days** (*yowmym*) **of your lives** (*chayym* – as a promise, and as the means to nourishment, renewal, restoration, growth, prosperity, blessings, and continued existence)**, and for the purpose of** (*ma'an*) **elongating** (*'arak* – and lengthening) **your days** (*yowmym*)**,..."** (*Dabarym* / Words / Deuteronomy 6:2)

One of the many differences between a relationship and a religion is highlighted by the dichotomy between the two extreme connotations of *yare'*. Depending upon the context, *yare'* can be translated "revere" or "fear," "respect" or "tremble frightened out of your mind." Meaningful, loving relationships are based upon "reverence and respect," upon "highly regarding and valuing" your partner, friend, associate, or lover. Religions are based upon "fear," the fear of being excommunicated, robbed of one's freedom, possessions, and family, being tortured, imprisoned, killed, or worse, being condemned to an eternity in "hell."

You cannot love what you fear. A family controlled by fear is a living hell. So the religious notion that our Heavenly Father wants us to acquiesce to His

terms out of fear that if we don't He will torture us forever in "hell" is an affront to His character and a condemnation of His purpose.

Love is the impetus of growth: **"…and so that** (*wa*) **you listen and hear** (*shama'* – you receive the message and pay attention to it) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**, and so that** (*wa*) **you are observant** (*shamar* – you keep your focus upon, closely scrutinize, and carefully examine everything, you are constantly exploring and thoughtfully considering, investigating, and evaluating)**, thereby** (*la*) **acting upon** (*'asah* – actively pursuing and productively engaging in) **that which relationally** (*'asher*) **is good and beneficial for you** (*yatab la* – is best, most favorable, pleasing, and enjoyable for you)**, and which** (*wa 'asher* – as a result of the relationship) **will cause you to substantially increase, grow dramatically, and become exceedingly great and powerful** (*rabah ma'od*)**, consistent with** (*ka* – in accordance with) **that which** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God** (*'elohym*)**, promised and affirmed to** (*dabar* – conveyed in words, speaking to) **your fathers** (*'ab*) **on your behalf** (*la*)**."** (*Dabarym* / Words / Deuteronomy 6:3)

God just said what I have been saying, that His Towrah, His instructions, His teaching, His guidance and directions, are good for us, they are beneficial, and they help us grow. Those who listen to Yahowah's message receive the inheritance promised in the Covenant, and as God's children, they become "*rabah ma'od* – exceedingly great and powerful" "*ka* – consistent with" Yahowah's "*dabar* – promises and Word."

What follows may be one of the most oft' quoted lines in Scripture… **"Yisra'el** (*Yisra'el* – *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**, listen to and hear** (*shama'* – receive the news and proclaim the message of) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God** (*'elohym*)**. Yahowah** (𐤉𐤄𐤅𐤄𐤋) **is one** (*'echad* – certain, singular, and unique)**."** (*Dabarym* / Words / Deuteronomy 6:4) And such ends any possibility of a Trinity, of God existing in three persons.

In case you are wondering why Yahowah consistently asks us to "*shama'* – listen to" Him when His Towrah instructions are in writing, necessitating the use of our eyes, not ears, the reasons are several. First, throughout history most people have been illiterate. They have been dependent upon listening to others recite God's Word.

Second, for those who are literate, we retain more when we read something aloud, because it engages more of our brain, muscles, and senses. Further, by reciting Yahowah's Torah, Prophets, and Psalms we not only listen to God speak to us, we help others by proclaiming His message.

And third, listening is symbolic of paying attention and really hearing what God has to say. In this way it is like the related *shamar*, which speaks of close examination and careful consideration.

This is the reason the Towrah, the Covenant, the Directions, and the Called-Out assembly meetings were conceived and revealed: **"You should choose to truly and totally love** (*wa 'ahab 'eth* – you should want to really demonstrate your actual affection for and your complete devotion to nurturing a close, personal relationship with) **Yahowah** (𐤉𐤄𐤅𐤄𐤋), **your God** (*'elohym*)**, with** (*ba*) **all** (*kol*) **your heart** (*leb* – feelings and life, speaking of being emotionally involved)**, and with all** (*wa ba kol*) **your soul** (*nepesh* – consciousness)**, and with all** (*wa ba kol*) **your capacity and capability** (*ma'od* – to the greatest extent of your power, strength, and aptitude, including your ability to observe, learn, think, and reason)**."** (*Dabarym* / Words / Deuteronomy 6:5)

While considered the "Great Commandment," this is actually the "Ultimate Request." Yahowah wants us to choose to love Him with all our heart, soul, and ability. He is not commanding us to do any of these things. He can't, as it would destroy the reason we were created and undermine the purpose of the Covenant.

This is not my opinion or interpretation of this passage, but instead a reflection of how "*'ahab* – love" was written. It was scribed in the wa consecutive perfect *weqatal* form which conveys volition—conveying a choice which is exercised within the framework of freewill.

God wants us to love Him, but He will not, and He cannot, compel us to love Him. Love cannot be compelled. It can only be chosen.

Said another way: Yahowah wants us to engage in His Covenant, but He will not, and He cannot, force or coerce us to participate in this relationship with Him. A loving marriage, which is the precursor to a growing family, can only exist if the parties come together of their own volition. This is one of the many reasons the religious carrot and stick approach to heaven and hell isn't godly.

There is more, much more, we can learn from the unique relational and enduring aspects of the Hebrew tenses. "*'Ahab* – love" was written in the qal relational stem. It reveals that our love should be actual, genuine, and real. And for this to occur, the object of our love must be actual, genuine, and real, something which precludes devotion to the gods conceived by religions.

Furthermore, "*'ahab* – love" was conjugated in the perfect, which speaks of our love being whole and complete, indivisible and inseparable, throughout time. And last, but not least, we find "*'ahab* – love" scribed in the second person singular, which means that God is speaking to you and to me as unique individuals. And that makes this choice and this relationship personal.

'Ahab, *'ohab*, and *'ahabah*, are deployed 220 times in the Torah, Prophets, and Psalms to convey "love." Collectively, they convey a sense of "affection, devotion, and nurturing within the relational confines of a close and personal friendship, marriage, or family."

Racham, which appears 77 times in the Torah, Prophets, and Psalms, frames "love" in the context of "mercy and compassion" which emanate out of "tender affection." Its shorter form, *raham*, makes 44 appearances, and the longer form, *rachuwm*, is scribed 13 times. Collectively, they are used to affirm that Yahowah's mercy is directed toward those He loves.

Chashaq is another Hebrew word for "love" which is found another 15 times. It shades the idea toward "longing for, desiring, finding pleasure in, and becoming attached to the object of our love."

One of the more interesting words for "love" is *dowd*, as it is the actual name of the king we have come to call "David." There is no "v" in Scriptural Hebrew, and as we have discussed, the Hebrew Wah is pronounced "ow." *Dowd*, which is based upon the concept of "fervent, steaming, torrid, and boiling passion," appears 61 times as a noun and another 1076 times as a proper name.

Ra'yah, which is translated "love," appears ten times. As a compound of *ro'y* and *yah*, it means: "love our shepherd Yahowah."

And finally, *'egeb* is scribed ten times to speak of "love in the form of sensuality and lust."

Christians, of course, will add *agape* to this list, but rest assured neither Yahowah nor Yahowsha' used this word as there is no evidence either has ever spoken a single word in Greek. And as such, *'ahab* was the perfect choice. 'Ahab is defined as "love: the expression of affection in a close, personal, intimate relationship with a friend, associate, or family member.

In this passage, there were three ways listed to express our love: with our *leb* – hearts, *nepesh* – souls, and *ma'od* – capabilities." So let's pause a moment and consider how these are augmentative and not redundant. Our heart is the seat of our emotions and love is an emotion. Our soul is the substance of our individual and unique consciousness, and the covenant relationship is personal. And like all relationships, it is only worth what the parties put into it. Here we are asked to do as Yahowah has done—to give it our all. Our love for God, and devotion to the Covenant, should be the result of "*ma'od* – observing, learning, thinking, and reasoning to the greatest extent of our ability and aptitude." We must not disengage our brains to engage our hearts. And neither can be separated from our soul, nor can our soul be separated from God, so long as we choose to love Him in our hearts and minds.

Should you be wondering why, in seeking to understand Yahowah's perspective on the Torah by reading the Torah, we have commenced our review of each new conversation at the beginning of a discussion, that question has been answered here. Context is always relevant, but never has it been more so than it is here with regard to the Great Request.

By inadequately translating this passage, and by removing it from the context of this discussion, Christians change a request into a "commandment." And then they use it to infer that God is interested in and influenced by how we feel about things, as opposed to wanting us to fill our hearts with His feelings and position on things such as His Torah and Covenant.

After all, in context, this is what God revealed in the very next line, speaking specifically of what He wanted to see on our hearts, and thereby further destroying the Christian defense: **"These** (*'eleh*) **words** (*dabar* – and concepts) **which** (*'asher* – as a result of the relationship) **I am** (*'anky*) **guiding and directing you with** (*sawah* – using to instruct you) **this day** (*ha yowm*)**, they should come to exist and always be** (*wa hayah* – they should appear and be established) **on** (*'al*) **your heart** (*leb* – thereby guiding our emotions and feelings)**."** (*Dabarym* / Words / Deuteronomy 6:6)

Therefore, should you be a Christian, and should Yahowah examine your heart on judgment day, you want Him to see what Paul has tried to remove: His Torah, and not a litany of excuses trying to justify your ignorance and abhorrence of it.

Said another way, should Yahowah look into your heart, would He find His words there or man's, Yahowsha's or Paul's? Would He see "Lord" or Yahowah, "Sunday" or Shabat, "Gospel" or Torah, "New Testament" or Covenant, "Faith" or trust, "Grace" or His terms and conditions, "Christian doctrine" or His means to resolve disputes, "religion" or the Covenant, "Christmas" or Shelters, "Communion and the Eucharist" or Passover, "Easter" or Unleavened Bread, "Jesus Christ" or the Ma'aseyah Yahowsha'?

Volition is at work here once again, demonstrated by the fact that the verb "*hayah* – they should come to exist and always be" was scribed in the waw consecutive *weqatal* form. We are all invited, even encouraged, to make this choice.

Additionally, *hayah* was written in the qal relational stem, affirming that God was not kidding. He is serious about this. This is what He wants to see, what He expects to see. He will not accept lame excuses or liberal interpretations. This is as real as it gets.

Scribed in the perfect conjugation, God wants "*'eleh dabar* – these words and concepts" "*hayah* – to exist totally and completely without interruption throughout the whole of time" on our hearts.

And finally, written in the third person common plural, and especially in the context of "*'eleh dabar* – these words and concepts," we cannot escape the reality that the list of things we should want Yahowah to find on our hearts include: His "*mitswah* – terms and the conditions of His binding Covenant contract," His "*choq* – clearly communicated prescriptions and recommendations of what we should and should not do," His "*mishpat* **–** means used to achieve justice, resolve disputes, and exercise sound judgment," His "*lamad* – teaching and instructions," His "*sawah* – guidance and directions," His "*chayym* – means to nourish life, to renew and restore it, enabling us to grow and prosper," and His "*dabar* – Word," all of which are found in one place: ha Towrah – Yahowah's Instruction and Teaching, His Guidance and Direction, His signed, written, and enduring means to search for, find, and choose His instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial; so that our hearts reflect His.

With this verse, the most popular Christian excuse for not thinking or responding as Yahowah has asked, that God will excuse them because He knows what is in their hearts, has been utterly destroyed. Share the news.

And speaking of sharing Yahowah's terms and conditions, His prescriptions, His means to resolve disputes and exercise sound judgment, His teaching and instructions, His guidance and directions, His Word, and indeed, His Towrah, God revealed: **"Your goal should be to choose to teach them by rote by reciting them to** (*wa la sanan* – your purpose in life should be to elect to repeat them again and again to mentally prepare and equip) **your children** (*ben*)**. And you should consistently speak about them** (*wa dabar ba* – you should share these words with them) **during your life** (*ba yashab* – in the time that you dwell and remain in your settlements and cities, during your mortal existence)**, and inside your home and with your family** (*wa ba beyth* – and in your household)**, and as you walk** (*ba halak* – in your travels through life)**, and along the Path** (*ba derek* – in the Way, speaking of the Path to God)**, and when you lie down and rest** (*wa ba sakab* – when you pause and reflect, especially on the Sabbath)**, and when you stand up** (*wa quwm* – when you arise, take a stand, and are restored and established)**."** (*Dabarym* / Words / Deuteronomy 6:7)

The verbal phrase *wa la sanan*, translated "your goal should be to choose to teach them by rote by reciting them to" your children, was once again scribed in

the waw consecutive *weqatal* form, or voice of volition, whereby we are encouraged to make this choice. This is not a command, but instead a request. The preposition *la* provides direction and purpose to this appeal. And the fact that it was written using the Piel stem, we know that our children will benefit from, and be positively influenced by, our willingness to teach them God's Word. And that is why our purpose in life ought to be to mentally prepare and equip our children by reciting Yahowah's Word to them. Also, in the perfect conjugation, we discover that our teaching should be unremitting, uninterrupted, and complete.

These concepts were all reinforced by "*dabar* – you should consistently speak about them," which mirrored the piel stem affirming the benefits to our children, perfect conjugation indicating that our commitment ought to be consistent and unrelenting, and wa consecutive form, telling us that we ought to choose to share God's Word in this way.

Still speaking of His terms and conditions, His prescriptions, His means to resolve disputes and exercise sound judgment, His teaching and instructions, His guidance and directions, His Word, and indeed, His Towrah, God continued: **"And you should choose to actually fasten them** (*wa qasar* – you should closely associate yourself with them, affixing them) **as a sign** (*la 'owth* – as proof and as a way to remember, as a communicative illustration and non-verbal symbol which conveys meaning) **upon your hand** (*'al yad* – so that these words influence your actions)**, and they should come to exist** (*wa hayah* – they should always be) **between your eyes** (*bayn 'ayn* – so that these words influence your perspective and thinking)**. And** (*wa*) **you should write them** (*katab* – you should inscribe and engrave them, permanently recording them) **upon the doorframes** (*'al mazuwzah* – on the doorposts) **of your home** (*beyth*)**, and upon your gates** (*wa ba sa'ar* – upon the entrances to your town and property)**."** (*Dabarym* / Words / Deuteronomy 6:8-9)

Most every word here is symbolic, conveying the proper perspective from which we should observe Yahowah's Towrah – Teaching. I can assure you that God does not want us to literally open up our chests to literally place His Word on our hearts. But He does want us to love His Towrah, to respect and revere it sufficiently, so that it guides our feelings toward God.

Consistently and continually speaking about Yahowah's Towrah – Instructions is something we can and should do, making this a priority in our lives. As parents, our goal should be to recite the Towrah's Guidance so often, that we and our children learn God's Directions by rote. His Word provides the purest form of nourishment for our minds.

But I can assure you that Yahowah does not want us to tie Towrah passages to our hands or to affix them between our eyes. He does, however, want His

Towrah to influence our actions and our thoughts, even shape our perspective. As with many things written in the Towrah, we gain more by understanding them than we do performing them.

Along these lines, God was not speaking of us physically lying down or literally standing up, but instead of us observing His Towrah on the Sabbath so that we might come to understand that Yahowah stood up for us so that we could stand with Him.

The single most important thing we can do during our mortal existence is to come to know and understand what Yahowah revealed in His Towrah – about His Word, His Name, His Covenant, His Directions, His Called-Out Assembly Meetings, and His Prophetic Promises so that we can choose to accept them, trust them, and rely upon them. The second most important thing we can do during our brief lives is to share what we have learned so that others, and most especially our children, come to know Yahowah, accept Him, trust Him, and rely upon Him. And along these lines, it is the knowledge of Yahowah's Towrah which leads to understanding, and understanding leads to trust, and trust to reliance.

Yahowah's "*beryth* – Covenant" is designed to build our Heavenly Father's "*beyth* – home and family," and so it is that God wants us to communicate His Word in our homes and to our families. It is the most valuable thing we can do.

Further, to participate in Yahowah's "*beryth* – Family-Oriented Covenant Relationship," to be included in His "*beyth* – family," we must walk away from the oppressive mortal realm of politics and religion, and then walk to God along the path He has provided. That is the "*halak* – walk" being referenced here. And the "*derek* – path" presented here is symbolic of Yahowah's seven-step plan of salvation, one which begins by walking through the Doorway known as Passover. That is why Yahowah's Towah should be written there, so that we know what it represents, and on our gates, so that others might know as well.

Considering the merit of what we just read, let's do as God requested:

"These are (*wa ze'th*) **the terms, and the conditions of the binding contract** (*mitswah*)**, the clearly communicated prescriptions and decrees** (*choq*)**, and the means used to achieve justice, resolve disputes, and exercise sound judgment** (*mishpat*)**, which, as a result of the relationship** (*'asher*)**, Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**, instructed and directed** (*sawah*) **you to** (*la*) **learn and teach, becoming familiar with** (*lamad*) **what should be acted upon, actively engaged in, celebrated, and pursued** (*la 'asah*) **in the realm into which** (*ba ha 'erets 'asher*) **you** (*'atem*) **are going to pass over into** (*'abar sam*) **as an inheritance** (*la yaras*)**,** (6:1)

for the intent, reason, and purpose that (*ma'an*) **you really come to revere and respect** (*yare'*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋), **your God** (*'elohym*), **by observing** (*shamar*) **all of** (*kol*) **His clearly communicated prescriptions and decrees** (*chuwqah*), **and** (*wa*) **His terms and conditions** (*mitswah*), **which** (*'asher*) **I** (*'anky*) **have guided and taught** (*sawah*) **you** (*'atah*), **your children** (*wa ben*), **and your children's children** (*wa ben ben*) **all** (*kol*) **of the days** (*yowmym*) **of your lives as a promise, and as the means to nourishment, renewal, restoration, growth, prosperity, blessings, and continued existence** (*chayym*), **and for the purpose of** (*ma'an*) **elongating** (*'arak*) **your days** (*yowmym*), (6:2)

and so that (*wa*) **you listen and hear, receiving and paying attention to the message** (*shama'*) **Yisra'el – those of you who strive to engage and endure with God** (*Yisra'el*) **– and so that** (*wa*) **you are observant, you closely scrutinize and examine everything** (*shamar*), **thereby** (*la*) **acting upon and productively engaging in** (*'asah*) **that which relationally** (*'asher*) **is good and beneficial for you, and is pleasing and favorable** (*yatab la*), **and which** (*wa 'asher*) **will cause you to substantially increase, grow dramatically, and become exceedingly great and powerful** (*rabah ma'od*), **consistent with** (*ka*) **that which** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋), **your God** (*'elohym*), **promised and affirmed in His Word to** (*dabar*) **your fathers** (*'ab*) **on your behalf** (*la*). (6:3)

Yisra'el – those of you who strive to engage and endure with God (*Yisra'el*) **– listen to, hear, and pay attention to** (*shama'*) **Yahowah, our God** (*Yahowah 'elohym*). **Yahowah** (*Yahowah*) **is one** (*'echad*). (6:4)

You should choose to truly and totally love (*wa 'ahab 'eth*) **Yahowah, your God** (*Yahowah 'elohym*), **with** (*ba*) **all** (*kol*) **your heart** (*leb*), **and with all** (*wa ba kol*) **your soul** (*nepesh*), **and with all** (*wa ba kol*) **your capability and aptitude** (*ma'od*). (*Dabarym* 6:5)

These (*wa 'eleh*) **words** (*dabar*) **which** (*'asher*) **I am** (*'anky*) **guiding and directing you** (*sawah*) **this day** (*ha yowm*), **they shall come to exist, and they should always be** (*hayah*) **on** (*'al*) **your heart, guiding your feelings** (*leb*). (6:6)

Your goal should be to choose teach them by rote by reciting them to prepare and equip (*wa la sanan*) **your children** (*ben*). **And you should consistently speak about them** (*wa dabar ba*) **during your life** (*ba yasha*), **and inside your home and with your family** (*wa ba beyth*), **and as you walk** (*ba halak*), **and along the Path** (*ba derek*), **and when you lie down and rest, pausing to reflect** (*wa ba sakab*), **and when you stand up and are restored and established** (*wa quwm*). (6:7)

And you should choose to actually fasten them, closely associating yourself with them by affixing them (*wa qasar*) **as a sign, as proof, and as a**

reminder (*la ‘owth*) **upon your hand to influence your actions** (*‘al yad*)**, and they should come to exist** (*wa hayah*) **between your eyes to provide perspective** (*bayn ‘ayn*)**.** (6:8) **And** (*wa*) **you should write them** (*katab*) **upon the doorframes** (*‘al mazuwzah*) **of your home** (*beyth*)**, and upon the gates to your community and property** (*wa ba sa’ar*)**.”** (6:9)

God’s next statement is particularly interesting. It says that those who have been covered and sheltered, those whose imperfections have been hidden, now belong to Yahowah, as they have been adopted into our Heavenly Father’s family by way of His everlasting Towrah instructions and Covenant promises. Then speaking of His spiritual guidance, God tells us that His revelation is for us and for our children so that everyone might come to know and capitalize upon the Way our Heavenly Father has provided to His home.

“The covered and concealed (*satar* – the sheltered and hidden [speaking of God’s children whose sins can no longer be seen because they are adorned in the Set-Apart Spirit’s Garment of Light]) **belong to Yahowah** (*la Yahowah*)**, our God** (*‘elohym*)**, and those things which are revealed and made known** (*galah* – things which are uncovered and exposed [speaking of God’s Towrah – Instructions]) **belong to us** (*la*)**, and are for** (*la*) **our children** (*ben*) **eternally and forever** (*‘ad ‘olam* – throughout all time, and for an infinite duration of time)**, to act upon and conduct ourselves in accordance with** (*‘asah ‘eth* – to engage in, to benefit from, and to celebrate) **all** (*kol*) **the words** (*dabar*) **of this** (*ze’th*)**, the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction)**.”** (*Dabarym* / Words / Deuteronomy 29:29) God’s message does not change, but it does change us.

Even after, in fact especially after, we have been reconciled unto God and adopted into His family, we will be conducting our lives in accordance with the Towrah. And that is why, when the Covenant is ultimately renewed upon Yahowsha’s return as the sun sets on the Day of Reconciliations in year 6000 Yah (October 2, 2033), Yahowah will place the Towrah inside of us, writing it on our hearts.

In his letter to the Galatians, after denigrating the Torah, Paul claimed that it had become obsolete. And yet, the basis of the Covenant's renewal is the affirmation of the Towrah. And here, we are told that it will continue to guide our actions "*'ad 'olam* – eternally and forever." So if God is telling the truth, Paul was lying.

Speaking of the false apostle who became the founder of the Christian religion, Paul insisted that everyone listen to him. And yet the Towrah says: **"Indeed** (*ky* – truly and surely)**, you should actually listen to** (*shama' ba* – you should receive the message and really hear) **the voice** (*qowl* – the call, invitation, and summons) **of Yahowah, your God** (*Yahowah 'elohym*)**, for the purpose of closely examining and carefully considering** (*la shamar* – so that you observe and thoughtfully scrutinize and study (scribed in the infinitive construct, which when prefixed by *la*, conveys purpose and intent regarding)) **the terms and conditions of His binding contract** (*mitswah* – His authoritative directions and written instructions) **and His clearly communicated prescriptions and recommendations** (*wa chuwqah* – His rules for living; from *choq* – His shared and nourishing thoughts regarding an allocation of life in the relationship)**, which are inscribed** (*ha katab* – that which is written, engraved, and permanently memorialized) **in** (*ba*) **the written scroll** (*ha seper* – the written document) **of this** (*z'eth*)**, the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose, the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return, that are good, pleasing, joyful, beneficial, favorable, healing, and right, even purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial)**."** (*Dabarym* / Words / Deuteronomy 30:10)

God's directions and His prescriptions for living were written down for us in the Towrah. If we want to know God, we will find Him there. **"That is because** (*ky* – this is for the reason that truly and surely) **you will really return and be restored** (*suwb* – you will actually be changed and transformed, turning back (scribed in the qal stem, telling us that this relational result is real, and with the imperfect conjugation, affirming that our return and restoration will produce ongoing, and never ending results, second person singular, speaking to you individually)) **to** (*'el*) **Yahowah** (𐤉𐤄𐤅𐤄), **your God** (*'elohym*)**, with all** (*ba kol*) **your heart** (*leb* – your emotions and feelings)**, and with all** (*wa ba kol*) **your soul** (*nepesh* – individual consciousness)**."** (*Dabarym* / Words / Deuteronomy 30:10)

The Torah therefore exists to restore our soul so that we can return to God. It is the means behind our transformation from mortal to immortal, from flesh to spirit, from a product of man to a child of God.

Paul would have you believe that the Torah's instructions are too difficult to follow, and that they are a cruel and enslaving burden. That is not God's perspective on them. **"For** (*ky* – because truly and surely) **these** (*z'eth*) **terms and conditions** (*mitswah* – these authoritative directions and written instructions) **which as a result of the relationship** (*'asher*)**, I am** (*'anky*) **instructing and guiding you with** (*sawah* – directing you with) **this day** (*ha yowm*)**, they are not too difficult for you, they are not a hardship** (*huw' lo' pala'* – they are not overly troublesome or challenging) **for you** (*min*)**, nor are they beyond your reach** (*wa lo' huw' rahowq*)**."** (*Dabarym* / Words / Deuteronomy 30:11)

The Word of God is much more than great; it is the means to approach our Heavenly Father, to engage with Him, and to capitalize upon His Covenant relationship. When we come to know God's Word sufficiently well that it influences our speech and our emotions, we have reached the ultimate destination: an engaged, close, and personal relationship with the Exceedingly Mighty and Magnificent One. **"For indeed** (*ky*)**, the utterly powerful and great** (*ma'od* – the exceedingly mighty and magnificent) **Word** (*ha dabar*) **of your God** (*'el*) **facilitates your approach and brings you near** (*qarowb* – enables you to engage in a close and personal relationship)**—in your mouth** (*ba peh* – ingrained in your speech) **and in your heart** (*wa ba leb* – influencing your feelings and emotions)**—to engage with, capitalize upon, and celebrate Him** (*la* – to actively associate with and benefit from Him)**."** (*Dabarym* / Words / Deuteronomy 30:14)

God's Word is also the means to extend our mortal lives and to experience all that is good, beneficial, pleasing, and festive. **"See** (*ra'ah* – open your eyes, become aware, and adopt this perspective)**, I am offering** (*natan* – I am freely granting and giving as a gift) **on your behalf and in your presence** (*la paneh* – accordingly before you) **this day** (*ha yowm*) **an association with** (*'eth*) **the Life** (*ha chay* – the source of continuous and sustained life, healthy and beneficial nourishment, and abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings) **and** (*wa*) **an association with** (*'eth*) **that which is Good** (*ha towb* – that which is generous and beneficial, festive and joyous, beautiful and pleasant, valuable and agreeable, favorable and right)**."** (*Dabarym* / Words / Deuteronomy 30:15)

However, for Life and Good to have meaning, to be relevant, there must also be Death and Bad. So, our response to God's Word can also shape a destiny fraught with death and destruction. **"But also** (*wa*) **that which is associated with** (*'eth*) **death** (*ha mawet* – with physical and mortal death, with the plague and

disease which leads to our demise) **and** (*wa*) **an association with** (*'eth*) **that which is bad** (*ra'* – evil and wicked, hindering and harmful, destructive and afflicting, miserable and sad, errant and wrong)**."** (*Dabarym* / Words / Deuteronomy 30:15)

While Yahowah's Word provides the means to enjoy eternal life in the presence of all that is good, it also provides the criterion by which God will judge those who choose not to embrace His Towrah - Instructions.

What follows serves as a summary of the Torah's purpose. It is lengthy, so you would be wise to read the bold text first to get a sense of its scope, and then go back and examine the etymological shadings. **"Because, that which** (*'asher* – as a result of the relationship and these associations) **I am** (*'anky*) **instructing and guiding you** (*sawah* – directing you) **this day** (*ha yowm*) **is for the purpose of** (*la*) **you really wanting to genuinely love and choosing to actually demonstrate your affection in a personal and familial relationship** (*'ahab* – you prefer and desire a loving affiliation and connection (scribed in the qal stem, telling us that our love should be genuine, in the infinitive construct, which when prefixed by *la*, conveys purpose and intent, and with the paragogic heh ending, which like the cohortative, signifies that this is an expression of volition, of choice and desire)) **and being closely associated with** (*'eth* – being near) **Yahowah (ዮሃዋህ), your God** (*'elohym*)**, and achieving this result by** (*la* – demonstrating it through) **actually walking** (*halak* – moving from one place to another (scribed in the qal stem, telling us that our walk must be in accord with the truth, and in the infinitive construct, which when prefixed by *la*, as it is again in this case, conveys purpose and intent)) **in His Ways** (*ba derek* – by way of His Paths (speaking of the Covenant, Directions, and Called-Out Assembly Meetings))**, and also** (*wa*) **for the purpose of** (*la*) **observing, which is closely examining and carefully considering** (*shamar* – diligently scrutinizing and investigating, and then thoughtfully deliberating while focusing upon (scribed in the qal stem, and in the infinitive construct)**, the terms and conditions of His binding covenant contract** (*mitswah* – His authoritative directions and written instructions)**, His clearly communicated prescriptions for living** (*chuwqah* – His rules and recommendations; from *choq* – His shared and nourishing thoughts regarding an allocation of life in the covenant relationship)**, and** (*wa*) **His means used to achieve justice and resolve disputes** (*mishpat* – His basis to exercise judgment and make sound, fair, and correct decisions)**, and also** (*wa*) **to restore your life and keep you alive** (*chayah* – to renew your life and to preserve it, to nurture you and cause you to grow) **and** (*wa*) **to make you great** (*rabah* – to enable you to become much more than you are, increasing you in every possible way, providing for your exponential growth) **and so** (*wa*) **Yahowah (ዮሃዋህ), your God** (*'elohym*)**, will kneel down, diminishing Himself in love to favor**

and bless you (*barak* – will bow down to greet you, welcome you, commend you, and invoke loving favors upon you) **in the realm** (*ba ha 'erets* – in the land) **where relationally** (*'asher* – as a result of this relationship and association) **you** (*'atah* – yourself, as an individual (second person, singular)) **are going to** (*bow' la* – are going to return to, arrive at, and be included within) **this named place of renown** (*sham / shem* – a place which is near the speaker (God), which bears His name, renown, and reputation)**, to receive it as an inherited gift** (*la yaras*)**."** (*Dabarym* / Words / Deuteronomy 30:16)

All right, I realize that was a mouthful. And quite honestly, it was too much for me to process. So, to facilitate our ability to benefit from this profound announcement, let's break it down into smaller bites. To accomplish this, I'm going to repeat the introductory statement of purpose, turning one very long statement into four sentences.

To begin, the first three benefits of the Towrah – Instruction and Guidance are: wanting to genuinely love Yahowah, choosing to be closely associated with our Heavenly Father in the Covenant relationship, and achieving this result by actually walking in His Ways. **"Because, that which I am instructing and guiding you this day is for the purpose of: you really wanting to genuinely love, and you choosing to actually demonstrate your affection in a personal and familial relationship so as to be closely associated with Yahowah, your God, and achieving this result by actually walking in His Ways."** Therefore, the Torah's instruction and guidance exist, and have been revealed to us and shared with us, so that we want to genuinely love the God of the Torah, so that we choose to be closely associated with Yahowah, our God, as members of His family, and so that we accomplish this result by walking as He instructed in the Torah. It is the one, two, three of Scripture.

And let us not forget the walk of the Ma'aseyah Yahowsha', who was in every conceivable way, totally and completely, Torah observant. As the living embodiment of the Towrah, He not only facilitated the Way to Yahowah, our God, He tangibly demonstrated the way we are to walk should we love God and elect to engage in the Covenant Relationship with Him. If that is all you get out of this passage, if this is all you get out of this book, if you take this guidance to heart, it will be enough.

We come to "actually walk in His Ways," and achieve the desired result, which is a relationship with Yahowah, our God, by observing what the Torah Teaches. So, the second of the four statements which comprise this sweeping summary, focuses on what we should be focusing upon. **"Because, that which I am instructing and guiding you this day is for the purpose of: observing, closely examining and carefully considering the terms and conditions of His**

binding contract, His clearly communicated prescriptions, and His means used to achieve justice and resolve disputes."

When we know Yahowah's instructions in this regard, we know, and thus can rely upon, the terms and conditions which must be met to participate in the Covenant, His prescriptions for living, and the means Yahowah has delineated to resolve our propensity to rebel. Additionally, we can no longer be fooled by religious alternatives—and thus cannot be led astray.

Said another way, those who understand Yahowah, our God's, perspective on His Towrah will not be fooled by Paul's blasphemous interpretation of it. Rather than cling to the false hope of "salvation through faith in the gospel of grace," they will know, love, trust, rely upon, and associate with the God of the Torah, Yahowah, our God. And they will not be disappointed.

As we move to the third of these four statements, keep in mind that the initial purpose of the Towrah was for us to want to genuinely love Yahowah, our God, and for us to choose to closely associate with Him by way of a personal and familial relationship—in other words: to actively engage in the Covenant. We were told that the means to achieve this prioritized and desirable result was to Walk in His Ways. That Path was then described as observing, closely examining and carefully considering, Yahowah, our God's instructions, His terms and conditions, prescriptions for living, and means to resolve disputes and achieve a just result. So it is in this context, to facilitate this outcome and to achieve these goals, in this order, that we find: **"Because, that which I am instructing and guiding you this day is for the purpose of: restoring your life and keeping you alive and to make you greater than you are, to enable you to become much more than you are, increasing you in every possible way, providing for your exponential growth."**

The topic has turned to salvation and eternal life. These things were not a priority or a goal but are instead something which was required to achieve our Heavenly Father's purpose. And they are a benefit associated with it. The goal remains the Covenant: choosing to engage in a loving, close, personal, familial, and active relationship with Yahowah, our God—who is the Voice of the Torah. Those who accept His terms and conditions, those who ingest His prescriptions, those who avail themselves of His means to resolve disputes and achieve justice, and who do so by walking in His Ways, receive these benefits.

And wonderful they are. Our lives are restored. They are renewed and preserved. We are nurtured, which causes us to grow. We become great, just like our Father, who magnifies us in every possible way. I suspect, and Scripture seems to support the idea that we grow exponentially from three-dimensional

beings trapped in failing physical bodies and stuck in time to seven-dimensional spiritual beings whose capabilities are limitless with regard to time.

While loving Yahowah, our God, and choosing to engage in the Covenant Relationship with Him is a mutually active affair, requiring us to do a number of things, our salvation is not participatory. We are simply the beneficiaries of the work done by Yahowah, our God. He diminished part of Himself, setting that part apart, lowering this corporeal manifestation of Himself from His seven-dimensional realm, to enter our world as a man. That man is the Ma'aseyah Yahowsha'—Yahowah, our God, on His knees.

He chose to do this, to literally and symbolically bow down before His creation, because He loves us. He wants to have a relationship with us. He wants us to stand with Him, to walk with Him, to talk with Him. And so He needs to save us, transforming us into His children—which is to restore, renew, reconcile, and empower us. He accomplished these requirements on Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths nearly two-thousand years ago, fulfilling and enabling these Torah promises.

And that is why He concluded His sweeping summation with: **"Because, that which I am instructing and guiding you this day is for the purpose of: Yahowah, your God, kneeling down, diminishing Himself in love to favor and bless you, to welcome you, and to invoke loving favors upon you, in the realm where, as a result of this relationship, you are going to be included, within this named place of renown, receiving it as an inherited gift."** (*Dabarym* 30:16) The gift Yahowah, our God, is offering, is eternal life with Him in Heaven. And as His children, we will inherit all that is His to give. If this sounds good to you, you know where to find your engraved invitation and how to accept this gift.

I realize that the idea of God bowing down before His creation so that we might stand with Him is something many of you will find hard to swallow. But it is nonetheless true. God, Himself, makes this point early and often. And quite frankly, there is no other rational way to interpret Yahowah, our God, taking on human form and allowing Himself to be whipped by man, affixed to a death stake by man, or to have His soul descend into She'owl for man. There was no other way for God to remain just and save man. And more to the point, God's willingness to diminish Himself in this way actually makes Him greater.

So, even if fed to us in bite-sized morsels, this is almost too much to ingest. It is an amazing offer from an even more amazing individual. Quite simply, this is the greatest plan ever unveiled, the greatest story ever told.

And while all of this makes me want to cry out in joy to my Heavenly Father, and wrap my arms around Him, thanking Him, loving Him, there is another part

of me which prompts me to scream out in frustration over how grotesquely Christians, Jews, and Muslims have corrupted this message and thereby poisoned themselves and their children. And if it makes me angry, just imagine what it must do to Yahowah, our God.

As a responsible Father, since Yahowah has explained the Way to Life and to that which is Good, we would expect Him to clearly delineate the ways in which we might go astray and thereby associate ourselves with death and destruction. And so He does. **"But if** (*wa 'im*) **you turn your heart away from Him** (*panah / paneh leb* – you turn away emotionally, if guided by your feelings, you go in a direction away from His presence)**, and if you do not listen** (*wa lo' shama'* – do not receive this message, pay attention to it, and understand it)**, and you are lured away** (*wa nadah* – you are seduced and stray, you are enticed and are scattered, becoming outcasts who are banished)**, and you bow down in worship** (*hawah* – you prostrate yourselves to, and you speak on behalf of or associate yourself) **to other gods** (*la 'aher 'elohym*)**, and you actively engage with and serve them** (*wa 'abad*)**, I am reporting the following message, warning you of this verdict** (*nagad la* – I hereby purposefully and deliberately inform, tell you, and make known to you) **this day** (*ha yowm*) **that indeed** (*ky* – truly and surely) **you will be utterly destroyed and completely annihilated** (*'abad 'abad* – you will squander your lives, be lost, and ruined, you will be unknown to Me, and as a result of wandering away, you will be exterminated and cease to exist (when Hebrew words are repeated, it has an exponential strengthening effect on their meaning))**, not elongating your days** (*lo' 'arak yowmym* – not remaining very long) **upon the surface** (*'al*) **of the earth** (*'adamah* – ground)**…."** (*Dabarym* / Words / Deuteronomy 30:17-18)

As I have mentioned previously, Christian excuses for ignoring, rejecting, and contradicting the Torah's instructions typically fall into two categories. Those actively engaged in promoting the religion, justify their animosity toward the Torah by citing Paul and their church fathers. For them, man's words trump God's Word. Therefore, they cannot be saved. God, Himself, cannot reach them or help them. Even discussing the Torah with them is a waste of your time and theirs.

Their victims, however, those who simply seek to defend their indifference to Yahowah, our God's instructions, and their affinity for religious jargon and rituals, say "God knows what is in my heart," inferring that He does not care that they have polluted it with religious corruptions, or that they have ignored His prescriptions. For them, since they do not actually know God's Word, they irrationally believe they can be saved by it. But for this to occur, they first must be willing to question their religion, and then walk away from it if it is in conflict with Yahowah's Covenant Relationship, His Torah Teaching, and His Seven-Step

Plan of Salvation. Should they be open to help, you can point the victims of Christianity, Judaism, and Islam in the right direction, and tell them where they will find Yahowah, our God.

There is yet another valuable lesson in this verse. As we shall discover, over and over again, the consequence of failing to observe Yahowah's Towrah is not "eternal torture in Hell," but instead ceasing to exist. And while this is a waste of a soul's potential, it is not a punishment. Unknown to the Source of Existence and Life, they will no longer know these things. Upon their mortal demise, the souls which have associated themselves with false gods, and who have worshipped them, and thus who have wandered away from Yahowah, will simply cease to exist.

The Word of God, His Towrah – Teachings, exist so that we might make an informed and wise decision regarding Yahowah, His Covenant and His promises. **"I have testified repeatedly to restore and warn** (*'uwd* – I have returned to be a witness to help and to admonish) **you in** (*ba*) **this day** (*ha yowm*) **with regard to** (*'eth*) **the spiritual realm** (*ha shamaym* – the abode of God) **and with regard to** (*'eth*) **the material world** (*ha 'erets* – the abode of man)**, and about life** (*wa ha chay* – the promise of favor, renewal, nourishment, and growth) **and death** (*wa ha mawet* – the disease which causes death)**. I have freely offered** (*natan* – provided and given) **on your behalf and in your presence** (*la paneh*) **the blessing which restores the relationship** (*barakah* – the treaty of peace and the gift of enrichment and prosperity) **and also** (*wa*) **the curse of being abated as worthless** (*qalalah* – of being diminished as a result of being held in low esteem, of becoming nonexistent as a result of being irrelevant, of not being valued and considered unworthy, of being destroyed through denigration)**. And so** (*wa*) **you should actually choose in favor of** (*bahar ba* – you should desire and select to associate with, to exercise your freewill and decide on behalf of (scribed in the qal relational stem which conveys reality, perfect conjugation which speaks of this choice being a completely resolved decision which will endure unaltered throughout time so as to eternally elect, and with the waw consecutive perfect *weqatal* volitional form highlighting the fact that it is our choice to choose)) **continued life and renewal** (*chay* – nourishment and growth, and the promise to exist forever)**, so that** (*ma'am*) **you** (*'atah*) **and your offspring** (*zera'* – your seed and descendants) **are restored to life and spared** (*chayah* – are revived, renewed, and saved, living forever, your lives preserved)**."** (*Dabarym* / Words / Deuteronomy 30:19)

This is therefore, the most important choice you and I can make.

And this is how we can demonstrate to God that we have actually made this choice: **"By** (*la*) **choosing to genuinely love and closely associate with** (*'ahab 'eth* – wanting to really demonstrate affection in a personal, family-oriented,

relationship with, showing a strong desire to be near (scribed in the relational qal stem denoting actuality and reality, in the infinitive construct, demonstrating intent, and with the paragogic heh ending, which makes this your choice to choose)) **Yahowah (𐤉𐤄𐤅𐤄), your God** (*'elohym*)**, by** (*la*) **really listening to** (*shama'* – by receiving, paying close attention to, and actually understanding (qal infinitive construct)) **His voice and His call** (*qowl* – His invitation and summons, His welcome and greeting)**, and by** (*wa la*) **choosing and desiring to stay really close to Him** (*dabaq* – genuinely wanting and preferring to join with Him and clinging to Him, uniting and associating with Him (qal relational stem denoting reality, infinitive construct indicating focus, purpose, and intent, and paragogic heh ending, ascribing volition to this decision))**."** (*Dabarym* / Words / Deuteronomy 30:20)

The conclusion to this passage and chapter affirms that the Father we are to hold in high esteem, so that our days in the land are prolonged in the realm, is our Heavenly Father. As such, it sheds considerable light upon the second of Seven Instructions. **"For indeed** (*ky*)**, He** (*huw'*) **is the source of your life** (*chay* – is your basis for existence and renewal, restoration and growth, of the beneficial promise, and of favor)**, and of lengthening** (*wa 'orek* – extending and elongating) **your days** (*yowm*)**, enabling you to dwell** (*la yasab* – to settle down and live) **upon the land** (*'al 'adamah* – above the ground) **which** (*'asher*) **Yahowah (𐤉𐤄𐤅𐤄) promised** (*saba'*) **to your fathers** (*la 'ab*)**, to Abraham** (*la 'Abraham* – on behalf of the Merciful, Loving, and Enriching Father)**, to Yitschaq** (*la Yitschaq* – on behalf of Laughter)**, and to Ya'aqob** (*wa la Ya'aqob* – on behalf of the one who Supplants himself by digging in his Heels)**, to give it as a gift** (*natan*) **to them** (*la*)**."** (*Dabarym* / Words / Deuteronomy 30:20)

God disclosed so much vital information on the merits and purpose of observing His Towrah, which includes His Directions, His terms and conditions, His clearly communicated prescriptions, and His means to achieve justice and resolve disputes, we'd be foolish not to closely examine and carefully consider what He had to say. Therefore, for your benefit, please pause a moment longer and think about this…

"Indeed, truly and surely (*ky*)**, you should actually listen to** (*shama' ba*) **the voice and the call, the invitation and summons** (*qowl*)**, of Yahowah (𐤉𐤄𐤅𐤄), your God** (*'elohym*)**, for the purpose of observing, closely examining, and carefully considering** (*la shamar*) **the terms and conditions of His binding covenant contract** (*mitswah*) **and His clearly communicated prescriptions** (*wa chuwqah*)**, which are inscribed** (*ha katab*) **in** (*ba*) **the written scroll** (*ha seper*) **of this** (*z'eth*)**, the Towrah – the Instruction and Teaching, the Guidance and Direction** (*ha Towrah*)**.** (30:10)

That is because (*ky*) **you will actually be transformed, be changed, be restored, and return** (*suwb*) **to** (*'el*) **Yahowah, your God** (*Yahowah 'elohym*)**, with all** (*ba kol*) **your heart and emotions** (*leb*)**, and with all** (*wa ba kol*) **your soul and inner nature** (*nepesh*)**.** (30:10)

For (*ky*) **these** (*ze'th*) **terms and conditions** (*mitswah*) **which as a result of the relationship** (*'asher*)**, I am** (*'anky*) **instructing and guiding you** (*sawah*) **this day** (*ha yowm*)**, they are not too difficult for you, they are not a hardship** (*huw' lo' pala'*) **for you** (*min*)**, nor are they beyond your reach** (*wa lo' huw' rahowq*)**.** (30:11)

For indeed (*ky*)**, the exceedingly powerful and great** (*ma'od*) **Word** (*ha dabar*) **of your God** (*'el*) **facilitates your approach and brings you near, enabling you to engage in a close and personal relationship** (*qarowb*)**—as part of your speech** (*ba peh*)**, and in your heart, influencing your feelings and attitude** (*wa ba leb*)**—to engage with, capitalize upon, and celebrate Him** (*la 'asah*)**.** (30:14)

Open your eyes, establish this perspective, and become aware (*ra'ah*)**: I am offering** (*natan*) **on your behalf and in your presence** (*la paneh*) **this day** (*ha yowm*) **an association with** (*'eth*) **the Life** (*ha chay*) **and** (*wa*) **an association with** (*'eth*) **that which is Good** (*ha towb*)**. But also** (*wa*) **that which is associated with** (*'eth*) **death** (*ha mawet*) **and** (*wa*) **an association with** (*'eth*) **that which is bad, evil, wicked, harmful, and destructive** (*ra'*)**.** (30:15)

Because, that which (*'asher*) **I am** (*'anky*) **instructing and guiding you** (*sawah*) **this day** (*ha yowm*) **is for the purpose of** (*la*) **you really wanting to genuinely love, and you choosing to actually demonstrate your affection in a personal and familial relationship** (*'ahab*) **so as to be closely associated with** (*'eth*) **Yahowah, your God** (*Yahowah 'elohym*)**, and achieving this result by** (*la*) **actually walking** (*halak*) **in His Ways** (*ba derek*)**,**

…and (*wa*) **for the purpose of** (*la*) **actually observing, closely examining, and carefully considering** (*shamar*) **His terms and conditions as they pertain to His binding relationship agreement** (*mitswah*)**, His clearly communicated prescriptions** (*chuwqah*)**, and** (*wa*) **His means used to achieve justice and resolve disputes** (*mishpat*)**,**

…and also (*wa*) **to restore your life and keep you alive, renewing and preserving your life** (*chayah*)**, and** (*wa*) **to make you great, increasing you exponentially so that you grow in every possible way** (*rabah*)**,**

…and so (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God** (*'elohym*)**, will kneel down, diminishing Himself in love to greet, welcome, and bless you, invoking loving favors upon you** (*barak*) **in the realm** (*ba ha 'erets*) **where relationally** (*'asher*)

you (*‘atah*) **are going to, and will be included within** (*bow’ la*)**, this named place of renown** (*sham / shem*)**, to receive it as an inherited gift** (*la yaras*)**.** (30:16)

But if (*wa ‘im*) **you turn your heart away from Him** (*panah / paneh leb*)**, and if you do not listen** (*wa lo’ shama’*)**, and you are lured away** (*wa nadah*)**, and you bow down in worship** (*hawah*) **to other gods** (*la ‘aher ‘elohym*)**, and you actively engage with and serve them** (*wa ‘abad*)**,** (30:17)

I am reporting the following message, warning, and verdict (*nagad la*) **this day** (*ha yowm*) **that indeed** (*ky*) **you will be utterly destroyed and completely annihilated, ceasing to exist, and thus** (*‘abad ‘abad*)**, not elongating your days** (*lo’ ‘arak yowmym*) **upon the surface** (*‘al*) **of the earth** (*‘adamah*)**….** (30:18)

I have testified repeatedly to restore and warn (*‘uwd*) **you in** (*ba*) **this day** (*ha yowm*) **with regard to** (*‘eth*) **the spiritual realm** (*ha shamaym*) **and with regard to** (*‘eth*) **the material world** (*ha ‘erets*)**, and about life** (*wa ha chay*) **and death** (*wa ha mawet*)**. I have freely offered** (*natan*) **on your behalf and in your presence** (*la paneh*) **the blessing which restores the relationship** (*barakah*) **and also** (*wa*) **the curse of being abated as worthless** (*qalalah*)**. And so** (*wa*) **you should actually choose in favor of** (*bahar ba*) **continued life and renewal, of nourishment and growth** (*chay*)**, so that** (*ma’am*) **you** (*‘atah*) **and your offspring** (*zera’*) **are restored to life, renewed, and are spared** (*chayah*)**.** (19)

By (*la*) **choosing to genuinely love and closely associate with** (*‘ahab ‘eth*) **Yahowah (𐤉𐤄𐤅𐤄𐤋), your God** (*‘elohym*)**, by** (*la*) **really listening to** (*shama’*) **His voice and His call** (*qowl*)**, and by** (*wa la*) **choosing to stay especially close to Him** (*dabaq*)**. For indeed** (*ky*)**, He** (*huw’*) **is the source of your life, and of renewal** (*chay*)**, and of lengthening** (*wa ‘orek*) **your days** (*yowm*)**, enabling you to dwell** (*la yasab*) **upon the earth** (*‘al ‘adamah*) **which** (*‘asher*) **Yahowah (𐤉𐤄𐤅𐤄𐤋) promised** (*saba’*) **to your fathers** (*la ‘ab*)**, to Abraham** (*la ‘Abraham*)**, to Yitschaq** (*la Yitschaq*)**, and to Ya’aqob** (*wa la Ya’aqob*)**, to give it as a gift** (*natan*) **to them** (*la*)**.”** (30:20)

𐤉𐤄𐤅𐤄𐤋

Recognizing that there were no chapter or verse divisions in the revealed text, the very next line reads, **“And** (*wa*) **Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment) **finished** (*batsa’*) **speaking** (*wa dabar*) **all of these** (*kol ‘eleh*)**, the words** (*ha dabarym*) **of God to** (*‘el*) **all** (*kol*) **Yisra’el** (*Yisra’el – ‘ysh* – individuals, who *sarah* – strive and contend with,

engage and persist with, are set free and are empowered by *'el* – God)**. And** (*wa*) **the son of one-hundred and twenty** (*ben me'ah wa 'esrym*) **years** (*sanah*) **said** (*'amar*) **to them** (*'el*)**, 'I** (*'anky*)**, this day** (*ha yowm*)**, am no longer able** (*lo' yakol 'owd*) **to draw out** (*la yasa'* – to lead, to come forth, and proceed) **or return** (*la bow'* – to come to and enter)**, and Yahowah** (*wa Yahowah*) **said to me** (*'el*)**, 'You may not pass over** (*lo' 'abar*) **this** (*zeh*)**, the Yarden** (*ha Yarden* – the source which descends, a.k.a., the Jordan River)**.'"** (*Dabarym* / Words / Deuteronomy 31:1-2)

It should be noted that while the Masoretic Text reads "Moseh walked and spoke the words," the 1,100-year-older 1QDeut scroll found in Qumran, says "Moseh finished speaking all of these, the words of God," so that is why this passage was translated as such.

Recognizing this, the beginning of this revelation is clear enough. God wants us to listen to everything He has to say before we go off and do as we please. But the second sentence is awkwardly worded, at least in English, so it requires some explanation. Moseh's name was based upon the Hebrew verb, *masah*, meaning: "to draw out." He was chosen by Yahowah to "*yasa'* – draw" the Children of Yisra'el away from human religious, political, economic, and military oppression so that they could "*bow'* – return to, enter, and arrive at" a relationship with God. With Yahowah it is always the same: we must walk away from religion before we can walk to Him. And that is what is being communicated here.

Moseh had fulfilled this mission and now Yahowsha', the living embodiment of the Towrah, not Moseh, who was merely its scribe, would represent "*'abar* – pass over" after having been identified as God in this same river, "*ha Yarden* – the Source who descended" from heaven to serve us. Moseh had been a valued servant, but since He was not perfect, he could not finish the job which only God, Himself, could perform.

There was nothing random about the "one-hundred and twenty years" either. Moseh had spent forty years in Egypt, where he had been educated as a member of Pharaoh's family, and where he had witnessed the horrible consequence of religion and politics, of greed and power, run amuck. He had spent forty years in Arabia, as a shepherd tending sheep, something which proved especially valuable during the exodus. And most recently, he had invested forty years teaching the Children of Yisra'el the Towrah as he led them through the wilderness and to the Promised Land.

The history of man's salvation shares the same common denominator: forty. Forty Yowbel (redemptive years wherein slaves are freed and all debts are forgiven) transpired from Adam's exile from the Garden of Eden (in 3968 BCE) to Abraham's affirmation of the Covenant on Mount Mowryah (in 1968 BCE /

year 2000 Yah) following a three-day journey. In that nothing is more important to Yahowah than our participation in His Covenant Relationship, these were among the most important days in human history. But there would be three, even more essential days: Yahowsha's fulfillment of Passover, Unleavened Bread, and FirstFruits on Mount Mowryah exactly forty Yowbel (seven times seven years plus one = 50 years) later in 33 CE (year 4000 Yah). And while the heavy lifting is done, God has not yet finished His Plan. His Covenant has not yet been renewed, and the Children of Yisra'el have not yet been reconciled. So, following the same formula hinted at by Moseh's age and life, we discover that Yahowsha' will return on the Day of Reconciliations in 2033 CE (year 6000 Yah), exactly forty Yowbel after His sacrifice, fulfilling many more of His prophecies. Therein is a snapshot of Yahowah's timeline.

And should you be wondering, 2033 is the only Yowbel / Redemptive year remaining within the generational lifetimes of those who witnessed the return of God's children to Yisra'el. This is important because during His Olivet Discourse Yahowsha' said that the generation which experienced their return (which occurred in 1948) would witness His return. Further, Yahowsha' did not say that no one would ever be able to piece together the evidence He provided in His Word to ultimately know the day He would arrive. Based upon the Greek translation, He simply told His Disciples that no one "*oieda* – realizes" it, at that moment, using the present tense, and the weakest form of awareness.

This next statement affirms that Yahowah, in the form of Yahowsha', will facilitate the promise of Passover so that we might live with Him. **"Yahowah (𐤉𐤄𐤅𐤄), your God** (*'elohym*)**, He** (*huw'*) **will actually be Passover** (*'abar* – He will really pass over (scribed in the qal relational stem, affirming that this promise represents something which will actually occur, and as a participle, which makes *'abar* – pass over, function as a verb, an adjective, and a noun, telling us that Yahowah will pass over and that He is Passover)) **on behalf of** (*la* – to direct, facilitate, enable, and affect) **your presence before** (*paneh* – your appearance, face to face, in front of) **Him** (*huw'*)**."** (*Dabarym* / Words / Deuteronomy 31:3)

And while Passover is the first step we must take to enter and exist in God's presence, the things of the Gentiles, their pagan religion, their political aspirations, their economic systems and military reliance, their misleading customs and traditions, must all be exorcised. And there are but two ways to accomplish this. God can have His people walk away from such things, as Abraham did with Babylon and the Children of Yisra'el did with Egypt, or He can eliminate all traces of these things in proximity to His people.

Since Yahowah had promised this Land His children were poised to enter to Abraham, since His Covenant had been affirmed on Mount Mowryah in the heart of this Land, God had no choice but to remove religion and politics, economic and

military influences, pagan customs and traditions, from this place. Yahowah cannot, and will not, coexist with any of the gods conceived by man's political or religious schemes. And while this may sound harsh, there is but one way to remove all traces of religious poison, and that is to remove its host.

Therefore: **"He will destroy** (*samad* – He will eliminate, annihilate, decimate, and exterminate, He will remove, wipe out, and get rid of) **these** (*'eleh*)**, the heathens from different races and places** (*ha gowym* – the estranged and pagan Gentiles, those who are not part of the relationship or the family)**, from** (*min*) **your presence** (*paneh*)**."** (*Dabarym* / Words / Deuteronomy 31:3)

The reason God is intolerant of religious deception is because all religions lead people away from Him. This leaves God with a choice. He can either be capricious and accept everyone, no matter how Satanic their beliefs or corrupt their actions, and thereby render freewill moot, a loving relationship irrelevant, and His Towrah immaterial, or He can delineate a specific path to Him and reward those who follow it. And the latter would necessitate His overt condemnation of the religious and political paths which are not reliable.

Unfortunately, the last of the three statements found in this passage was not extant in the Dead Sea Scrolls having succumbed to the ravages of time. This is relevant because "*yaras* – shall inherit" was not only prefixed in the second person singular, "you," but was also suffixed in the third person plural, "them." But that's a problem, because the notion of them inheriting, or even possessing, the Gentiles (whom by this time God has destroyed and removed) makes absolutely no sense. Therefore, the most reasonable assumption is that a scribe made an error.

Therefore, with the benefit of this introduction, here is the concluding statement of the third verse:

"And (*wa*) **you shall inherit** (*yaras* – your gift from your Father will be (scribed in the qal relational stem, affirming the reliability of this promise, and perfect conjugation, telling us that the inheritance shall be complete, lacking nothing throughout the whole of time)) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha'*)**. He** (*huw'*) **will actually be Passover** (*'abar* – He will really pass over (scribed in the qal relational stem, affirming that this promise represents something which will actually occur, and as a participle, which makes *'abar* – pass over, function as a verb, an adjective, and a noun, telling us that Yahowsha' will pass over, that He will have an effect on Passover, and that Yahowsha' is Passover)) **on behalf of** (*la* – concerning and in order to facilitate, to direct, enable, and affect) **your presence** (*paneh* – your appearance and face to face greeting and encounter) **consistent with** (*ka 'asher*) **Yahowah's** (𐤉𐤄𐤅𐤄) **Word** (*dabar*)**."** (*Dabarym* / Words / Deuteronomy 31:3)

Yahowsha' is the living embodiment of the Towrah, and He is synonymous with Passover—the Doorway to Life. As such, Yahowsha's words and deeds are completely consistent with Yahowah's Word.

God is not a passive recluse. And He is not the God of wimps. He is personally familiar with triumph and with tragedy. And He knows what it is like to engage, to love, to fight, and most importantly to have the courage and fortitude to stand up and be counted, no matter the cost or pain.

"Prevail by being firm and steadfast (*hazaq* – grow and become secure and established by being resolute, uncompromising, dependable, and reliable) **and** (*wa*) **be victorious by being bold and determined** (*'ames* – succeed and attain the highest possible status, become reinforced and established by being alert, observant, solidly rigid, strong, steady, unrelenting, and courageous)**."** (*Dabarym* / Words / Deuteronomy 31:6)

We have been residing in the realm of volition, of requests and choice, but this is now a command. This time Yahowah, our God, is not asking us, He is telling us to prevail by being resolute, by being steadfast and uncompromising. God has directed us to be victorious by being bold and determined. He wants us to be courageous.

Make no mistake: this is not the all-loving, tolerant, accepting, passive, compromising, and all-inclusive god of Christianity. But, to His credit, this God is real.

I'll bet I've been told a thousand times that my bold, judgmental style and my uncompromising approach are inconsistent with the example set by "Jesus." But in fact, this is precisely how God wants us to act, and how He expects us to engage. As we read in Mattanyah / Yah's Gift / Matthew 23:1-33, Yahowsha's style is unreservedly blunt when confronting false doctrines, as well as when exposing and condemning the individuals who promote them.

But there is more to it than this. When we are firm, confident, steadfast, and secure, when we are alert, resolute, and courageous, we can face God and not be intimidated by Him. You see, the real God does not want us to fear Him or any man. **"You should never be intimidated or be awed** (*lo' yare'* – you should not be frightened or be afraid (scribed in the qal imperfect jussive, affirming that this request is literal and enduring, that it is a decision from which we are never to waver))**. Never fear or be terrorized** (*'aras* – do not tremble or feel dread (also scribed in the qal imperfect jussive, affirming that this request is literal and enduring, that it is a decision from which we are never to waver)) **by their presence** (*min paneh* – as a result of their appearance)**, because indeed** (*ky*)**, Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**, He** (*huw'*) **will be walking with you** (*halak 'im* – will be going beside you)**. He will never falter, relent, nor let you**

fail or fall (*lo' rapah* – He will never slack off, go soft, let loose, be lazy, desist, be feeble, or allow you to be destroyed)**, and He will never abandon you** (*lo' 'azab* – He will not leave you, forsake you, reject you, or release you)**."** (*Dabarym* / Words / Deuteronomy 31:6)

Having scribed "*lo' yare'* – never fear" in the qal imperfect jussive, it is a request which must endure uninterrupted and without exception throughout the whole of time. As such, we should never fear man or God. Nor should we be intimidated by man or God. Sure, men, especially esteemed religious clerics, political despots and dictators, military leaders, and the lords of commerce have the power to injure and kill, but only for an instant. And while God has unlimited power in this regard, it would defeat His purpose if men and women feared Him, even if they were intimidated by His presence.

You do not fear your earthly father, so why on earth would you fear your Heavenly Father? Isn't God better than any man?

If God wanted us to fear Him, why would He create and facilitate a Familial Covenant Relationship? If He wanted us to quiver in His presence and bow down before Him in awe, why would He ask us to walk to Him and then walk with Him? If fear were the objective, why does the path to Him culminate in Reconciliations and Shelters?

Along these lines, since "*halak* – walk" was written as a participle, we know that this is something Yahowah both does and is. To walk with God is to be with God. And to be with God is to never fear anyone.

God is many things, but chief among them is that He is steadfast. He isn't about to waver, change, falter, relent, or fail. He is not going to slack off or let go. He is among all things, reliable. And that is why it is essential that we come to know what He revealed in His Torah, because those terms and conditions are not going to change or even be revised.

It is a crying shame that Christians have conceived a god so different than the one who authored the Torah. Quite frankly, theirs isn't worth knowing. He has no backbone, isn't honest or reliable, isn't consistent or steadfast. Their god is more like a bowl of sickeningly sweet jello. As for me, I prefer the one we are coming to know. I rather like Him.

Even Moseh called upon Yahowsha'. **"Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment) **summoned and called out to** (*qara' la* – called upon and proclaimed, met with and encountered) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha':* a compound of *Yahowah* and *yasha'* – saves)**, and** (*wa*) **he said** (*'amar*) **to him/Him** (*'el* – to God)**, 'Visually, in the presence and before the eyes** (*'ayn* – making an appearance from the perspective and

understanding) **of all** (*kol* – of everything that is) **Yisra'el** (*beny yisra'el* – those who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by God) **prevail by being firm and steadfast** (*hazaq* – help us grow and become secure and established by being resolute, uncompromising, dependable, and reliable) **and** (*wa*) **succeed by being bold and determined** (*'ames* – achieve the goal and attain the highest possible status, reinforcing us by being observant, rigid, strong, steady, unrelenting, and courageous)**.'"** (*Dabarym* / Words / Deuteronomy 31:7) Yahowsha' would be as God wants us to be: firm, steadfast, bold, and determined, resolute, uncompromising, dependable, and reliable, observant, rigid, strong, steady, unrelenting, and courageous. Such was the visual presence of the Ma'aseyah Yahowsha' before the eyes of Yisra'el.

"'For indeed (*ky* – this is trustworthy and reliable)**, you/You** (*'atah*)**, yourself/Yourself, will arrive and go with** (*bow' 'eth* – will come, be present among, return to, and ultimately harvest) **the family** (*ha 'am* – those who are related to you) **as God to** (*'el*) **this** (*zeh*) **land and realm** (*'erets* – this world, place, and space) **which as a result of the relationship** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄) **promised** (*saba'* –swore a binding oath on the basis of sevens and the Sabbath) **to** (*la*) **their fathers** (*'ab*) **to** (*la*) **give** (*natan* – bestow as a gift) **to them** (*la*)**. And** (*wa*) **you/You** (*'atah*)**, yourself/Yourself, will give it to them as an inheritance** (*nahal 'eth* – you will bestow it to them, transferring it from an authorized person and parent to child in accordance with the standard)**.'"** (*Dabarym* / Words / Deuteronomy 31:7)

The mortal archetype for the Ma'aseyah Yahowsha', *Yahowsha' ben Nun* (meaning Yahowsha' the Son of the Always Existing One is Yahowah Saving us), had already arrived, he had come, and he was present. So, "*bow' 'eth* – you/Yourself will arrive and go with" the family, especially scribed in the qal imperfect, which depicts events which actually unfold throughout time and produce genuine and lasting ongoing results, seems to refer to the Godly manifestation of the man by the same name. And while we do not need to convey all of *bow'*s connotations, "will come, will be present among, and will ultimately harvest" the family, it is no surprise that they all fit Yahowsha' ben Yahowah, the Ma'aseyah. But of course this lesson and comparison is lost on Christians who change Yahowsha' ben Nun to "Joshua" and Yahowsha' ben Yahowah to "Jesus."

Further, while we are not required to translate *'el* as God, that is what the title means. And there is no doubt that the Ma'aseyah Yahowsha' is the one who honored Yahowah's promise to give the land as an inheritance. And that is why I find it so interesting that the last statement, speaking to Yahowsha', says that "You, Yourself, will give it to them as an inheritance in accordance with the standard." That is precisely what He did.

This association is further reinforced when we consider the tenses associated with "*nahal* – inheritance." It was scribed in the hiphil stem, which tells us that the subject of the verb, which is Yahowsha', will cause the object of the verb, which is the "their fathers," to participate in the action, which is to receive the inheritance. But they are long dead, at least from an earthly perspective, so the only way for them to receive any benefit from this gift is for the Ma'aseyah Yahowsha' to enable it spiritually. And then since *nahal* was conjugated in the imperfect, by applying this promise to *Yahowsha' ben Yahowah*, we resolve the idea that the gift is to have unfolding consequences which provide ongoing results throughout time.

So while I can't prove it, at least based solely upon this one verse, this sure looks like a prophecy to me. And then there is this…**"'And** (*wa*) **Yahowah (𐤉𐤄𐤅𐤄), He** (*huw'*) **is actually the One walking** (*ha halak* – the walk and the one moving to lead, escort, and guide (again written in the participle form, but this time prefixed with *ha*, making Yahowah the Walk and the One walking)) **on behalf of** (*la* – in association with) **Your presence and appearance** (*paneh*)**. He** (*huw'*)**, Himself, will actually and always exist** (*hayah* – He was, is, and will forever will be (scribed in the qal relational stem, telling us that this will actually occur and is therefore reliable, and in the imperfect conjugation, letting us know that His eternal existence will produce ongoing results which will unfold over the whole fabric of time) **with You** (*'im* – in association with You)**. He will not allow You to falter, He will see to it that You never lack the required power or authority** (*lo' rapah* – He will not slack off or relent in Your work, nor will He leave You alone (hiphil stem, demonstrating Yahowah's influence over Yahowsha', and imperfect conjugation, speaking of the ongoing influence of their work))**, and** (*wa*) **He will not abandon or forsake You** (*lo' 'azab* – He will never separate Himself from You (qal imperfect – actually producing continuing results))**. You will never actually be afraid** (*lo' yare'* – You will never fear, be frightened, or intimidated (qal imperfect)**. And** (*wa*) **You will never be dismayed or discouraged, fail or be destroyed** (*lo' hatat* – You will not be confounded, You will not be confused, and You will not be broken, shattered, scattered, shrivel, or cease to exist (qal imperfect – genuinely producing ongoing benefits))**.'"** (*Dabarym* / Words / Deuteronomy 31:8) It's hard not to see Yahowah in Yahowsha'. He was, He is, and He forever will be.

You may have noticed that I did not say that Yahowsha' "always was," because Yahowsha' was begotten. As a part of Yahowah, there was no reason for this corporeal manifestation of God to exist before the existence of the material universe.

Such affirmations are blasphemous in the annals of Christianity, where their "Jesus Christ" has to be the full equal of God, and indeed the new and improved

replacement for the God of the "Old Testament," whom they do not like. So while Scripture is clear, affirming that Yahowsha' is the begotten Son of Yahowah and the diminished manifestation of God, Christians squelched this reality when the newly minted Trinitarians of Constantinian Roman Catholicism labeled Arian a heretic at the Council of Nicaea in 325 CE for telling them the truth. But since you can't create a religion unless you eliminate Yahowah, discard His Torah, and recast Yahowsha', the bad boys of the Roman Catholic Church dusted off and then promoted a reincarnation of the Babylonian Trinity. The religion of Christianity is the result.

God is not so small that all of Him will fit into the form of a man. Yahowsha' is part of Yahowah, set apart from Him.

I share this with you because it is imprudent to pray to Yahowsha' or pay Him homage. Even He told us to direct our conversations to "Our Father who is in Heaven. Set Apart is His Name. His Kingdom come. His will be done." He didn't say "pray to Me," or even to "your Father." As marvelous and as wonderful, as important and as revealing, as Yahowsha' is, Yahowah is infinitely more so.

And speaking of being cut down to size, have you ever noticed that the overwhelming preponderance of the idolatrous images plastered all over Christian churches, especially of the Catholic variety, depict either the "baby Jesus" as a powerless infant in their Madonna's arms, or as a helpless adult viciously affixed to one of their crucifixes, unable to extricate Himself? Do you suppose they have done this because they believe it empowers them over Him?

There were some interesting affirmations in this passage regarding Yahowsha' that I don't want you to miss. Yahowsha' was Yahowah walking with us; and in fact He was the living embodiment of the Walk.

Yahowsha' is the power and authority of Yahowah working to save us, which is strongly implied by *rapah*. He did not falter in this work. He did not relent.

The idea of Yahowah never abandoning Yahowsha' requires some explanation and is therefore a subject we will discuss in the section on the Called-Out Assembly Meetings. But suffice it to say for now; Yahowah's Spirit forsook Yahowsha's soul and body on Passover so that His body could die as the sacrificial lamb, and so that His soul, Yahowah's soul, could go to the place of separation on Unleavened Bread.

But what's especially interesting is that in accordance with Passover, the Lamb's body was not broken, His bones were not shattered or scattered, and neither His body nor His soul were destroyed. And in spirit, Yahowsha' still exists.

In this next verse, there is a seamless transition from Yahowsha' to the Towrah. And that is because they are the same. **"And** (*wa*) **Moseh accordingly** (*'eth* – in association with this) **wrote** (*katab* – made a permanent written copy, indelibly engraving) **this** (*ze'th*)**, the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction)**. And he gave it as God's gift to** (*wa natan 'el* – and he bestowed it as the Almighty's present to) **the priests** (*kohen* – those ministering on behalf of)**, the children** (*ben*) **of Luwy** (*Luwy* – those who attend to and engage in the process of uniting)**, those lifting up** (*ha nasa'* – those carrying, respecting, bearing, and honoring) **Yahowah's** (𐤉𐤄𐤅𐤄𐤁) **Ark** (*'arown* – source of light, enlightenment, and choice) **of the Covenant** (*beryth* – Family-Oriented Relationship)**, and to all** (*wa 'el kol*) **the elders** (*zaqen* – seasoned citizens) **of Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**."** (*Dabarym* / Words / Deuteronomy 31:9)

The *Towrah* is Yahowah's gift to humankind—His Instruction and Teaching, His Guidance and Direction for everyone—but especially for those who engage and endure with God: *Yisra'el*. It, like the *Luwy kohen* ministering on His behalf, serves to unite our Creator with His creation by way of the "*'arown* – enlightened choice" we ultimately make regarding our acceptance of the terms and conditions associated with the "*beryth* – family-oriented covenant relationship.

Yahowah is One. There is one *Towrah*. There is one *Beryth*. There is one *'Arown*. There is one *Yisra'el*. And they are all one with *'El*.

Speaking of Yahowah describing the Towrah as His gift, and of Him associating this gift with His Covenant, I'd be remiss if I didn't remind you that Paul called the Torah a curse, and described the Covenant revealed therein as being of the flesh, and thus being something to be avoided. So in this conflict between God and man, who do you suppose is telling the truth?

In this next Divine Teaching, we find Yahowah reinforcing the relevance of "*sheba'* – seven. It is the common denominator in most everything God says and does. It is symbolic of His sworn oath and promise to honor the terms and conditions of the Covenant and to "*shamitah* – release us from our debts, freeing us" to "*sukah* – campout" with Him as a result of His "*sheba'* – seven" step plan of salvation which culminates with the "*Mow'ed* – Appointed and Designated Meeting Time" of the "*Chag* – Festival Feast" of "*Sukah* – Shelters."

"And (*wa*) **Moseh provided instruction** (*sawah* – he provided guidance) **to them** (*la*)**, saying** (*'amar*)**, 'At the end of** (*min qes*) **seven** (*sheba'* – affirming the sworn promise) **years** (*sanah* – times of renewal and restoration)**, at** (*ba*) **the Appointed and Designated Meeting Time** (*mow'ed* – specifically scheduled gathering and celebration which focuses upon the purpose designated by the authority) **of the year** (*sanah* – and time of renewal and restoration) **of freeing slaves and releasing debtors from all of their obligations** (*shamitah* – releasing people and of canceling debts, or remission and liberation)**, during the Festival Feast** (*chag* – celebratory party) **of Sukah / Shelters** (*sukah* – of the Protective Coverings, of Tabernacles, of Dwelling in Tents, and of Camping Out)**,…'"** (*Dabarym* / Words / Deuteronomy 31:10)

One day isn't as acceptable as another. Sunday, the first day of the week does not replace the seventh day, or *Shabat*. We are not to celebrate annual commemorations, decades, or centuries, but instead the times of liberation and remission associated with the seventh year. Nor is Christmas a replacement for *Sukah* / Shelters. If you want to meet God, if you want to celebrate life with Him, if you want to be freed and exonerated by Him, then you will either do so on His schedule or not at all. Yahowah has a very specific timeline, and He has set it for a reason. It is not only instructive; it provides the bearings we require to know where we are headed. By choosing to ignore His schedule and "*Tsyown* – Signposts along the Way," we become lost, and all too often stumble in the wrong direction. And that, my friends, is the consequence of religious counterfeits and substitutions, of replacing Yahowah's celebrations with Babylonian holidays—of Sunday Worship, Easter, and Christmas.

We have been diligent, and have consistently evaluated the graphic pictures painted by the Ancient-Hebrew alphabet in which the Towrah was originally written. "*Sukah* – Shelters or Protective Coverings," which serves as the name Yahowah selected to describe His seventh and final "*Mow'ed Miqra'* – Called-Out Assembly Meeting." is particularly revealing in this regard, because it actually helps affirm an extrapolation I had previously made while explaining the message behind the letters which comprise the Ma'aseyah's title.

At that time I shared that the third letter in Ma'aseyah was Sin, which is called a "Samech" today. Its graphic symbol was akin to a thorn 𐤎, a hard sharp object which was known to pierce. It came from a bush which served as a protective barrier from carnivores and ill-tempered men. And it therefore conveyed the ideas of cutting, piercing, separation, and division, but most especially shielding and protecting. So now, as we consider the Samech again, this time as the first letter of Yahowah's desired result: *Sukah* (סֻכָּה), which represents God Camping Out with us, we find further evidence that the graphic depiction of the thorn conveyed the idea of "providing shelter and protection."

The second letter, a 𐤊 Kaph, was presented by way of the open palm of an outstretched hand. It spoke of opening the way, of allowing something to happen, to greet, to meet, to welcome, and to encounter. As evidence of this, even today the Hebrew word *kaph* means "open palm."

The third and final letter composing Sukah is also the last character in Yahowah's name—in fact the only repeated letter in His name: 𐤄 Hey. And as I have shared with you before, it was drawn to depict a person reaching up and pointing to the heavens. It therefore conveyed the ideas of being observant and reaching out to God for assistance, even of standing in God's presence, reaching up for His hand, and walking with Him.

"*Sukah* – Shelters" therefore graphically (𐤄𐤊𐤎) presents God protecting and sheltering us so that He can open a way to welcome us into His company, so that He can meet us and greet us, even campout with us, and so that those who are observant, those who look to God and reach out to Him for help, can encounter their Creator, stand in His presence, and walk with Him.

Further affirming all that God has just shared with us, that His "*Mow'ed* – Appointed Meetings" and "*Chag* – Festival Feasts" following the pattern established by the "*sheba'* – sworn oath and promise associated with seven" serve to "*shamitah* – release us from our debts, freeing us" to "*sukah* – campout with and encounter" God during "*Sukah* – Shelters," we find: **"'…at** (*ba*) **the coming** (*bow'* – the pursuit, return, arrival, and harvest) **of all** (*kol*) **Yisra'el – those who engage and endure with God, those who are freed and empowered by God** (*Yisra'el*) **– to see** (*ra'ah* – to look upon, consider, perceive, understand, and find perspective and delight in the revelation of) **Yahowah** (𐤄𐤉𐤄𐤅), **our God's** (*'elohym*)**, presence** (*paneh* – face) **in** (*ba*) **the place** (*ha maqowm* – home, dwelling place, and source) **which as a result of the relationship** (*'asher*) **He has chosen** (*bahar* – He desires and prefers) **for you to encounter, read, and recite** (*qara' 'eth* – proclaim, announce, welcome, and meet) **this** (*ze'th*)**, the Torah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial) **in the presence of** (*neged* – facing and in full view of) **all** (*kol*) **Yisra'el** (*yisra'el* – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God) **so that they will hear it** (*ba 'ozen*)**.'"** (*Dabarym* / Words / Deuteronomy 31:11)

Yisra'el, in the literal translation of the word, as "individuals who engage and endure with God," has and will have seven opportunities to "*ra'ah* – see"

Yahowah, four individually and three collectively. Adam saw Yahowah in the Garden of Eden. Abraham saw Yahowah around his sheltered tent in the Promised Land. Moseh saw Yahowah while receiving the Torah on Mount Horeb. And then with *Shamow'el* – Samuel, in connection with the Ark of the Covenant in Shiloh, "Yahowah came, stood, and spoke to Shamow'el…appearing so as to be seen, revealing and disclosing Himself, as the Word of Yahowah." (1 *Shamow'el* 3)

There have also been three collective opportunities for Yisra'el as a nation to "*ra'ah* – see" Yahowah and be in His "*paneh* – presence." They saw God manifest in the form of fire and as an upright pillar cloud during their liberation from slavery during the time the Towrah was being revealed to them. Yisra'el witnessed Yahowah again, this time manifest as a man, the Ma'aseyah Yahowsha', beginning on Shelters in 2 BCE and culminating on Seven Sabbaths in 33 CE after fulfilling the promises of Passover, Unleavened Bread, and FirstFruits. And all Yisra'el will see Yahowah again when He returns on the Day of Reconciliations in 2033 CE, the last Yowbel Year of Liberation and Remission remaining within the lifetimes of those who witnessed Yisra'el's promised return to the land. Yahowsha', after all, is the living embodiment and the visual manifestation of the Word of God—*ha Towrah*.

If you want to hear what God has to say to you, if you want Him to direct your life, if you want to know what He wants you to do, then listen to what He has to say by reading and reciting His Torah. **"'Gather and assemble** (*qahal* – summon, call out to, and bring together) **accordingly** (*'eth*) **the family** (*'am* – of related people)**, the men** (*'iysh*)**, the women** (*'isah*)**, and the children** (*tap*)**, and also those from different races and places** (*ger*) **who as a result of the relationship** (*'asher*) **are within** (*ba*) **your gates** (*sha'ar* – your doorways, homes, meeting places, and communities) **so that** (*ma'an* – for the express reason that) **they may hear** (*shama'* – they might listen, receive the news, pay attention to it, and understand the message)**, and so that** (*wa ma'an* – and for the reason that) **they may learn and be properly guided** (*lamad* – they might be instructed and taught)**. And** (*wa*) **they will revere and respect** (*yare'*) **Yahowah** (**ᎾᏍᏗᏲᏅ**)**, our God** (*'elohym*)**. And** (*wa*) **they will be observant** (*shamar*)**, thereby actively engaging in and acting upon** (*la 'asah*) **all** (*kol*) **of the words** (*dabar*) **of this** (*ze'th*)**, the Torah** (*ha Towrah*)**.'"** (*Dabarym* / Words / Deuteronomy 31:12)

We are all, regardless of our race, nationality, age, or gender, "*qara'* – called and invited" to "*shama'* – listen to" the "Towrah – Instructions" so that we might "*lamad* – learn what God has to say to us and be properly guided." Those who avail themselves of this opportunity come to "*yare'* – respect and revere" Yahowah, our God. Moreover, they become Towrah "*shamar* – observant," which motivates them to "*'asah* – act upon and actively engage on behalf of" "*kol* – all"

of the "*dabar* – words, statements, messages, and concepts" presented within "*ha Towrah* – the Torah."

We are not invited to pick and choose our way through the Torah, or ignore as obsolete any of its themes. Simply stated, those who revere and respect Yahowah observe and do what He says in His Torah. And that would make Christians, who ignore and disregard most all of God's Word, complete hypocrites who are only fooling themselves.

If this statement is true, then there is no religion which is true. And if this statement is false, then Christianity, Judaism, Islam, and Mormonism are false because they all acknowledge that these words were inspired by God.

The purpose of the Torah is to teach us to revere and respect Yahowah, and for us to observe and pursue what He says. Period.

While nothing more need be said, God said more because He cares more about our children than we do. **"And the child** (*ben*) **who as a result of the relationship** (*'asher*) **is not aware and does not know** (*lo' yada'* – does not recognize or acknowledge this)**, they may hear** (*shama'*) **and learn** (*wa lamed*) **to revere and respect** (*yare'*) **Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**, all** (*kol*) **of the days** (*ha yowm*) **which relationally** (*'asher*) **you all** (*'atem*) **are alive and live** (chay – exist) **upon the Almighty's** (*'al*) **earth** (*'adamah* – material realm)**, when relationally** (*'asher*) **you** (*'atah*) **pass over** (*'abar*) **the Yarden – Source which Descends** (*Yarden*) **to** (*la*) **possess her as an inheritance** (*yaras*)**."** (*Dabarym* / Words / Deuteronomy 31:13)

Just as Yahowsha' and the Towrah are inseparable, so are the Covenant and the Towrah. **"And it came to be** (*wa hayah*) **as** (*ka*) **Moseh** (*Moseh* – the one who draws us away from oppression and judgment) **finished** (*kalah*) **writing** (*katab*) **the words** (*dabar*) **of this** (*ze'th*)**, the Torah** (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction)**, upon the Almighty's** (*'al*) **written scroll** (*seper*)**, up to the point** (*'ad*) **of completion** (*tamam*)**, Moseh instructed and directed** (*sawah*) **the Lowy** (*Lowy* – the ones who unite) **lifting up and carrying** (*nasa'*) **the Ark** (*'arown* – source of light, enlightenment, and choice) **of Yahowah's** (𐤉𐤄𐤅𐤄) **Covenant** (*beryth* – Family-Oriented Relationship)**, saying** (*'amar*)**, 'Grasp hold of** (*laqah* – accept, receive, and obtain) **the written scroll** (*seper*) **of this** (*ze'th*)**, the Torah** (*ha Towrah* – the Teaching, Instruction, Guidance, and Direction)**, and** (*wa*) **place it** (*sym*) **by the side of** (*min sad* – beside) **the Ark** (*'arown* – source of light, enlightenment, and choice) **of Yahowah** (𐤉𐤄𐤅𐤄)**, your God's** (*'elohym*)**, Covenant** (*beryth* – Family-Oriented Relationship)**. And it shall always exist** (*wa hayah* – and it will continue to be (scribed in the qal relational stem affirming that this promise is reliable, with the perfect conjugation, which tells us that it will remain there continuously, without

interruption throughout the whole of time, and in the wa consecutive, indicating that this is Yahowah's choice and desire)) **there** (*sam*) **through you** (*ba* – and with you) **as a witness** (*la 'ed* – to provide testimony)**."** (*Dabarym* / Words / Deuteronomy 31:24-26)

Christians, quoting Paul, say: "the Torah was nailed to the cross" to suggest that it died along with the Christian god, "Jesus Christ." To them my response has always been: while God cannot die, I wish the Torah had been affixed to Mowryah's Upright Pole, because that way people might have come to understand what Yahowsha' was accomplishing there.

But what's especially interesting here, at least according to this passage, the Torah was there, right beside the Ark of the Covenant, which would have placed it directly beneath Yahowsha', so that the blood of the Passover Lamb would drip upon the Mercy Seat in accordance with the Torah's instructions. God's Word was fulfilled, and Yisra'el served as a witness.

The last time we find *ha Towrah* in the Torah, it is presented as a matter of life and death. It is so vital to our survival, we are encouraged to place it upon our hearts and share it with our children.

"And he said (*wa 'amar*) **to them** (*'el*)**, 'Place upon** (*sym la* – learn by examining and questioning, be properly directed, preserved, and kept safe by setting upon) **your heart** (*lebab* – your core and character, your source of life and ambition, your seat of emotions, feelings, and attitude) **all of** (*kol* – the entirety of) **the words** (*ha dabar* – the statements and message) **which** (*'asher*) **I** (*'anky*) **have been called to witness, to sustain, assist, restore, and admonish you** (*'uwd* – have been charged and entrusted to testify to you to help you and to warn you, to exhort, enjoin, and renew you (scribed in the hiphil stem to emphasize the influence of God's Word upon our hearts)) **with** (*ba*) **this day** (*ha yowm*)**, which relationally** (*'asher*) **you should instruct and guide** (*sawah* – you should direct (scribed in the piel stem with the imperfect conjugation which affirms that your willingness to teach will favorably and eternally influence)) **your children** (*beny*) **so that** (*la* – for the purpose, goal, and reason that) **they carefully observe, closely examine, and thoughtfully consider** (*shamar* – they come to care deeply about, focus upon, revere, and cling to)**, acting upon, actively engaging in, celebrating, and profiting from** (*'asah* – participating in, doing, dealing with, pursuing, and endeavoring to work with)**, accordingly** (*'eth*)**, every aspect of** (*kol* – the totality of) **the words and statements** (*dabar* – the message) **of this** (*z'eth*)**,**

the Towrah (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to one that is more fortuitous and beneficial)**."** (*Dabarym* / Words / Deuteronomy 32:46)

More than anything else, the Towrah exists to teach us about the Covenant. The Word of God provides the instructions we need to participate in Yahowah's family-oriented relationship. Further, it is in the Torah that we find the means to become immortal, to become reconciled unto God, and to be adopted as His children.

The Towrah is Yahowah's Witness, His Testimony. His Teaching and Instructions sustain, assist, restore, and renew us. But they also admonish us, telling us what we ought not do. And as such, the Torah should be deployed to guide and direct our children. For there is nothing we can teach them which is more valuable than to "*shamar* – carefully observe, closely examine, and thoughtfully consider, indeed to keep one's focus upon, revere, and cling to" the Towrah.

And as with any relationship, fondness and familiarity leads to "*'asah* – active participation." While our salvation is free, engaging in a relationship with God requires action on our behalf. There are five criteria which we must accept and comply to participate.

And you will notice that Yahowah called us to celebrate the "*kol* – entire" Torah. We are not at liberty to accept Genesis because we like the stories, but then reject Leviticus because we don't like the rules.

The Torah, which is the Word of God, is the essence of life. **"For indeed** (*ky* – surely, truly, and reliably, emphasizing the importance of this statement)**, the Word** (*dabar* – this message and communication) **is not** (*lo'*) **null and void** (*reyq* – without benefit, value, or purpose) **for you. Truly** (*ky* – indeed) **this** (*huw'* – literally He, speaking of the Word) **is your life** (*chay* – your source of favor, nourishment, and prosperity, the promise which renews and restores you, keeping you alive, and your source of continued existence and growth)**."** (*Dabarym* / Words / Deuteronomy 32:47)

The reason the Torah is the "*chay* – source of life, nourishment, favor, prosperity, and renewal" is that it alone provides the terms and conditions by which an everlasting relationship with God can be developed. And it alone provides the means to salvation. These instructions exist in no other place. Lose the Torah, lose your life. Reject the Word, and you will be precluded from

forming a relationship with God. And it is for these reasons that we are encouraged to carefully and closely observe Yahowah's Towrah – Teachings.

You surely noticed that *chay* conveys a host of essential thoughts. Life must be nourished to grow. It is the Towrah which provides this sustenance, which is why the Torah delineates what is good and bad for us to consume.

Life is God's favor. It is His gift to us. And life comes in two forms: our mortal existence as humans upon this planet and in the form of eternal life in heaven. Therefore, our primary objective in this life should be to observe Yahowah's Towrah so as to become sufficiently enlightened that we come to respect, and then rely upon, God's Word. Yahowah promises to renew and restore those who do.

The corollary to this choice, which is to view the Torah as null and void, has become the essence of Christianity. Paul's letters, which comprise half of the Christian "New Testament," exist principally to annul the Torah—to replace "the Law" with the wannabe Apostle's "faith in the Gospel of Grace." And yet such testimony is in direct and irreconcilable conflict with Yahowah's witness.

Therefore, God has put us all in a position which requires us to choose. Should we trust the man who claimed to speak on behalf of God, and yet consistently contradicted Yahowah and Yahowsha', or should we trust God?

This passage, and countless others like it, demonstrates that fully half of the Christian "New Testament" cannot be considered as being "the Word of God," because Paul's letters routinely contradict the Torah. They, along with those portions of Acts which reflect Paul's mission and testimony, must be rejected. And by so doing, the religion of Christianity must be rejected along with them. You see, there is nothing in the Word, the Name, the Torah, the Covenant, the Directions, the Called-Out Assemblies, or the Prophets, nor even in the words and deeds of the Ma'aseyah Yahowsha', which can be used to establish or sustain a religion, much less promote a new one.

This next statement, by speaking of the means by which we can prolong our days in the land, tells us that the only intersection between our earthly parents and this instruction which encourages us to honor our father and mother so as to prolong our days in the land, occurs when our parents follow Yahowah's advice, and encourage us to observe the Torah. It says…

"And (*wa*) **by** (*ba*) **this** (*z'eth*)**, the Word** (*ha dabar* – the message)**, you will prolong** (*'arak* – you will increase (scribed in the hiphil stem, imperfect conjugation, telling us that the message of the Torah will continually influence your life, eternally prolonging)) **your days** (*yowmym*) **within and upon the Almighty's** (*'al*) **land** (*'adamah* – realm and world; from *'adam*, thereby

associating this realm with that enjoyed by the first man conceived in Yah's image) **which relationally** (*'asher*) **you all** (*'atem*) **will pass over** (*'abar*) **with** (*'eth* – accompanied by and by means of) **the name and renown** (*shem*) **of the Source Who Descends** (*ha Yarden* – from *yarad*: the One who is sent and comes down, diminishes Himself, and even bows down; a.k.a., the Jordan serving as a metaphor for *Yahowsha'*) **as** (*la*) **your inheritance** (*yaras* – your gift from a Father to His children)**.'"** (*Dabarym* / Words / Deuteronomy 32:47)

Yes, we could ignore the association between *'abar* and pass over, even the connection between Passover and the prolonging of our lives, but it would not be wise. Similarly we could disregard the association between the Covenant and the inheritance it provides, but that too would be foolish. We could even disregard the meaning of Yarden, and believe that Yahowah was speaking of an otherwise insignificant stream when He addressed His role in our salvation. Yahowsha', who bears the "*shem* – name and renown" of Yahowah, was introduced to us for the first time while standing in the Yarden. He is none other than the diminished manifestation of Yahowah, the One who was sent, the One who came down from heaven above. He is Yahowah on His knees, bowing down in love to serve us. Such is the story of Passover.

Only two verses long, these words speak volumes. So, let's soak them in…

"And he said (*wa 'amar*) **to them** (*'el*)**, 'Place upon** (*sym la*) **your heart, your core and character, your source of life and ambition** (*lebab*)**, all of** (*kol*) **the words** (*ha dabar*) **which** (*'asher*) **I** (*'anky*) **have been called to witness, to sustain, assist, restore, and admonish you** (*'uwd*) **with** (*ba*) **this day** (*ha yowm*)**, which relationally** (*'asher*) **you should instruct and guide** (*sawah*) **your children** (*beny*) **so that** (*la*) **they carefully observe, closely examine, and thoughtfully consider** (*shamar*)**, act upon, actively engaging in, celebrating, and profiting from, even participating in** (*'asah*)**, accordingly** (*'eth*)**, every aspect of** (*kol*) **the words and statements** (*dabar*) **of this** (*z'eth*)**, the Towrah Instruction, Direction, Teaching, and Guidance** (*ha Towrah*)**."** (32:46) **"For indeed** (*ky*)**, the Word** (*dabar*) **is not** (*lo'*) **null and void** (*reyq*) **for you. Truly** (*ky*) **this** (*huw'*) **is your life, your source of favor, nourishment, and prosperity, the promise which renews and restores you, keeping you alive, and your source of continued existence and growth** (*chay*)**."** (32:47) **"And** (*wa*) **by** (*ba*) **this** (*z'eth*)**, the Word** (*ha dabar*)**, you will prolong** (*'arak*) **your days** (*yowmym*) **within and upon the Almighty's** (*'al*) **land** (*'adamah*) **which relationally** (*'asher*) **you all** (*'atem*) **will pass over** (*'abar*) **with, accompanied by, and by means of** (*'eth*) **the name and renown** (*shem*) **of the Source Who Descends** (*ha Yarden*) **as** (*la*) **your inheritance** (*yaras*)**.'"** (*Dabarym* 32:47)

As we let this sink in, let's pause a moment longer to consider how much of this message Christians, reading their bibles, miss.

The King James Version, a politically-motivated Protestant revision of the Roman Catholic Latin Vulgate, isn't so much errant as it is lacking: "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. (46) For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it." (47)

Their most misleading renderings are related: translating *sawah* as "command" as opposed to "instruct and guide," and changing "Towrah – Instruction and Guidance" to "Law." These alterations cast Yahowah in the role of dictatorial autocrat and unrelenting judge as opposed to a loving Father trying to instruct, guide, and teach His children. And yet when you consider the roots of both words as we have done, apart from religious gerrymandering, there is no way to render them "command" or "law." However by doing so, by twisting Yahowah's Word in this way, they play into Paul's hands and make the God of the "Old Testament" appear very different than their god, the "Lord Jesus Christ," who they have falsely framed as being all forgiving, compromising, and tolerant.

Similarly, the authors of the King James Version took all of the life out of *chay* by ignoring its instructive attributes: "source of favor, nourishment, and prosperity, the promise which renews and restores, keeping you alive." Such information casts the Torah in too favorable a light I suppose.

As for "a vain thing," "whither ye go over," the "Jordan," and "to possess it," we have become accustomed to religious clerics missing the majesty of: "*'al* – Almighty," "*'asher* – which relationally," "*'abar* – will pass over," "*'eth* – with, accompanied by, and by means of," "*shem* – the name and renown" "*Yarden* – of the Source Who Descends."

Some may protest at this point, saying that Yahowsha' referred to the Towrah using *nomos*, the Greek word for "law." But therein lies the most devastating lie of the "New Testament." Yahowsha' never spoke so much as a single Greek word. He communicated exclusively in Aramaic and Hebrew. As such, He would have referred to the book He, Himself, authored by its proper name: *ha Towrah*.

Moving on to another Christian publisher, the supposedly literal *New American Standard Bible* produced a significantly less literal version of the verse: "He said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, *even* all the words of this law." (46) "For it is not an idle word for you; indeed it is your life. And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess." (47)

To begin, while *'uwd* can be translated "warning," the primary connotation tells us that Moseh was "called to be a witness." Secondarily, *'uwd* was deployed to affirm that Yahowah's "testimony sustains, assists, and restores" us. So, to emphasize the tertiary definition of *'uwd* at the exclusion of the word's most prevalent meanings is irresponsible and misleading.

Likewise, they too ignored Yahowah's own definition of Towrah when He, Himself, associated this title with its root, *yarah*, which means "to become the source from which instruction, teaching, guidance, and direction flow."

While most every lexicon includes "command" in their definitions of *sawah*, this is one of many cases where they are simply striving to validate prior translations. Even the related *sawah*, which is rendered with the hard Chets rather than soft Hey, means "to call out," which is the single most oft repeated direction in the whole of Scripture. Telling also, the *Theological Wordbook of the Old Testament*, immediately after defining *sawah* as "command," wrote: "It was used for the instruction of a father to a son."

Also errant, *'asah* does not mean "carefully." It means: "act upon, actively engage in, celebrate, profit from, participate in, do, deal with, pursue, and endeavor to work with so as to benefit from."

Had any of these Protestant Christian translations rendered *reyq* accurately as "null and void," they would have undermined the whole of Pauline doctrine. So they choose "idle" and "vain" instead.

For creativity it's hard to beat the *New Living Translation*. Acting as if they were authors, they wrote: "He added: "Take to heart all the words of warning I have given you today. Pass them on as a command to your children so they will obey every word of these instructions. (46) These instructions are not empty words—they are your life! By obeying them you will enjoy a long life in the land you will occupy when you cross the Jordan River." (47)

Yahowah did not ask us to "obey" but instead to "*shamar* – be observant." These concepts are unrelated. Religion is about obedience. A relationship is based upon sharing, upon give and take, upon communication, mutual trust, and affection.

The first book following the Towrah was incorporated into the Towrah—at least according to Yahowsha'. And so it is in the book which bears the Ma'aseyah's name, we read:

"And it came to be (*hayah*)**, after** (*'ahar* – following) **the physical death** (*mawet* – the mortality and decay of the body) **of Moseh** (*Moseh* – one who draws us away from oppression and judgment)**, Yahowah's** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 – *Yahowah*) **servant** (*'ebed* – one who works on behalf; from *'abad* – to work and serve)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 – *Yahowah*) **spoke** (*'amar*) **as God to** (*'el*) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤄 – *Yahowsha':* a compound of *Yahow* (the familiar form of Yahowah) and *yasha'* – to save, meaning: Yahowah Saves (appearing 218 times in this form))**, son of** (*ben*) **Nuwn** (*Nuwn* – to always exist, to be empowered, to be included, and to live forever; symbolic of Yahowah)**, who had rendered assistance to** (*sarat* – who had served and attended to) **Moseh, for the purpose of saying** (*la 'amar*)**, 'Moseh, My servant** (*'ebed* – My associate and coworker)**, has died** (*muwth* – his physical body is absent of life)**, and so now** (*wa 'atah* – at this time) **stand upright** (*quwm* – stand up, take a stand, rise up, restore, and establish) **and pass over** (*'abar* – travel across) **this** (*zeth*) **Yarden** (*Yarden* – the source which descends (symbolic of Yahowah))**, you** (*'atah*) **and the entire** (*kol*) **family** (*'am*) **into God's** (*'el*) **realm** (*'erets* – land) **which as a result of the relationship** (*'asher*) **I am** (*'anky*) **giving** (*natan* – freely offering and bestowing) **to them** (*la*)**, to** (*la*) **the Children** (*beny*) **of Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**.'"** (Yahowsha' / Yah Saves / Joshua 1:1-2)

While it may seem like a slight to Yahowsha' to infer that this corporeal representation of Yahowah "*sarat* – rendered assistance to" Moseh, or especially that this symbol of the Ma'aseyah "*sarat* – served" the implement Yahowah used to deliver His children from oppression and judgment and to reveal His Towrah, but that is the Ma'aseyah Yahowsha's role. He is God serving us. He is the Suffering Servant.

Also interesting, the first thing Yahowah asked Yahowsha' to do was "*quwm* – stand upright, take a stand, rise up, restore, and establish." Yahowsha' is God standing up for us so that we might stand with Him. Yahowsha' is the means to "*Nuwn* – eternal existence, empowerment, and inclusion." And this is done by way of "*'abar* – pass over," whereby our lives are extended forever. It is the Doorway through which we enter the abode of God—represented here by the "gift of the realm."

Those who do not know and appreciate the names Yahowah has chosen are severely handicapped when it comes to understanding the Word of God. The misguided substitutions of Yahowah's name with "the Lord," and Yahowsha' with "Joshua" and "Jesus" are, to my mind, the most devastating crimes ever perpetrated by humankind. Had this not been done, the religions of Judaism, Christianity, Islam, and Mormonism would not exist. Yahowsha' would have

been recognized as the corporeal manifestation of Yahowah—as the Ma'aseyah—as the one who was the living embodiment of the Torah, Prophets, and Psalms. He would have been seen for what He was: the Towrah in the flesh.

But, this crime was not only committed, it continues to be perpetrated by every religious institution on earth. Recognize that Yahowah conveyed: **"And it came to be** (*hayah*)**, after** (*'ahar*) **the physical death** (*mawet*) **of Moseh** (*Moseh*)**, Yahowah's** (𐤉𐤄𐤅𐤄 - 𐤏𐤁𐤃𐤄) **servant and coworker** (*'ebed*)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤏𐤁𐤃𐤄) **spoke** (*'amar*) **as God to** (*'el*) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤏𐤅𐤔𐤏𐤁𐤃𐤄)**, son of** (*ben*) **Nuwn – the eternally existing** (*Nuwn*)**, who had rendered assistance to** (*sarat*) **Moseh, for the purpose of saying** (*la 'amar*)**, 'Moseh, My servant and associate** (*'ebed*) **has died** (*muwth*)**, and so now, at this time** (*wa 'atah*) **stand upright** (*quwm*) **and pass over** (*'abar*) **this** (*zeth*) **Yarden** (*Yarden*)**, you** (*'atah*) **and the entire** (*kol*) **family** (*'am*) **into God's** (*'el*) **realm** (*'erets*) **which as a result of the relationship** (*'asher*) **I am** (*'anky*) **giving** (*natan*) **to them** (*la*)**, to** (*la*) **the Children** (*beny*) **of Yisra'el – those who strive to live with God** (*Yisra'el*)**.'"** (Yahowsha' 1:1-2) So there is no justification for the substitutions still found in our English bibles.

And yet in the King James Version we read: "Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying," (1) "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel." (Joshua 1:2)

The popular, although especially errant, New Living Translation authored: "After the death of Moses the LORD's servant, the LORD spoke to Joshua son of Nun, Moses' assistant. He said," (1) "Moses my servant is dead. Therefore, the time has come for you to lead these people, the Israelites, across the Jordan River into the land I am giving them." (Joshua 1:2)

"Moses" is a legacy of Greek grammar, turning the feminine "eh" into the masculine "es." But what is telling is that a name which is known to us exclusively from the pages of the Torah has been transliterated from the Greek into English rather than from Hebrew. It is one of countless examples where the Christian establishment has demonstrated their collective disdain for the language of revelation.

Neither "*ha adonay*" nor "*ha ba'al*" were scribed in this passage, and yet we read "the LORD" not once but twice. "The LORD" isn't a translation or a transliteration of Yahowah. It is an unjustified and demonic substitution. By committing this crime, religious clerics and scholars attributed Satan's ambitions and attributes to Yahowah completely miscasting the true nature of God.

It amazes me that English bibles accurately transliterate "*ha Satan* – the Adversary" as "Satan," and yet they can't bring themselves to provide Yahowah with the same dignity. This speaks volumes about their allegiance and motives.

Yahowsha' ben Nuwn and Yahowsha' ben Yahowah, the Ma'aseyah, share the same name. And yet, in their "Old Testaments," Christian bibles substitute Yahowsha' with "Joshua," while in their "New Testaments," they replace Yahowsha' with "Jesus." Their inconsistency is telling. Once again, they don't want to associate their new Christian god with Yahowah or His Word. After all, Yahowah's Yahowsha', both Yahowsha' ben Nun and Yahowsha' ben Yahowah walked directly out of the pages of the Torah.

"Israel" is a reasonably accurate transliteration of Yisra'el. But, by consistently transliterating the name and title and never bothering to translate it, billions have been misled into believing that the "Old Testament" was written exclusively for "Israel" as opposed to "*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and are empowered by *'el* – God."

When we choose to exist as Yisra'el, God returns the favor. And thankfully, He is reliable, especially when it comes to relationships. **"'In the manner** (*ka*) **which relationally** (*'asher*) **I existed with** (*hayah 'eth*) **Moseh, I will be with you** (*hayah 'eth*)**. I will not fail you** (*lo' rapah* – I will not relax, falter, or withdraw from you)**, and I will not abandon you** (*lo' 'azab* – I will not reject, neglect, desert, or forsake you, I will not leave you alone)**.'"** (Yahowsha' / Yah Saves / Joshua 1:5)

And this is the consequence of God being with us…**"'Be strengthened and prevail** (*chazaq* – grow strong, be firm, become powerful and courageous) **and** (*wa*) **be alert, bold, and victorious** (*'amats* – be fortified, brave, and secure)**. For indeed** (*ky*)**, you** (*'atah*) **shall give the family as an inheritance** (*nahal 'am* – you will make the people heirs) **this** (*zeh*)**, the land** (*ha 'erets* – the realm) **which as a result of the relationship** (*'asher*) **I made a solemn promise** (*shaba'* – I swore an oath based upon My sevens formula) **to their fathers** (*la 'ab*) **to give** (*la natan* – to freely offer and bestow) **it to them** (*la*)**.'"** (Yahowsha' / Yah Saves / Joshua 1:6)

And hence we have the "Promised Land." And while most everyone associates this with Israel, far too few recognize that this promise is symbolic of living with Yahowah in heaven.

You'll notice that Yahowah not only wants us to be courageous, He actually encourages us to be bold and brave, knowing that He is also. We are strengthened by God's Towrah, and by observing and following it, we prevail.

"'Exclusively (*raq* – only) **prevail by being strengthened, growing firm, strong and courageous** (*chazaq* – becoming powerful and encouraging) **and** (*wa*) **be very** (*me'od* – extremely) **alert, bold, brave, and secure** (*'amats* – be fortified, strong, and victorious) **by means of** (*la*) **being observant** (*shamar* – closely examining and carefully considering (infinitive construct)) **for the purpose of** (*la*) **acting upon, celebrating, and profiting** (*'asah* – expending energy to engage and benefit (infinitive construct)) **consistent with** (*ka* – according to) **the Towrah** (*ha Towrah* – the Instruction and Teaching, the Guidance and Direction: from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide an opportunity to change your thinking, attitude, and direction) **which, as a result of the relationship** (*'asher*)**, Moseh** (*Moseh* – the one who draws us away from oppression and judgment)**, My servant** (*'ebed* – My associate and coworker)**, guided and instructed you** (*sawah* – directed you)**, not turning aside from it** (*lo' suwr min* – not changing your direction away from it, not being pulled away from it, not departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it) **to the right** (*yamym* – moving away from what is right and going south) **or to the left** (*shamow'el* – dressing it up or covering it up)**, so that** (*ma'an* – for the purpose that) **you gain understanding as a result of the teaching and succeed** (*shakal* – you gain insight and perspective, you become wise, circumspect, and prudent, you pay attention, think properly, and prosper) **in everything** (*ba kol*)**, wherever** (*'asher* – anywhere in the relationship) **you walk** (*halak* – you go and travel)**.'"** (Yahowsha' / Yah Saves / Joshua 1:7)

This statement separates Judaism, Christianity, and Islam from God. The founders of each of these religions, Akiba, Paul, and Muhammad, have done the antithesis of what Yahowah instructed. Those who believe them are not properly guided. They do not have the proper perspective, and they will not prevail.

Jews, Christians, and Muslims, fixated on their Oral Law, New Testament, and Qur'an, have all ignored, even rejected, this advice: **"'Do not depart, moving away from** (*lo' muws* – do not lose sight of, fail to follow, or change) **the written scroll** (*seper* – the inscribed documentation, the permanently engraved letter, communication, and message) **of the Towrah** (*ha Towrah* – the Torah Instruction and Teaching, Guidance and Direction)**. This then** (*zeth*)**, you should meditate upon** (*hagah* – you should ponder, giving serious thought, considering

all of the implications)**, and** (*wa*) **it should flow out of your mouth** (*min peh* – it should dominate your speech and communications) **in** (*ba*) **the light of day** (*yomam*) **and the darkness of night** (*wa laylah*)**, so that** (*ma'an* – for the purpose that) **you closely examine and carefully consider, consistently being observant** (*shamar* – you thoughtfully, reverently, and respectively observe) **for the purpose of** (*la*) **acting upon, engaging in, celebrating, and profiting** (*'asah* – expending energy to engage and benefit (infinitive construct)) **consistent with** (*ka* – according to) **everything** (*kol* – the entirety of) **that is written** (*katab* – inscribed, engraved, and permanently documented and retained) **in it** (*ba* – therein)**. For then, indeed, at that point and time** (*ky 'az*)**, you will be prepared to succeed, you will be useful, and accomplish the goal** (*salah* – you will be empowered, become capable, be successful, prosper, and thrive) **in association with** (*'eth*) **the Way** (*derek* – the Path) **and also** (*wa*) **at that point and time** (*'az*)**, you will gain understanding as a result of the teaching and succeed** (*shakal* – you will gain insight and perspective, you will become wise, circumspect, and prudent, you will think properly and prosper)**.'"** (Yahowsha' / Yah Saves / Joshua 1:8)

The Towrah and the Way are synonymous. Observe one and you will benefit from the other. It is that simple.

The first words God spoke after completing the Towrah, spoke volumes about the Towrah. Let's consider them again, this time without the distraction of amplification or commentary.

"And it came to be (*hayah*)**, after** (*'ahar*) **the physical death** (*mawet*) **of Moseh** (*Moseh*)**, Yahowah's** (ዉሃዉህ - ፣ሃ፣ሀ) **servant and coworker** (*'ebed*)**, Yahowah** (ዉሃዉህ - ፣ሃ፣ሀ) **spoke** (*'amar*) **as God to** (*'el*) **Yahowsha'** (ዉሁሃዉህ - ዐወሃ፣ሀ)**, son of** (*ben*) **Nuwn – the eternally existing** (*Nuwn*)**, who had rendered assistance to** (*sarat*) **Moseh, for the purpose of saying** (*la 'amar*)**, 'Moseh, My servant and associate** (*'ebed*) **has died** (*muwth*)**, and so now, at this time** (*wa 'atah*) **stand upright** (*quwm*) **and pass over** (*'abar*) **this** (*zeth*) **Yarden** (*Yarden*)**, you** (*'atah*) **and the entire** (*kol*) **family** (*'am*) **into God's** (*'el*) **realm** (*'erets*) **which as a result of the relationship** (*'asher*) **I am** (*'anky*) **giving** (*natan*) **to them** (*la*)**, to** (*la*) **the Children** (*beny*) **of Yisra'el – those who strive to live with God** (*Yisra'el*)**.** (Yahowsha' 1:1-2)

In the manner (*ka*) **which relationally** (*'asher*) **I existed with** (*hayah 'eth*) **Moseh, I will be with you** (*hayah 'eth*)**. I will not fail you, nor withdraw from you** (*lo' rapah*)**, and I will not abandon you or neglect you** (*lo' 'azab*)**.** (1:5)

Be strengthened and prevail, growing strong and firm (*chazaq*) **and** (*wa*) **be alert, bold, and victorious** (*'amats*)**. For indeed** (*ky*) **you** (*'atah*) **shall give the family as an inheritance** (*nahal 'am*) **this** (*zeh*)**, the land** (*ha 'erets*) **which**

as a result of the relationship (*‘asher*) **I made a solemn promise** (*shaba’*) **to their fathers** (*la ‘ab*) **to freely offer and give** (*la natan*) **it to them** (*la*)**.** (1:6)

Exclusively (*raq*) **prevail by being strengthened, growing strong, firm and courageous** (*chazaq*) **and** (*wa*) **be very** (*me’od*) **alert, bold, brave, and secure** (*‘amats*) **by means of** (*la*) **being observant** (*shamar*) **for the purpose of** (*la*) **acting upon, engaging, celebrating, and profiting** (*‘asah*) **consistent with and according to** (*ka*) **the Towrah Teaching and Instruction** (*ha Towrah*) **which, as a result of the relationship** (*‘asher*)**, Moseh** (*Moseh*)**, My servant and associate** (*‘ebed*)**, guided and instructed you** (*sawah*)**, not turning aside from it, not changing your direction away from it, not being pulled or departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it** (*lo’ suwr min*) **moving away from what is right** (*yamym*) **or to the left, dressing or covering it up** (*shamow’el*)**, so that** (*ma’an*) **you gain understanding as a result of the teaching and succeed, you gain insight and perspective, you become wise, circumspect, and think properly, and you prosper** (*shakal*) **in everything** (*ba kol*)**, wherever** (*‘asher*) **you walk** (*halak*)**.** (1:7)

Do not move away from, do not lose sight of, fail to follow, or change (*lo’ muws*) **the written scroll** (*seper*) **of the Towrah Teaching** (*ha Towrah*)**. This then** (*zeth*)**, you should meditate upon, considering all of the implications** (*hagah*)**, and** (*wa*) **it should flow out of your mouth** (*min peh*) **in** (*ba*) **the light of day** (*yomam*) **and the darkness of night** (*wa laylah*)**, so that** (*ma’an*) **you closely examine and carefully consider, consistently being observant** (*shamar*) **for the purpose of** (*la*) **acting upon, engaging, celebrating, and profiting** (*‘asah*) **consistent with and according to** (*ka*) **everything** (*kol*) **that is written** (*katab*) **in it** (*ba*)**. For then, indeed, at that point and time** (*ky ‘az*)**, you will be prepared to succeed, be useful, and accomplish the goal, you will be empowered, become capable, be successful, prosper, and thrive** (*salah*) **in association with** (*‘eth*) **the Way** (*derek*)**. And also** (*wa*) **at that point and time** (*‘az*)**, you will gain understanding as a result of the teaching and succeed, you will gain insight and perspective, you will become wise, circumspect, and think properly, and you will prosper** (*shakal*)**.’”** (1:8)

According to Yahowsha’, the entire Towrah was applicable…**“Later** (*‘achar*) **therefore** (*ken*)**, he recited and proclaimed** (*qara’* – he [Yahowsha’] read aloud and called out, inviting and summoning everyone to enter the presence of and embrace) **all of** (*kol* – every one of) **the words** (*dabar* – statements,

messages, and accounts) **of the Towrah** (*ha Towrah* – the Source of Instruction and Teaching, and the place from which Guidance and Direction Flow (singular and absolute))**, the blessings of peace and prosperity** (*ha barakah* – enriching gifts and loving benefits) **and also** (*wa*) **the slights, the denunciations, vilifications, and abominations** (*ha qalalah* – anathemas, abhorrences, execrations, blasphemies, condemnations, curses and damnations; from qalal – to slight and trifle with, to view as unworthy and insignificant, to lightly esteem)**, just as** (*ka*) **all of these things** (*kol*) **were written** (*katab* – permanently inscribed and engraved) **in** (*ba* – within) **the written scroll** (*seper* – the inscribed documentation, the permanently engraved letter, communication, and message) **of the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction)**."** (Yahowsha' / Yah Saves / Joshua 8:34)

Yahowsha' is the living embodiment of the Towrah. Your response to Yahowah's Towrah promises, and His fulfillment of them, will thereby determine if God "*barakah* – blesses and enriches you with loving benefits," or sees you as "*qalal* – insignificant and unworthy," even worse, as "*qalalah* – someone to denounce and vilify, as an abomination and blasphemer."

Qara', translated "recited and proclaimed," is among the operative and defining words of the Towrah. If you "*qara'* – read" the Torah, you will "*qara'* – meet" God. By "*qara'* – reciting" the Torah, and listening to Yahowah's voice, you will encounter Him. When you "*qara'* – call out and proclaim" the message written in the Torah, you "*qara'* – invite" all who will listen to "*qara'* – enter into God's presence."

It is all a matter of choice and consequence. If you elect to accept Yahowah's "*qara'* – invitation" to participate in His Covenant, He will invite you to live with Him and adopt you into His family. All of His blessings will be yours. But if you don't answer God's "*qara'* – summons" to appear before Him on the seventh day and on each of His seven *Miqra'ey* – Called-Out Assembly Meetings," you will be judged by Him. The consequence of this rather poor choice is "*qalal* – to be denounced and seen as worthless" by Him.

Since Yahowah's instructions were recorded by Moseh in the Towrah, since the Towrah's teachings were, without exception, equivalent to the guidance provided by Yahowsha', since Yahowsha' is Yahowah presenting Himself in a

straightforward manner in the presence of His people, and since the Towrah is for everyone, regardless of age, gender, or race, we discover…

"There did not exist (*lo' hayah* – there was not, is not, nor ever will be) **a Word** (*dabar* – statement and message) **from** (*min*) **all** (*kol* – everything) **that which** (*'asher* – as a result of the relationship) **Moseh** (*Moseh* – the one who draws us away from oppression and judgment) **had instructed and directed** (*sawah* – had guided) **which** (*'asher* – relationally) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha':* a compound of *Yahowah* and *yasha'* – saves = Yahowah Providing Salvation) **did not** (*lo'*) **read, recite, call out, and proclaim** (*qara'* – provide as an invitation to meet and summons to encounter God) **in a straightforward manner in the presence of** (*neged* – directly before, face to face and in sight of) **the entire** (*kol* – whole) **assembled community** (*qahal* – gathered congregation and meeting) **of Yisra'el** (*Yisra'el* – those *'ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *'el* – God)**, including** (*wa*) **the women** (*ha 'isah* – the females) **and the little children** (*tap* – young people)**, as well as** (*wa*) **the foreigners** (*ger* – visitors from different races and places) **who were walking** (*halak* – traveling) **among them** (*ba qereb* – in their midst)**."** (Yahowsha' / Yah Saves / Joshua 8:35)

The reason that God wants us to "*raq* – singularly and exclusively rely" on His "*Towrah* – Teaching," and "*ma'od* – to meticulously and diligently" "*shamar* – observe it, closely examining and carefully considering" its every word, is that by "*'asah* – acting upon and engaging in" these things, we "*la* – will come to" "*'ahab* – choose to really love, and genuinely express our affection" for Yahowah, our God, and we will "*halak* – elect to walk" in the "*derek* – ways" He has "*sawah* – instructed and directed." As affirmation of this, please consider…

"Exclusively and invariably rely (*raq* – only, singularly, and without exception depend upon)**, and to the greatest extent possible** (*ma'od* – diligently, to the full extent of your ability)**, be observant** (*shamar* – closely scrutinize and examine, carefully explore and consider, and thoughtfully investigate and evaluate)**, with the goal of** (*la*) **acting upon, engaging in, respecting, celebrating, and profiting from** (*'asah* – gaining and benefiting from) **the terms and conditions** (*mitswah* – the binding directions and written instructions) **associated with** (*'eth* – within) **the Towrah** (*ha Towrah* – the Source of Instruction and Teaching, and the place from which Guidance and Direction Flow)**, which as a result of the relationship** (*'asher*)**, Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment)**, the servant and associate of** (*'ebed* – coworker) **Yahowah** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤄)**, guided and instructed** (*sawah* – directed) **you all with** (*'eth*)**, for the express purpose of** (*la* – with the goal of) **choosing to actually love** (*'ahab* – electing to genuinely

express affection in a close, personal, family-oriented relationship (scribed in the qal stem, affirming that this love is actual, genuine, and real, infinitive construct, which in association with the preposition *la*, indicates and underscores purpose and design, along with the paragogic heh ending, which like the cohortative, conveys volition)) **Yahowah (𐤉𐤄𐤅𐤄 - 𐤀𐤋𐤄𐤉𐤊𐤌), your God** (*'elohym* – from *'elowah* – Almighty God)**, and** (*wa*) **for the express purpose of** (*la* – with the goal of) **choosing to accurately walk** (*halak* – electing to really follow, travel, be led, and journey (qal stem and infinitive construct)) **in** (*ba*) **all** (*kol*) **His ways** (*derek* – paths and ways to live and conduct one's life)**…"** (Yahowsha' / Yah Saves / Joshua 22:5)

You will note that Yahowah's Towrah Instructions prepare and enable us to choose to love God and to elect to walk with Him and to Him. Without the Towrah's Guidance, these things cannot actually be done, because God would be unknowable, as would be His Family-Oriented Covenant Relationship, and His Way. So while loving God and walking with Him are choices we are encouraged to make, without the Towrah, these options are obfuscated and negated. A person living in a free society would remain free to associate with a false god of their religion's making, but the only real God would remain unknown apart from His Torah.

In addition to making the choices to love Yahowah, and to walk in His ways, there were three additional benefits Yahowsha' enumerated. In context we find that we should: **"Exclusively and invariably rely** (*raq*)**, and to the greatest extent possible** (*ma'od*)**, be observant** (*shamar*)**, with the goal of** (*la*) **acting upon, engaging in, respecting, celebrating, and profiting from** (*'asah*) **the terms and conditions** (*mitswah*) **associated with** (*'eth*) **the Towrah** (*ha Towrah*)**, which** (*'asher*)**, Moseh** (*Moseh*)**, the servant of** (*'ebed*) **Yahowah (𐤉𐤄𐤅𐤄 - 𐤀𐤋𐤄𐤉𐤊𐤌), guided and instructed** (*sawah*) **you accordingly** (*'eth*)**,…and** (*wa*) **for the express purpose of** (*la* – with the goal of) **accurately observing** (*shamar* – closely and precisely scrutinizing and examining, really exploring and considering, and thoughtfully investigating and factually evaluating (qal stem and infinitive construct)) **His terms and conditions** (*mitswah* – His written precepts, directions, and instructions)**, and so that** (*wa la* – in addition so that you come to the place where) **you actually want to pursue and cling to Him, choosing to stay really close to Him by following Him** (*dabaq ba* – you desire to walk with and join Him, literally electing to be united to and one with Him (qal stem, infinitive construct, and paragogic heh ending))**, and so that** (*wa la* – in addition so that you come to the place where) **you actually serve with Him** (*'abad ba* – you really work in association with and alongside Him (qal stem and infinitive construct)) **with all** (*kol*) **your heart** (*leb*) **and with all** (*wa ba kol*) **your soul**

(*nepesh* – your inner nature and personal conscience)**."** (Yahowsha' / Yah Saves / Joshua 22:5) As plans go, this is a good one.

In this next statement you are free to see Yahowsha' as the son of the eternally existing one, and as a mere mortal, or as being a stand in for the Ma'aseyah Yahowsha' and thus as God working in the presence of His people. **"And** (*wa*) **Yahowsha'** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤄 – *Yahowsha':* a compound of *Yahowah* and *yasha'* – saves) **diminished and extended Himself/himself to serve and bless them** (*barak* – He/he bowed down to greet them and to demonstrate His/his love for them, formally invoking His/his favor upon them)**, and He/he sent them walking** (*salah halak*– He/he freed them so that they could make the journey) **to God's** (*'el*) **and their homes** (*wa 'ohel* – and their dwelling places and shelters)**."** (Yahowsha' / Yah Saves / Joshua 23:6)

By becoming the living embodiment of Yahowah's Towrah, by "*barak* – diminishing and extending Himself in love to greet, serve, bless, and favor" us, Yahowsha' "*salah* – freed" us to "*halak* – walk" to "*'el* – God's" "*'ohel* – home, dwelling place, and shelter," which is now our own. It is quite simply: the greatest story ever told.

Considering the nature of the Benefactor and the benefits He was offering, it's a wonder someone would disregard His Towrah and reject His Covenant, but a propensity toward ignorance and irrational responses was to plague humankind. So, Yahowah offered this admonition, speaking about the religious and political, the economic and militaristic schemes of the heathens who occupied the land. **"Do not** (*bilty* – absolutely never) **move purposefully toward or deliberately associate with** (*la bow' ba* – enter into or follow in (scribed in the infinitive construct which conveys purpose) **the things of** (*ha 'eleh*) **those Gentiles from foreign cultures and nations** (*ha 'eleh gowym* – those pagans) **who remain** (*sa'ar* – this remnant which has been spared and left behind, this relatively small remainder of individuals who continue to exist) **among you** (*'eth*)**. And by** (*wa ba* – concerning and with regard to) **the names** (*shem* – reputations or titles) **of their gods** (*'elohym*)**, you must not be compelled to memorialize, mention, recall, nor proclaim them** (*lo' zakar* – you should not be motivated to invoke favor, speak on behalf of, honor in any way, nor even cause someone to remember them (scribed in the hiphil stem which conveys causation))**. And you should not be prompted to swear an oath or make promises** (*wa lo' shaba'* – you should avoid the tendency to affirm anything (hiphil stem, and imperfect conjugation depicting ongoing and habitual actions)) **nor should you serve them** (*lo' 'abad / 'ebed* – nor should you work on behalf of)**, and you should not bow down to them, prostrating yourselves** (*wa lo' hawah* – you should not honor, be in allegiance with, worship, nor show any respect (scribed in the hishtafel stem)) **to them** (*la*)**."** (Yahowsha' / Yah Saves / Joshua 23:7)

At this juncture, it should be noted, that the most common name ascribed to a false god in Scripture is *Ba'al*, which means "Lord." Those who refer to their god by this name are in overt violation of this instruction.

When it comes to manmade gods by any name, reputation, or title, to national symbols, to honored cultural traditions, God is intolerant. He will not sully Himself or His home by associating with any religion, nor with those who are religious. Those are His rules. These are the terms and conditions of the covenant contract. You can be religious, or you can have a relationship with God, but you cannot have both.

And yet this is exactly what the Christian religion has strived to achieve. Most all Christian terminology and concepts, as well as most every Christian holiday, symbol, ritual, and mandate, was born and bred in the most "*gowy* – pagan and Gentile" of places—in Babylon. Christians, with their dying deity and his annual birth and resurrection festivals, with their Lord Jesus Christ, by way of their bowing down and prostrating themselves in a religious environment rife with revered images, by their celebration of Easter and Christmas, through their Sunday Mass and Sunday Worship Services, by their crosses and crucifixes, by their observation of communion and the Eucharist, through their adherence to the notion of salvation through Grace and homage to the Madonna and Child, they are "purposefully and deliberately associating with the things of the Gentiles from foreign cultures and nations." They even swear their oaths "In god's name, Amen!" thereby venerating the Egyptian sun god, Amen Ra.

Just as a single germ can kill you, it doesn't take much religion to poison your mind and damn your soul. But for those who prefer faith to truth, and their religious beliefs to an honest and upright relationship with Yahowah, you cannot say that you were not warned.

You may be interested to know that there are only 170 words in the entirety of the Torah, Prophets, and Psalms which were scribed with the hishtafel stem. This unique form tells us that the subject of the verb "*lo' hawah* – you should not bow down," which is any attention paid to a Gentile god, will have a causative effect, whereby the action of the verb will represent its consequence. So the one and only real God warned those who would bow down and worship religious gods, prostrating themselves to them, that they will ultimately bow before Him.

To understand this consequence, and appreciate why it is a condemnation rather than a privilege, we have to turn to the Yasha'yah / Isaiah 45 discussion which culminates with clerics and kings bowing down before Yahowah and His children in judgment. There we learn that those who judged others, and who compelled the masses to prostrate themselves in their presence for political, religious, economic, or militaristic reasons, will suffer the fate they perpetrated.

This is in stark contrast to the realization that our Heavenly Father does not judge His own children, and that He has done everything possible to enable those He adopts to stand upright in His presence. So when we discover a passage which depicts masses of people bowing down before Him in judgment, we are compelled to search the context to determine what caused this unfortunate consequence. And what we learn is that those who enjoyed watching others bow down before them, and who thought themselves above God's advice—especially as it relates to this admonition to reject all forms of religion—will be on their knees, waiting for Yahowah, as Judge, to decide whether their souls are to be extinguished or if their religious, political, economic, and militant zeal earned them the far worse fate of eternal separation.

This concluding statement begins with a propositional condition, whereby the option to align oneself with Gentile gods and religions is being contrasted to the superior option of developing a relationship with God. **"Rather instead** (*'im ky* – consider trusting and relying upon this alternative)**, with** (*ba*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, your God** (*'elohym*)**, you should actually cling, staying really close** (*dabaq* – you should be continuously united and associated)**, just as** (*ka*) **that which relationally** (*'asher*) **you have been doing** (*'asah*) **up to now on** (*'ad*) **this day** (*ha yowm*)**."** (Yahowsha' / Yah Saves / Joshua 23:8)

Still conveying His desire for us to establish a working and active relationship with Him, one in which we are upright, sincere, and truthful, Yahowah not only shares these baseline expectations He expects us to meet, He reinforces a precondition: rejecting and then walking away from service to Babylonian and Egyptian gods—a.k.a: the foundation of religion. **"And so now** (*wa 'atah*)**, respect and revere** (*yare'* – esteem and admire, highly valuing) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, serving and working with Him** (*'abad / 'ebed 'eth* – accompanying Him as His associate and coworker) **with integrity, being completely upright, in an association which is entirely true, perfect, and right** (*ba tamym* – in total innocence, with sound morality, and sincerity) **and being truthful, reliable, and trustworthy** (*wa ba 'ameth* – firm, consistent, persistent, dependable, and steadfastly loyal)**. And** (*wa*) **reject and remove** (*suwr* – drag off, leave, and abolish, spoken as an imperative) **accordingly** (*'eth*)**, the gods** (*'elohym*) **which** (*'asher*) **they, your ancestors, served** (*'abad / 'ebed 'ab* – they, your fathers celebrated and worshiped) **in** (*ba*) **the eastern Euphrates** (*'eber* – the arrogant, displeasing, hostile, and meddling eastern realm (speaking of Assyria and Babylon) with is in opposition and is associated with the Euphrates) **River** (*nahar*) **and also in** (*wa ba*) **the Crucible of Egypt** (*Mitsraym*)**. And** (*wa*) **serve as a coworker with** (*'abad 'eth* – actively engage and associate with) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**."** (Yahowsha' / Yah Saves / Joshua 24:14)

Sandwiched between revering Yahowah and actively engaging and associating with Him is an imperative: reject, leave, remove, and abolish accordingly the gods your ancestors in "*Babel* – Babylon" and "*Mitsraym* – Egypt" served. *Babel* was the birthplace of religion, and Egypt elevated their gods to unprecedented heights. And so it is troubling to report that virtually every essential aspect of Roman Catholicism and its stepchild, Protestant Christianity, still serve these same gods and still mirror most aspects of their religion.

It is your choice. You can associate with Yahowah by observing His Torah and accepting the terms and conditions of His Covenant, or you can serve any other god of your preference. If you, like most Christians, religious Jews, Muslims, and Secular Humanists, dislike the Towrah and its God, feel free to believe another.

"But (*wa*) **if you perceive** (*'im ba 'ayn* – if in your eyes, you view and see) **that it is bad or even disagreeable** (*ra'a'* – it is wrong, troublesome, harmful, inappropriate, distressful, disturbing, displeasing, miserable, or immoral, or that you are suffering and are being mistreated) **to** (*la*) **actively engage and associate with** (*'abad 'eth* – to work and serve with) **Yahowah** (*YaHoWaH*)**, you all choose for yourselves** (*bahar la* – select your preference and make your own decision) **today** (*ha yowm* – this day, right now) **whom and what you want to serve** (*my 'abad*)**."** (Yahowsha' / Yah Saves / Joshua 24:15)

This was written prophetically for all of those who would come to believe Paul, who would believe as he does, that Yahowah and His Torah are cruel taskmasters and overbearing disciplinarians, that they are enslaving, burdensome, and counterproductive, that they represent a bygone era. **"If this is the case, consider** (*'im*) **the gods** (*'elohym*) **which** (*'asher*) **your ancestors** (*'ab*) **served** (*'abad*) **which are in opposition** (*'asher ba 'eber* – which are arrogant, displeasing, hostile, and meddling)**, those from** (*min*) **the Euphrates** (*'eber*) **River** (*nahar*)**, or perhaps consider** (*'im*) **associating with** (*'eth*) **the gods** (*'elohym*) **of the 'Amory** (*'Amory* – Amorites, of prayers and promises, of darkness and death)**, with whom** (*'asher*) **you, yourselves** (*'atah*)**, are dwelling with** (*yasab* – setting up camp alongside) **in the land** (*ba 'erets*)**."** (Yahowsha' / Yah Saves / Joshua 24:15)

There are many choices, but only one which is beneficial. This was Yahowsha's choice. Should you want to follow Him, it should be yours as well. **"But as** (*wa*) **for me** (*'anky*) **and my household** (*beyth* – my family and home; the basis of the *beryth* – Covenant)**, we will actively engage and associate with** (*'abad 'eth* – we will serve with and work alongside) **Yahowah** (ዮሃዎህ - ፣ሃ፣ሄ)**."** (Yahowsha' / Yah Saves / Joshua 24:15)

“And (*wa*) **the family** (*‘am* – related people) **answered** (*‘anah* – replied)**, and they said** (*‘amar*)**, ‘Far be it from us** (*halyl la min* – never will we) **to abandon** (*‘azab* – neglect, reject, forsake, separate from, or leave) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤋𐤀𐤋𐤄𐤌) **to serve** (*la ‘abad* – for the purpose of serving) **other** (*‘aher*) **gods** (*‘elohym*)**.’”** (Yahowsha’ / Yah Saves / Joshua 24:16) Their promises were not worth the breath it took to offer them. But nonetheless, had they been sincere and steadfast, it was the right thing to say.

After all, it had only been forty years since…**“Indeed** (*ky*)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤋𐤀𐤋𐤄𐤌)**, our God** (*‘elohym*)**, He** (*huw’*) **lifted us and our fathers up and took us away from** (*‘alah ‘eth wa ‘ab min*) **the land** (*‘erets* – the realm) **of the Crucible of Egypt** (*Mitsraym* – serving as a literal place and as a metaphor for human oppression and divine judgment)**, from** (*min*) **the house** (*beyth*) **of slavery** (*‘ebed* – of bondage and working to survive)**, and who** (*wa ‘asher* – as a result of the relationship) **engaged, acted, and performed** (*‘asah* – did) **before our eyes** (*la ‘ayn*) **the signs** (*ha ‘owth* – non-verbal symbols which convey meaning) **and the great and powerful things** (*ha gadowl ‘eleh* – the intensely important things)**. And** (*wa*) **He closely watched over us and kept us in His sight** (*shamar* – He carefully observed us, He kept His eyes focused upon us, He cared for us, and He kept us safe by protecting us) **all along** (*ba kol* – during the entirety of) **the Way** (*ha derek*) **which** (*‘asher* – as a result of the relationship) **we walked** (*halak*)**, and among all of** (*wa ba kol*) **the people** (*‘am* – related individuals and families) **whose** (*‘asher*) **midst** (*qereb*) **we passed through** (*‘abar*)**.”** (Yahowsha’ / Yah Saves / Joshua 24:17)

Yahowah had indeed performed great signs as He watched over His people. He protected them in the Way which they had walked. The first of these signs along this path was *Pesach* / Passover which became the Doorway to Life.

The next step along the Way was the sign of *Matsah* / Unleavened Bread, whereby the stain of religious, political, economic, and militaristic oppression was removed. Now cleansed of this sin, our Heavenly Father adopted the Children of Yisra’el the next day, signified by the sign of *Bikurym* / FirstFruits—as the people became family.

Seven Sabbaths latter on *Shabuwa’*, following this same Path, Yahowah personally greeted His children and gave them His Towrah – Instruction. This was the fourth of seven signs along the Way known as the *Mow’ed Miqra’* – Called-Out Assembly Meetings to Encounter God.

The fifth step, *Taruw’ah* / Trumpets, is represented by the public preaching of Moseh and Yahowsha’ as their proclamations of Yahowah’s message, the good news of the Covenant Relationship and the Way of Salvation, and their warnings about the consequence of rejecting God and His Way, permeate the books of

Dabarym – Words (mislabeled “Deuteronomy,” meaning the “Second Law”) and Yahowsha’ (errantly known as “Joshua”).

The sixth sign and sixth step along which the Children of Yisra’el walked with Yahowah is symbolic of *Yowm Kippurym* / the Day of Reconciliations. Having walked away from the most political and religious place on earth, replete with a dizzying array of false gods, Yahowah’s children were reunited with the God of their fathers, and reengaged in His Covenant Relationship.

And this enabled the seventh sign and step along the Way: *Sukah* / Shelters. The Children of Yisra’el were now able to campout in the presence of their Heavenly Father. He could watch over them, care for them, and protect them.

This is the same path Yahowsha’ walked to save the rest of the world. He became the perfect *Pesach* / Passover Lamb, opening the Doorway to Life. He removed the stain of religion and politics from our souls on *Matsah* / Unleavened Bread, where His soul paid our penalty, enabling us to walk into God’s presence cleansed and purified. The result was a celebration of *Bikurym* / FirstFruits on the third day when the Son of God rose up to His Father in Heaven. Seven Sabbaths later, on the *Mow’ed Miqra’* – Called-Out Assembly Meeting to Encounter God of *Shabuwa’* / Seven Sevens, Yahowah’s Set-Apart Spirit, our Spiritual Mother, adorned Her children in Her Garment of Light, enlightening, empowering, enriching, and protecting them.

The next three steps along the Way to God await their final fulfillment. On the first day of the seventh Scriptural month, sometime between now and the beginning of the Tribulation in the Fall of 2026, Yahowah will gather the souls of His children on *Taruw’ah* / Trumpets. This day represents the time each year in which Yahowah’s children are asked to shout out the good news regarding the Covenant Relationship and the Way to Salvation, careful to inform all who would listen of the consequences of ignoring, modifying, or rejecting these instructions.

Then, in Year 6000 Yah (2033 CE on our pagan calendars), on *Yowm Kippurym* / the Day of Reconciliations, exactly forty Yowbel (2000 years) after His fulfillment of the first four Steps along the Way, on Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths in Year 4000 Yah (33 CE on our pagan calendars), Yahowah will return to renew His Covenant and reconcile His children. Five days later, on the Sabbath of *Sukah* / Shelters, the Earth returned to the conditions experienced in the Garden of Eden, Yahowah will commence the Millennial Sabbath where He will campout with His children for one thousand years.

Such are the Signs, such is the Way, the Children of Yisra’el walked under the watchful eye of their God.

“And Yahowsha’ (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha’:* a compound of *Yahowah* and *yasha’* – saves) **said** (*‘amar*) **to** (*la*) **the family** (*‘am* – related people)**, ‘You, yourselves, are witnesses** (*‘atem ba ‘ed*)**, indeed** (*ky*)**, you, yourselves, have chosen** (*‘atem bahar*) **for yourselves** (*la*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **with whom to actively engage** (*la ‘abad ‘eth* – to serve and work with, to beneficially associate with)**.’ And they said** (*wa ‘amar* – answered and acknowledged)**, ‘We are witnesses** (*‘ed*)**.”** (Yahowsha’ / Yah Saves / Joshua 24:22)

Recognizing that the Christian interpretation and depiction of the “Lord Jesus Christ” was modeled after Tammuz – the Babylonian Son of the Sun, Osiris – the Egyptian Son of the Sun, Dionysus – the Greek Son of the Sun, Bacchus – the Roman Son of the Sun, and Mithras – the Son of the Sun worshipped by Constantine and his Legions, rather than rejecting and removing foreign gods from our midst, Christians have adopted them. They have not paid attention to the advice of this Yahowsha’, or the one who arrived from Heaven 1400 years later.

“And so now then (*wa ‘atah* – so right now, at this very moment) **leave, reject, and remove** (*suwr* – walk away from, drag away, get rid of, and abolish) **these foreign gods** (*‘eth nekar ‘elohym* – any association with strange gods from alien cultures, countries, and religions) **which** (*‘asher*) **are in your midst** (*ba qereb* – within your inner parts and nature)**, and** (*wa*) **stretch out** (*natah* – incline) **our hearts** (*leb* – our inner nature, our minds and souls) **to God** (*‘el*)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – a compound of *‘ysh* – individuals, who *sarah* – strive and contend with, engage and persist with, are set free and are empowered by *‘el* – God)**.”** (Yahowsha’ / Yah Saves / Joshua 24:23)

With God it is always the same. We must first reject religion before we can embrace Him. The same is true in a loving marriage. Affairs with other men and women, no matter how intense or casual, are caustic and counterproductive.

And so Yahowah’s family, at least on this day, accepted the path to the Covenant Yahowsha’ had proclaimed, and Yahowsha’ later enabled: **“And the family** (*‘am* – the related people) **said** (*‘amar*) **to** (*‘el*) **Yahowsha’** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha’*)**, ‘With** (*‘eth* – alongside and in association with, accompanying and according to) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, our God** (*‘elohym*)**, we will engage and serve** (*‘abad / ‘ebed* – we will expend considerable energy, work, and minister)**. And** (*wa*) **concerning** (*ba*) **His voice** (*qowl* – His call, invitation, and summons)**: we will listen and pay attention** (*shama’* – we will hear, receive, and understand the message)**.’”** (Yahowsha’ / Yah Saves / Joshua 24:24)

“And so (*wa*) **Yahowsha’** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha’:* a compound of *Yahowah* and *yasha’* – saves) **cut** (*karat* – established through separation and division) **the Family-Oriented Covenant Relationship** (*beryth* – the nurturing and engaged relational agreement established on the foundation of *beyth* – a family and home, the mutually binding partnership promise, solemn oath, and active alliance and participatory pledge based upon a marriage vow and which fosters and encourages (feminine, singular, and absolute)) **on behalf of** (*la* – for the benefit of) **the family** (*‘am* – the people who are related (masculine, singular, and absolute) **in this day** (*ba ha huw’ yowm*)**. And he appointed it** (*sym* – established and preserved it, setting and placing it) **as a clearly communicated prescription for living** (*choq* – as a shared and nourishing recommendation allocating an extension on life to those who embrace the covenant relationship) **and** (*wa*) **as the means used to achieve justice and resolve disputes** (*mishpat* – as the basis to exercise judgment and make sound decisions) **in Shakem** (*Shakem* – the place where burdens are shouldered)**.”** (Yahowsha’ / Yah Saves / Joshua 24:25)

In this case, the third person masculine suffix when applied to “*sym* – appointed it” tells us that the thing which was “*sym* – established” was the “*‘am* – family” rather than the “*beryth* – Covenant. We know this because *‘am* is masculine and *beryth* is feminine. After all, the original and only Covenant had been cut over four-hundred years ago with Abraham. And now it was doing what it was designed to do: build a family so that our Heavenly Father could enjoy watching His children grow.

“And then (*wa*) **Yahowsha’** (𐤉𐤄𐤅𐤔𐤏 - 𐤉𐤄𐤅𐤔𐤏 – *Yahowsha’:* a compound of *Yahowah* and *yasha’* – saves = Yahowah Providing Salvation) **wrote** (*katab* – inscribed, making an enduring and permanent record of) **these** (*‘eleh*) **words** (*dabar* – statements) **in** (*ba*) **God’s** (*‘elohym*) **Towrah** (*Towrah* – Source of Instruction and Teaching and Place from which Guidance and Direction Flow: from *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction)**. And** (*wa*) **He grasped hold of** (*laqah*) **a great** (*gadowl* – an important, magnificent, and distinguished) **stone** (*‘eben*) **and He stood it upright** (*quwm* – raised it up and established it in a standing position) **there** (*sam*) **under** (*tahat*) **a large tree** (*‘alah*) **which represented** (*‘asher*) **a set-apart place unto** (*miqdash* – a

sanctuary; from *qadash* – to be set apart unto) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤔𐤏) **.”** (Yahowsha’ / Yah Saves / Joshua 24:26)

Yahowsha’ is the Word. He is the living corporeal manifestation of God’s Towrah. He is also the stone, as in the rock of our salvation. He is the upright one who stood up for us so that we could stand with God. And the tree to which He was affixed on Passover, serves as the Doorway to the One and to the place which is set apart.

An Introduction to God

Volume Three

Part Two

𐤉𐤄𐤅𐤄

Towrah – His Teaching

Towrah is the name of a collection of books, and as such, it serves as a title. Therefore, most of the 219 times "*Towrah*" appears in Scripture, it should be transliterated replicating the sound of the name as accurately as possible. However, because "*towrah*" is often used as a descriptive noun, the word should also be translated so that readers come to appreciate the fact that *towrah* means: "teaching, instruction, guidance, and direction."

With this in mind, let's consider one of Yahowah's *Masal* or Word Pictures on the importance of the Towrah. As a Father guiding His son, it begins: **"My son** (*ben*)**, never ignore, overlook, nor forget** (*'al sakah* – elect to never lose sight of the significance of nor ever choose to inappropriately respond to) **My Towrah / Teaching** (*Towrah* – Instruction (scribed in the first person singular, "My," making the speaker Yahowah))**."** (*Masal* / Word Pictures / Proverbs 3:1)

We know that this was written in first person, as God to us, because only He can claim the Towrah as His own. And yet it contains the very same advice Yahowah consistently gives fathers regarding their own children. The Towrah is the one place we can turn to know Yahowah, to engage in His Covenant Relationship, and to find salvation. And yet not one parent in a million pays attention to God's advice—thereby damning their own children.

And speaking of a child being damned, which is to be separated from God, such is the sacrifice the Ma'aseyah Yahowsha' made for us on the *Mow'ed Miqra'* of *Matsah*. So as we shall discover as we reach the eleventh and twelfth verses of this Proverb, which speak of His punishment for the crimes which were associated with Him, this *Masal* / Word Picture is prophetic as it depicts Yahowah giving advice to His only begotten Son, Yahowsha'.

In fact, if we were to literally translate this passage from the Hebrew the first four words would read: "Son-of-Me Towrah-of-Me must-not-be forgotten-by-you." And this is exactly what occurred. Yahowsha' began His mission by

delivering the Teaching on the Mount which placed all of His words and deeds squarely within the context of the Towrah, as He told us that every letter of its every word would remain unchanged and in effect throughout time.

Inexplicably, for the better part of 3,500 years, mankind has chosen to "*sakah* – ignore, overlook, or forget" the "*Towrah* – Teaching" of Yahowah. The world as we know it is the result. Rampant self-centeredness, murder, divorce, dishonesty, immorality, greed, crimes of all sorts, terrorism, and famine plague our planet. Mankind is not only lost, they have lost sight of the significance of, and have responded inappropriately to, the lone source of guidance capable of curing what ails them.

"And (*wa*) **My *Mitswah* / My terms and conditions** (*mitswah* – My Instructions which are associated with the binding covenant contract)**, choose to let them preserve and protect** (*natsar* – allow Him to watch over, guard, spare, restore, and save) **your heart** (*leb* – your source of life and inner nature, your character, your emotions and feelings, and your capacity to love and to choose)**."** (*Masal* / Word Pictures / Proverbs 3:1)

Literally, these three Hebrew words read: "And-instructions-of-Me He-shall-choose-to-preserve heart-of-you." Since both *Towrah* and *Mitswah* are feminine nouns, and since *Mitswah* is plural, the third person masculine singular pronoun "He" prefixed to "*natsar* – preserve and protect" must be directed at the role Yahowah's Son, the Ma'aseyah Yahowsha', would play in our salvation. It would therefore seem appropriate to view Yahowsha' as the living embodiment of Yahowah's *Towrah* and *Mitswah* Instructions, which is what I attempted to convey by changing "He" to "them" in my less than ideal translation.

Also be aware, both "*'al sakah* – never ignore nor forget" and "*natsar* – choose to let Him preserve and protect" are scribed in the qal imperfect jussive. This is important because the combination of these tenses affirm that both statements are requests which are subject to the exercise of freewill. But once freely chosen, these are decisions from which we are never to waver. Further, this advice is to be interpreted literally rather than symbolically or metaphorically. And especially important, this threefold conjugation tells us that our choices regarding these instructions will have enduring consequences.

Before we move on to the next verse, let's compare what Yahowah actually wrote with what English bibles published. God said: **"My son** (*ben*)**, never ignore, overlook, nor forget, never lose sight of the significance of, and never inappropriately respond to** (*'al sakah*) **My Towrah / Teaching, Guidance, and Direction** (*Towrah*)**. And** (*wa*) **My *Mitswah* / My Terms and Conditions** (*mitswah*)**, choose to let Him preserve and protect you, allowing Him to watch over, guard, spare, restore, and save** (*natsar*) **your heart, your source of life**

and inner nature, your character, emotions and feelings, and your capacity to love and to choose (*leb*)**,…"** (*Masal* / Word Pictures 3:1)

Recognizing that *Towrah* means "teaching," but unwilling to associate the title *Towrah* with our Heavenly Father's guidance, the *New American Standard Bible* crafted the following interpretation: "My son, do not forget my teaching, but let your heart keep my commandments." (Proverbs 3:1)

What's particularly troubling about all of this is that back in Yahowsha' / Joshua 24:26, the editors of the NASB rendered *twrh* as "the law," with a lower case "l," implying that it was a translation of *towrah* as opposed to the name God, Himself, selected to entitle His Instructions. But now, when the same word appears under the guise of our Heavenly Father's advice to His children, *twrh* was rendered "my teaching." Inconsistencies like this are inappropriate and unacceptable.

There is more to *'al sakah* than "do not forget," which is why amplification is so essential to our understanding. In this case, it's not that people have "forgotten" the Torah, but rather they have chosen to "overlook, ignore, insufficiently value, and inappropriately respond to" Yahowah's Guidance.

Similarly, while *natsar* can be translated "keep," "preserve, protect, spare, restore, and save" are equally acceptable, if not superior renderings—all of which add considerable depth to God's instruction. Also, even though most lexicons are wont to define *mitswah* as "commandments" this connotation doesn't actually work in conjunction with a volitional verb such as *nasar*. In this case, it is considerably more appropriate to encourage one's son to choose to let the "terms and conditions" of an agreement preserve and protect them.

And finally, there is no contrast between these two requests, so *wa* should not have been translated "but." God's "*mitswah* – terms and conditions" are part of His Towrah. Those who observe the Torah are "*nasar* – spared, restored, and saved" by accepting the terms and conditions of Yahowah's Covenant.

The King James Version is quite similar, although they consistently mistranslate *towrah* all 219 times the title appears. "My son, forget not my law; but let thine heart keep my commandments." (Proverbs 3:1)

In a brazen obfuscation of God's Word, the evangelical authors of the *New Living Translation* replaced "My Towrah" with "the things I have taught you." Being Politically Correct, and Scripturally Incorrect, they authored: "My child, never forget the things I have taught you. Store my commands in your heart." (Proverbs 3:1) Had they written "never forget My Torah," or even "never forget My Law," they would have undermined Pauline Doctrine—the sacred cow of

Christian theology. So these Christian scholars knowingly and willingly altered Yahowah's testimony to protect their patron saint.

Yahowah's next statement is actually a consequence of His initial advice, which was: **"never ignoring nor losing sight of the significance of My Towrah,"** and **"choosing to allow My instructions, terms, and conditions to preserve and protect your heart,…" "…for** (*ky*) **elongated** (*'orek*) **days** (*yowm*) **and** (*wa*) **for renewed** (*sanah* – for changed, altered, additional, and transformed) **lives** (*chayym* – continued life, favor, nourishment, restoration, and growth)**. And** (*wa*) **peace, favor, wellbeing, reconciliation, and salvation** (*shalowm* – completeness and prosperity, satisfaction and contentment, friendship and companionship, blessings and health) **they will continue to bring** (*yasap* – they will eternally add and be enjoined) **to you** (*la*)**."** (*Masal* / Word Pictures / Proverbs 3:2) So once again, we find that the "*sanah chayym* – renewal of lives and their transformations" are direct derivatives of our focus on the Towrah, as are "reconciliation, salvation, satisfaction, and companionship."

Shalowm can be translated "peace," but by doing so one ignores the richness of its meaning. It is equally appropriate to render *shalowm* "reconciliation or salvation," "completeness or prosperity," "welfare or soundness," "favor or peace," "friendship or companionship," "satisfaction or contentment," "blessings or health." *Shalowm* is all about keeping us safe and out of harm's way. It speaks about providing for our every need. But more than anything else, *shalowm* is a relational concept. It is most at home when it describes reconciling relationships by resolving the disputes between the parties. Shalowm depicts perfect peace between man and God, total harmony within His family, and complete restoration of the Covenant Relationship.

Yasap was written in the hiphil stem and imperfect conjugation, telling us that the ongoing and never ending result of properly viewing the Torah will be "*shalowm* – reconciliation and salvation, satisfaction and contentment."

Here, the King James Version, the New American Standard Bible, and the New Living Translation selected the secondary definition of *sanah*, which is "years" rather than "renewal," and then ignored the fact that "*chayym* – lives" was plural. The KJV printed: "For length of days, and long life, and peace, shall they add to thee." (Proverbs 3:2) In the NASB we find: "For length of days and years of life. And peace they will add to you." While the NLT wrote: "If you do this, you will live many years, and your life will be satisfying."

In His Instructions, and throughout His presentation of the Covenant, Yahowah stresses the importance of searching for the truth, rejecting lies, and choosing to form a loving, steadfast, and exclusive relationship with Him, as this is the path we must follow to receive His mercy. So here, in this Word Picture on

the importance of the Torah, we read: **"Never allow** (*'al*) **loyal love and mercy** (*chesed* – genuine affection, steadfast devotion, and unfailing kindness) **or** (*wa*) **truth and trust** (*'emet* – being firm, established, and sure, being reliant and being reliable, faithfulness and trustworthiness, honesty and integrity, dependability and loyalty, good judgment and confidence in the validity of this testimony) **to depart from you** (*'azab* – to leave or abandon you)**. Fasten them** (*qasar* – closely associate with them, wearing them) **upon** (*'al*) **your neck. Inscribe them** (*katab* – write them) **upon** (*'al*) **the tablet** (*luwach*) **of your heart** (*leb*)**."** (*Masal* / Word Pictures / Proverbs 3:3)

Since Yahowah is the most proficient communicator in the universe, we are wise to literally and symbolically interpret His Word. But there are occasions where only the symbolic meaning is relevant, as is the case with the concluding statement of this passage.

As our hearts define our character and personality, as they choose our relationships and affinities, as they establish our attitudes and perspectives, and guide our feelings and ambitions, there is no better place to inscribe Yahowah's Word. And that is why in Yirmeyahu / Jeremiah 31, God tells us that upon His return, He will renew His Covenant by writing His Towrah Instructions on our hearts—placing His Word in our midst.

If, before this occurs, we value Yahowah's Towrah sufficiently to make it part of our daily lives…**"And** (*wa*) **you will find and obtain** (*masa'* – discover and experience) **mercy and acceptance** (*chen* – the benefit of unearned and undeserved favor and compassion) **and** (*wa*) **beneficial and proper understanding** (*towb sekel* – pleasing wisdom and valid discretion, useful insight and good sense) **in the eyes** (*ba 'ayn* – from the perspective) **of Almighty God** (*'elohym*) **and mankind** (*'adam*)**."** (*Masal* / Word Pictures / Proverbs 3:4)

As an interesting aside, of the seventy times Yahowah included "*chen* – mercy and acceptance" in His Word, the authors of the King James Version demonstrated on thirty-eight of those occurrences that they were using the Roman Catholic Latin Vulgate as their source. They did so by transliterating the Latin *gratia* as "grace" rather than the Hebrew *chen* as "mercy." The problem with that is that *Gratia* was the name of the pagan goddesses known to us today as the "Graces." The benefit, of course, is that by doing so, the credibility of those who promote the King James Version as if it were authorized and inspired by God is destroyed.

Those who carefully observe the Towrah's Guidance come to…**"Trust and rely** (*batah*) **upon God** (*'el*)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤀𐤋 - יהוה – *Yahowah*)**, with** (*ba*) **all** (*kol*) **your heart** (*leb*)**. And** (*wa*) **do not** (*'al*) **rely** (*sa'an* – lean or rest) **upon**

(*'el*) **your understanding or discretion** (*bynah* – wisdom and insights)**."** (*Masal* / Word Pictures / Proverbs 3:5)

In context, few statements are as important as this one. Christians, Jews, and Muslims almost always excuse the obvious flaws and contradictions resident in their faiths by saying: "That isn't what it means to me." But, according to Yahowah, relying upon "what your religion means to you" is irrelevant and counterproductive. As clearly as words allow, we are instructed not to trust or rely upon human understanding—which is the basis of every religion.

Every time I have encountered this excuse from Christians, Jews, or Muslims, and experience them trying to justify the fact that their religion consistently and materially contradicts Yahowah's Towrah Instructions, I find that the believer doesn't actually know, much less understand, the Torah. And yet all three religions claim that the Torah was inspired by their god, which ultimately leaves them without excuse.

The principle choice which underlies the whole of the Towrah and its Covenant Relationship is this: are you going to trust God or man, Yahowah or yourself? Those who improperly value the Towrah almost universally choose to rely upon man, religion, politics, or themselves. And yet, the only way to find Yahowah's mercy and acceptance, to engage in His Covenant, and to be saved, living forever, is to observe the Towrah. There is no other Way.

Also, please note: the path to God is through "*batah* – trust and reliance." And this comes from "*towb sekel* – proper and beneficial understanding." God cannot be found through faith or belief. To be associated with God, you must first come to know God. And that cannot be achieved without observing the Torah. Keep in mind, this entire Proverb is a product of our Heavenly Father's initial advice—"never overlook the Towrah."

Therefore…**"In** (*ba*) **all** (*kol*) **your ways** (*derek* – your paths and journeys through life)**, you should freely choose to accurately know, genuinely acknowledge, and actually understand and accept** (*yada'* – you should elect to become aware of and really recognize) **Him** (*huw'*)**. And He** (*wa huw'*)**, Himself, will consider your conduct to be right** (*'orah yasar* – He will cause your journey and path through life, even your destiny in life, to be right and upright, in full compliance and in association with His standard)**."** (*Masal* / Word Pictures / Proverbs 3:6)

In this verse, "*yada'* – choose to accurately know, genuinely acknowledge, and actually recognize, understand, and accept" was written using the qal stem which affirms that our knowledge must be real, our understanding must be accurate, and our acceptance must be genuine. There is no room for illusions or delusions here.

In addition, *yada'* was scribed in the imperative mood. This Hebrew tense conveys an authoritative instruction the audience is encouraged to accept of their own volition. And indeed, that is especially important when it comes to our Heavenly Father advising us to choose to genuinely *Yada Yah*.

Turning our attention to "*yasar* – considered right and upright," we discover that it was presented using the piel stem and imperfect conjugation. The piel stem, as the voice of relationships, tells us that it is Yahowah's influence upon us which makes us appear perfect. While the imperfect conjugation acknowledges that we aren't actually perfect, regardless of what we actually do there will be unfolding and ongoing benefits of God continuing to consider our conduct to be in compliance with His Towrah Instructions and Covenant Relationship. And therein is the benefit of observing, trusting, and relying upon the Called-Out Assemblies, especially Unleavened Bread and Reconciliations. While God recognizes that we stumble in our desire to know Him and acknowledge His Way, He provided a way to overlook our foolishness and flaws.

So that there is no misunderstanding, the final clause of the previous verse must be read in the context of the entire Proverb. This *Masal* / Word Picture has been presented as: "if you follow My advice as it is found in the Towrah then you can rely on all of these promises." Said another way: "if you accept My terms and conditions then you can rely on these benefits." It would thus be invalid to consider the notion that God will accept our ways if they differ from His own. But rather, if we focus upon His testimony and come to trust and rely upon His Word, His Name, His Towrah, His Covenant, His Instructions, and His Called-Out Assembly Meetings, we will be accepted by our Heavenly Father and blessed in most every conceivable way.

Reinforcing the fact that Yahowah's favorable view of His children is not based upon what they know, but instead upon whom they rely, we read: **"Do not ever** (*'al* – never) **choose to become** (*hayah* – come to exist) **learned and wise** (*hakam* – impart information and instruct) **from your own perspective** (*ba 'ayn* – in your own eyes)**. Genuinely respect and revere** (*yare'* – demonstrate a high regard for) **Yahowah** (יהוה - ᎥᏍᏓᏬᏍᏗ - יהוה – *Yahowah*)**. And** (*wa*) **choose to reject and actually turn away** (*suwr* – turn aside, depart, and withdraw) **from** (*min*) **that which is improper** (*ra'* – bad, evil, harmful, troubling, and not good)**."** (*Masal* / Word Pictures / Proverbs 3:7)

The verb "*hayah* – choose to become" was written in the qal imperfect jussive, telling us that God wants us to choose to accept this advice, which is to avoid sharing our opinions on matters related to Him. You see, *hakam* speaks not just of wisdom, but of those who, under the guise of religion, politics, or academia, convey information which is humanly derived. So this is something He

is asking us to consistently avoid. Moreover, His advice in this matter is to be interpreted literally because our response will have ongoing consequences.

Written in the qal imperative, "*suwr* – choosing to reject and withdraw" from that which is "*ra'* – harmful and improper," and "actually removing ourselves" from that which is "inconsistent" with Yahowah's Torah (such as man's religious and political schemes), is another request we would be wise to acknowledge.

Religious clerics are motivated to translate *yare'* as "fear," because they have sought to establish themselves and their institutions as the means to avoid God's wrath. But rendering *yare'* as fear never works in the context of God being our Heavenly Father—nor even with God being our Savior. Moreover, in this context, translating *yare'* as "fear" is ridiculous. The concept being presented here is that rather than think we have the answers, we should "*yare'* – demonstrate a high regard for, respect, and revere" Yahowah and His answers as they are provided in His Towrah Teaching.

Further, since this entire Proverb contains advice from our Heavenly Father, we should not be surprised that "*yare'* – respect and revere" was written in the qal imperative, making this yet another request.

According to our Heavenly Father, if we distance ourselves from the influence of man…**"This choice will continue to exist as** (*hayah* – this decision regarding your existence will have an unfolding and ongoing influence on) **healing and restoration** (*riph'uwth* – will fortuitously provide new life and vigor) **by way of** (*la*) **your umbilical cord** (*sor* – your life-giving, sustaining, and nurturing connection as a child to your mother before and during birth) **and** (*wa*) **restorative liquid nourishment** (*siqy* – an invigorating and refreshing source of life) **to** (*la*) **your substance and essence** (*'etsem* – your bones and skeleton)**."** (*Masal* / Word Pictures / Proverbs 3:8)

Hayah, which speaks of existence, was translated "this choice will continue to exist as" because it too was scribed in the qal imperfect, which conveys these additional thoughts. As we now know, this means that our decision to "*yare'* – genuinely respect and revere" Yahowah will have ongoing and unfolding consequences.

Next we find that *riph'uwth* is from *rapha'*, which speaks of "being healed by a physician and then being restored to favor." As our Creator, Yahowah is the ultimate Physician—one who provides His prescriptions for living by way of His Towrah Instructions. As our Savior, Yahowah alone can restore us to favor. This too is accomplished by ingesting the advice provided throughout His Word.

Christian theologians would have you believe that it is our "bodies" which are healed because they insist on promoting the Pauline myth of bodily

resurrection. And that is why the NASB, the NIV, and the NLT all promoted: "It will be healing to your body." "This will bring health to your body." And: "Then you will have healing for your body." But the Hebrew word to describe the "flesh of one's body" is *basar*. It was not used here. Instead, our Heavenly Physician selected *sor* which describes our "umbilical cord." As the "life giving, sustaining, and nurturing connection between a mother and her child before and during birth," it speaks of us being nourished by the Towrah and then restored and reborn by way of our Spiritual Mother into our Heavenly Father's Covenant family.

Yahowah speaks of His Called-Out Assembly Meetings of Unleavened Bread and Reconciliations as being "*'etsem* – essential and substantive," which is why, especially in the context of the sixth verse where Yahowah's view of us is shaped by these days, I have rendered it as such. But *'etsem* is equally comfortable being translated as the "bones which comprise our skeleton," which is telling because the very same verse deploys yasar to *speak* of us "being upright" before Yahowah. We indeed have to be nourished, restored, and strengthened to stand in the presence of God.

To "respect and revere" our Heavenly Father…**"You should choose to honor by carefully considering and highly valuing** (*kabed* – show respect for and demonstrate that you respect) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **by means of** (*min*) **your abundance** (*hown* – your overly sufficient wealth and possessions; from (and indeed identical in the text to) *huwn* – that which is readily available and easy)**, and** (*wa*) **from** (*min*) **the firstfruit** (*re'shyth* – the initial, beginning, first, and best (singular)) **of all** (*kol*) **your harvest** (*tabuw'ah* – your produce, yield, and crop (singular))**."** (*Masal* / Word Pictures / Proverbs 3:9)

Kabed is the operative word of the Instruction which reads: **"Carefully consider, view as worthy, enormously valuable, and significant, respect and honor** (*kabed* – perceive as awesomely impressive, intensely relevant, extremely great, massively important and glorious) **accordingly the symbolism of** (*'eth*) **your Father** (*'ab*) **and** (*wa*) **that which is represented by your** (*'eth*) **Mother** (*'em*) **for the purpose of** (*le'ma'an*) **lengthening, elongating, and prolonging** (*'arak*) **your days** (*yowm*) **within and upon the Almighty's** (*'al*) **land** (*'adamah*) **which relationally** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 – *Yahowah*)**, your God** (*'elohym*)**, has given to you** (*natan la*)**."** (*Shemowth* / Exodus 20:12) So, once again, by comparing these passages we find that Yahowah has revealed the identity of the Father and the Mother whom we are encouraged to "honor and respect."

Written in the piel imperative, *kabed* and *hown* reveal that our "willingness to honor" Yahowah with "those things which are easy for us" motivates Yahowah to provide for our needs. And as we know, the imperative mood makes this yet another request from our Heavenly Father which we are free to acknowledge or

ignore. And yet, this conjugation also strongly infers that the one providing the advice hopes that we will choose the course of action which is most beneficial.

You will note also that Yahowah is not asking for money, nor is He trying to connive the poor into abandoning their savings. *Hown* specifically speaks of providing from our excess and of giving only that which is readily available and easy. Further, set into the context of "nourishment" and of "firstfruits," God is only interested in us helping those who are hungry. This is not, as mega church promoters and televangelists would have you believe, a call to write checks or fill collection trays as they are passed before the unwary.

Speaking of "FirstFruits," *Bikuwrym* is the name of Yahowah's third of seven *Mow'ed Miqra'ey* – Called-Out Assembly Meetings. And "Trumpets," which Yahowah calls *Taruw'ah*, is not only a "harvest," this title is related to *tabuw'ah*. So one by one, Yahowah is calling our attention to His Festival Feasts.

Moreover, *Bikuwrym* speaks of the "children who are born first" to our Heavenly Father. And *Taruw'ah* is the day we are called to share God's plan of salvation in hopes of increasing the spiritual harvest.

Lastly, please note that both "*re'syth* – firstfruit, the first and best," and "*tabuw'ah* – your harvest" were singular. Yahowah is simply asking us to share that which is readily available and to demonstrate our appreciation and to show that we understand the nature of reciprocity in a relationship by providing the best portion of our initial harvest.

Recognizing that God just asked: **"You should choose to honor and show your respect for** (*kabed*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤊𐤁𐤃 - יהוה – *Yahowah*) **by means of** (*min*) **your abundance and from that which is readily available and easy** (*hown*)**, and** (*wa*) **from** (*min*) **the firstfruit** (*re'syth*) **of all** (*kol*) **your harvest** (*tabuw'ah*)**,"** (*Masal* / Proverbs 3:9) what do you suppose the chances are that the money-grubbing religious establishment allowed their publishers to print it that way?

The KJV reads: "Honour the LORD with thy substance, and with the firstfruits of all thine increase," as if "the LORD" was a translation of Yahowah's name, as if *hown* was "substance," rather than "readily available abundance," and as if *tabuw'ah* was an "increase" rather than a singular harvest.

Making all of the same mistakes, but adding one of their own, the NASB made *tabuw'ah* – harvest" plural with: "Honor the LORD with your wealth, with the firstfruits of all your crops."

Then the evangelicals who require a steady stream of revenue to fund their mega churches and lavish lifestyles, in their New Living Translation, would have you believe that God actually said: "Honor the LORD with your wealth and with

the best part of everything you produce." Why do you suppose they replicated the same mistake found in the KJV relative to Yahowah's name? Why did they mislead believers by rendering *hown* and *re'syth* inadequately as "wealth" and "best," *min* as "with," and *tabuw'ah* as "produce?"

Helping those who are less fortunate with food, water, clothing, and shelter is a very real and appropriate way for us to demonstrate that we love Yahowah and respect what He has done for us. And indeed, He will reward us for doing so. But there is no support anywhere in God's Word for us to pay pastors and priests money or donate anything to their institutions.

The Covenant is all about give and take. And to demonstrate this fact, after asking that we give from our abundance and from the firstfruit of our initial harvest, Yahowah reveals: **"And** (*wa*) **your barns** (*'asam* – storage places for agricultural crops (plural)) **will be filled** (*male'*) **to overflowing** (*saba'* – to an overwhelming abundance and to complete and total satisfaction)**, and** (*wa*) **your wine press and vats** (*yeqeb* – reservoirs (plural)) **will surge and burst forth** (*paras*) **with new wine** (*tyrowsh* – freshly pressed and recently fermented wine; from *yarash* – as an inheritance)**."** (*Masal* / Word Pictures / Proverbs 3:10)

You'll notice that Yahowah's requests of us are singular and limited, but His gifts to us are multiple and unconstrained. If we so much as initially give our best from our excess, God has promised to provide more than we can imagine.

Saba', which was translated "to overflowing," speaks of an "abundance which is totally satisfying" and of a "fulfillment which is complete." I share this because *saba'* is related to "*shaba'* – the oath and promise of seven" and "*shabat* – the Sabbath." Yahowah's greatest gift to us is the Covenant which He enables by way of His Seven Called-Out Assembly Meetings. They comprise our Heavenly Father's promise, His sworn oath, over the course of seven days to save us. It is a promise He has and will continue to satisfy and fulfill. And the result will provide us with life and possessions so abundant our every wish will be satisfied.

The new wine represents Passover, where the wine represents the blood of the perfect Lamb of God smeared on the Doorway to Heaven. It represents our portal to eternal life. It is part of our inheritance.

Throughout this *Masal* / Word Picture or Parable, our Heavenly Father has been speaking to us, His children, but not to us alone. This entire Proverb is prophetic, as it serves as Yahowah's advice to His only begotten Son: Yahowsha'. These next two verses make this perspective especially relevant.

"My Son (*ben* – My begotten Son (masculine singular and suffixed in the first person singular))**, do not** (*'al*) **reject** (*ma'as* – avoid an association with)

Yahowah's (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **penalty or punishment** (*muwsar* – corrective discipline, judicial sentence for violating the standard, or alternatively: admonition, teaching, and instruction)**, and do not** (*'al*) **loathe or dread** (*quwts* – detest or fear, becoming overly distressed and grieved over) **His corrective action and chastisement** (*towkachat* – His rational response and reproof to the crimes which have been committed)**,…"** (*Masal* / Word Pictures / Proverbs 3:11)

As is the case with much of what Yahowah reveals, this passage was not only written on behalf of the Ma'aseyah Yahowsha', but also on our behalf. In our case, *muwsar*, which is from *yacar*, meaning "to instruct and admonish," must be rendered "teaching and instruction." Because of what Yahowsha' has done, we will never experience the "penalty or punishment" for our sins. And even the lighter form of *muwsar*, "discipline and correction," can only be considered appropriate in the context of God's Word disciplining our behavior and correcting our thoughts.

Similarly, while Yahowsha' would personally experience the penalty and punishment we, ourselves, deserved, because He endured God's "*towkachat* – rational response to the crimes which we committed," there is no reason for us to fear them. As our Heavenly Father's children, we will not be judged, and thus we will not be convicted or held accountable.

Ma'as is the operative aspect of the title, "Ma'aseyah – the Work of Yah," further identifying Yahowah's Son. Scribed in the qal imperfect jussive, it specifically speaks of the ongoing consequence had Yahowsha' chosen not to allow Yahowah's punishment for our sins to be associated with Him. If that had occurred, many prophetic predictions would have gone unfulfilled, thereby undermining the credibility of God's Word and the reliability of His promises.

To fully appreciate this advice and the consequence which follows, we must turn to the verse which many years ago ignited my quest to understand Yahowah's Word as it was actually revealed. The passage which illuminates the use of "*'al ma'as* – do not avoid an association with" is found in Second Shamuw'el / Samuel 7:11-16. But so that we don't intervene in the flow of God's Proverb, or miss the fact that *'asher*, the operative word of my initial search, is revealed in God's concluding statement, let's momentarily postpone that review.

"…because (*ky*) **whom relationally** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **loves** (*'ahab* – has a close, friendly, familial, and affectionate relationship with)**, He vindicates** (*yakach* – He actually presents a case on behalf of, acquitting them of all charges)**. And also** (*wa*) **as in the manner of** (*ka* – similar to) **a father** (*'ab*) **with** (*'eth*) **a Son** (*ben*)**, He is continuously pleased with, favors, and genuinely accepts** (*rasah* – He delights in and holds in high esteem because He agrees with Him and He sees Him as having regained favor by being in complete

compliance thereby restoring the relationship)**."** (*Masal* / Word Pictures / Proverbs 3:12)

'Asher is a relational term which serves to form an association between individuals and all manner of things. It is used in most every reference to the Ma'aseyah throughout the Torah, Prophets, and Psalms.

'Ahab, which was translated "loves," was written in the qal imperfect, affirming that Yahowah's love is real, actual, and genuine. Further, His family-oriented affection has an ongoing and unfolding influence on the beneficiaries which will endure throughout time.

Yakah, which was rendered "He vindicates," was presented using the hiphil imperfect. The hiphil stem tells us that there is a relationship between the verb's subject, Yahowah, and the verb's object, who are those whom God loves. But more than this, the hiphil stem also affirms that Yahowah's love serves to transform His children, meaningfully and tangibly influencing our lives. And with the imperfect conjugation, we know that His love will provide unfolding benefits throughout time.

Also relevant, while the primary and secondary connotations of *yakah* are as I have rendered them, "He vindicates, He actually presents a case on behalf of, acquitting us of all charges," its tertiary definition, "chastise and punish," is ubiquitous in our English translations.

Rasah, which was scribed using the qal imperfect, conveys the idea that our Heavenly Father is continuously pleased with His Son. While our sins were once associated with Yahowsha', He valiantly and mercifully paid the penalty for them, vindicating us of all charges. Moreover, "*rasah* – by being in complete compliance [with the Towrah], He fortuitously restored the relationship" we know as the Covenant.

As I mentioned a moment ago, English bible translations have a difficult time with this verse. So let's compare what God said with what they published.

First, here is the text of Yahowah's concluding statement: **"…because** (*ky*) **whom relationally** (*'asher*) **Yahowah** (*Yahowah*) **loves and has a close, friendly, familial, and affectionate relationship with** (*'ahab*)**, He vindicates, presenting a case on their behalf, acquitting them of all charges** (*yakah*)**. And also** (*wa*) **as in the manner of** (*ka*) **a father** (*'ab*) **with** (*'eth*) **a Son** (*ben*)**, He is continuously pleased with, favors, and genuinely accepts Him, seeing Him as having regained favor by being in complete compliance thereby restoring the relationship** (*rasah*)**."** (*Masal* / Proverbs 3:12)

With this understanding, let's consider what Jerome wrote in his Roman Catholic Vulgate: "For whom the Lord loveth, he chastiseth: and as a father in the

son he pleaseth himself." (Proverbs 3:12) In the Latin text, Yahowah's name was replaced by "Dominus," which translates "Lord." This error materialized for two reasons. First, the Latin Vulgate is a translation of the Greek Septuagint rather than the Hebrew text. And while Yahowah's name was originally written in Hebrew characters throughout the oldest copies of the Septuagint, by the fourth-century CE, a system of Divine Placeholders using capitalized Greek letters had replaced the Hebrew spelling. Therefore, Jerome would not have known Yahowah's name. Further, and perhaps more relevant, the religion of Christianity was committed to separating their new god "Jesus Christ" from Yahowah and all things Hebrew including the Torah. So, by replacing Yahowah's name with "the Lord" and Yahowsha's name with "Iesous," a new religion was born.

Demonstrating that the King James Version is a revision (some five times over) of translations of the Latin Roman Catholic Vulgate, we find: "For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth." (Proverbs 3:12) The legacy of the Vulgate is further apparent in the KJV's "correcteth," which is more closely related to "chastiseth," than the Hebrew *yakah*, whose primary meaning is "vindication."

Although the NASB promotes itself as being a literal translation of the Masoretic Text, this publisher recognized that familiarity is what sells bibles, not accuracy. So they wrote "*corrects*" in italics, knowing full well that it could not be supported by the text: "For whom the LORD loves He reproves, Even as a father *corrects* the son in whom he delights." (Proverbs 3:12) In their introduction, the authors of the NASB openly acknowledged that YHWH appears in the revealed text every time they wrote "the LORD," but they justified doing so because, in their opinion, "Yahweh's name is strange and holds no value in the Church." And to their shame, their publications have made it so.

The paraphrase known as the *New International Version* became the best selling bible by revising the familiar *King James* phrasing: "because the LORD disciplines those he loves, as a father the son he delights in." Even the newly crafted evangelical *New Living Translation* remains more closely allied with the King James, and even the *Latin Vulgate*, than it does with the Hebrew text: "For the LORD corrects those he loves, just as a father corrects a child in whom he delights." (Proverbs 3:12)

This *Masal* / Word Picture from our Heavenly Father is so profoundly prophetic and instructive, I'd like to present it in its entirety and without interruption.

"My son (*ben*)**, never ignore, overlook, nor forget, never lose sight of the significance of, and never inappropriately respond to** (*'al sakah*) **My Towrah / Teaching, Guidance, and Direction** (*Towrah*)**. And** (*wa*) **My *Mitswah* / My**

Terms and Conditions (*mitswah*)**, choose to let Him preserve and protect you, allowing Him to watch over, guard, spare, restore, and save** (*nasar*) **your heart, your source of life and inner nature, your character, emotions and feelings, and your capacity to love and to choose** (*leb*)**,** (3:1) **for** (*ky*) **elongated** (*'orek*) **days** (*yowm*) **and** (*wa*) **for renewed and transformed** (*sanah*) **lives** (*chayym*)**. And** (*wa*) **peace, favor, wellbeing, reconciliation, and salvation** (*shalowm*) **they will continue to bring** (*yasap*) **to you** (*la*)**.** (3:2)

Never allow (*'al*) **loyal love and genuine mercy** (*chesed*)**, or** (*wa*) **truth and trust** (*'emet*)**, to depart from you** (*'azab*)**. Fasten them** (*qasar*) **upon** (*'al*) **your neck. Inscribe them** (*katab*) **upon** (*'al*) **the tablet** (*luwach*) **of your heart** (*leb*)**.** (3:3) **And** (*wa*) **you will find and obtain** (*masa'*) **mercy and acceptance** (*chen*) **and** (*wa*) **beneficial and proper understanding** (*towb sekel*) **in the eyes** (*ba 'ayn*) **of Almighty God** (*'elohym*) **and mankind** (*'adam*)**.** (3:4)

…Trust and rely (*batah*) **upon God** (*'el*)**, Yahowah** (*Yahowah*)**, with** (*ba*) **all** (*kol*) **your heart** (*leb*)**. And** (*wa*) **do not** (*'al*) **rely** (*sa'an*) **upon** (*'el*) **your understanding or discretion** (*bynah*)**.** (3:5) **In** (*ba*) **all** (*kol*) **your ways** (*derek*)**, you should freely choose to accurately know, genuinely acknowledge, and actually understand and accept** (*yada'*) **Him** (*huw'*)**. And He** (*wa huw'*)**, Himself, will consider your conduct to be right, in full compliance and in association with His standard** (*'orah yashar*)**.** (3:6)

Do not ever (*'al*) **choose to become** (*hayah*) **learned and wise, or impart information or instruction** (*hakam*) **from your own perspective** (*ba 'ayn*)**. Genuinely respect and revere** (*yare'*) **Yahowah** (*Yahowah*)**. And** (*wa*) **choose to reject and actually turn away, withdrawing** (*suwr*) **from** (*min*) **that which is improper, evil, harmful, troubling, and not good** (*ra'*)**.** (3:7) **This choice will continue to exist as** (*hayah*) **healing and restoration** (*riph'uwth*) **by way of** (*la*) **your umbilical cord, your life-giving, sustaining, and nurturing connection as a child to your mother before and during birth** (*sor*)**, and** (*wa*) **restorative liquid nourishment** (*siqy*) **to** (*la*) **your substance and essence** (*'etsem*)**.** (3:8)

You should choose to honor and show your respect for (*kabed*) **Yahowah** (*Yahowah*) **by means of** (*min*) **your abundance and from that which is readily available and easy** (*hown*)**, and** (*wa*) **from** (*min*) **the firstfruit** (*re'syth*) **of all** (*kol*) **your harvest** (*tabuw'ah*)**,** (3:9) **and** (*wa*) **your barns and storehouses** (*'asam*) **will be filled** (*male'*) **to overflowing, and to your complete satisfaction** (*saba'*)**, and** (*wa*) **your wine press and vats** (*yeqeb*) **will surge and burst forth** (*paras*) **with new wine** (*tyrowsh*)**.** (3:10)

My Son (*ben*)**, do not** (*'al*) **reject or avoid an association with** (*ma'as*) **Yahowah's** (*Yahowah's*) **penalty or punishment, His corrective discipline and judicial sentence for violating the standard (or alternatively: admonition,**

teaching, and instruction) (*muwsar*)**, and do not** (*'al*) **loathe or dread** (*quwts*) **His corrective action and chastisement, His rational response and reproof to the crimes which have been committed** (*towkachat*)**,** (3:11) **because** (*ky*) **whom relationally** (*'asher*) **Yahowah** (*Yahowah*) **loves and has a close, friendly, familial, and affectionate relationship with** (*'ahab*)**, He vindicates, presenting a case on their behalf, acquitting them of all charges** (*yakah*)**. And also** (*wa*) **as in the manner of** (*ka*) **a father** (*'ab*) **with** (*'eth*) **a Son** (*ben*)**, He is continuously pleased with, favors, and genuinely accepts Him, seeing Him as having regained favor by being in complete compliance thereby restoring the relationship** (*rasah*)**."** (*Masal* 3:12)

With this essential Fatherly advice firmly rooted in our souls, and with its prophetic implications before us, let's turn to the passage which initially ignited my quest to uncover the truth. At the time I was evaluating the improbability of the Ma'aseyah Yahowsha' fulfilling twenty-five of the most interesting predictions made about Him in the Torah, Prophets, and Psalms. This study was ultimately included as part of the dialogue of a book I coauthored entitled *Tea with Terrorists*.

But as I considered the prophecy revealed in the seventh chapter of Second Samuel, I read something which undermined my trust in translations. My *New International Version* read: "I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men." (2 Samuel 7:14) "No way," I thought to myself. "This couldn't be accurate, for if God's Son 'did wrong,' He would be a sinner, and thus disqualify Himself from serving as the perfect Passover Lamb."

So in a panic, I picked up my *New American Standard Bible*. It read: "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men." But that was even worse. "He couldn't have suffered for my sins if He was being punished for His own iniquity," I recognized. And worse, "If Yahowsha', the Son of God, was a sinner, then God, Himself, cannot be trusted and indeed the whole of Scripture is suspect."

Frantically searching for another translation, I found a copy of the *King James Version* and quickly ripped it open to Second Samuel Seven where in the fourteenth verse I read: "I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of

the children of men." While that didn't say "when he does wrong" or "when he commits iniquity," I recognized that their "if he commits iniquity I will chasten him" was no better. The God I knew, or at least thought I knew, does not speculate. And worse, in this rendering the punishment is directly associated with his iniquity, not mine.

While I didn't know it at the time, I realize now that the problem was the legacy of an errant translation, and the tendency of all new bibles to follow prior precedent. The Latin Vulgate, which remains the mother of all English translations, reads: "I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men."

Fortunately, at least as a means to solve this predicament, Strong's Concordance is keyed to support the King James Bible. So I immediately looked up "if." And what I found was *'asher*—the word which ultimately inverted my world.

While there is no direct counterpart to *'asher* in English, the word appears some 3,000 times in the Torah, Prophets, and Psalms. It is most often translated "which" or "that," but is frequently rendered "who" and "whom." Then in reducing frequency, we find *'asher* translated: "what," "where," "because," "as a result," "whose," "how," "blessed," "until," "happiness," "for the reason," a "path," a "place to stand," and even a "way to walk and make progress." Mandelkern's concordance uses almost twenty pages of very small print, with four columns per page just to list all of the times and ways 'asher is deployed in the Tanakh.

With meanings this diverse and seemingly unrelated, I began searching for a common denominator. And what I discovered is that most lexicons reveal that *'asher* is a "relational term which provides a connection, association, or relationship between words, individuals, concepts, and things." It is equally a "relative particle, preposition, and relative pronoun."

My favorite lexicon, the Dictionary of Biblical Languages with Semantic Domains: Hebrew, calls *'asher*: "a marker of a relative reference to an entity, event, or state." Gesenius' Hebrew-Chaldee Lexicon affirms: "*'asher* is often the sign of a relationship."

Therefore, beginning with the twelfth verse, the passage, whereby Yahowah is speaking to Dowd, actually reads: **"I will take a stand, establish, and raise up** (*quwm* – I, Myself, will completely confirm, fulfill, accomplish what needs to be done, and restore (hiphil perfect)) **in association with** (*'eth*) **your seed** (*zera'* – your descendant (singular)) **in your distant future** (*'achar*)**, by way of the relationship and as a fortuitous blessing** (*'asher* / *'esher* – providing favor

through an association)**, He who shall actually come forth to serve** (*yasa'* – a diminished extension who shall really descend and be set apart and sent forth to deliver ongoing results (qal imperfect)) **from** (*min*) **a tiny seed of your body** (*ma'ah* – your internal organs)**. And** (*wa*) **I will completely establish** (*kuwn* – I Myself will finish everything required to form, fashion, and prepare (hiphil perfect)) **His realm and sovereign authority** (*mamlakah* – kingdom, royal lineage, power, and reign)**."** (2 *Shamuw'el* / Samuel 7:12)

Therefore, Yahowah is telling us that His Son, the Ma'aseyah Yahowsha', will be a direct descendant and product of Dowd / Love. He will not only represent Yahowah, He will be a diminished manifestation of Yah, an extension of Him, descending from Heaven to serve us. And His authority will be established by God, Himself.

Our Heavenly Father's primary purpose in creating the universe and conceiving life was and remains to build a "*beyth* – family." This is the very essence of the "*beryth* – Family-Oriented Covenant Relationship." And as with most all families, Yahowah's family will bear His name.

"He (*huw'*)**, Himself, shall build** (*banah* – establish, restore, and cause to prosper (qal imperfect)) **the family and home** (*beyth* – house and household) **in association with** (*la* – for) **My personal name** (*shem* – My proper designation and renown)**. And** (*wa*) **I will establish** (*kuwn* – I will form, fashion, prepare, and firmly establish (polel perfect)) **accordingly** (*'eth*)**, the throne of** (*kise'* – authority and reign of) **His realm and sovereign authority** (*mamlakah* – kingdom, royal lineage, power, and reign) **forever** (*'ad* – eternally, for an unlimited and unending duration of time) **making it everlasting and enduring** (*'owlam* – eternal and permanent)**."** (2 *Shamuw'el* / Samuel 7:13)

This is no ordinary household because this is Yahowah's home. God's "*beyth* – family" is royal and supreme, and it has been eternally and permanently established.

Our Heavenly Father's next statement is the one corrupted by every bible translation I could find. It connects His prophecy with His proverb. Once again, God is speaking about His relationship with His Son—Yahowsha'. But more than this, His prediction, like the word picture illustrating it, associates a horrible crime, and its subsequent punishment, with God's Son.

"I (*'any*)**, Myself, actually am and shall continue to be** (*hayah* – I shall always and genuinely exist (qal imperfect)) **on behalf of and with respect to Him** (*la la* – concerning Him) **a Father** (*'ab* – masculine singular absolute)**, and** (*wa*) **He** (*huw'*)**, Himself, actually is and shall continue to be** (*hayah* – He will always and genuinely exist (qal imperfect)) **on My behalf** (*la la* – for and concerning Me) **a Son** (*ben* – masculine singular absolute)**. Twisted distortions**

of the truth, which are not His responsibility, will be associated with Him (*'asher ba-'awah* – literally: relationally because with Him the perversity of twisting, bending, distorting, corrupting, and perverting the truth will be associated with, but not perpetrated by, Him (hiphil infinitive construct))**, and** (*wa*) **by making this connection I will bring and finish My legal case through the act of judging Him** (*yakah* – and I will completely accomplish what is required to be just by punishing Him thereby completely vindicating through Him (hiphil perfect)) **with** (*ba*) **the bludgeoning and piercing** (*shebet* – the club, whip, baton, rod, spear, and chastisement) **of individuals** (*'iysh*)**, and with** (*wa ba*) **the blows, strikes, wounds, and physical trauma of** (*nega'* – the plague and pestilence, the infection and disease, the deadly pandemic, stumbling, and falling of) **the sons of** (*beny*) **'Adam** (*'adam* – mankind)**."** (2 *Shamuw'el* / Samuel 7:14)

'Asher conveys the ideas of "an association and a relationship, especially with regard to making a connection, establishing a linkage or reason, and also with regard to proximity, both in space and time." Therefore, *'asher* can be rendered "when" speaking of time, "are associated" speaking of making a connection, "because" denoting a purpose, and "relationally," addressing the core nature of the word itself. And *ba*, as a preposition, can be translated "with, because, and concerning" in this context, in addition to "in proximity to, and in relation to," all serving to reinforce the association and connection which is being made between the "Son" and these "distortions."

While both *'asher* and *ba* appear in the text, you'll notice that *'asher* was either errantly or inadequately translated "if" or "when," and the existence of *ba* was completely ignored by every translation team. Further, while *'asher* and *ba* are sometimes, although infrequently, translated "when," that rendering is invalidated in this context as is the even rarer "if," because of the "*wa* – and" connecting the opening and concluding clauses of the second sentence—which is why every bible translator ignored "and" in their publications.

In the opening clause of the second sentence of this verse, the combination of *'asher ba* speak of associating the "*'awah* – distortions" with the Son. This not only completely resolves the problem found in every English bible translation of this passage, *'asher ba* collectively serve to reinforce an essential aspect of Yahowah's plan of salvation. The purpose of *Pesach* – Passover and *Matsah* – Unleavened Bread is to "'asher – associate" the consequence and penalty of our "*'awah* – corruption" "*ba* – with" Yahowsha'. In that way, He suffered the consequence and penalty so we wouldn't be judged or held accountable. And that is why the Proverb tells us not to fret over these things.

But there is much more to this profound prediction than just revealing the essence of our redemption and reconciliation. You see, *'awah* is a very specific form of "wrong doing." It speaks of the single most devastating and most

prevalent crime perpetrated by mankind or the Adversary: that of "bending, twisting, distorting, corrupting, and perversely perverting the truth." This is how Satan deceived Chawah (meaning Source of Life, but errantly known as "Eve") in the Garden of Eden. It is how every religion deceives today. Satan, and those who serve him, seldom if ever invent an alternative to God's plan, because "twisting, distorting, corrupting, and perverting the truth" is easier and far more beguiling. Said another way: Christianity, Judaism, and Islam are neither completely valid or invalid, because, rather than creating their own unique doctrines, they all distort, corrupt, twist, and counterfeit Yahowah's testimony.

And if all this were not enough to affirm that this passage was inspired by someone who is both reliable and trustworthy, someone who is profoundly insightful and precisely accurate, consider the fact that *'awah* was scribed in the hiphil infinitive construct, with the third person masculine singular suffix. In any other form or conjugation, the connection between "He" and "*'awah* – distortions" would make the "Son" the one advancing these corruptions. But with the hiphil stem, we are reminded a third time that a relationship or connection is being formed between the subject, who is the Son, and the action, which is perversion. Further, in the infinitive construct, "*'awah* – distortions" becomes a "verbal noun which expresses the action without referring to the person or time." And that means that the Son is specifically excluded as the one committing the inequity of corrupting and distorting the truth, and His willingness to associate Himself with the crimes others have and will commit is not constrained or limited in time.

So in this case, this passage can only be understood in light of these tenses, and even then, only when every word is accurately and adequately translated. But when these remarkably insightful tenses which are unique to Scriptural Hebrew are ignored, and when some of God's words are deleted, as they were in every English translation of this passage, religious clerics mislead most everyone by committing the sin of "*'awah* – distorting, twisting, and corrupting" Yahowah's Word.

These words, when associated with Yahowsha', the Son of God, explain the purpose and benefit of Passover and Unleavened Bread: **"Twisted distortions of the truth, which are not His responsibility, will be associated with Him** (*'asher ba-'awah*)**, and** (*wa*) **by making this connection I will bring and finish My legal case through the act of judging Him, and I will completely accomplish what is required to be just by punishing Him thereby completely vindicating through Him** (*yakah*) **with** (*ba*) **the bludgeoning and piercing** (*shebet* – the club, whip, baton, rod, spear, and chastisement) **of individuals** (*'iysh*)**, and with** (*wa ba*) **the blows, strikes, wounds, and physical trauma of** (*nega'* – the plague and pestilence, the infection and disease, the deadly

pandemic, stumbling, and falling of) **the sons of** (*beny*) **'Adam** (*'adam* – mankind)**."** (7:14)

By associating our wrong-doing with Yahowsha', by judging Yahowsha' based upon His acceptance of our inequity, by throwing the Towrah at Yahowsha' and holding Him accountable for these violations, by punishing Him for the corruptions we have accepted and perpetrated, Yahowah was able to be just and still vindicate us. It is to my mind the most ingenious solution ever conceived and the most merciful act ever accomplished.

Even the concluding statement is as precise as it is revealing. Yahowsha' was bludgeoned before He was pierced. He was beaten, whipped, and ultimately speared. But more than this, He endured two foes, the "*'iysh* – individuals from the Adversary's realm who chastised His soul in *She'owl* on Unleavened Bread, and by the "*ben 'adam* – the sons of Adam," who yielded the physical blows to His body on Passover. And every stripe and punishment was endured as a result of man having stumbled and fallen, having become diseased with the deadly pandemic of religious and political corruption.

"But (*wa*) **My loyal love, unfailing devotion, and mercy, even My glory and appearance** (*chesed* – My revelation of Myself as being inclined to favor, compassion, affection, kindness, and goodness, but also My manifestation of majesty, brilliance, and splendor) **will not** (*lo'*) **be withdrawn from Him** (*suwr min* – be removed from Him)**."** (2 *Shamuw'el* / Samuel 7:15) Yahowsha', as the Son of Yahowah, serves as the visual and corporeal manifestation of God's "*chesed* – love, devotion, mercy, and glory." And indeed, we have just witnessed a vivid prophetic portrayal of His most glorious, loving, and merciful act.

So now I am grateful for that day in which my world was upended by errant bible translations, because by questioning them, I have not only found the truth, I have found Yah. And it remains the mission of this *Introduction to God* to share what I have discovered with you. One word, *'asher*, which speaks of relationships, led me away from religion to a relationship with God. Hopefully you too have found your trigger, something which has caused you to question your faith, and have subsequently found many of the answers you were seeking.

The previous *Masal* / Word Picture featured Yahowah speaking in first person as a Father to His Son, Yahowsha', and to us, His children, about the importance of His Towrah. His ongoing advice is advanced in the following Proverb. It begins:

"Listen (*shama'* – receive and acknowledge this message (qal imperative)) **children** (*ben* – sons) **to the correct and disciplined instruction** (*muwsar* – to the correcting and disciplining teaching and admonishment) **of the Father** (*'ab* – singular and absolute) **and** (*wa*) **pay attention** (*qasab* – accept this information as true and respond appropriately to it (hiphil imperative)) **so as** (*la*) **to know and discover** (*yada'* – to find, become aware of, to become familiar with, to acknowledge, to care about, to respect, and to choose (qal infinitive construct)) **understanding and discernment** (*bynah* - to gain knowledge through observation, insight and wisdom through consideration, so as to be intelligent and distinguish between right and wrong, fact and fiction)**."** (*Masal* / Word Pictures / Proverbs 4:1)

While our Heavenly Father wants us to love Him, He recognizes that we must come to know Him first, or our affection cannot be genuine. That is why He consistently focuses on the importance of listening to Him, on receiving His message, on paying attention to what He has to say, on coming to know and understand Him. And the path to this optimal result was, is, and will always be through the Towrah.

"For indeed (*ky* – this is important, trustworthy, and reliable)**, such teaching and learning** (*leqah* – receiving instruction and coming to possess comprehension) **is good, beneficial, and helpful** (*towb* – is proper, prosperous, favorable, beautiful, pleasing, enjoyable, valuable, and healing)**. For this reason I have given you** (*la natan* – therefore, for this purpose, I have actually provided and bestowed you with the completed gift of (qal perfect)) **My Towrah** (*Towrah:* from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction)**. You should not forsake, neglect, or reject it** (*'al 'azab* – without it you will be forsaken, neglected, rejected, abandoned, separated, and left behind)**."** (*Masal* / Word Pictures / Proverbs 4:2)

This is the exact same message the Ma'aseyah Yahowsha' consistently delivered. Paraphrasing, He said: "If you want answers, if you seek understanding, if you want to know who I am and what I've done, turn to and look in the Torah. Don't ever forsake, neglect, nor reject the Torah, because by doing so, you will be rejected and left behind."

But more than this, by referring to "My Towrah," we know that this "Father" is Yahowah, our Heavenly Father. And in a message to His children, He has just told us that "the reason I have given you My Towrah" is that "such teaching and instruction" is "good, beneficial, and helpful," even "valuable, enjoyable, and healing." As a result, we neglect and reject our Heavenly Father's advice regarding His Torah at our own peril. Are you listening Christians or is Paul still tickling your ears?

As is Yahowah's custom, after providing His children with good and beneficial advice, He interjects a prophetic perspective so that we might understand that God follows His own advice. Speaking of setting part of Himself apart from the whole, of diminishing an aspect of Himself to manifest His nature in human form as the Son, as the Ma'aseyah Yahowsha', our Heavenly Father, from the perspective of the Son, now reveals:

"Indeed (ky – this is important, reliable, and true)**, I have and will actually come to exist as** (*hayah* – I was, am, and will be as (qal perfect)) **a Son** (*ben* – singular and absolute) **of My kind and merciful Father** (*la rak 'ab* – on behalf of My compassionate, gentle, and tenderhearted Father)**, the only begotten and unique Son** (*yahyd* – as the one and only child) **by way of** (*la* – concerning and on behalf of) **My Mother's** (*'em*) **presence** (*paneh*)**."** (*Masal* / Word Pictures / Proverbs 4:3)

This migration in voice from Father to Son represents a change in place and perspective, not persona. As a diminished material aspect of the Father, Yahowsha', while not being equal to Yahowah, is part of Him, not unlike our foot is part of us.

There is no other language in which this statement could be accurately written, especially with respect to time, other than Scriptural Hebrew. Yahowah, at least some small aspect of His enormous power, took on physical form (which required a massive diminishment of some of His energy), and entered our material, three-dimensional, world as Yahowsha'—the Son—the one who came in His Father's name. And as the Hebrew *hayah* suggests, in that it is unlimited with respect to time, the Son would come to represent the Father on more than one occasion.

At the time of this writing, the human manifestation of Yahowah's presence had stepped upon the earth four or five times, depending upon whether this was written before or after His visit with Shamuw'el. And looking back now from our perspective, while He has come and gone six times, the occasion of His personal participation in our redemption which concluded with His fulfillment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* in 33CE (year 4000 Yah) was not His last

visit. He will return on *Yowm Kippurym*, the Day of Reconciliations, in 2033 (year 6000 Yah). The timeless nature of Hebrew tenses accommodate this reality.

Especially important, this Son was "*yahyd* – begotten" which means that an aspect or manifestation of God did not always exist in a diminished material form. And I say diminished, not only because Yahowsha' said as much, but also because matter must be multiplied by the square of the speed of light to become equivalent to a similar quantity of energy.

This passage also affirms that Yahowsha' was "*yahyd* – unique," the "only" Son of God conceived in this precise way. Moreover, it was the Set-Apart Spirit's presence upon Him, which made this special child God's Son. She acted as His Spiritual Mother, the same role She now performs for those of us who are adopted into Yah's family.

Confirming that His Torah is comprised of His Teaching, and that Yahowsha' held fast to it, Yahowah interjected *yarah*, the root of *Towrah*, into His next statement…

"And (*wa*) **He taught Me** (*yarah* – He became the source of My instruction, guidance, and direction)**. And** (*wa*) **He said to Me** (*'amar la* – He told Me)**, 'Accept, uphold, fulfill, and keep** (*tamak* – receive, grasp hold of, and retain (qal imperfect)) **My Words** (*dabar* – My message) **upon Your heart** (*leb*)**. Focus upon and closely observe** (*shamar* – carefully examine, thoughtfully contemplate, thoroughly evaluate and consider (qal imperative)) **My terms and conditions** (*mitswah* – My authorized directions and instructions regarding the covenant contract) **and live, being restored to life** (*chayah* – embracing the source of continuous and sustained life, healthy and beneficial nourishment, and abundant growth, accepting the promise of renewal, restoration, favor, and blessings (qal imperative))**."** (*Masal* / Word Pictures / Proverbs 4:4)

According to our Heavenly Father, there is only one means to restoration and life. And that is why Yahowsha', setting the example we are to follow, accepted Yahowah's terms and conditions as they are found in the Father's Word—the Towrah. He not only accepted them, He upheld and fulfilled them. He literally embodied them. The Towrah and Yahowsha' are one. They are indivisible.

But to "fulfill" does not mean to "end, to negate, to annul, to reject, to remove, or to do away with," as billions of unthinking Christians have been led to believe. It means to "perform as promised, to engage and accomplish one's duty, to honor an aspect of an obligation, and to validate a prior oath." Rather than diminishing or annulling the promise, a fulfillment authenticates, legitimizes, corroborates, and bears out the reliability and merit of the vow and the one who made it: Yahowah and His Towrah.

To love God as He revealed Himself, to be reconciled unto God by way of His Covenant Relationship, to be saved by God in His Way, we must first come to know God. And the means to this goal is the Towrah. Speaking to His Son, and to us through Him, our Heavenly Father advised:

"Acquire (*qanah* – bring forth (qal imperative)) **wisdom** (*chakamah* – adroit and disciplined thinking) **and understanding** (*bynah* – discernment which requires observation and consideration and is based upon the exercise of sound judgment from the proper perspective)**. Do not forget, ignore, nor overlook** (*'al sakah* – do not lose sight of the significance of, nor improperly respond to (qal imperfect jussive))**, and do not separate, turn aside, or move away** (*'al natah* – do not stretch, bend, nor conspire to turn away (qal imperfect jussive) **from** (*min*) **the Words** (*'emer* – the trustworthy and reliable sayings and discourse) **of My mouth** (*peh* – serving as a metaphor for communication and speech)**."** (*Masal* / Word Pictures / Proverbs 4:5)

Let's not overlook the fact that Yahowah verbally presented His Towrah to the Children of Yisra'el from Mount Horeb. And He audibly dictated the text of His predictions to His prophets, making reading His Word synonymous with listening to His voice.

While overlooking the significance of Yah's Towrah is personally devastating; bending and twisting God's Word, and conspiring with others to turn away from His voice, is an unforgivable sin. And that is why Yahowah offered this advice: Don't forget the Torah. Don't ignore the Torah. Don't overlook the Torah. Do not turn away from the Torah or separate yourself from the Word of God.

Now, speaking of our Spiritual Mother, the *Ruwach Qodesh*, our Heavenly Father revealed: **"Do not forsake Her** (*'al 'azab* – do not disassociate from Her nor neglect Her (qal imperfect jussive)**, and** (*wa*) **She will keep watch over you, guarding you** (*shamar* – She will keep you in Her field of vision, care for you, cling to you, observe and consider You, revering and protecting You (qal imperfect jussive))**. Love Her** (*'ahab* – show real and genuine affection based upon a close, personal, and familial relationship with Her) **and** (*wa*) **She will protect you and keep you safe, saving you** (*nasar* – She will spare and save you, preserving your life and soul, keeping you out of harm's way (qal imperfect jussive))**."** (*Masal* / Word Pictures / Proverbs 4:6)

The Set-Apart Spirit enlightens and inspires us, imparting wisdom, and She protects and preserves our souls, providing salvation. Our spiritual birth and renewal come though Her. While She is not the Queen of Heaven, She is the Mother of God whom the Babylonian Madonna and Child graven image was designed to obfuscate through counterfeit. The Orthodox Christian and Roman

Catholic devotion to Mary is purposely designed to direct believers' attention away from the role the *Ruwach Qodesh* performs in our adoption into our Heavenly Father's family.

This excerpt from the fourth *Masal* was not Yahowah's first nor last offer of parental advice. In the sixth Proverb our Heavenly Father writes:

"My son (*ben*)**, keep your eyes focused on** (*natsar* – pay close attention to and be on your guard with regard to) **your Father's** (*'ab*) **terms and conditions** (*mitswah* – the authoritative instructions and binding codicils of His covenant contract agreement)**. And you should never reject nor abandon** (*'al natas* – you should not disassociate yourself from, be drawn away from, nor be scattered and separated for having neglected (qal imperfect jussive)) **the Towrah Teaching, Instruction, Direction, and Guidance** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **of your Mother** (*'em*)**."** (*Masal* / Word Pictures / Proverbs 6:20)

God has once again affirmed that we should not believe Paul when he claimed that the Torah was passé, or worse, that "we are no longer under the curse of the Law." The false apostle proposed that our release from the Torah was a result of "the Lord Jesus Christ," as if the Son saved us from the Father rather than from our sin.

With this verse, however, something old has been reinforced and something new has been introduced. Affirming the old, the "teaching, instruction, direction, and guidance" aspects of the Towrah are so prevalent in this godly advice; it must be included as part of the instruction rather than tucked away in the definition.

What's new is that this time it is our Mother's Towrah Teaching, rather than our Father's, albeit the "*mitswah* – terms and conditions" remain His. From one perspective, this distinction is actually fairly small because the Set-Apart Spirit is set-apart from Yahowah. The Towrah, therefore, has to be as closely associated with our Spiritual Mother as it is synonymous with the Father and the Son—who is the living and corporeal embodiment of the Towrah. But beyond this, the Set-Apart Spirit serves as our Spiritual Guide, directing our examination of the Towrah so that we come to better understand and appreciate its instructions. Quite frankly, this describes how much of this *Introduction to God* is being written.

Affirming what I've just shared with you, Yahowah said: **"In** (*ba*) **your walk** (*halak* – journey)**, She can be trusted and relied upon to guide and to direct you** (*nahach 'eth* – you can trust Her [speaking the Set-Apart Spirit] to lead you and you can depend upon Her to create a favorable outcome for you [the Set-Apart Spirit plays an essential role in our salvation])**. In** (*ba*) **your time of rest**

(*sakab*)**, She will watch over, care for, cling and attend to you** (*shamar 'al* – She will observe and keep you, protecting you by way of the Almighty)**. And** (*wa*) **in the summer, when you are awakened** (*qys* – during the summer as you come alive, are alert, and engage (hiphil perfect consecutive))**, She** (*hy'* – third person feminine singular speaking of the Spirit teaching us the Towrah) **will provide you with information to consider and ponder** (*syah* – will promote meditation by communicating with you (qal imperfect))**."** (*Masal* / Word Pictures / Proverbs 6:22)

There are several insights worth of our undivided attention in this passage. First, the Set-Apart Spirit can help assure that our "*halak* – walk" is to God along the path He delineated in His Towrah – Directions. So long as our focus is on the Towrah, we can "*nacach* – trust and rely upon Her to guide" our steps.

Second, our Spiritual Mother is attentive to our needs. She does for us what we are encouraged to do regarding the Towrah. She "*shamar* – closely watches over us." She "carefully considers and thoughtfully evaluates our concerns and issues so as to keep and protect us," doing so by "clinging to us" because She "cares about us." It's one of the many reciprocal aspects of Yah's nature. Focus on God and God will attend to you. Care about God and God will return the favor.

Third, the *Mow'ed Miqra'* which most overtly depicts the work of the Set-Apart Spirit is *Shabuw'ah*. It is the only one of the seven which is celebrated in "*qys* – summer." During this Called-Out Assembly Meeting our Spiritual Mother "*qys* – causes us to be reborn spiritually, awakening us to a new appreciation of Yah's Word, so that we are better prepared to engage as His witnesses."

Also relevant, "*syah* – providing information for us to consider" is one of the most essential roles played by our Spiritual Mother. The Set-Apart Spirit exists to teach us the Torah so that our walk will be consistent with Yah's instructions.

This understood, please consider the context of this godly advice. The Set-Apart Spirit is teaching us the Torah. And yet Christians routinely suggest that they don't need the Torah because the "Holy Spirit" teaches them what they need to know, in essence not only disassociating the Spirit from the "*Towrah* – Teaching" of God, but also devaluing Yah's "*Towrah* – Instructions" in the process. And in so doing, spiritual Christians attribute all manner of personal opinions and ungodly delusions to a god they do not actually know.

Following the Christian line of reasoning, if we can be so generous to call it that, why do they suppose God bothered revealing anything to us? Why mess with the Torah, Prophets, and Psalms if spiritual revelation is sufficient unto itself? Why bother even to consider Yahowsha's testimony? What's the purpose of their "New Testament" if individual spiritual guidance is sufficient?

Moreover, this spiritual perspective puts the cart in front of the horse. A person must first accept the terms and conditions of the Covenant and then walk to God along the path He has provided in accordance with the way these things are delineated in the Torah before they are given access to the Spirit.

And speaking of man's spiritual interpretations, be assured, the "*Ruwach Qodesh* – Set-Apart Spirit" does not teach "the New Testament" as being the Word of God, nor "salvation through faith in the Gospel of Grace," because these myths do not appear in the Towrah. Her insights are the antithesis of Pauline Doctrine.

And should you want further affirmation that the Set-Apart Spirit enlightens us and inspires our thinking with regard to Yahowah's terms and conditions as they are found in His Towrah, we have this reminder:

"For indeed (*ky* – this is important, trustworthy, and reliable), **these terms and conditions** (*mitswah* – these authoritative instructions and binding codicils of the covenant contract) **are a glistening lamp** (*ner* – a brilliant source of illumination existing as a means to extend one's life)**. The Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **is Light** (*'owr*) **and** (*wa*) **the Way** (*derek* – the Path) **of Life** (*chay* – the source of continuous and sustained existence, abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings)**."** (*Masal* / Word Pictures / Proverbs 6:23)

With this short and unequivocal sentence, **"The Towrah is Light and the Way of Life,"** Yahowah equated His Torah with Himself and declared that He and His Word represent the Way to life. There can be no clearer answer, no more important revelation.

In the first paragraph of the first book of the Torah, God equates Himself to "*'owr* – light," saying "I am Light." Now He is calling His Towrah Light. Therefore: if God = Light and the Torah = Light then God = the Torah.

While the logic is simple, the consequences are profound. This means that to know the Torah is to know God. To understand the Torah is to understand God. To observe the Torah is to observe God. To value the Torah is to value God. To look to the Torah for answers is to look to God for answers. To trust the Torah is to trust God. To be enlightened by the Torah is to be enlightened by God. And on and on it goes, forever…

But this also means that to reject the Torah is to reject God. To devalue the Torah is to devalue God. To overlook the Torah is to overlook God. To demean the Torah is to demean God. To refer to the Torah as a curse, is to say that God is a curse. To separate oneself from the Torah is to separate oneself from God. And such is the nature of religion, especially Judaism, Christianity, and Islam.

The Light illuminating the terms and conditions required to embrace and engage in the Covenant Relationship is provided by the Torah. Equally important: the Light on the Path to Life emanates from the Torah.

And lest we forget, not only is the Torah Light, it is the Way. There is one God and one Way to Him. And that Way is the Torah. When the Ma'aseyah Yahowsha' said "I am the Way, the Truth, and the Life," He was quoting this passage and equating Himself with the Torah.

While we have found more than we could have hoped for instructionally in this passage, fully justifying its inclusion in our Torah review, there is another benefit of Yah's "*Towrah* – Teaching" He'd like you to consider.

"Respond rationally (*towkachat* – receive correction) **and be disciplined** (*muwsar* – correctly process this instruction) **to** (*la*) **keep your eyes open to guard yourself from** (*shamar min* – be on your guard and be alert, you should carefully consider and properly evaluate the evidence so as to keep and protect yourself from) **the wicked** (*ra'* – bad, misguided, and wrong) **woman** (*'isah*)**, from** (*min*) **the foreigner's** (*nakary* – the alien's with no kinship or relational ties, even the adulterous harlot's) **slippery and seductive** (*chelqah* – smooth, slick, flattering, and insincere) **tongue** (*lasown* – used as a metaphor for conniving and clever language)**.**

You should not (*'al*) **desire or be attracted to** (*hamad* – you should never take pleasure in (qal imperfect jussive)) **her outward beauty** (*yopy* – her attractive physical appearance) **in** (*ba*) **your heart** (*leb* – speaking of your feelings, longings, attitude, ambitions, desires, motivations, and relationships)**.**

And (*wa*) **do not** (*'al*) **allow her to gain control over you** (*laqah* – permit her to grasp hold of you, to capture you, to lead you away, or to lord over you (qal imperfect jussive)) **with** (*ba*) **her volatile flashing rays of light** (*'aph'aphym* – her flirtatious, inconsistent, and unreliable turning to and fro, hypnotizing you by waving a shining object back and forth)**, for indeed** (*ky*) **through** (*ba'ad* – by following, being around, or near) **the Whore** (*zanah 'eshah* – adulterous woman prostitute who is unfaithful and the harlot who entices and solicits others to be unfaithful) **the loaf of bread** (*kikar* – the circular talent (speaking of one's substance, significance, value, and worth) and round loaf (speaking of wafers of leavened bread); from *karar* – that which whirls around in circular fashion) **is eternally spoiled** (*'ad* – ultimately becomes prey, forevermore plundered and

consumed as the predator's booty)**, as** (*wa*) **the woman** (*'isah*) **stalks and ensnares** (*suwd* – chases after, hunts, seeks to capture and control, harm and kill (qal imperfect)) **man's** (*'iysh*) **precious and valuable** (*yaqar* – beloved and treasured) **soul** (*nepesh*)**."** (*Masal* / Word Pictures / Proverbs 6:23-26)

This "outwardly beautiful" yet "foreign," "slippery and seductive tongued" "wicked woman" who "seeks to gain control over us" by way of her "volatile flashing rays of light," this "whore" who "stalks and ensnares" and "eternally spoils" "mankind's valuable soul," whom we are told "to be on our guard against," is *ha Satan* – the Adversary: a.k.a. "*ha Ba'al* – the Lord." So while the Christian culture has indoctrinated us to think of the Devil in masculine terms, spiritual beings like Satan are non-material, and thus do not have physical bodies or a sexual orientation. The gender references are symbolic, helping us better appreciate how the Adversary's schemes are perpetrated and disguised.

This passage, which presents *ha Satan* as a whore, reveals the kind of unfaithful and disingenuous relationship one should expect when money is exchanged, which occurs every time a cleric pleads for contributions or passes the collection plate. For alms, tithes, and donations, they will pretend to care about you, they will try to entertain you, and they will do their utmost to make you believe that they are providing an invaluable service. But such clerics are actually no different than an expensive, and thus outwardly attractive, seductress or whore.

This passage tells us that Satan deceives by using false pretences. Rather than appear as darkness, the Devil comes to us as light. Rather than looking sinister, Satan appears seductive. Instead of greeting man in the guise of a horned goat, the Adversary feigns an appearance which is as beautiful as the gilded cathedrals and soaring mosques the whore occupies.

Satan is way too cunning and disingenuous to sponsor and promote a religion in which he is openly revealed and worshipped as the Adversary. After all, this whore isn't trying to convince anyone that he/she/it is the living embodiment of all that is wrong with the world, but is instead pretending to be God. Even the least brilliant hunter ensnares his prey by hiding his noose. The crudest trap is baited with the promise of something real. And therefore the Devil ambushes prey in the place victims least expect Satan to hide: in religion. There has never been a better place to pretend to be God.

So this admonition is designed to heighten our awareness of the way Satan, who is being depicted here as the Whore of *Babel* / Babylon, operates. Just as we are to "*shamar* – observe" the Torah to receive Yah's light and life, we are to "keep a watchful eye open" for the Adversary so that Satan does not beguile us, ensnaring our soul by spoiling the benefit of Yah's work on Unleavened Bread.

And you will notice that it is a combination of a seductive tongue and superficial beauty which makes the fake, even poisonous, appear as if it is nurturing and real. It's hard to miss the soaring grandeur of church architecture, the gilding of cathedrals, and the eloquent sermons of their clergy in these words. This is indeed the purpose of such things.

'Aph'aphym, translated "volatile flashing rays of light," is a derivative of *'uwph*, which means "to fly about," "to fly to and fro," "to light upon," to "fly away," and to cause someone do the same. Further, both *'aph'aphym* and *'uwph* are often rendered "brandish," because there is a "menacing, aggressive, and ostentatious attitude" associated with this "flirtatious, inconsistent, and unreliable volatility." What's more, *'uw'eh* speaks of that which is "distorting, perverting, and warping."

In *Yowb* / Job 3:9, and again in 41:10, *'aph'aphym* is used to depict the "flickering rays of the rising sun." Also in *Yowb* / Job 16:16, *'aph'aphym* is deployed in association with "death and darkness," as a result of a "presence which is foul and causes weeping." So these "flashing rays of light" hypnotize the unwary, luring souls to their demise.

And this should be of particular concern to Christians because Paul experienced these flickering flashes of light on the road to Damascus, and described his encounter as such. For God has said that we should guard ourselves against the words of this seductress, not speak on the Whore's behalf as Paul did throughout his letters.

Before we move on and reveal God's propensity to associate this Whore and "*Babel* – Babylon," let's complete our review of God's *Masal* – Word Picture. Speaking of the consequence of exposing oneself to the Adversary, of getting too close to Satan's religious deceptions, of enveloping oneself in them, God asks if man can endure this and save himself. This is akin to a father telling his children: "if you play with fire, you are going to get burnt."

"Can (*ha* – as an interrogative) **an individual** (*'iysh*) **grasp hold of and take** (*hatah* – scoop up and heap up) **this fire** (*'esh* – this flashing light and the means to execute judgment) **into his bosom as part of his adornment** (*ba hyq* – into his lap as a garment)**, and** (*wa*) **clothe themselves** (*beged* – envelop, cover, and cloak themselves)**, and not be burned** (*lo' sarap* – not be consumed and destroyed)**?"** (*Masal* / Word Pictures / Proverbs 6:27) We have been put on notice that associating with and indulging this flashy and beautiful whore will, in the end, cause us to be burned.

Since Yahowah has raised the specter of Satanic influence in the midst of His discussion on the validity of His Towrah, let's see if we can learn a little more about this slippery-tongued devil. And for that, we must turn to the prophet, Yasha'yahu, where in Isaiah 14:12, the Whore is not only named, the beast is linked directly with Babel, and thus Babylon.

To set the scene, this pronouncement coincides with the end of the anti-Ma'aseyah's siege of Yisra'el during the Time of Ya'aqob's Troubles—also known as the Tribulation. The antagonist, who is called "the ruler of Babel," is being condemned in this prophetic discussion for his vicious assault on Ya'aqob, a synonym for Yisra'el. We are told that his overtly oppressive and wicked reign will be terminated with Yahowah's personal intervention, and that prior to that time, no man will be capable of restraining his arrogance, ambition, rage, dominion, violence, persecution, or oppression.

But then as this discussion progresses, and as a result of the Adversary's eventual incarceration, "all the Land will be settled and at peace." And while it will be wonderful to have him gone, we should not be surprised that *She'owl*, where we are told that all of the leaders of the Earth will eventually be residing, will be excited to greet their patron saint—as he is the one we are told who arouses deceased souls and departed spirits. So it is upon his arrival in *She'owl* that we learn that the planet's deposed religious and political leaders will collectively ask and say of him, "Have you, yourself, also become as weak, as afflicted, wounded, and diseased, as we are? Have you become a proverb like us? All of your majesty, your splendor and status, your pride and the sound of your instruments have been brought down to She'owl, and the maggot is now your adornment, covering you." Although too late, they now know that Satan deceived them, that he was not who or what he pretended to be.

So it is from this perceptive that we are formally introduced to *ha Satan* – the Adversary. Listen so that you might avoid being seduced by this whore.

"How (*'ek* – and why) **have you fallen** (*napal* – gone from a higher place to a lower one) **from the spiritual realm** (*min ha shamaym* – from the abode and home of God [preceded by the definite article in the DSS])**, Heylel ben Shachar** (*heylel* – light-bearing or reflecting object and shining one, from *halal* – to shine, to flash forth light, to radiate light, to be boastful, to seek praise, to make foolish, to incite formula worship, and to terrorize / *ben* – the son and representative of / *Shachar* – the reddish and fading blackness before dawn provided by the rising sun in the morning, from *shachar* – to be black and dark and to represent the absence of light)**? You have been severed, disassociated, cut off, and cast down** (*gada'* – you are now represented by the stump of a fallen tree which has

been cut down, broken, divided, and torn asunder) **toward** (*la*) **the earth** (*ha ‘erets* – the material realm)**, weakening and conquering, raising havoc** (*halas* – overwhelming, overcoming, and disabling by way of prostrations) **among** (*‘al*) **the Gentile nations** (*gowy* – foreign individuals from different races, places, cultures, religions, and governments [singular in the DSS])**.”** (Yasha’yahu / Yah Saves / Isaiah 14:12)

Christians and Muslims have been deceived into believing that Satan is the Devil’s name, when it is instead his title. And I suppose that this is because if Satan has a name, it’s reasonable to assume that God must have one as well. Further, most envision him as a physical being, when it is obvious from this passage that he was cast out of the spiritual realm.

The name Heylel speaks volumes. It affirms that this individual is light bearing, and thus like all spiritual beings is more akin to energy than matter. Based upon *halal*, we know that his light is flashy, more like lightening than steady—and thus identical to the way Paul experienced him on the road to Damascus. But also in *halal* we discover that the Adversary is “boastful,” the very trait we shall learn which got this wayward spirit in trouble with God. Heylel “seeks to be praised,” and has therefore “incited the foolish to worship him,” many of whom have “committed acts of terrorism” as part of their religious duty.

Shachar speaks of the fading and murky dusk which precedes the dawn where everything is obscured by the lack of light. So rather than representing the pure and brilliant light which is God, *shachar* represents “darkness” which is the “absence of light.” And since we have just been told that the Towrah is Light, Shachar is the absence of the Towrah—which explains why He was called the “Torah-less one” in Revelation. Therefore, those who reject and deny Yah’s Torah share something in common with Satan, which should be a significant concern for the adherents of Christianity, Judaism, Islam, and Secular Humanism.

By extrapolating the message delivered in association with the fourth day of creation, we discover that the lesser light who rules over the darkness is Heylel ben Shachar. Further, by studying the etymology of *heylel*, where the “root represents the giving off of light by celestial bodies,” there is every reason to associate the reflected light of the crescent moon with *Heylel*, which explains why it is Allah’s symbol in Islam, the most overtly occult of any popular religion. Moreover, the halos and sunbursts prevalent above the heads of Catholic saints were derived from this same legacy.

So what we have with Heylel ben Shachar is flickering light in the darkness. That is to say, the Adversary uses fleeting glimmers of truth to lure the unsuspecting away from the constant and consistent light of Yah and into the darkness.

Even though the question which frames this discussion (How have you fallen from the spiritual realm?) is answered early and often, since it was asked, let's see if the pictographic artistry of ancient Hebrew can enlighten us further regarding the Devil's name. Heylel is written Heh (shown as a man reaching out for revelation and guidance), Yowd (depicted as a hand with is the symbol of authority and power), Lamed (drawn in the form of a shepherd's staff), followed by a second Lamed. Therefore Heylel suggests that mankind, and most notably the shepherds of the people, will reach out to this spirit in their quest for authority and power. By making Heylel their shepherd, and reaching out to him, human rulers will be empowered.

Shachar is written Shin (which was conveyed using teeth, and thus symbolized language and nourishment), Chet (drawn as a tent wall which was used to separate and divide), Rosh (which featured the head of a man, and conveyed that which was the highest and best). Bringing these ideas together, we find Shachar using language to separate and divide in his attempt to elevate his shepherds over mankind and himself above God.

In the context of Scripture, it is clear that Heylel ben Shachar was the first created being to be excommunicated, disassociated, and cut off. He was not however exterminated. Even God cannot kill a spiritual being. So as we shall learn, Heylel ben Shachar will be incarcerated in *She'owl* upon Yahowsha's return on *Yowm Kippurym,* only to be released again, albeit ever so briefly, at the end of the thousand year celebration of the Called-Out Assembly Meeting of Shelters for the purpose of testing the resolve of those born during the Millennial Sabbath. At that point, he and a plethora of religious and political leaders will be judged, passing through the "lake of fire" en route to the Abyss, a lightless and eternal prison akin to a black hole.

What is particularly interesting in this passage is that Yahowah initially cast this fallen spirit down to the earth where he immediately went about his business which was weakening and conquering Gentile nations—overwhelming and disabling individuals from different races, places, cultures, religions, and governments. Frankly, Satan has served a purpose. He is the most articulate, although beguiling and cunning, advocate for all that is not God. He demonstrated this in the Sheltered Enclosure of Joy, the Gan Eden, where he not only slithered in with Yah's permission, he took God's words out of context, misquoted them, and then twisted his version to suggest that his interpretation was valid and could be trusted. This ploy not only prevailed, it remains Satan's principle strategy. It is the essence of religion.

For the choice to engage in the Covenant Relationship to be genuine, the alternative to being adopted by God, to living forever with Him, and to being enlightened by Him, must appear at least somewhat alluring. If the option was

presented as bluntly as life vs. death, joy vs. anguish, light vs. darkness, fellowship vs. isolation, the decision to choose life, joy, light, and fellowship would not require any knowledge of God, or reflect any reverence for Him, much less demonstrate any regard for His instructions.

This passage goes on to say of Heylel ben Shachar that: **"You** (*'atah*)**, yourself, said in your heart** (*ba leb* – in your inner nature as a reflection of your attitude and ambition)**, 'I will unjustly ascend** (*'alah* – I, Allah, will wrongfully deviate from the way) **to the heavens** (*shamaym* – to the spiritual realm and abode of God)**, to a point above** (*min ma'al* – beyond the largest dimension of) **God's** (*'el*) **stars** (*kowkab* – luminaries and heavenly powers)**, and I will elevate and exalt** (*ruwm* – lift up) **my throne** (*kise'* – place of honor and authority)**. I will inhabit and dwell** (*yasab* - inhabit) **at the Mount** (*ba har*) **of the Appointed Assembly Times and Feasts** (*mow'ed*)**, secretly lurking within the hidden, dark, and obscure** (*tsaphown* – unknown and undiscovered) **within the boundaries of space** (*yarekah* – in the depths and fringes)**."** (Yasha'yahu / Yah Saves / Isaiah 14:13)

Pride represents a shift in attitude, perspective, and thinking. It results in over valuing oneself. So we should not be surprised that this revelation into the ambitions of the Adversary begins with a trio of "I will unjustly ascend," "I will elevate and exalt," and "I will inhabit and dwell." Rather than observing Yah and listening to God, *ha Satan* came to see himself as the most important thing in the universe. He became self absorbed.

And in his egotistical attitude and self-centered perspective, we witness the downfall of humankind. Those who are separated from God have chosen to trust the religious and political pontifications inspired by Satan over the Word of God. Their perspective has been inverted by the first spirit to reflect this jaundiced view.

While we see an inappropriate attitude, an inverted perspective, and improper thinking on display in these words, we do not see a choice actually being made. This wasn't so much a decision to rebel as it was a change of heart. I share this with you to suggest that Satan, unlike mankind, was not afforded the gift of freewill. All of Yah's spiritual messengers, of which Heylel ben Shachar was once one, do what they are told. But this change in Heylel ben Shachar's attitude motivated him to devalue, even ignore, God's instructions. And it was because of this change of heart, this errant perspective, and inappropriate attitude that Heylel was cast out of the *saba'* – the spiritual command and control regime of messengers conceived to serve God by following His orders.

We initially confronted *saba'* in Proverbs 30 which speaks of the very shift in attitude which led to Heylel's downfall. That discussion began: **"Every word,**

communication, instruction, and command of God being pure, tested, and true, is a gift and a shield for those who put their trust in Him" (*Masal* 30:5) **"You should not add to the Almighty's Words lest beware, He will argue against you, judge and convict you and you shall be proven a liar for having promoted delusions."** (*Masal* 30:6) **"Keep me from becoming arrogant and vain by making false statements, promoting lies, delusions, and deceptions."** (*Masal* 30:7) Which brings us to the place Heylel ben Shachar found himself: **"Lest I become satisfied** (*saba'* – comfortable with having met my own needs) **and I am disowned, becoming insignificant by saying: 'Who is Yahowah?' And lest I be disinherited and dispossessed, and I am caught in the act, arrested, and incarcerated for removing without permission and carrying away by stealth the personal and proper name of God."** (*Masal* 30:9)

We considered *saba'* again in *Dabarym* 4:19, which read: **"Lest you promote or accept a different perspective and understanding, you lift up your eyes and are carried away by a perception of the heavens and you see the sun, the moon, and the stars, and all of the command and control implements** (*saba'* – God's ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences) **of the heavens, and you are seduced, led astray, scattered, banished, and cast aside, and you encourage bowing down and worshiping them, even speaking of them so as to promote service to them, which is seductively deceiving, dividing and separating that individual from Yahowah, your God, and with them all of their families—everyone under the heavens."**

Returning to this passage in Yasha'yahu 14, you will notice that Heylel ben Shachar saw himself residing in the very place Yahowah has asked His children to meet with Him: "*Har Mow'ed* – the Mount of the Appointed Assembly Times, Meetings, and Feasts." In this way Satan has unwittingly disclosed his ambition and strategy. He will pose as God in the very place people will expect to find God—religion.

It is hard to miss the fact that *'alah,* translated "I will unjustly ascend" and meaning, "I will wrongfully deviate from the way," is phonetically indistinguishable from Allah, the name of Muhammad's arrogant and demented spirit. Perhaps Yahowah was prophetically foreshadowing Satan's appearance as the Islamic god 1,400 years before Heylel ben Shachar starred in this role. After all it is hardly a coincidence that Allah and Satan are identical in purpose and persona. This realization is further affirmed in the Islamic Prayer of Fear, whereby *"Allahu Akbar!"* means "Allah is Greater" even "Allah is Greatest and Most Great." First shouted at Yahuwdym at Khabar, it was designed to infer that Satan in the guise of Allah was greater than Yahowah.

Incidentally, we find another connection between Heylel and Islam when we consider that *halal*, the basis of Satan's name, was deployed in the Qur'an to describe that which is "lawful." As such, good Muslims will only eat food which is designated by Imams as "Halal," the Islamic version of Kosher. Have you ever wondered why Muslims in their prostrations bow down and face Satan while mooning God?

Concluding our review of the thirteenth verse, we find that *tsaphown*, rendered "secretly lurking within the hidden, dark, and obscure," can represent several things, all of which color the character and strategy of Satan. Its primary meaning is to "operate secretly, to hide, even lurk in the darkness." It speaks of "confusing people by obscuring one's nature and concealing one's motives." This is accomplished by "not expressing oneself in a clear or direct manner." It is to "blur and to veil, so as to be unnoticed and unknown." As such, *tsaphown* screams "religion," the scheme Satan has deployed to confuse while concealing his involvement and motives.

Tsaphown, which is often transliterated, Zaphon, is also the name of a mountain where the Canaanite gods were believed to have lived and were they were worshipped. It was similar in this regard to the Greek Mt. Olympus. And since the home of these false gods was north of Yisra'el, *tsaphown* came to mean "north, north wind, and left side."

Since this is the second reference to darkness in as many verses, please note that darkness is more than the opposite of light; it is the absence of light. Satan, while a formidable adversary, is not Yah's peer. He does not possess Yahowah's power, creativity, or capacity to love.

Similar concepts to light and darkness include life and death, where death is the absence of life. Enslavement is the absence of freedom as it prevents the exercise of freewill.

A lie, however, is not the absence of truth, as the most effective lies contain an element of truth. And therein is how Heylel ben Shachar operates. Christianity, Judaism, Islam, and Secular Humanism are beguiling because truth and deception have been interwoven.

In Scripture, five is the number of confusion. So a trio of statements beginning with "I" was insufficient for Heylel: **"I, Allah, will wrongfully ascend above** (*'alah* – I will unjustly deviate from the way, withdrawing from, and rising above) **Almighty God** (*'al*)**. Concealed and worshipped among the idols in the highest places** (*'ab* – hidden and venerated as a deity in the shadows by the highest clouds)**, I will therefore cause myself to be compared to and to resemble** (*damah la* – make myself appear like) **the Most High** (*'elyown* –God

Almighty, the Most Great and thus Greatest)**."** (Yasha'yahu / Yah Saves / Isaiah 14:14) You can almost hear him scream: "*Allahu Akbar* – Allah is the Greatest!"

Once again, this passage reveals that Satan's strategy is to convince men and women to worship him by concealing his actual nature. Lurking behind the idolatrous images which festoon humankind's religious establishments, Satan is venerated as a deity. Rather than disclose his actual nature, he has positioned himself as the object of worship, and thus has made himself appear as if he were the Most High.

But Heylel ben Shachar is actually the lowest and least. **"But instead** (*'ak* – except indeed)**, to** (*'el*) **She'owl** (*she'owl* – the realm of the dead where deceased souls are questioned) **you shall descend** (*yarad* – you will be brought down, bow down and prostrate yourself (hophal imperfect suggesting that Satan will bring this fate upon himself and that the consequences will be ongoing and never ending)) **unto** (*'el*) **the depths** (*yarekah* – the most remote boundary of space-time) **of the pit** (*bowr* – of the prison formed in the shape of a narrow shaft; from *buwr* – where things become clear, are explained, and proven)**."** (Yasha'yahu / Yah Saves / Isaiah 14:15)

For a spirit who sought to improperly elevate himself, receiving a fate, indeed a penalty, which is the opposite of what he desired, seems like Divine justice. And I love the irony of *bowr* and *buwr*—of the one-dimensional prison where that which the inmates tried to obscure is made clear, where that which they tried to conceal is explained, and where that which they sought to disprove is demonstrated.

I would be remiss if it did not tell you that She'owl is written identically in the Hebrew text to Sha'uwl, the given name of the false apostle known as Paul. The man who would question Yahowah's Towrah became Satan's most effective spokesperson.

The Adversary's descent into She'owl, which is the place of estrangement, disassociated Heylel from Yahowah. This occurred because the consequence of sin, which is death, could not be prescribed to an eternal being like Satan. So he would suffer the penalty of sin which is separation from God. Now this is important because it explains what occurred on the Called-Out Assembly Meeting of Unleavened Bread to facilitate our redemption. Following His sacrifice as the Passover Lamb to resolve the consequence of sin which is death, Yahowsha's soul descended into She'owl to resolve the penalty of sin. His soul was separated from Yah's Spirit, thereby paying this penalty so we wouldn't have to endure it.

Speaking of those who have and will advance Heylel's agenda, Yahowah reveals: **"Those who look to you** (*ra'ah 'el* – those who pay attention to you)**, those who gaze longingly at you** (*sagah 'el* – who learn how to advance

themselves by intently observing you)**, they will come to realize** (*byn* – they will come to understand) **why** (*ha*) [you will be incarcerated in She'owl]**. This** (*zeh*) **individual** (*'iysh*) **astonished and shook** (*ragaz* – agitated and terrorized) **the land** (*ha 'erets* – the material realm)**. This individual** (*zeh 'iysh* – repeated in the DSS) **swayed and destroyed** (*ra'as* – shattered and crushed) **the kingdoms** (*mala'kah* – the empires, governments, and sovereign political realms)**."** (Yasha'yahu / Yah Saves / Isaiah 14:16)

Satan has long been the power behind most kings and clerics. Working together, they have astonished many while terrorizing others. And in the process, they have swayed and destroyed everything they have touched.

When Islamic apologists write to me on behalf of their religion, telling me how wonderful it is, I encourage them to consider what Islam has done to the places where Islam prevails. And the simple truth is that the fifty Islamic nations are the most impoverished and least free places on earth. Every nation Muslims have invaded, they have destroyed.

But let's not condemn Islam alone. For over one thousand years, Roman Catholicism held sway over much of the world, terrorizing all who dared to condemn this destructive alliance between cleric and king.

The explanation for Heylel's incarceration in She'owl continues with: **"This individual** (*zeh 'iysh* – repeated in the DSS) **caused** (*sym* – planned and then set about to make) **the world and the people who inhabit it** (*tebel* – the places where humanity had lived) **to resemble** (*ka* – to become like) **a desolate wasteland without the Word** (*midbar* – a lifeless, barren desert; a compound of *midad / ma'ad / min* – to reject, deny, leave, and waver away from *dabar* – the Word)**. The cities** (*wa 'iyr* – towns and villages) **he destroyed** (*haras* – he violently demolished and left in ruins)**. His captives who were bound to him** (*'acyr* – those he possessed and controlled)**, he would not release them** (*lo' patah* – loosen his grasp and let go of them so that they would be free to return) **to the family** (*beyth* – to the home and household)**."** (Yasha'yahu / Yah Saves / Isaiah 14:17)

While *midbar* can be translated "wilderness," the reason its inhabitants experience "desolation and lifelessness" is as a result of "*midad / ma'ad / min* – rejecting, denying, and wavering away from *dabar* – the Word" of God. And this is precisely what Heylel ben Shachar has done, not only by personally rejecting Yah's instructions, but also by encouraging others to deny the value of Yah's Torah, effectively rejecting its message as is the case with the Christian "New Testament," the Jewish "Oral Law," and the Muslim Qur'an.

While we don't know the full extent of the carnage which will be endured during the Tribulation, other than at least half of the world's population will die in

the all Islamic Magog War, we know from this passage that many if not most of the world's cities will be destroyed. Further, we know that Satan will never free the souls of those who for political or religious expediency have allied with him. If a person sells his or her soul to the Devil, that covenant is irreversible.

In his letter to the Romans, Paul tells those who believe him to submit to the authority of their government. But based upon this next revelation from God, that's horrible advice. **"All** (*kol*) **of the national rulers** (*melek* – royal monarchs, political leaders, and military generals, heads of state and government officials, as well as kings who claim the authority to reign) **of the Gentile nations** (*gowym* – people from different races, places, religions, and cultures)**, all of them without exception** (*kol* – every single one of them) **lie** (*shakab* – they require others to bow down to them in life and they come to lie prostrate in death) **in the glorification** (*ba kabowd* – in the status and manifestation) **of man** (*'iysh* – of mankind and humankind)**, in his household and home** (*ba beyth* – in his human family and their temple and home, which is the Earth)**."** (Yasha'yahu / Yah Saves / Isaiah 14:18)

Ouch! This is as unequivocal as it is all encompassing, as uncompromising as it is condemning. Yahowah has said that every leader of every Gentile nation without exception lies in life and is prostrate in death as a result of elevating and glorifying the status of man. Moreover, in context, we are compelled to conclude that these leaders, whether they be appointed monarchs or elected presidents, are eternally bound to Heylel ben Shachar—his to possess and control for all time. It is therefore in self-glorification that both Satan and his minions are linked.

And this admonition is especially telling today, living as we are on the cusp of the Tribulation where the most popular religion on Earth is Socialist Secular Humanism—the religion of man. How often have you heard politicians speak of caring for the household of man and protecting our earthly home?

Now speaking of the wayward spirit with whom the leadership of the Gentile nations are forever bound, God says of the one who sought to elevate his status: **"But you** (*wa 'atah*) **are cast** (*salak* – thrown and snatched) **from** (*min*) **the specter of your death** (*qeber* – your grave and place of the dead) **as a detestable and abhorred** (*ka ta'ab* – resembling a loathed, despised, and degraded, a repulsive, shameful, and rejected) **stump** (*neser* – shoot which is symbolic of the Ma'aseyah and stump which is symbolic of Lord / Ba'al) **having purposely clothed so many in death** (*harag labuwsh* – having plotted to dress up and disguise perpetrate premeditated murder)**, pierced by the sword** (*ta'an hereb*)**, descending** (*yarad*) **into** (*'el*) **prison** (*bowr* – pit) **just as** (*ka* – similar to) **the carcass of a lifeless idol** (*peger* – a pejorative term for a graven image of worship in a religious setting) **loathed and trampled down** (*buws* – polluted and rejected)**."** (Yasha'yahu / Yah Saves / Isaiah 14:19)

As a spiritual being, Satan cannot die. He is immortal, as are those who ally themselves with him. So he is cast from the specter of death to face the punishment of eternal incarceration and disassociation. He and the worldly leaders whose egos have been stoked by him, will forever be abhorred and rejected. Clothed in the death of those they have killed, they will descend into the pit, and be rendered as impotent as the carcasses of the graven images they used to promote their agenda.

You see, life is a gift, making death the culmination and thus absence of it. Death, therefore, cannot be a punishment. The gift of life which eventually ends in death is akin to giving one hundred dollars a day to a person, every day for 25,568 consecutive days, only to discontinue the donation on their seventieth birthday. Therefore, for justice to be served, the great harm Heylel ben Shachar and his shepherds have perpetrated, has to be punished, which means that death cannot be the end of their existence. And that is what God is saying.

"You will not be united (*lo' yahad* – you will not be associated or together) **with them** (*'eth*) **in the place of the dead** (*ba qebuwrah* – in the specter of death)**, because** (*ky*) **you have corrupted and destroyed** (*sahath* – ravaged and ruined by perverting) **your world** (*'erets* – your place)**, slaying** (*harag* – purposefully murdering with premeditation and planning) **your people** (*'am*)**. This offspring** (*zera'* – this seed and descendant) **of evil** (*ra'a* – of immorality and wrongdoing, of destruction and ruin) **will not be welcomed, encountered, or mentioned** (*lo' qara'* – they will not be invited, received, or known) **for all eternity** (*la 'owlam* – forevermore)**."** (Yasha'yahu / Yah Saves / Isaiah 14:20)

So once Satan and his human accomplices are incarcerated at the end of the Millennial Sabbath, they will never be heard from again. Locked away in an eternal and lightless prison, those living with God will never encounter them again. And for heaven to be a joyful place, Heylel and his like will be forgotten.

But, the time of eternal bliss has not yet arrived. Satan and his shepherds are actively engaged slaughtering souls by promoting all manner of corruptions and perversions. **"Be prepared** (*kuwn* – stand up and be firm) **concerning** (*la*) **his children's** (*ben*) **unbridled ruthlessness and slaughter** (*matbeach* – massive killing fields) **in association with** (*ba*) **the corruptions and perversions** (*'awon* – the twisting and distorting perversity and depravity) **of their fathers** (*'ab*)**. Never, under any circumstance** (*bal* – absolutely and unequivocally never ever) **encourage or support them** (*quwm* – stand with them, validate them, or promote them) **or allow them to inherit or possess** (*yaras*) **the earth** (*'erets* – the land and material realm) **or completely fill and flood** (*male'* – totally satiate and cover) **the world's** (*tebel* – the Earth's) **surface** (*paneh*) **with anguish and terror** (*'yr*)**."** (Yasha'yahu / Yah Saves / Isaiah 14:21)

Yahowah is not only warning us, so that we will not be surprised by the scale of the carnage Heylel ben Shachar will bring with him in the last days, He is telling us not to associate with him under any circumstance. Don't engage in politics, don't participate in any religion, and don't rely on an economic scheme.

He is also telling us just how bad it is going to get. Everyone on earth will be terrorized. In fact, Satan and his minions would completely destroy the earth and all life on it, if not for Yahowah's return. He alone is capable of stopping them. And that is why the next verse reads…

"I will take a stand and rise up (*quwm* – I will fulfill My promise) **against them** (*'al*)**, prophetically declares** (*na'um*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤑𐤁𐤀𐤕 - יהוה) **of the vast array of envoy**s (*saba'* – of the command and control regimen of spiritual representatives and conscripts)**, and** (*wa*) **I will cut off** (*karat* – sever and banish, separate from and eliminate) **concerning** (*la*) **Babel** (*babel* – that which mingles and mixes words to confuse and confound; from *balal* – to corrupt by distorting and twisting the truth through the incorporation of lies, to negate through counterfeit; transliterated Babylon from the Sumerian *Babilim*, "Gate of the Gods")**, the name** (*shem* – proper designation, renown, reputation, and fame)**, the soul of the remnant** (*sa'ar* – the conscience and flesh of who are related and remain)**, their continually increasing offspring** (*nyn* – posterity of successive generations which has been propagated)**, and their stricken descendants** (*neked* – their afflicted, subjugated, and slain progeny)**, prophetically declares** (*na'um*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤑𐤁𐤀𐤕 - יהוה)**."** (Yasha'yahu / Yah Saves / Isaiah 14:22)

Yahowah's Covenant is the dividing line. You are either cut in or cut out of His family, which is why *karat* is used in connection with establishing the Covenant. Those who accept Yah's terms and conditions and actively engage in the Covenant are adopted by our Heavenly Father and invited to live in His home. But in this case, those who have fought against the Covenant will be cut off and banished from God.

Babel says it all. By mingling truth with lies Satan has conceived religious counterfeits which confuse and confound the masses. His clever schemes are beguiling because they corrupt and pervert the truth, twisting and distorting Yah's revelation. Rather than create a plan of his own, Satan, in league with religious and political leaders, has corrupted Yahowah's plan.

The sectarian term for this is syncretism, where elements of various religions are incorporated and merged so as to make the result appealing and acceptable to more people. It is the basis of Christianity, where early Babylonian, Egyptian, Greek, and Roman mythologies were combined with newer forms of European paganism, to create a religion which offered something satanic for everyone. The incorporation of Lent, Easter, Halloween, Christmas, Sunday Worship, crosses,

holy water, candles, halos, sunbursts, statues, the Trinity, the Queen of Heaven and Mother of God, popes, cardinals, fathers, nuns, and saints into the religion, along with the name "Jesus," and a god who is born, dies, and is resurrected in harmony with the sun's cycles, are all examples.

In other words, the pagan rites, relics, and holidays became Christian—creating a religion more in sync with Babel and Babylon than with the Torah Teachings. The fact that Yahowah called these rites, relics, and holidays an "abomination," and the recognition that they are in complete conflict with the Word of God, didn't stop anyone from including them or promoting them. And soon, billions of people were led astray by Babel—the confusing counterfeit conceived by corrupting the truth. All because the comingling of lies with the truth not only replaces that which is true with that which is false, but also twists that which remains to the point that it is no longer reliable. Such was the strategy Satan deployed in the Garden of Eden when he misquoted God.

The word syncretism was first used in a religious context by Desiderious Erasmus, the architect of the exceedingly errant *Textus Receptus*—the ultimate example of *babel*: "that which mingles and mixes words to confuse and confound; that which corrupts by distorting and twisting the truth through the incorporation of lies; that which negates through counterfeit." Of syncretism, Erasmus wrote: "concord is a mighty rampart." In his view, a "coherence of dissenters, in spite of their differences in theological opinions," which he called "syncretism," becomes an effective weapon.

A secular humanist, Catholic priest, and Latin scholar, Erasmus initially dedicated himself to helping "Paul address the Romans in better Latin," which is telling because Pauline Doctrine differs radically from God's Word and is specifically designed to confuse and confound by corrupting and distorting. Of this exercise in *babel*, he wrote: "My mind is so excited at the thought of emending Jerome's text with notes that I seem to myself inspired by some god." He then defined "emending" as "collating a large number of ancient Latin manuscripts."

Erasmus's life's ambition, his *Complutensian Polyglot*, was designed to synchronize and unify the Greek and Latin traditions of the New Testament, creating what he called a "purified" version by making them "compatible." What's particularly telling is that rather than use a Greek manuscript to correct the existing Latin translations, he translated Jerome's Latin into Greek to verify the Vulgate.

This translation of the Roman Catholic Latin Vulgate into Greek was "rushed into print rather than edited" according to Erasmus, because the publisher, Johann Froben, wanted to profit from the enterprise. So, by his own admission, Erasmus

only sparingly considered the small collection of late 12th and 13th century Byzantine manuscript fragments in his possession, and completely ignored the oldest Greek witness at his disposal, because "he was afraid of its erratic text." But soon, his *Novum Testamentum Omne* became known as the *Textus Receptus* and served as the foundation of Protestant Christianity. This synchronized mixing and blending of Byzantine and Roman Christianity, of Greek and Latin, was used as the basis of Martin Luther's translations, as well as those of Tyndale, the Geneva Bible, and the King James.

As I've mentioned, the most brazen manifestation of "*Babel* – Babylon" is the Christian religion. At its heart, it is little more than *babel*: "that which mingles and mixes words to confuse and confound; that which corrupts by distorting and twisting the truth through the incorporation of lies; that which negates through counterfeit."

There is reason to suggest that Sumerian turned Akkadian name *Babilim* means "Gate of the Gods," as *bab* means "gate," and *ilym* means "gods." And while *Babilim* may be nothing more than the plural of *babel*, and thus mean "corruptions," religions confuse by opening the door to mythological deities.

Speaking of *babel*, as is the case with most of Yasha'yahu, there is an alarming disparity between the second century BCE Great Isaiah Scroll discovered in the caves above Qumran and the Masoretic Text, which was a product of Pharisaic Judaism circa the eleventh century CE. We must therefore, to have any hope of accuracy, render these translations from the older, more reliable witness. And as a result, you will not find a reference to "the possession of the bittern, owls, hedgehogs, or porcupines" in the following prophetic promise depending upon which translation you favor.

"And (*wa*) **I will cause her** (*suwm* – I will ordain, decree, appoint, and make her (speaking of Babel / Babylon))**, accordingly** (*la*)**, to be dispossessed and cut off** (*mowras qipowd* – to become the most suitable place to be disinherited, to experience rejection and anguish, fear and terror, and to be closed off and to receive and possess nothing of value from one's father)**, stagnant pools of tears** (*'agem maym* – hopeless grieving, sadness, anxiety, and distress)**. And** (*wa*) **I will sweep her away** *(te'te'* – I will remove the unwanted material) **with** (*ba*) **a decimating and exterminating** (*samad* – annihilating) **broom** (*mat'ate'*)**, prophetically declares** (*na'um*) **Yahowah** (יהוה - צבאות) **of the vast array of envoy**s (*saba'* – of the command and control regimen of spiritual representatives and conscripts)**."** (Yasha'yahu / Yah Saves / Isaiah 14:23)

Babel / Babylon is a stagnant pool of tears, something to be swept away and exterminated. And while the city-state of Babylon was destroyed within two hundred years of the time this message was written, the fact that it was swept

away under a sea of sand some 2,500 years ago isn't what Yahowah' was predicting. We know this because there was no king of Babel known as Heylel ben Shachar, no worldwide onset of terrorism, and Yah wasn't personally engaged in the city's downfall. Moreover, the fall of Babylon spoken of in this passage is the focus of the last half of the book of Revelation—which means that it has not yet occurred. There we find Yahowsha' pleading with His people to come out of her prior to His return.

Throughout Yahowsha's long dissertation on Babylon's identity and demise, we find that Satan is called the "Whore of Babylon." And this "Beast" is specifically said to rule from the city on seven hills, which being Rome, indelibly identifies Satan with the Roman Catholic Church, and thus Christianity. There is no escaping the fact that Yahowah and Yahowsha' are associating the fall of Babylon with the demise of Christianity—which will be cast down and remembered no more.

This prediction regarding the fall of Satan and Christianity in the last days, and the incarceration of its leadership, is unequivocal. **"Yahowah (יהוה) of the command and control regimen of spiritual representatives** (*saba'* – of the vast array of envoys and conscripts) **swears and promises** (*shaba'* – affirms an oath based around seven (niphal perfect – affirming that a total and complete relationship exists between Yahowah and His promise which benefits those who avail themselves of it, making them total and complete))**, accordingly** (*la*)**, saying** (*'amar* – informing, answering, promising, and declaring)**, 'There are no ifs** (*'im lo'* – this is absolutely certain because there will be no conditions which will interfere with this fulfillment)**. As is whatever** (*ka 'asher* – As is the case with what) **I plan based upon what I am like** (*damah* – I intend, consider, and share because of My nature and what I represent)**, so likewise** (*ken* – therefore) **shall it be** (*hayah* – shall it come to exist (qal perfect – actually, totally, and completely))**. As is that which** (*ka 'asher*) **I propose, decide, and plan** (*ya'as* – I conclude and intend (qal perfect – affirming that His purpose is genuine and His plans are complete))**, it** (*hy'* – third person singular feminine pronoun referring to the extermination and annihilation of Babel) **will be fulfilled by taking a stand** (*quwm* – will be demonstrated as being reliable and valid) (qal imperfect – will actually occur with ongoing consequences))**.'"** (Yasha'yahu / Yah Saves / Isaiah 14:24)

This says that Yahowah not only has a plan and honors His promises, He, Himself, is indistinguishable from His plan and promise. Moreover, He, Himself, engages to accomplish His plan and fulfill His promises. As such, Yahowsha' is a diminished manifestation of Yahowah, sent into our world to accomplish Yah's purpose.

This passage is particularly lethal to evangelical Christianity, which is based upon the notion of dispensationalism, whereby God is seen as relating to different people in different ways under different covenants. Just as there is one God, there is one plan. Yah's singular plan is as consistent and enduring as He is. That which He has decided shall be, no exceptions.

While Christianity is primarily Babylonian, it does manifest elements of the Assyrian religion—especially the Ashur Pole, which is the Christian Cross, and the decorated Christmas tree. And as a result, the Anti-Ma'aseyah is referred to as the Assyrian. Therefore… **"Surely** (*la*) **I will break and destroy** (*sabar* – bringing an end to) **'Ashuwr** (*'Ashuwr* – man's foundation; transliterated Assyria) **in** (*ba*) **My Land** (*'erets*) **and I will trample him down** (*buws* – I will assert My dominance over him with an unrelenting downward pressure in an act of rejection leading to separation) **upon** (*wa 'al*) **My mountains** (*har*)**. And his yoke** (*wa 'ol* – his ability to exert his control and the burden of the oppression he inflicts) **will be removed** (*suwr* – will change, be rejected, and taken away) **from upon you** (*min 'al*)**, and his oppressive burden** (*sobel* – the burden of his tyranny) **will be removed** (*suwr* – will change, be rejected, depart, and be taken away) **from upon** (*min 'al*) **your shoulders** (*shakem*)**."** (Yasha'yahu / Yah Saves / Isaiah 14:25)

Scripture tells us that the last battle fought on Earth will be waged in Israel. Heylel ben Shachar will lead a massive army across the Euphrates, and into *Har* (the mountains of) *Megiddo*, rendered Armageddon in English Bibles. But as Satan prepares to attack and destroy Jerusalem, Yahowah returns to earth to stop him—putting an end to all religious and political oppression. Just as He delivered His people from the physical crucible of Egypt, and from the religious, political, and economic oppression they endured therein, He will also save His children from the spiritual abuse perpetrated by the Adversary: *ha Satan*.

From the very beginning, when Satan entered the garden to deceive Chawah and then Adam, excommunicating them from God, it has been Yah's plan to undo the damage Heylel ben Shachar has done to the relationship He envisioned with humankind. And once again, God's plan is singular: **"This** (*zeth*) **is the plan** (*ha 'esah* - this is My council and advice regarding the preparation for, the announcement of, and the arrangement to carry out) **which has been determined** (*ya'as* – deliberated, intended, concluded, and decided (scribed in the qal passive participle form unifying the plan with the planner)) **concerning** (*'al*) **the entirety of** (*kol* – the entire and all of) **the material world** (*ha 'erets* – earth and land)**. And this** (*wa ze'th*) **is the hand** (*ha yad* – symbolic of the work and influence) **which is stretched out** (*natah* – extended) **concerning** (*'al* – upon) **all of** (*kol* – everyone and the entirety of) **the Gentiles** (*gowym* – people from races other than Yahuwdah and place other than Yisra'el)**."** (Yasha'yahu / Yah Saves / Isaiah 14:26) So if God has a plan specifically for the Gentiles, then the

Dispensationalists have it wrong, as this isn't about salvation, but instead damnation.

Although Paul, in league with Satan, did his best to revoke and nullify Yahowah's plan and to frustrate the purpose of the Towrah and Covenant, they will not prevail. **"For indeed** (*ky* – surely and truly, emphasizing that this is important)**, "Yahowah** (𐤉𐤄𐤅𐤄 - 𐤑𐤁𐤀𐤕 - יהוה) **of the vast array of envoys** (*saba'* – of the command and control regimen of spiritual representatives) **has completely decided upon His plan** (ya'as – He is determined to do as He has intended and advised (qal perfect affirming that there is an actual plan and that it is totally complete))**, so then** (*wa*) **who and what** (*my*) **will frustrate or nullify it** (*parar* – thwart or revoke it)**? And the hand** (*wa ha yad* – the power, influence, and active engagement) **which is stretched out and extended** (*natah*), **who and what** (*my*) **will frustrate or nullify it** (*parar* – will change its direction)**?"** (Yasha'yahu / Yah Saves / Isaiah 14:27)

Every religious and political scheme aimed at nullifying Yahowah's testimony will fail. Babel will fall.

𐤉𐤄𐤅𐤄

Our Heavenly Father provided further instruction to His children regarding the importance of His Word, His Directions, His Terms and Conditions, and His Towrah Teaching in another *Masal* / Word Picture—this one telling us that collectively they will protect us from the beguiling ways of the Whore of Babylon. Turning the page to the Seventh Proverb, we find the best advice a Father can give His children.

"My son (*beny* – My child)**, choose to actually observe** (*shamar* – elect to focus upon, carefully examine, diligently consider, and thoughtfully evaluate, agree to pay close attention to and genuinely care about (qal imperative indicating that an actual relationship will be established between Father and son should the child choose of their own volition to pay attention to this exhortation to revere and regard)) **My Words** (*'emer* – My answers, explanations, and promises)**. And** (*wa*) **My Terms and Conditions** (*mitswah* – My authorized directions and binding instructions regarding My covenant contract) **you should habitually treasure and store** (*tsaphan* – you should value and keep (qal imperfect affirming the relationship between us and Yah's terms and conditions ought to be genuine because by properly valuing them, their influence will be ongoing, producing everlasting results)) **with you** (*'eth*)**."** (*Masal* / Word Pictures / Proverbs 7:1)

God consistently offers this same advice. Observe His Word. Value His Terms and Conditions. So why do you suppose Jews favor their Oral Law, Christians prefer their New Testament, and Muslims recite their Qur'an? Why pretend to worship a God whose instructions one completely ignores?

Hebrew poetry, rather than emphasizing rhythm and rhyme, is comprised of couplets which convey truth from a variety of perspectives—each affirming and augmenting the overall message. This next verse is a great example.

"Choose to keep focused upon, closely examine, and carefully consider (*shamar* – elect to actually observe, pay close attention to, and genuinely care about (qal imperative)) **My Terms and Conditions** (*mitswah* – My authorized instructions and binding directions regarding the covenant agreement) **and** (*wa*) **live** (*chayah* – be restored and renewed, be nourished and grow, electing to exist forever as a result of God's promise and favor) (qal imperative – affirming that our decision to observe the Terms and Condition of Yah's binding Covenant is equivalent to choosing to be restored to life and living forever)**). My Towrah Teaching** (*Towrah* – My Torah Instruction, Guidance, and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **should be as** (*ka* – should be considered as and akin to) **the pupil, the center, and the focus** (*'iyshown* – the extant essence and individual nature) **of your eyes and understanding** (*'ayin* – your sight and perceptions, your perspective and thoughts)**."** (*Masal* / Word Pictures / Proverbs 7:2)

Our Heavenly Father has just told us that by choosing to "*shamar* – keep our eyes focused upon, closely examining, and carefully considering" the Instructions He etched in stone along with the Terms and Conditions of His binding Covenant contract, we are choosing "*chayah* – to live." And not only to live, but also "to be restored and renewed, to be nourished and grow."

Moreover, Yah has encouraged us to achieve this result by focusing upon His "Towrah – Teaching." This will not only cause us to grow in understanding, but also the Torah provides us with the proper perspective from which to appreciate how His Directions and Guidance lead to an eternal relationship with Him. So by bringing these couplets together, we find that Yah's Word, Yah's Instructions, and Yah's Towrah are associated, integrated, and related. They are the source of

understanding and life. When you observe one, you are considering the other and gaining both.

Speaking of His Word, His Directions, and His Torah, what are the chances that in the next verse God revealed: "Paul is right. They must all be annulled because they are of no value to you. You should disregard my testimony and forget that I ever shared these instructions with you." Or did He say…

"Choose to tie them (*qasar* – you should consider closely and continually associating with them by binding them (qal imperative)) **upon** (*'al*) **your fingers** (*'etsba'*) **to etch them** (*katab* – electing to write and engrave them (qal imperative)) **upon** (*'al*) **the tablet** (*luwach* – the surface) **of your heart** (*leb*)**."** (*Masal* / Word Pictures / Proverbs 7:3) We grasp hold of and cling to things with our fingers, so God is suggesting that we use them to write the Torah.

This is not the first time we have heard Yah speaking of writing the Torah on our hearts. As we have already learned, God, Himself, has promised to do this very thing when He renews and restores His Covenant upon His return. Remember: **"Behold** (*hineh*)**, days** (*yowmym*) **are coming** (*bow'*)**, prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**, when** (*wa*) **I will actually cut** (*karat*) **relationally with** (*'eth*) **the household and family** (*beyth*) **of Yisra'el** (*yisra'el*) **and on behalf of** (*wa 'eth*) **the household and family** (*beyth*) **of Yahuwdah** (*Yahuwdah*) **a renewing, restoring, and repairing** (*chadash*) **Family-Oriented Covenant Relationship** (*beryth*)**.**

Indeed (*ky*) **with this** (*ha zo'th*) **Familial Covenant Relationship** (*beryth* – mutually binding and nurturing promise) **which relationally** (*'asher*) **I will cut** (*karat*) **with** (*'eth*) **the House** (*beyth*) **of Yisra'el** (*yisra'el* – those who engage and endure with God) **after** (*'ahar*) **those days** (*ha yowm hem*)**, prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**, I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan 'eth Towrah*) **within their inner nature** (*ba qereb*)**.**

And (*wa*) **upon** (*'al*) **their heart** (*leb*) **I will actually write it** (*katab* – I will genuinely engrave and inscribe it)**. And** (*wa*) **I shall be** (*hayah*) **God** (*'elohym*) **to and for them** (*la la*)**, and** (*wa*) **they** (*hem*)**, themselves shall be** (*hayah*) **to and for Me as** (*la la*) **family** (*'am*)**."** (*Yirmayahuw* 31:31 & 32) Therefore, as a responsible father, God, Himself, is willing, and even committed, to doing what He asks of us.

This Fatherly advice continues with: **"Say** (*'amar* – affirm and declare) **to** (*la*) **this source of instruction, wisdom, and understanding** (*ha chakamah* – this capacity to be discerning and to think so as to adhere to the standard)**, 'You** (*'ath*) **are my sister** (*'ahowth* – you are my sibling as we share the same Father and Mother) **and my kin** (*wa moda'* – we are related)**.'"** (*Masal* / Word Pictures /

Proverbs 7:4) Yahowah's Set-Apart Spirit is responsible for helping us understand the Word, the Torah, and the Instructions. When we observe Yah's Word, She instructs and enlightens us. And the result of such Divine wisdom is that we become part of our Heavenly Father's family.

What follows is so obvious; it's a wonder God had to say it. **"To** (*la*) **understanding and discernment** (*bynah* – knowledge, insights, wisdom, and proper responses) **you are summoned** (*qara'* – you are called, encountered, read, and recited) **to** (*la*) **keep your eyes open, to be on your guard, to protect you against and keep you away from** (*shamar min* – for you to remain properly focused, to examine and beware of) **the illegitimate and foreign** (*zarah* – unauthorized, nauseating, and loathsome estranged) **woman** (*'isah* – wife and mother)**, away from** (*min*) **her unassociated and alien** (*nakary* – the disassociating and foreign, disastrous and misfortunate, idolatrous and religious) **words** (*'emer* – answers, explanations, and promises) **with which she deceitfully seduces** (*chalaq* – she misleads through smooth and slippery speech which is divisive, scattering, and idolatrous, ultimately causing you to be robbed of your inheritance)**."** (*Masal* / Word Pictures / Proverbs 7:4-5)

God is inviting us to read and recite His Word, His Directions, His Torah so that we understand His Word, His Directions, and His Torah. It is such a simple thing, and yet it is the most important thing.

Yahowah did not ask us to believe Him. He did not call us to faith. He wants us to understand, and then as a result of understanding to know, to trust, and to rely upon His Word, His Instructions, His Torah.

Equally important, the surest and smartest way, indeed the only way, to keep from being fooled by the likes of Paul, Akiba, Muhammad, and Joseph Smith is to observe Yahowah's Word. If you know God's Torah, Heylel ben Shachar and his minions cannot fool you.

Since charlatans typically remove Yahowah's testimony from its context in the Torah, Prophets, and Psalms, and then twist and convolute these truncated citations to advance their religious schemes, their ploy is thwarted by understanding. Those who know Yah's Word sufficiently to understand it are in a position to refute and reject their deceptions by comparing their corruptions to Yahowah's Teaching.

The reason that Christians have been deceived by Paul into believing that his "Gospel of Grace" replaced Yahowah's Torah is because they don't know the Torah. And that may be why he preached exclusively to Gentiles in the first place, knowing full well that his ploy would not prevail with an audience which was cognizant of God's Word. If Christians understood the terms and conditions required for them to participate in the Covenant, they would not be fooled into

believing that God favors religion. Those who understand the Covenant as it was presented to Abraham recognize that there is no possibility of a "New Testament." Further, the religious affinity for "faith" would be replaced by knowing, because the residue of understanding is confidence. If Christians understood Yahowah's terms and conditions, they wouldn't be irritating Yahowah by worshiping on Sunday, calling Him "Lord," His Son "Jesus Christ," or celebrating Christmas and Easter much less believing that He died for their sins.

And if Muslims accepted this invitation to understanding and observed God's Word, they would immediately recognize that Allah is not Yahowah, and that the Qur'an is the antithesis of the Torah. These informed and rational realizations would then save them from their religion because they completely undermine the very foundation of Islam. Allah not only claims to be the author of the Torah, but also states repeatedly that his Qur'an confirms the Torah. Therefore, submission to Allah is a direct result of being ignorant of God's Word. Only fools are seduced by Islam.

This next Proverb not only exposes the means to the madness that is religion, it explains how God wants us to respond to its arrogant advocates. It is insightful and practical…

"The wicked (*rasa'* – the guilty and condemned who deserved to be punished, those in violation of the standard) **arrogantly boast and make fools of themselves** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves, praising themselves they mock and slander) **by abandoning and rejecting** (*'azab* – by forsaking and separating from, by neglecting and disassociating from, by departing from and ignoring) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial)**. And** (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider) **the Towrah** (*Towrah* – Instruction, Teaching, Guidance, and Direction)**, they take the initiative to oppose and resist them** (*garah ba* – they are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their pressure or power)**."** (*Masal* / Word Pictures / Proverbs 28:4)

This profoundly important revelation begins by associating "*rasa'* – wickedness" with "*halal* – arrogance." Pride lies at the heart of all of man's misguided schemes. As evidence of this, society's political, religious, academic, and economic leaders almost always present themselves as being enlightened.

Such is the essence of Socialist Secular Humanism—itself an outgrowth of the Illuminati (the Order of the Illuminated) and "enlightened" philosophers. So by juxtaposing *rasa'* and *halal*, we learn that those pretending to be bright, even enlightened, are actually fools.

Equally relevant, wickedness is being equated to "*'azab* – abandoning" Yahowah's "*Towrah* – Teaching." As such, Christianity, and its "New Testament," are by definition both wicked and forsaken. Further, in this *Masal* we discover that those who are guilty of rejecting the Torah deserve to be punished according to God. This is especially bad news for Paul, as well as Christians who preach his message. After all, God has just said that those who depart from the Torah are condemned. Even worse, *'azab* was written in the qal participle, making it a verbal noun and thereby affirming that the wicked actually become foolish by rejecting the Torah.

It is also important to recognize that *halal*, which is the basis of Heylel ben Shachar's given name, is a verb in Hebrew which conveys the Adversary's nature: "to be arrogant, to boast, to glorify oneself, and to become foolish by mocking and slandering something which one has lost the capacity to understand." It is the very Word of God, the Torah, Prophets, and Psalms, that Satan is slandering and mocking with his corruptions and counterfeits. The result, of course, is Christianity and Islam.

In addition, *halal* speaks of "using harmful words to ridicule something recklessly." In this we ought to see Rabbi Akiba's Talmud, the Apostle Paul's Epistles, and the Prophet Muhammad's Qur'an recital.

Interestingly, *halal* was scribed using the piel stem which tells us that the subject, which are the "wicked" suffer the effect of the verb's action, which is to say that the "arrogant become fools." And the imperfect conjugation affirms that there will be unfolding and ongoing consequences associated with their pretense of enlightenment.

And while all of this is enlightening, enhancing our understanding of how the Adversary and those in league with him operate, the practical aspect of this Godly instruction is found in its conclusion. And once again we find it undermining Christian sensibilities. There is this notion among Christians that their "Jesus" was a passive, mild-mannered, accepting, and tolerant peacemaker, both conciliatory and compromising. And while Yahowsha' was the opposite of these things, this verse affirms that He was actually following Yahowah's instructions when He angrily opposed both political and religious leaders. As the single most Towrah observant individual in the universe, the Ma'aseyah Yahowsha' set the example we are to emulate. Following His Father's advice, He consistently, overtly, and with hostility, took the initiative to irritate and provoke every

religious and political opponent He encountered. He did not conform, capitulate, or compromise as they pressured Him to do. He was not swayed or impressed by their power.

If we replace the pronoun "them" at the end of the 4th verse with the way they were defined at the beginning of the passage, we find that God stated: **"Those who observe, those who closely examine and carefully consider, the Towrah's Instructions, Teaching, Guidance, and Direction, take the initiative to oppose and resist"** the **"wicked who are guilty and condemned, those who deserve to be punished because they are in violation of the standard by arrogantly boasting and making fools of themselves by mocking, slandering, abandoning, rejecting, and disassociating from the Towrah."**

Moreover: **"Those who observe the Towrah are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their pressure or power."**

Moving on to our Heavenly Father's next statement, we find that God is aware of the mechanism which underlies most all of mankind's religious and political schemes—especially Socialist Secular Humanism. The purpose of Political Correctness, the moral code of Secular Humanism, is to make being judgmental a crime. Socialists and Communists know that the best way to fool people is to preclude them from thinking. And there is no better way to do that than to discourage good judgment, which is the proper means to be discriminating, to differentiate between right and wrong, good and bad, trustworthy and unreliable, truth and deception.

"Evil (*ra'* – wicked and violent, mischievous and malignant) **individuals** (*'ysh* – men) **do not** (*lo'*) **apprehend or teach** (*byn* – consider, realize, perceive, understand, instruct, or implement) **good judgment** (*mishpat* – the proper means to resolve disputes, to be discriminating, to be fair, to obtain justice, and to make sound decisions)**. But** (*wa*) **those who diligently seek** (*baqas* – those whose search and investigation allows them to procure the information necessary to learn about) **Yahowah** (ዮሃዋህ - ᎾᏂᏪᏒ - יהוה) **consider and understand** (*byn* – apprehend, perceive, and realize) **everything** (*kol*)**."** (*Masal* / Word Pictures / Proverbs 28:5)

Recognizing that Yahowah has just spoken of the importance of observing His Towrah, it should be obvious that procuring information from His Instructions by way of a thorough investigation of His Teachings and diligent search of His Guidance is how we come to understand everything worthy of our consideration. It is in the Torah that our every question is answered. It is in the Torah that we find Yahowah. It is by observing the Torah that we obtain complete understanding.

As an interesting aside, this verse settles the argument between Catholicism and Protestant Christianity in favor of neither. Catholics teach that Scripture is insufficient and cannot be understood without their interpretations. And Protestants speak of their New Testament as if it alone was sufficient to achieve salvation. Both are wrong.

Should you wonder how it is that Christians miss this obvious association between the Torah and understanding, between observing it and seeking Yahowah, the answer lies in their errant translations. So as to hold them accountable, and expose their malfeasance, recognize that Yahowah said: **"The wicked** (*rasa'*) **arrogantly boast and make fools of themselves** (*halal*) **by abandoning and rejecting** (*'azab*) **the Towrah** (*Towrah* – Instruction, Teaching, Guidance, and Direction)**. And** (*wa*) **those who observe** (*shamar*) **the Towrah** (*Towrah*) **take the initiative to oppose and resist them** (*garah ba*)**. "Evil** (*ra'*) **individuals** (*'ysh*) **do not** (*lo'*) **apprehend or teach** (*byn*) **good judgment** (*mishpat*)**. But** (*wa*) **those who diligently seek** (*baqas*) **Yahowah** (*Yahowah*) **consider and understand** (*byn*) **everything** (*kol*)**."** (*Masal* 28:4-5)

Torah does not mean "law," and yet the Roman Catholic Vulgate and the Protestant King James Version rendered it as such. Jerome wrote: "They that forsake the law, praise the wicked man: they that keep it, are incensed against him. Evil men think not on judgment: but they that seek after the Lord, take notice of all things." (Proverbs 28:4-5) Mind you, the essential title "Towrah" was scribed twice in this verse and yet the Church elected to mistranslate it in the first instance and ignore it completely in the second. And since the primary meaning of *shamar* is "to observe," by changing it to "keep" the connection with "seeking" was lost. Moreover, the intended message was compromised once again by rendering *byn* as "notice" instead of "to consider and understand."

Sir Francis Bacon began by regurgitating the Latin text: "They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all things." In actuality, it's hard to understand anything when the source of understanding is tampered with in this way.

Blazing a trail of their own, the authors of the New Living Translation published: "To reject the law is to praise the wicked; to obey the law is to fight them. Evil people don't understand justice but those who follow the Lord understand completely." Christians might have been alerted to Paul's wickedness if only they had begun by writing: "To reject the Torah is to praise the wicked. To observe the Torah is to fight them." This realization would have been further reinforced if only the NLT had concluded by publishing "Those who seek Yahowah understand everything." But I suppose rendering God's Word accurately would be bad for business, so it was too much to ask.

Speaking of asking, consider this... **"The one who turns away his ear from hearing** (*suwr 'ozen min shama'* – the one who avoids listening and paying attention to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching)**, his prayers and requests** (*taphilah* – his pleas and petitions for intervention) **also** (*gam*) **will be considered detestable** (*tow'ebah* – will be seen as a disgusting abomination)**."** (*Masal* / Word Pictures / Proverbs 28:9)

If you are a Christian, and as a result prefer your "New Testament" to Yahowah's Towrah, be aware: God considers your prayer requests to be revolting. Christian, and indeed Muslim and Jewish prayers disgust and repulse Him.

At issue here is something quite profound. Not once does the Towrah encourage us to pray. And yet countless times Yahowah asks us to listen to Him and to observe His written Word. As such, the vast preponderance of our communications with God should be in the form of responses to what He has revealed. We ought to show our respect and gratitude for, and declare our acceptance of, the terms and conditions of His Covenant. Moreover, if we listen to Him, if we observe His instructions, we don't need to ask for God's guidance because we will already know and understand His will for our lives.

The reason that Christian prayers are an abomination to God is due mostly to Paul. He not only dismissed the Towrah, he told believers to "pray without ceasing" which is to say "without listening." So speaking of his ilk, we read: **"The one who misleads** (*sagah* – the one who deceives and leads astray) **the upright** (*yashar* – the straightforward) **in the way** (*ba derek*) **of evil** (*ra'* – in that which is harmful, malignant, afflicting, and adversarial, severing the relationship)**, into the pit** (*ba shachuwth* – the place where one is brought down, prostrating themselves in worship before false gods and reduced to despair) **he will fall and be cast down** (*huw' naphal* – he will descend from a higher position to a lower one, wasting away)**, but the innocent** (*tamym* – those who have been perfected, who are genuine and unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, moral, joyous, and valuable)**."** (*Masal* / Word Pictures / Proverbs 28:10)

This serves as yet another affirmation that Yahowah does not take kindly to those who mislead in the name of religion, causing souls to veer from His straight and narrow path. They will be cast down and incarcerated in the pit, a synonym for *She'owl*, more widely known as "Hell." But, those who are perfected by remaining on the path Yah has provided, and not wavering from it, their inheritance as His children will be generous, enjoyable, and beneficial.

As we say goodbye to the Proverbs, consider this contrast: **“Without revelation** (*ba lo’ chazown* – with no communication from God, without prophecy; from *chazah* – without seeing and perceiving, without understanding) **people** (*‘am*) **take charge and run wild** (*para’* – they are ignorant and unkept, they take their own initiative and behave like an uncontrolled and unrestrained mob)**. But** (*wa*) **he is happy and blessed, he walks upright on the correct path** (*‘esher* / *‘ashur* – he finds good fortune and experiences great joy along the restrictive but valid, straight way to stand safe and secure) **who observes and focuses upon** (*shamar* – who closely examines and carefully considers) **the Towrah** (*Towrah* – Teaching, Instruction, Direction, and Guidance)**.”** (*Masal* / Word Pictures / Proverbs 29:18)

The choice is yours. You can place your faith in men running amuck. Or you can observe the Towrah. As always, it is the likes of Akiba, Paul, and Muhammad versus Yahowah’s Teaching.

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As we transition from the last Proverb to the first Psalm, nothing changes. So you might be wondering why it was necessary to repeat this message over and over again. To which I’d suggest that even with God’s consistent affirmations of the enduring value of His Towrah, one man’s letters were sufficient to undermine them all. So, since several hundred confirmations were insufficient to prevent this apostasy, how likely is it that a third that number would undo the damage?

If we want to be blessed by God, if we want to receive His favor, we must avoid any association with a political scheme which is inconsistent with Yahowah’s standard, or any religious path which deviates from God’s Way. **“Blessed and happy is** (*‘asry* – by walking the straight path the enjoyment of a favorable outcome awaits) **the individual** (*ha ‘iysh*) **who** (*‘asher*) **does not walk** (*lo’ halak*) **in** (*ba*) **the plans and schemes** (*‘esah* – the strategy, advice, and counsel) **of the wicked who violate the standard** (*rasa’* – of those who are evil and unrighteous)**. And in** (*wa ba*) **the way** (*derek* – path) **of sinners** (*hata’* – of the offensive who have missed the way)**, he does not stand** (*lo’ ‘amad* – he does not appear and is not even present)**. In the assembly** (*wa ba mowshab* – in the dwelling places and settlements, the communities and households) **of those who arrogantly mock** (*lys* – of those who boast and interpret which showing no respect)**, he does not stay** (*lo’ yasab* – dwell, live, settle down, sit, or remain)**.”** (*Mizmowr* / Song / Psalm 1:1)

We are called to walk away from political and religious counsel, because their advice is in violation of Yahowah's standard. In their ways, we are not to associate, neither stand nor be present—which could well include standing during the playing of a national anthem. And yet while we are not to sit or stay in the religious or political assemblies of those who arrogantly mock Yahowah's Towrah Instructions, the inference here is that we may enter their communities long enough to expose and condemn them.

"To the contrary (*'im*) **instead** (*ky*)**, in** (*ba*) **the Towrah of Yahowah** (𐤉𐤄𐤅𐤄 𐤕𐤅𐤓𐤄 – the Teaching, Instruction, Guidance, and Direction of Yahowah)**, he finds enjoyment and pleasure** (*chephets* – he prefers, refers, and desires)**. And regarding** (*wa ba*) **the Towrah** (*Towrah* – teaching, instruction, guidance, and direction)**, he speaks thoughtfully and purposefully** (*hagah* – he reviews the material, meditates upon the information, considers its implications, and then makes the decision to roar, declaring these conclusions forcefully, emotionally, and powerfully (qal imperfect – telling us that these informed declarations on behalf of Yah's Instructions are genuine and ongoing)) **in the daytime** (*yowmam* – in the heat of the day) **and at night** (*wa laylah* – in the darkness and shadows)**."** (*Mizmowr* / Song / Psalm 1:2)

If you can find a church, temple, or mosque which eschews the Talmud, New Testament, and Qur'an, and recants Akiba, Paul, and Muhammad, while exclusively championing Yahowah's Torah Instructions, make yourself at home. But if not, take pleasure privately and publicly in the Teaching of God, thoughtfully meditating on His Instructions with the intent of sharing His Directions as forcefully, emotionally, and powerfully as possible. After all, *hagah* speaks of a voice so strong it is equated to the roar of a lion.

Speaking of an individual who not only loves the Torah but is enthralled with the idea of promoting it, the First Psalm reveals: **"He is** (*hayah* – he exists and shall always be) **like** (*ka*) **a tree** (*'ets* – an upright pole and timber) **planted** (*shatal* – which takes root and grows from good seed) **upon the Almighty's** (*'al* – beside God's) **outpouring** (*peleg* – flowing rivers and channels) **of water** (*maym*) **where relationally** (*'asher*) **his fruit** (*pary* – that which he produces, his harvest) **he gives** (*natan* – he bestows) **at the right time** (*ba 'eth* – at the particular and specific occasion so as to precipitate change)**. And** (*wa*) **his branches and foliage** (*'aleh* – outgrowth which ascends) **do not wither** (*lo' nabel* – does not become senseless, foolish, shrivel, or die)**. And with all that** (*wa kol 'asher* – and everything which relationally) **he does** (*'asah* – he actively engages in) **he comes in power and accomplishes the goal** (*tsalach* – he succeeds, is useful, prospers, and thrives in an overpowering fashion)**."** (*Mizmowr* / Song / Psalm 1:3)

Interestingly, *'eth*, rendered "the right time," is based upon *'ad* which speaks of a "continued existence into eternity." Moreover, *'ad* is from *'adah* which

affirms that eternal life is a product of Passover, as it conveys the ideas of: "passing by and over."

And speaking of observing Passover at the right time so as to exist forever, there are other references here to the work of Yahowsha', the Passover Lamb. The *'ets* "tree" is symbolic of the upright wooden timber upon which Passover was fulfilled. And the *peleg* "outpouring" affirms that this sacrifice would take place in "*Yaruwshalaim*—the Source from which Salvation Flows."

Further, Yahowsha' is the source of living "*maym* – waters." And His *pary* "fruit" is the "harvest" of souls on FirstFruits on behalf of those who have chosen to rely upon His fulfillment of the Towrah's Passover and Unleavened Bread promises.

Collectively, these represent the "*natan* – gift" of salvation Yahowsha', the "*'aleh* – branch" facilitated "*ba 'eth* – at the right time"—precisely on God's *Mow'ed Miqra'ey* schedule. And this all occurred because Yahowsha', as the human manifestation of Yahowah's power, had the "*tsalach* – authority and ability to accomplish the goal" of reconciling mankind to Himself. So in this passage, our Heavenly father is encouraging us to follow the example set by His Son.

In harmony with His custom of providing contrasts, Yahowah reveals the fate of those whose lives are not guided by His Towrah Instructions. **"Not so are** (*lo' ken*) **the wicked** (*rasa'* – those who are evil and condemned for being opposed to the standard)**. To the contrary, instead** (*ky ka*) **they are like** (*ka*) **the chaff** (*mos* – the husk surrounding grain exclusive of the fruit) **which relationally** (*'asher*) **is blown away and scattered** (*nadap* – is driven about and asunder only to become worthless and be destroyed) **by the wind of the spirit** (*ruwach*)**."** (*Mizmowr* / Song / Psalm 1:4)

This language is also symbolic, albeit of the consequence of religion. As followers of these popular paths, the "*rasa'* – wicked" have been presented in the plural form, while the individual who "*chephets* – prefers" the Towrah was consistently represented using singular references. This speaks to the fact that relatively few individuals walk upon the unpopular and narrow path which leads to life. This is to be contrasted with the popular, wide, and accommodating paths presented by the world's religions which lead to death and destruction of souls.

The seven-step path we are invited to walk to God through His "*Mow'ed Miqra'ey* – Called-Out Assembly Meetings" is single file. Our adoption into Yahowah's family by way of the terms and conditions He delineated on behalf of His "*beryth* – Family-Oriented Covenant Relationship" occurs one birth at a time.

Fruit, and most especially grain, serves as a metaphor for souls who are harvested by God. So we should not be surprised that chaff is used to describe the souls who are not saved. The husks surrounding kernels of grain represent lives which are squandered.

What's especially interesting is that having disassociated themselves from the Way, the Truth, and the Life by rejecting the Towrah, the chaff withers and is easily driven about by the spirit of deception. Such souls are susceptible to being blown away from God because they don't actually know Yah.

Since *ruwach* is the Hebrew word for "wind" in addition to "spirit," this would be a good place to pause a moment and reflect on the nature of spirits and the difference between a spirit and a soul. Like *ruwach*, *nepesh* conveys both "breath" and "soul." These dual meanings are both instructive. Our soul represents our unique mortal life and consciousness, and thus it not only comes from inside of us, its cessation is a sign of death. And while there are many spirits, and all are estranged from us initially—they are thus experienced from outside, just like the wind.

The "*Ruwach Qodesh* – Set-Apart Spirit" represents Yahowah. We are called to invite Her into our lives so as to be born anew from above. But all of the "*malak* – messengers" described in Scripture are also spiritual beings. While most represent Yahowah and follow His orders; not all do. Heylel ben Shachar is a *malak*, and thus is a "*ruwach* – spiritual being." As "*ha Satan* – the Adversary," this spirit's message serves to dissuade souls from "*chephets* – preferring" the Towrah and from "*hagah* – speaking thoughtfully" about it. And it is, therefore, his religious corruptions of Yahowah's Instructions which "*nadap mos* – blow the chaff away, scattering them, making them worthless, and ultimately destroying them."

Those who find pleasure in God's Towrah Teachings, those who yearn for God's Instructions and who refer to His Guidance, speak forcefully, emotionally, and powerfully on Yah's behalf. But their thoughtful and impassioned declarations are drowned out by the roar of religious rhetoric. For just as chaff is hard and withered, such souls are not receptive. Blown by the wind, they never pause long enough to thoughtfully compare God's Word to Satan's corruptions of it. They are either unwilling or unable to realize that the message delivered by Paul, Akiba, and Muhammad disregards and dismisses the Towrah and thus cannot be true.

Those who appreciate the nuances found in the Towrah Guidance of Yahowah know that both standing upright and bowing down are symbolic concepts. And with regard to these polar opposites, God's view is the antithesis of the religious perspective. In religion, man bows down to God. But in the Torah, it

is God who bows to man so that men and women can stand upright in His presence. Yahowsha' is God on His knees, His diminished presence in our material realm. He bowed His body on Passover and lowered His soul on Unleavened Bread so as to lift us up so that we could stand with Him.

But there is an exception to this rule, one circumstance where certain individuals will not only be unable to stand with God, they will be forced to bow down in His presence—in judgment. The religious and political leaders who compelled others to bow before them will find themselves on their knees. Listen…

"So therefore (*ken*) **the Almighty** (*'al*) **will not allow the wicked to stand upright** (*lo' quwm rasa'* – will not enable those who are condemned for having violated the standard to stand, to arise, be restored, confirmed, validated, honored, or established) **during** (*ba*) **their judgment** (*ha mishpat* – the process of achieving justice) **or** (*wa*) **sinners who have missed the way** (*hata'* – the offensive and immoral who have incurred guilt for having wandered from the path) [**to stand] with** (*ba*) **the community of upright witnesses** (*'edah* – assembly of the righteous and innocent testimony)**."** (*Mizmowr* / Song / Psalm 1:5)

When Yah speaks in Yasha'yah of every knee bowing before Him, it is in judgment as it is in this affirmation of that witness. Those who choose not to stand with Yah in this life, will not be able to stand with Yah when it is over. They will bow down before Him in judgment.

But there is a better choice, a superior way… **"Instead** (*ky* – rather) **come to know, become familiar with, acknowledge, and respect** (*yada'* – become aware of, choose, and affirm) **Yahowah's** (𐤉𐤄𐤅𐤄 - 𐤑𐤃𐤒) **upright** (*tsadyq* – righteous and vindicating) **Way** (*derek* – path)**. For** (*wa*) **the way** (*derek* – the path) **of those who violate the standard** (*rasa'* – of the unrighteous, evil, wicked, and guilty) **is death and destruction** (*'abad* – wandering away, wastefully squandering one's life, being expelled, and ceasing to exist)**."** (*Mizmowr* / Song / Psalm 1:6)

This statement is the basis of what Yahowsha' said regarding the Towrah during His Teaching on the Mount. To stand with Yah, to live and walk with Him, we must first come to know Him and acknowledge His Way. Those who don't do these things will cease to exist upon the completion of their mortal lives, their souls destroyed.

While this brings us to the end of the first Psalm, and its declarations regarding the essential nature of the Towrah, I'd be remiss if I didn't share the opening of the second Psalm, as it presents the dismissal of Yah's Instructions as ignorant, irrational, and insane, indeed as unjustified, delusional, and vain.

“Why (*mah* – for what purpose) **are the Gentiles** (*gowym* – people from different races and places) **and the nations** (*la’om* – the cultural, religious, and political associations) **in actual and total rebellion** (*ragas* – in open defiance, conspiring to completely overthrow the proper authority (qal perfect))**, speaking passionately about** (*hagah* – meditating upon and considering the implications of declaring conclusions forcefully, emotionally, and powerfully about) **vain, worthless, and delusional fantasies** (*ryq* – empty and unreliable promises, that which is of no advantage or benefit)**?**

Why do earthly (*‘erets*) **royal rulers** (*melek* – kings) **and** (*wa*) **those who govern** (*razan* – political, judicial, religious, and military officials) **establish themselves in positions of authority** (*yasab* – set themselves up and present themselves as authorities by defiantly taking a religious and political stand) **while at the same time joining together** (*yahad* – united and working as one) **to conspire to rebel** (*yasad* – to plan to establish a foundation and base to initiate a process to appoint and ordain one another to rise up together) **against** (*‘al* – placing themselves over and above) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **and** (*wa*) **against** (*‘al* – placing themselves over and above) **His Anointed** (*maseyah / masyach* – Yahowah’s Work [note: while the 2nd Psalm is extant among the Dead Sea Scrolls, this portion of the text is not, so we do not know if it was originally written Ma’aseyah or Maseyach])**?”** (*Mizmowr* / Song / Psalm 2:1-2)

For one to rebel against and defy Yahowah’s authority, one must first be made aware of His “*‘ed* – testimony” and “*towrah* – instructions.” This means that the “*gowym* – gentiles from different races and places” and the “*la’om* – national and religious associations” who are being questioned for their “*ragas* – rebellion,” have been given access to the truth but have chosen to defy it. These questions then cannot therefore be poised to the governments of Babylon, Assyria, Egypt, or Greece, and most likely not Rome either, but rather to the Socialist, Christian, and Islamic governments and religious establishments infecting our world today.

On the surface, the answer to these questions is obvious. Religious and political leaders pontificate delusional fantasies and establish themselves in positions of authority for sex, power, and money. But what’s not so obvious is why any rational person would trade transitory and unfulfilling indulgences for their chance to be adopted and enriched by God. It is irrational, even insane.

What’s also interesting here is that Yahowah is affirming that there is a “*yasad* – conspiracy to rebel” against Him. He is saying that political and religious leaders have joined together to establish and then legitimize their worthless religions and delusional claims to power. And this is precisely what we

have seen with the inception of Pharisaic Judaism, Roman Catholicism, and Islam. This same scheme is at work today crafting the New World Order.

And if this were not enough to convince you to flee religious and political authority, recognizing that their worthless and delusional doctrines are overtly opposed to Yahowah and Yahowsha', consider God's perspective upon the ruse they have foisted to lift themselves above the Most High. Recognizing that the last sentence concluded by saying that "those in positions of authority had joined together to conspire to rebel against Yahowah and against His Anointed," what follows reflects the very essence of Christianity—revealing its primary ploy…

"'Let us of our own volition choose to pull apart, tear, and break (*nataq* – let us continuously sever, shatter, and separate (piel imperfect cohortative – telling us that those who consciously choose to consistently sever the ties between Yahowah and Yahowsha will endure the ongoing consequence of being eternally separated from them)) **accordingly** (*'eth*) **their teachings and bonds** (*mowserah* – that which binds and connects them, especially their instruction and principles) **and** (*wa*) **we shall throw off the bonds of the relationship** (*salak* – we, of our own volition, will knowingly choose to habitually, continually, intensely, and violently reject any form of association (hiphil imperfect cohortative)) **separating from us** (*min*) **their interwoven nature** (*'aboth* – that which is intertwined and connected as well as from the completion of their work)**."** (*Mizmowr* / Song / Psalm 2:3)

Yahowah and Yahowsha' are inseparable, as one is part of the other. Their teachings are also the same, because Yahowsha' is the living manifestation of Yahowah's Towrah. And yet, Christian religious and political leaders have all conspired to pull apart and break these bonds. It is the very basis of their religion and of their power and authority. It is why they replaced Yahowah's name with "the LORD," and why they substituted "Jesus Christ" for the Ma'aseyah Yahowsha'. It is why the Christian "New Testament" was compiled to replace the "Old Testament." This separation of Yahowsha' from Yahowah, and Yahowsha' from the Towrah, is the essence of Pauline Doctrine.

The Christian religion substitutes their "Gospel of Grace" for Yahowah's Towrah. It then recasts Yahowsha' in the image of Tammuz, Osiris, Dionysus, and Bacchus. So rather than enabling the promises of Pesach, Matsah, and Bikuwrym in accordance with Yahowah's Towrah, the Christian God died on a pagan cross, only to be reborn on Easter Sunday in perfect compliance with pagan mythology. The separation was complete.

But when Yahowsha' is separated from Yahowah, when Yahowsha' is separated from the Towrah, Yahowsha' ceases to be relevant. His words, deeds, and sacrifices are all rendered moot. And that is precisely what makes Christianity

a "*ryq* – vain, worthless, and delusional fantasy, an empty and unreliable promise which is of no advantage or benefit" to anyone. And yet it is upon this edifice that virtually every leader, both political and religious, conspired to establish their authority throughout the realm poisoned by Constantine and Christianity.

While Yahowah's point has been made, let's consider one additional verse, as it is particularly telling. Consulting 11QPS from the Qumran collection, we find: **"Living** (*yasab* – dwelling) **in the heavens** (*ba ha shamaym* – in the spiritual realm) **the Lord** (*'adown*) **is amused and laughs** (*sahaq* – scoffs) **by mocking and ridiculing them** (*la la'ag* – by disparaging them)**."** (*Mizmowr* / Song / Psalm 2:4)

Based upon the Aleph Dalet Waw Nun script found in the Qumran text, or the Aleph Dalet Nun contraction written in the Masoretic, we don't know for certain whether the psalmist meant to convey "*'edown* – the Upright One and Foundation" or "*'adon* – the Lord" was "amused," with the former representing God and the latter denoting Satan. And while Yahowah is no doubt amused by the attempts of clerics and kings to present themselves so regally, and while I don't deny that God laughs at human frivolity, He finds no humor in religion.

Satan, however, is a spiritual being, and thus has access to the spiritual realm. And no doubt, this Lord finds the clerics and kings under his spell entertaining, as he has played them for fools.

These things known, since there remains the possibility that the psalmist intended to scribe *'edown* in the text, and thereby suggested that Yahowsha' laughed at the expense of others, we are compelled to dig a bit deeper and realize that while *sahaq*'s primary definition expresses "bemusement," it can be translated "scoff" as well. Moreover, since *sahaq* is often rendered "to show contempt or derision," we may have a foreshadowing of Yahowsha' mocking Yisra'el's religious and political leaders with His ironic and biting rhetoric (read Matthew 23). So perhaps the moral of the story is that while clerics and kings may be fooling the fools who revere and worship them, they aren't impressing God. Although Satan is enjoying their foolishness.

It is time to return to the Psalm we reviewed nearly four-hundred pages ago—as it was the very first passage cited in this *Introduction to God*. But this time, so that we come to appreciate how the 19th Psalm helps illuminate the words of the 1st and 2nd Psalms, let's consider its Towrah reference in context. It begins

by acknowledging its author and then by sharing the seldom-discussed fact that creation was the result of an extraordinarily precise calculation.

"On behalf of (*la* – to and unto) **the eternal and glorious one** (*ha nasah / nesah* – the unending and everlasting splendor and majesty of the director)**, a psalm** (*mizmowr* – this melody, lyrics, and song) **of** (*la*) **Dowd / Love** (*dowd* – love and David)**: The heavens** (*shamaym* – the realm of stars) **quantify the unit of measure, exactly and accurately of** (*caphar* – they recount and relate, number and reckon, record, and proclaim) **the manifestation of power** (*kabowd* – the glorious presence and abundance, energy and massiveness) **of God** (*'el* – the Almighty)**. Its spreading out and expanse** (*raqya* – its expansion and transformation into matter) **makes conspicuous** (*nagad* – makes known, reporting this information for a purpose; declaring the message which presents and acknowledges) **His handiwork** (a compound of *yad* – hand, power, strength and control; and *ma'aseh* – work, business, labor, pursuits, undertakings, enterprise, achievements, and creation)**."** (*Mizmowr* / Song / Psalm 19:1)

In addition to telling us that the enormity of His power is evident in the universe, Yahowah revealed that we can use the stars themselves to compute creation's timeline. And indeed we have, coming to the conclusion that the universe had a beginning, that it was created, that it is unimaginatively enormous, and that it is nearly fifteen billion years old. That is from our perspective here on Earth orbiting a second-generation star. By measuring the "*kabowd* – manifestation of power" still emanating from the "*raqya* – spreading out and expansion" of the universe, we "*nagad* – come to realize" that from God's perspective at creation, the entire process required but six days. The reconciliation between fifteen billion years and six days is a result of the fact that time is relative. In the presence of enormous mass, energy, or velocity, all of which existed at the point of creation, time moves more slowly. (For those who have not yet read it, you will confront what Yahowah had to say about His creation of the universe in the First Volume of *Yada Yah*.)

Also insightful is the juxtaposition of *kabowd*, "the manifestation of the power" of *'el*, the considerably less common singular form of "God," with *raqya*, "to extend oneself and become material" and *nagad*, "that which makes conspicuous," because these collectively speak of God's power becoming manifest conspicuously in material form. And while this alone would be revealing and point to the Ma'aseyah Yahowsha', these insights are further reinforced by "*ma'aseh yad* – the work of Yahowah's hand.

"Day unto day (*yowm la yowm*) **pours out** (*naba'* – gushes forth, proliferating) **answers** (*'emer* – words of intent, proclamations and declarations)**, and night unto night reveals** (*hawah* – makes known and illuminates, displays and announces) **knowledge which leads to understanding** (*da'at* – information

which facilitates comprehension)**."** (*Mizmowr* / Song / Psalm 19:2) The existence of the universe and its scale, the existence of life and its complexity, all serve as vivid declarations from our Creator which when thoughtfully observed lead to understanding.

No accounting of our existence, or of God's corporeal manifestation, would be complete without a complement of instructions, as enlightening insights are woven into most everything He has to say. **"Nothing exists without** (*'ayn* – we cease and are fatherless, incurable, powerless, and senseless without) **the Word** (*'emer* – the answer, the promise, and the declaration)**. Nothing exists when and where** (*wa 'ayn*) **the spoken and written message** (*dabarym* – statements, accounts, and words of advice) **of the voice which calls out** (*qowl* – the summons and invitation) **is corrupted and fails** (*bely* – is negated, becoming unimportant and nameless, is diminished in relevance so as not) **to be heard, regarded, or understood** (*shama'* – attentively listened to and processed, received and heeded)**."** (*Mizmowr* / Song / Psalm 19:3) As a result of the corruption of His Word by religious institutions, many, many souls will cease to exist.

Yahowah is right. Words are essential. Nothing exists without them. Emphasizing this, we find: "and God said" before each creative event all the way to "and God said let us make man in our image." Without His words, we would not exist. And without the written report Yahowah has provided to us, these very words we are currently considering, there would be no hope of redemption or life beyond the grave.

'Emer, meaning "word," was singular in this passage, something which is fairly uncommon. Therefore, in this context, we are compelled to consider the Psalm's connection with the opening paragraph of Yahowchanan's (John's) eyewitness account: **"In the beginning was the Word and the Word was with God, and the Word was God…. All things came into being through Him. In Him is life, and the life is the light…enlightening every man…. To all those who receive Him, He gives them the right to become children of God…. So the Word became flesh and camped out with us and we beheld His glory."** Simply stated, without the Ma'aseyah Yahowsha'—the Word made flesh—we would not know the Light and our brief existence would end in death. Without the Word, we are blind, incurable, and forever estranged from God.

For Christians who may be reading this, it's important that you recognize that Yahowchanan was speaking of the Torah when He said that the Word of God was manifest before our eyes in the person of Ma'aseyah Yahowsha'. The "*logos* – word" did not include any part of what has been labeled "the New Testament."

According to Yahowsha', the individual being identified as "the Word," God's testimony was comprised exclusively of the Torah, Prophets, and Psalms.

Beyond this, all we can conclude with any degree of confidence is that Yahowsha's words (at least those which were properly reported, appropriately translated into Greek, and then accurately transmitted and maintained) should be considered "the Word of God." But that's it.

As Yahowah has suggested, without language, we are rendered senseless and powerless as it is the source of enlightenment and of causality. We think with words and act upon them. Words are the source of life and the means to relationships. Therefore, in this verse Yahowah is saying that if we fail to regard His message, if we diminish the importance of His Word, we will cease to exist, returning to the dust upon which we came.

Returning to the 19th Psalm, there are three ways to interpret what follows. Yah's Torah Instructions represent the universal standard as they undergird the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind's mortal existence as well as the means to immortality. And the heavens accurately calibrate Yah's power. **"This measuring standard** (*qaw*) **has gone forth** (*yasa'* – been brought forth and exits) **concerning** (*ba* – in association with) **all the material realm** (*kol ha 'erets*)**—these words** (*milahym* – reasoned arguments, communications or proverbs characterizing truth, and as rational propositions) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, and the end of time and space) **of the world** (*tebel* – planet Earth)**."** (*Mizmowr* / Song / Psalm 19:4) More than any words ever spoken or written, Yah's Word has been known longer and by more people than any other message. And as a result, it has been misquoted, twisted, and misapplied more than any message ever written.

To fully appreciate what follows, you need to know that during Yahowah's presentation of the fourth day of creation, using the symbolism of the sun as the sign of the "Greater Light" who would affirm the "*mow'ed* – Appointed Meetings," He predicted that during the fourth millennia of mankind's history the Ma'aseyah would arrive and fulfill this promise. Then later, in the Song of Songs, He explains that the Ma'aseyah will be the Bridegroom for Yisra'el. So in this light, please consider:

"Concerning (*la*) **the sun** (*ha shemes* – the brilliant light)**, He has set up** (*suwm* – appointed and established, constituted and fashioned, brought about and placed) **a tabernacle** (*'ohel* – household and home, a sheltered tent dwelling place)**. And He** (*huw'*)**, like** (*ka* – similar to and as) **the Bridegroom** (*hatan* – and Son-In-Law) **who goes forth** (*yasa'* – extends Himself to serve) **from** (*min*) **His protective canopy** (*hupah* – sheltered tent pavilion erected for the wedding ceremony)**, is pleased with the relationship and delighted** (*suws* – expressing fond feelings and enjoyment, rejoicing)**, just like** (*ka*) **the mighty and victorious Upright One** (*gibowr* – the leader with the power to prevail and the authority to

confirm) **who swiftly and intensely pursues** (*la ruwts* – who as a messenger and prophet enables; from *rasu*, meaning the one who helps and provides benefits along) **the Way** (*'orah* – the path of life, the example of conduct)**."** (*Mizmowr* / Song / Psalm 19:4-5) Yahowsha' is the Word made flesh, who out of love, camped out with us to illuminate and enable the way to the marriage ceremony where we are betrothed to God.

Transitioning from salvation back to science, and then returning to redemption again, the psalmist, speaking of the Brilliant Light, the Bridegroom, the Upright One, and the Way, proclaims: **"His** (*huw'*) **going forth is** (*mowtsa'* – His source, origin, and place of departure, and His pronouncements are) **from** (*min*) **the uttermost part of** (*qatseh* – a point in time marking completion; the foundation of and whole of) **the heavens** (*samayim* – the abode of God and Spiritual realm)**. His circuit of arrivals** (*taquwphah* – completion of His course of action) **is unto the distant end of time** (*qatsah*)**."** (*Mizmowr* / Song / Psalm 19:5)

The Psalm is telling us that Ma'aseyah's "going forth," His "*mowtsa'* – source and origin" is "*qatseh* – set apart" from heaven, the abode of God, and from the "completeness of time." For this to be true, Yahowsha' must be set apart from Yahowah into our material realm where time is finite. And based upon the use of *taquwphah*, which conveys the idea of "completing a course of action," He will fulfill the last three Called-Out Assembly Meetings as surely as He participated in the initial four.

The basis of *qatseh*, translated "uttermost part" above, is *qatsah*, meaning "to be cut off and set apart from." It reflects the single most misunderstood aspect of the Ma'aseyah's nature, providing us with the first hint that Yahowsha' isn't a unique individual or a separate personality, as is touted by Trinitarians, but is instead a diminished aspect of God, set-apart from Him. That is to say, Yahowsha' is Yahowah in three dimensions, God reduced to human form. While I don't expect you to concur with this position now, at least based on so little information, rest assured, the evidence will continue to mount until this understanding becomes the only universally consistent and plausible explanation. Ultimately, there will be few concepts in Scripture as repetitive or essential as understanding what it means to be "set apart." Yet most people are unaware of this reality, because the most commonly used word for "set apart" in Hebrew, *qodesh*, is consistently mistranslated "holy" in most every English bible.

Scientifically, the Psalmist's next sentence is profound. It is also precisely accurate: **"No** (*'ayin*) **radiant energy** (*chamah* – heat or light) **will be concealed or cease to exist** (*satar* – will be unknown, vanish, or perish)**."** (*Mizmowr* / Song / Psalm 19:6) The Second Law of Thermodynamics confirms this concept which is directly related to the conservation of energy. While energy can be transformed

into mass, and mass can be transformed back into energy, neither can be destroyed, ceasing to exist.

In these next two verses, we find once again that Yahowah's affirmation of His Towrah is preceded by a reference to Yahowsha', the manifestation of Yahowah who has come forth, arriving and departing the earth, always with the purpose of completing His mission, which is to reveal and affirm the restoring and transforming nature of Yahowah's Teaching.

God revealed: **"From** (*min*) **the far extremity** (*qatseh* – the foundation and outskirts) **of the spiritual realm** (*ha shamaym* – the heavens and the abode of God)**, His going forth** (*mowtse'a'* – the source of His message and the nature of His way) **and His arrivals and departures** (*taquwphah* – His ability to encompass time and space and complete the circuit, bringing all things back to where they began) **unto** (*'al*) **their completion** (*qasah* – their culmination and end)**. And nothing** (*wa 'ayn*) **is hidden** (*satar* – is concealed) **from** (*min*) **His light** (*chamah* – radiant energy and passion)**."** (*Mizmowr* / Song / Psalm 19:6)

Considering the conclusion of this passage, where "nothing is hidden from His light," I would be remiss if I didn't reference the erroneous statement ascribed to Yahowsha' in Mark, and by implication also in Luke. One wrote and the other inferred that "no one knows the day or the hour, not even the Son, only the Father." If such a thing were true, Yahowsha' would have been an imposter.

This review of the 19th Psalm brings us to one of Scripture's most important statements regarding the Torah. It reads…

"Yahowah's (ዮሃዋህ - ፣ሃ፣ሀ) **Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) **is wholly complete and entirely perfect** (*tamym* – without defect, lacking nothing, totally correct, sound, genuine, right, helpful, healing, beneficial, and true)**, returning, restoring, and transforming** (*suwb* – turning around, bringing back, changing, and renewing) **the soul** (*nepesh* – our consciousness)**. Yahowah's** (ዮሃዋህ - ፣ሃ፣ሀ) (ዮሃዋህ - ፣ሃ፣ሀ) **testimony** (*'eduwth* – witness) **is trustworthy and reliable** (*'aman* – is instructive, informative, verifiable, confirming, supportive, and establishing)**, making understanding and obtaining wisdom** (*hakam* – making education, learning, and enlightenment to the point of comprehension) **simple for the open-minded** (*pethy* – easy for those who are receptive)**."** (*Mizmowr* / Song / Psalm 19:7)

And with this one verse, and in just seven words, Yahowah completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything the Apostle Paul, Rabbi Akiba, the Prophet Muhammad, and Joseph Smith wrote was exposed and contradicted by the testimony of the very God all four of these men claimed to represent. As such, the only possible informed and

rational decision which can be drawn from these irreconcilable differences is that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.

In this passage, *suwb*, translated "returning, restoring, and transforming," was scribed in the hiphil stem. This means that we are influenced by and benefit from the relationship established between our "*nepesh* – soul" and Yah's "*Towrah* – Teaching." This is what leads to our restoration and renewal. Further, *suwb* was written in the participle form, telling us that this restoration and renewal actually modify our soul, changes us so that we can return to God. And in the construct form, we find that as a result of the Torah all of the benefits of *suwb* are eternally bound to our *nepesh*.

Also noteworthy, *'aman*, which was deployed to affirm that Yahowah's "*'eduwth* – testimony" is "trustworthy and reliable," even "informative, verifiable, and instructive," was scribed in the niphal participle absolute. This means that "trust and reliance" are actionable and that they are linked to Yah's witness. In fact, it is His testimony which facilitates trust and reliance, enabling them through informative instruction which is verifiable and thus confirming.

While that was more than sufficient, God has more to say about His Towrah…

"Yahowah's (𐤉𐤄𐤅𐤄 - 𐤐𐤒𐤃𐤉𐤌) **directions** (*piquwdym* – instructions and prescriptions, precepts and guidance; from *paqad* – that which we should pay especially close attention to, care about, look at, and examine so that we respond appropriately) **are right** (*yashar* – are straight (and thus neither crooked or circuitous) and upright (and thus are disassociated from bowing down), they are approved, esteemed, correct, proper, and pleasing)**, causing the heart to rejoice** (*leb samah* – facilitating an attitude of elation)**. Yahowah's** (𐤉𐤄𐤅𐤄 - 𐤌𐤆𐤅𐤓𐤄) **terms and conditions** (*mitswah* – His authorized instructions regarding the codicils of His covenant contract) **are morally pure and are purifying** (*bar* – paving the way to inheritance, to enlightenment, and to understanding) **shining a light toward understanding** (*'owr 'ayn* – illuminating the proper perspective, shedding a brilliant light on the path to enlightenment)**."** (*Mizmowr* / Song / Psalm 19:8)

In this passage, *yashar* can be an adjective or verb. As an adjective, it modifies Yahowah's directions, affirming that they are "correct, proper, and pleasing." And as a verb, *yashar* tells us that Yah's directions cause those who avail themselves of these instructions "to be right, to be upright, to be approved, and to be pleasing."

Bar is a particularly revealing term with three related connotations. It speaks of the Son who is perfect, of His pure radiant light, and of how His enlightenment

regarding the moral standard leads to understanding. *Bar* is also the path to purification and inheritance and thus is invocative of *Matsah* and *Bikuwrym*. It is first used in Psalm 2:11-12, where speaking of our Heavenly Father's and Spiritual Mother's child, Yahowsha', we read: **"Work with Yahowah with reverence and respect, and rejoice with a passionate, emotional, and actively engaged response. Embrace and pay attention to the directions, demonstrating your affection for the Son** (*bar* – the radiant and enlightening one who is perfect and pure)**, lest He become displeased, and you wander from the way and cease to exist…. Blessed are all who rely upon Him for their salvation."** So herein Yahowah's Towrah has been equated to His testimony, His witness to His directions, and His instructions with the terms and conditions of His binding covenant contract. And all of these things have been associated with our restoration and renewal, with wisdom and understanding, and now with the "*bar* – Son."

This speaks of God's purpose, which is to form a relationship with us, and of His promise, which is to make such a thing possible and enduring. Both of which require Him to make us acceptable. So in a way, this is a summation of the Torah. **"Revering and respecting** (*yir'ah*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **is cleansing and restoring** (*tahowr* – purifying and perfecting) **sustaining and establishing** (*'amad* – causing one to be established, standing upright) **forever** (*'ad*)**. The just means to resolve disputes** (*mishpat* – the means used to achieve justice and exercise good judgment) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **are trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, and true)**. They are wholly** (*yahdaw* – all together and completely) **vindicating** (*tsadaq* – justifying, causing the recipient to be righteous and innocent)**."** (*Mizmowr* / Song / Psalm 19:9)

Then emphasizing the importance of properly valuing the role Yah's "*mishpat* – means used to achieve justice and resolve disputes" play in "*tahowr 'amad* – restoring and sustaining" us, and of "*tsadaq* – vindicating" us, God says…**"Desire and covet them** (*ha hamad*) **instead of** (*min*) **gold** (*zahab* – money)**…."** (*Mizmowr* / Song / Psalm 19:11) It might be helpful if someone wrote this passage on a slip of paper and inserted it into the offering plate of their local church instead of money.

And continuing to speak of Yahowah's "*mishpat* – judgment and decisions" as they are presented in His Torah, the psalmist writes: **"Moreover** (*gam* – also in addition) **Your coworker** (*'ebed* – he who serves with you) **is warned and he shines** (*zahor* – he is admonished and taught and thereby achieves a higher status) **by them** (*ba*) **by focusing upon and observing them** (*ba shamar* – by closely examining and carefully considering them) **because the great and abundant benefits endure** (*'eqeb rab* – for the express reason that the many enormous

many rewards and recompense are ultimately great)**."** (*Mizmowr* / Song / Psalm 19:12) This is why we should observe the Towrah – Instructions of Yahowah.

𐤉𐤄𐤅𐤄

While this Psalm was scribed by Dowd, the voice he was recording is none other than Yah's. It begins…

"This is a call to be circumspect, to understand, and to prosper (*maskyl* – these are the lyrics to a song which encourages the listener to be prudent, to pay attention, to consider its insights, and to gain comprehension; from *sakal* which speaks of thoughtful contemplation) **to** (*la*) **'Acaph** (*'acaph* – describes the threshold of a storehouse where the most valuable treasures are kept; 'Acaph was also the name of Dowd's favorite Levite musician)**. My people** (*'am* – My family)**, choose to listen to and respond to** (*'azan* – elect to pay close attention so that you come to understand the implications of what you are going to hear and then choose the most appropriate response regarding) **My Towrah** (*Towrah*)**."** (*Mizmowr* / Song / Psalm 78:1)

Shama', not *'azan* is the customary Hebrew word used throughout Scripture to encourage people to "listen." Therefore, something special is being communicated here by Dowd—the man known as "David" whose name means "love." When we examine its etymological history, we find that *'azan* conveys the ideas of "carefully considering what you hear, of testing and weighing the message, and to give the information which is being shared serious thought." To *'azan* is to "pay very close attention so that you come to understand what is being said and as a result can respond appropriately. It was scribed in the hiphil stem, which means that the subject of the verb, which here is comprised of those who are listening carefully to this message, will cause the object of the verb, which is Yahowah's Towrah, to become actively engaged in their life, ultimately influencing them. And in the imperative mood, it expresses an exhortation which is subject to volition. In other words, we are being encouraged to choose to listen to and understand the Torah.

As is His custom when comprising the poetry which becomes the lyrics of songs, Yahowah reinforces His message, saying the same thing, but using different words.

"Please choose to incline and extend (*natah* – to stretch out (hiphil imperative)) **your ears** (*'ozen* – your sense of hearing; scribed identically in the text to *'azan*, and thus conveying the realization that this message is not only essential for us to contemplate so that we come to understand it, but also so that

we make an informed decision and respond appropriately) **to** (*la*) **the words** (*'emer* – the declarations and promises) **of My mouth** (*peh* – My speech and voice)**."** (*Mizmowr* / Song / Psalm 78:1)

Yah's "*Towrah* – Teaching" is once again being equated to Yah's "*'emer* – Word," His "declarations and promises." There are very few insights as important as this. And yet, when most religions speak of the Word of God, they seldom if ever include the Torah.

The next poetic couplet serves to affirm and reinforce the lyrics of this song. **"My mouth** (*peh* – My speech and voice) **will open** (*patah* – will respond by generously providing (qal imperfect – affirming that what God has to say is reliable and that it will produce ongoing results)) **with** (*ba*) **a proverb and parable** (*mashal* – a picture drawn with words which enlightens and is easy to remember)**."** God loves to tell stories and to paint pictures using words. And especially revealing here is the realization that the Proverbs serve as our Heavenly Father's advice to His children, while His Son was best known for His parables.

"I will profusely and prolifically pour out (*naba'* – I will gush forth, effusively and freely expressing) **riddles to be solved** (*chydah* – enigmas to be resolved, hidden things to be known, questions to be answered, allegories which illuminate perplexing things which are not otherwise understood) **from long ago** (*min qedem* – from time immemorial, from an eternity in the past, from the period before time)**."** (*Mizmowr* / Song / Psalm 78:2)

This is something I've always suspected, even enjoyed. The Towrah, Prophets, and Psalms are filled with "*chydah* – riddles to be solved." Sure, Yahowah could have laid it all out for us, presenting the Covenant as His top priority, and then enumerated each of its codicils, but then the Torah would have been a dull lecture rather than a lively discussion. And as such, it would have thwarted the development of a lively relationship.

God could have bluntly delineated His plan of salvation, telling us what each of His seven Called-Out Assembly Meetings represented, and said that they comprised the lone path to Him, but had He done so, what incentive would there have been to look any deeper or understand anything else? He could have spoon-fed us all of the answers, but without questions to ponder and resolve, how would we grow?

There would be no voyage of discovery, no reason to explore, no thrill associated with learning something new. There would be no search, and nothing to find. There would be no incentive to spend time engaged in getting to know Yahowah better, and thus a lot less fun.

Yahowah could have said that My formula is six plus one which equates to seven, but then who would have endeavored to figure out what each number represented or how it applied to everything else? He could have told us that Adam was expelled from the Garden in year 1 Yah, that the flood occurred in Year 1000 Yah, that the Covenant was ratified in Year 2000 Yah, that the Temple was built in Year 3000 Yah, that He would fulfill His first four Called-Out Assemblies in Year 4000 Yah, and then return to enable the promises He had made regarding the final three in Year 6000 Yah, instead of providing us will all of the information required for us to experience the satisfaction of figuring this out for ourselves.

As for me, I love the challenge of solving an enigma, of using the details to turn something perplexing into something profound. The joy is in piecing the clues together to solve the puzzle. It is not unlike the game of dot-to-dot that I relished as a child, where when you connect all of the seemingly unrelated dots on a page in the proper order a picture emerges. After all, what fun would a jigsaw puzzle be if it came preassembled?

Yes, God could have provided each of us with a perfect copy of His Torah translated into our favorite language, literally inserting it into our brains for instant and complete recall, and He could have personally explained every jot and tittle. But He could not do so without demeaning us, making a mockery of freewill, and demeaning the quality of the relationships He sought to build.

Life is about growing and growing is about learning. And perhaps this is why *chydah* and *chayah* are related. There is no "*chayah* – salvation or restoration" for those unwilling to "*chydah* – seek answers to life's questions."

It is the reason students study. It is what drives the scientist to seek answers. It is the mother of invention. It is what fuels progress.

As Dowd writes the lyrics to this psalm, he transitions from Yah's perspective to his own, now demonstrating his acceptance of what God has just revealed. **"This which** (*'asher* – as a result of the relationship) **we have heard** (*shama'* – we have received) **and we have known** (*yada'* – we have been aware of, acknowledged, respected, and understood)**, our fathers** (*'ab*) **communicated to us verbally and in writing** (*la chapar / cheper* – recounted and declared, documented and communicated these things, recording them on a scroll)**. These things were not concealed** (*lo' kachad* – they were not kept) **from** (*min*) **their children** (*ben*) **from one generation to** (*dowr la* – from one time and place to) **the next and to the last** (*'acharown*)**. They recounted and recorded** (*chapar / cheper* – they proclaimed and they documented) **Yahowah's** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **glorious love songs** (*tahillah* – psalms which reveal the manifestation of His praiseworthy nature, words, and deeds)**, His power** (*'azuwz* – His influence and ability) **and the wonderful and astounding things** (*pala'* – the amazing

miracles) **which as a result of the relationship** (*'asher*) **He has done and will do** (*'asah* – has conceived, acted upon, engaged in, performed, and will cause to occur)**."** (*Mizmowr* / Song / Psalm 78:3-4)

Just as our Heavenly Father has shared His guidance with us, there is nothing a father can do for his children which will influence them more positively than reciting Yahowah's glorious love psalms to them while regaling them with the stories of the wonderful and astounding things which Yahowah has done and will do as a result of His Covenant relationship. But beyond this, and after you have done this, why not encourage your children to understand what all of these things mean, to properly arrange the pieces of the puzzle so as to reveal the message behind the proverb and parable.

Doing this very thing, Dowd shares what he considers to be Yahowah's most wonderful deed—revealing the Towrah. **"He took a stand to establish** (*quwm* – He stood up for) **a witness to this testimony** (*'eduwth* – these principles) **with** (*ba*) **Ya'aqob** (*Ya'aqob* – the heir to the Covenant who became the father of the Chosen People)**, bringing about** (*suwm* – placing, giving, appointing, and preserving) **the Towrah** (*Towrah* – Torah; the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction) **with** (*ba*) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God)**, which as a result of the relationship** (*'asher*) **He instructed and directed** (*sawah* – He told) **our fathers** (*'ab*) **to make it known** (*la yada'* – to become familiar with and teach it) **to their children** (*la ben*) **for the express purpose** (*ma'an* – for the intent of providing responsive answers and testimony) **that the next and last** (*'acharown*) **generation** (*dowr* – that every place and every time) **would come to know, to become acquainted with, and understand** (*yada'* – to recognize and respect, to acknowledge and teach this)**. These children** (*benym*) **will have children** (*yalad*) **who rise up, stand upright, and take a stand** (*quwm* – who will be restored and established) **and they will relate and proclaim this** (*caphar* – they will record and recount this) **to** (*la* – on behalf of) **their children** (*benym*)**."** (*Mizmowr* / Song / Psalm 78:5-6)

The single most important thing Yahowah has done for us is to reveal His Torah. And likewise, the single most important thing we can do for our children is to share the Torah with them. For without the Torah, there is no Covenant, and

thus no means to form a relationship with God. Without the Torah, there is no path to God, no plan of salvation, as the Called-Out Assembly Meetings would be unknown. Without the Torah we would not know how we came to be or what is expected of us. Without the Torah, we would have no hope of knowing God.

There is a subtle message being conveyed here that I don't want you to miss. The inference here is that Yahowah's Witness, whereby He established His Towrah Teaching, therein delineating the means to form a relationship with Him, to be adopted by Him, and live forever in His presence, remains more important than enabling the promises which comprise this plan. In other words, the Towrah is more vital than the enactment of the Covenant with Abraham or the fulfillment of Passover with Yahowsha'. And I suspect that this is so because coming to know God's plan, coming to understand His provision, and coming to rely on Him is vastly more essential to our wellbeing than anything which has been or will be done.

And indeed, this seems to be Dowd's conclusion as well…**"And they will place** (*wa sym* – bring about and establish, they will extend and direct) **in them** (*ba*) **the trust and reliance upon** (*kecel* – the certainty of and confidence in) **God** (*'elohym* – the Almighty)**. And they will not forget or improperly respond to** (*wa lo' shakach* – and they will not be made to overlook, to ignore, or to be ignorant or unmindful of, nor disregard the significance of) **God's** (*'el*) **work** (*ma'alal* – endeavors, deeds, acts, actions, and accomplishments) **and the terms and conditions of His binding contract** (*mitswah* – His authoritative instructions and written legal stipulations) **will save them** (*nasar* – spare and preserve them, keeping them safe and secure by watching over them and guarding them from harm)**."** (*Mizmowr* / Song / Psalm 78:7)

When we know and understand the Torah, we come to trust and rely on God. It is really that simple. By observing the Torah, we are prepared to respond appropriately to our Heavenly Father's guidance, especially as His directions relate to the terms and conditions associated with the binding contract known as His Covenant.

If this vital information is shared with our children, they will find themselves drawn to God. But if the Torah is not shared, if it is neglected or worse, denounced by fathers, then an entirely different attitude will be manifest.

"And they will not be (*wa lo' hayah* – they shall not exist) **like** (*ka* – similar to) **their fathers** (*'ab*)**, a generation** (*dowr* – representing a lineage, time, and home) **too stubborn to change** (*sarar* – too obstinate to alter their course)**, and a generation** (*wa dowr* –a history of related individuals) **who were defiantly rebellious and embittered** (*marah* – who were hostile and disobedient)**, whose hearts** (*leb* – attitudes and ambitions) **were not prepared** (*lo kuwn* – were not

ready to be loyal, to be properly guided, to become established, or to be trusting)**, and were not true to nor nurtured by** (*wa lo' 'aman 'eth* – were neither loyal nor faithful to, were not cared for, fostered, nor raised as a child by) **God's** (*'el* – the Almighty's) **Spirit** (*ruwach* – the feminine and maternal manifestation of Yah's nature)**."** (*Mizmowr* / Song / Psalm 78:8)

Just as teaching prepares students for life, Yahowah's Torah prepares our souls to respond appropriately to God. Those who are taught to reject the Torah, as the offspring of Christians, Muslims, and Secular Humanists are encouraged to do, are all too often beguiled by their religion into being too stubborn to change when confronted later in life with God's instructions. Even in the face of irrefutable evidence from the world's only unassailable source, religious individuals remain rebelliously defiant. And yet all too many Christians claim the impossible, to be nurtured by God's Spirit while at the same time being hostile and disobedient to God's Torah. It is a delusion born and bred by generations who were improperly prepared.

When associated with *ruwach*, the feminine and maternal aspect of Yahowah's nature, *'aman* is especially revealing. Speaking of those who are too stubborn to change, who are rebellious toward God as a result of failing to respond to His Work and Word, we are told that they were "*lo' 'aman* – not trusting, faithful, or loyal" so they were "*lo' 'aman* – not established or raised as God's children, they are neither confirmed nor supported, not nourished or nurtured." *'Aman* also speaks of "trust and reliance." Vocalized *'amen*, it is an "expression of acceptance by way of a strong affirmation of that which a person has established, verified, and concluded to be true." As a result, that which is 'aman is "firm and enduring," unlike faith which can neither be verified nor established and thus is both fleeting and wavering.

I am particularly pleased to see Yahowah associating the "*Ruwach* – Spirit" with so many maternal duties, especially in the context of us being "*shakach el' ma'alal* – mindful of God's work." *'Aman* tells us that the *Ruwach* "rears us as Her children, that She nurtures and nourishes Her offspring, establishing them in an enduring fashion." 'Aman says that the Spirit "cares for Her children and fosters their growth, that She attends to their needs and keeps them safe." This is an adroit and comprehensive depiction of what it means to be born anew from above by the Ruwach – our Spiritual Mother. And let us not forget, this message was delivered in Yahowah's Torah, Prophets, and Psalms, as opposed to the Christian New Testament.

Also inherent in this passage is the corollary of this message. Since a person cannot love someone they do not actually know, for our hearts to be prepared to genuinely love God we must be willing to change and properly value His Word

and Work. And that occurs most often and expeditiously when our parents teach us Yahowah's Towrah.

We can choose to engage in a relationship with God in accordance with the terms and conditions He delineated in His Towrah, or we can submit to those who deceive, yielding to those who use their military might to compel the masses to acquiesce to their will. While one choice leads to being enriched, the other invariably leads to destruction.

"The children (*beny*) **of 'Ephraym** (*'Ephraym* – meaning heap of ashes but serving as a moniker for the Northern Kingdom) **submitted to** (*nasaq* – yielded, obeying a directive from) **those who deceive, who hurl arrows from their bow** (*ramah* – those who betray others while firing their weapons)**, and were overthrown and destroyed** (*hapak* – were overrun and overturned) **in the day** (*ba yowm*) **the battle was waged** (*qarab* – of hostility and strife, during the conflict, and internal struggle)**. They did not observe** (*lo' shamar* – they did not focus upon, carefully examine, or thoughtfully consider, they did not respect or care about) **the Covenant Relationship** (*beryth* – the nurturing and engaged family-oriented relational agreement established on the foundation of *beyth* – family and home, the mutually binding and reciprocal partnership promise, solemn oath, and the actively engaged alliance, the participatory pledge based upon a marriage vow which fosters and encourages) **of God** (*'elohym*)**. And in His Towrah** (*wa ba Towrah* – in the Source of His Torah Instruction and Teaching, from the Place His Guidance and Direction Flowed) **they resisted and refused** (*ma'an* – they did not agree to the proposition or give their consent) **to** (*la*) **walk** (*halak*)**."** (*Mizmowr* / Song / Psalm 78:9-10) Therefore, if you do not want to be destroyed, observe the Covenant and the Torah.

𐤉𐤄𐤅𐤄

At some point you may be wondering when enough is enough. After all, we have now devoted more than two hundred pages to understanding God's perspective on the Torah. Perhaps we have learned all there is to know.

Perhaps not. David knew that He would never be disappointed by God, because by trusting and relying upon Him, he would never experience God's disapproval. And so it was that one of the most passionate rascals whoever lived was considered righteous by Yah.

"On behalf of (*la*) **Dowd / Love** (*Dowd* – love, a.k.a. David) **to you** (*'el* – Almighty)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤌𐤀𐤌𐤓)**. I lift up** (*nasa'* – entrust and bear) **my soul** (*nepesh*)**. My God** (*'elohym*)**, in You** (*ba*) **I trust and rely** (*batach* – I have

complete confidence and am totally secure)**, never despairing or being disappointed** (*lo' bowsh* – never facing disapproval, distress, or disgrace)**."** (*Mizmowr* / Song / Psalm 25:1-2) The single most important and beneficial decision we can make in life is to trust Yahowah with our soul.

In this way, David is perhaps the perfect paradigm. Since Yahowah has chosen to embrace and forgive him in spite of his less than ideal behavior, we come to realize that redemption and reconciliation are predicated upon a person's willingness to rely on God, and not upon the balance of their good and bad deeds.

Knowing that he was deeply flawed, David asked God to: **"Never allow** (*lo'*) **my enemies** (*'ayab* – those who are hostile and opposed to me) **to triumph over me** (*'alas ly* – to rejoice over me)**."** (*Mizmowr* / Song / Psalm 25:2)

Now turning his attention to the rest of us, David prays: **"Moreover** (*gam* – in addition) **do not allow** (*lo'*) **any of those** (*kol*) **who place their confidence in You** (*qawah* – who look to you anticipating and expecting deliverance) **to be disappointed or be disappointed or be disapproved** (*bowsh* – to experience despair, distress, or disgrace)**."** (*Mizmowr* / Song / Psalm 25:3)

Then seeking justice for those who would dare oppose Yahowah by deceiving others, the psalmist wrote: **"Let those be disappointed and disapproved** (*bowsh*) **who are unfaithful, who act deceitfully and deal treacherously** (*bagad* – who are offensive and betray others) **without cause** (*ryqam* – as a result of their vanity and worthlessness)**."** (*Mizmowr* / Song / Psalm 25:3)

Yahowsha' began the prayer which would serve as the ideal paradigm with "Our Father who is in heaven, set apart is Your name. Your will be done on earth as it is in heaven." So incorporating this into his own life, David asked:

"Yahowah (ዮሃዋህ - ፣ሃ፣ሄ)**, make known to me** (*yada'* – show and teach me, cause me to understand and respect, to acknowledge and choose) **Your ways** (*derek*). **Teach me** (*lamad* – instruct me so that I respond appropriately to) **Your paths** (*'orah* – Your journey through life, and Your example)**."** (*Mizmowr* / Song / Psalm 25:4) He wanted to know Yahowah's will, to receive His direction, to understand His teaching, and to walk along the path He had provided.

And David found God's will, His direction, His teaching, and His way presented in the Torah. That is after all, its purpose. **"Direct me to walk** (*darak* – guide, instruct, teach, lead, and enable me to go forward) **by** (*ba*) **trusting and relying upon You** (*'emeth* – faithfully depending upon You)**. Teach me** (*lamad* – instruct, guide, and direct me) **because indeed** (*ky*) **You are** (*'atah*) **the God** (*'elohym*) **of my salvation** (*yasha'* – my deliverance)**. With You** (*'eth* – alongside You)**, I confidently expect and anticipate deliverance** (*qawah* – I am

confident of a beneficial outcome) **every day** (*kol yowm*)**."** (*Mizmowr* / Song / Psalm 25:5)

This confident declaration regarding how one's reliance on God's teaching leads to one's salvation from David stands in stark conflict to Paul's testimony, where God's teaching is called a curse which cannot save anyone. So who do you suppose knew God better? Whose testimony is more reliable: the person who trusted and relied upon Yahowah's guidance or the person who was opposed to it?

Paul speaks of the God of the Torah as being a cruel taskmaster and harsh disciplinarian who is incapable of mercy. But such is not the God David knows. **"Yahowah** (𐤉𐤄𐤅𐤄 - 𐤓𐤇𐤌𐤊 **), remember and invoke** (*zakar* – recall and memorialize) **Your mercy** (*racham* – Your compassion and favor) **and Your steadfast love and unfailing kindness** (*chesed* – Your affectionate devotion to the relationship)**. For indeed** (*ky*) **they** (*hem*) **are from** (*min*) **time immemorial** (*'olam* – before time began)**."** (*Mizmowr* / Song / Psalm 25:6)

God's nature is to be merciful. That is why He has provided us with access to His Towrah – Guidance. God's nature is to be loving. That is why He provided us with access to His Covenant – Relationship. Long before Yahowah created the universe and conceived life, He was as He is: merciful and loving.

As for Paul's advice, which is to place one's faith in the "Gospel of Grace," speaking of the Roman *Gratia* and the Greek *Charities*, I wouldn't bet my soul on it or them.

So while David is encouraging God to remember who He is, he is also pleading with Him to forget what he has done. **"The sins** (*chata'ah* – the errors, mistakes, offenses, and wrongdoings where I missed the way) **of my youth** (*na'uwrym* – childhood) **and rebellion** (*pesha'* – defiance and transgressions) **do not remember** (*lo' zakar* – recall or memorialize) **as** (*ka*) **Your love for me is remembered** (*chesed zakar la 'atah* – your unchanging and steadfast devotion for me is recalled) **on account of** (*ma'an*) **Your goodness** (*towb* – Your perfect nature)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤓𐤇𐤌𐤊)**."** (*Mizmowr* / Song / Psalm 25:7)

Yahowah conceived and then enabled a plan to forgive and then forget our sins. This required Him, as a result of His good and perfect nature, to love us sufficiently to pay the price Himself to exonerate us. Such is the purpose of Passover and Unleavened Bread, the *Mow'ed Miqra'ey* of *Pesach* and *Matsah*.

David did many things which were in violation of the Torah, and yet his unbridled love for God, his devotion to His Guidance, and his willingness to trust and rely upon Yahowah's unchanging provisions, rendered him righteous in the end. It is the same path we must all follow if we want to be part of our Heavenly Father's eternal family.

David came to know Yahowah as He revealed Himself in His Towrah. As a result, He came to see God as good and His Instruction as worthy. **"Yahowah (𐤉𐤄𐤅𐤄 - 𐤓𐤀𐤔𐤓), the Most High** (*'al*)**, is good** (*towb* – moral, perfect, beautiful, pleasing, joyful, cheerful, happy, favorable, beneficial, generous) **and always right** (*yashar* – completely correct, consistently straightforward, and upright)**, therefore** (*ken*) **He is the Source of teaching and instruction, and He guides and directs** (*yarah* – He provides the information required to know and to understand to) **sinners** (*hata'* – to those who have violated the standard and are guilty, those who would otherwise be condemned) **along the Way** (*ba ha derek* – in the way, with the way, and by the way)**."** (*Mizmowr* / Song / Psalm 25:8)

Yarah, translated "He is the Source of teaching and instructing, and He guides and directs," is the root of Towrah. It is therefore Yahowah's Towrah which is taught to sinners, so as to guide them. This tells us that the Torah, rather than cursing and condemning sinners, as Paul would have you believe, is God's means to exonerate them.

And while that is clear enough, the final phrase, *ba ha derek*, is an essential component of this instruction. It literally means "in the way," "with the way," and "by the way." So Yahowah "directs sinners in the way," "guides sinners with the way," and "teaches sinners by the way." And "*ha derek* – the way" is the straight, narrow, and solitary path designated by God through the seven steps known as the "*Mow'ed Miqra'ey* – Called-Out Assembly Meetings."

In that arrogance leads to self-reliance, the subset of sinners who benefit from Yahowah's guidance is limited to those who are willing to rely on God. **"He enables the way of** (*darak / derek* – He provides the path for) **the unpretentious and sincere** (*'anaw* – the straightforward and humble; from *'anah* – those who respond, answer the call, and actively engage) **with this means to achieve justice and resolve disputes** (*ba ha mishpat* – by this basis whereby sound judgment is exercised)**. He provides the information to teach** (*lamad* – He responds to and instructs) **those who respond to His call and actively engage** (*'anaw* – those who are unpretentious and sincere) **His Way** (*derek*)**."** (*Mizmowr* / Song / Psalm 25:9)

Yahowah established the Towrah to Teach us the Way. The Towrah is His open invitation to engage in His Family-Oriented Covenant Relationship. It includes His summons to meet with Him. Those who respond to His call and walk to Him along the Way He has provided will find Him resolving every dispute which would otherwise separate and limit us.

While the Way sinners are invited to walk to God is constrained to a singular path, the ways of God are many. He communicates, does, thinks, and feels many things. **"All** (*kol*) **the mannerisms and conduct** (*'orah* – the ways life is

conceived, conveyed, preserved, expressed, related, and enjoyed) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤌𐤀𐤌𐤓) **are merciful and beyond reproach** (*checed* – demonstrate goodness, faithfulness, and loving kindness) **and they are trustworthy and reliable** (*'emeth* – true, sure, enduring, certain, and dependable) **for** (*la*) **those who are preserved by** (*natsar* – for those who are saved, protected, and maintained by observing and keeping) **His Family-Oriented Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge predicated upon a marriage vow and home which fosters and encourages) **and His Witness** (*'edah* – testimony)**."** (*Mizmowr* / Song / Psalm 25:10)

Yahowah's Witness reveals how we can be preserved by His Family-Oriented Covenant Relationship. Such is the essence of the Torah. It describes the provisions upon which we must rely to receive Yahowah's mercy.

"As a result (*ma'an* – the intent and purpose of and for the sake of; from *'anah* – speaking of those who answer and respond to the witness) **of Your name** (*shem* – your reputation and renown)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤌𐤀𐤌𐤓)**, You will choose to genuinely and completely forgive** (*wa salah* – You have already decided to actually pay a ransom to pardon me, removing all associated guilt (qal wa perfect consecutive)) **my sin** (*la 'awon* – my guilt for having not been in accord with the standard, my personal perversity and depravity)**, because indeed** (*ky*) **it and He** (*huw'*) **are great** (*rab*)**."** (*Mizmowr* / Song / Psalm 25:11)

Ma'an reveals that the "purpose" of Yahowah's name is to ransom us from our sin. Indeed the "result" of Yahowah's name is forgiveness. Based upon *'anah*, ma'an tells us that those who "answer and respond to the witness" of Yahowah's name will be pardoned, and thus saved from our sin.

Here we find *salah*, translated "You will choose to genuinely and completely forgive," was scribed in the qal stem, affirming that the pardon will be actual, genuine, and real. The perfect conjugation tells us that God's forgiveness will be whole and complete, requiring nothing more of us. Then in the consecutive mood, the wa consecutive perfect conveys volition, telling us that it is both Yahowah's choice and desire to save us.

Removing our Heavenly Father's passion from His Word by inadequately translating the desire expressed by the wa consecutive perfect is one of many ways religious publishers make the God of the "Old Testament" appear dictatorial and overbearing. They render His desires as commands, even as demands, even though the text dictates otherwise. Above all else, Yah is passionate.

Also relevant in this passage is that while Yahowah and His name are "*rab* – great," the purpose of the Covenant is to share His greatness with us. Early in the next section this will be affirmed by the following verse: **"After these**

conversations, the Word of Yahowah, He came to exist with ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced to say: ‘Do not be awed, frightened, or intimidated ‘Abram. I am a defender and shield, a protective covering for you, your exceedingly (*ma’od* – your most ultimately empowering, energizing, facilitating, abundant, and) **great** (*rabah* – increasing and uplifting, making you more than you currently are) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper)**.’”** (*Bare’syth* / In the Beginning / Genesis 15:1)

There is but one name upon which a person may rely to receive completely trustworthy instruction on the Way. **“Hence** (*zeh*)**, whatever** (*my*) **individual** (*‘ysh*) **respects and reveres** (*yare’*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤓𐤀) **, He will teach him** (*yarah* – He will become the Source of their guidance and will direct him) **in, with, and by** (*ba*) **the way** (*derek* – the path) **He should choose** (*bahar* – desire, select, and prefer (qal imperfect indicating that our desire must be genuine and that our choice must be based upon reality because the implications will unfold and be ongoing throughout time))**.”** (*Mizmowr* / Song / Psalm 25:12) Yahowah teaches us, He guides and directs us, by His Towrah.

The reason God created the universe, conceiving life therein, was to grow by way of forming close and personal relationships with mankind. And those who avail themselves of this opportunity will find their souls residing in the most favorable and festive of circumstances.

“His soul (*nepesh*) **in** (*ba*) **the most favorable, pleasing, and festive circumstances** (*towb* – goodness, beauty, prosperity, and enjoyment) **will dwell and endure** (*lyn* – will rest and remain, abiding in safety)**, and his descendants** (*zera’* – seed and offspring) **will inherit** (*yaras*) **the land** (*‘erets* – the realm and world)**. A very close and intimate fellowship with** (*cowd* – personally sitting in the company while confiding in) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤓𐤀) **is certain for** (*la* – surely awaits) **those who respect and revere Him** (*yare’*)**. And His Family-Oriented Covenant Relationship** (*beryth* – His nurturing relational agreement, His binding promise and solemn oath of friendship, His mutual alliance and pledge based upon a marriage vow and home which fosters and encourages and His constitution, compact, treaty, and partnership)**, He makes known to him** (*yada’* – He reveals to them)**.”** (*Mizmowr* / Song / Psalm 25:13-14)

Yada’, written in the hiphil stem, reveals that the subject of the verb, which is Yahowah’s Covenant Relationship, causes the object of the verb, which is the person who is engaged in a close personal relationship with Yah, to participate in the action of the verb, which is knowing and understanding. This means that the Covenant itself facilitates our knowledge and understanding of God. Said more

directly: the Covenant causes us to "*yada'* – to know and be known" to Yahowah. Further, since yada' was scribed in the infinitive construct, the verbal noun reinforces the reality that we become known to God.

Speaking of the lessons we can learn from Hebrew grammar, the victims and perpetrators of the many popular religious paths which lead away from God are almost universally presented using plural verbs and pronouns, while the beneficiary of the singular and unpopular relational path to God is almost always presented using singular verbs and pronouns, as is the case with this passage. The Way to God is straight, narrow, restrictive, and single file. We form a personal, close, and intimate fellowship with our Heavenly Father individually, not collectively. And so in the subtleties of the language there is profound truth.

The most effective and indeed efficient way to focus one's attention upon God is to observe His Torah. **"My eyes** (*'ayn* – my observations and perceptions, my focus, gaze, perspective, and attention) **will continually be** (*tamyd* – will constantly remain without interruption) **upon** (*'el*) **Yahowah** (ዮሃዋህ - ՅՀՎՀ**), because indeed** (*ky*) **He** (*huw'*)**, Himself, will come** (*yatsa'* – He will descend, extend Himself, come forth and serve) **removing the snare from** (*min resheth* – the trap and restraints, speaking of *yarash* – the human propensity to oppress, possess, destroy, and impoverish from) **my feet** (*regel* – my ability to walk)**, turning me around and preparing me** (*panah* – changing me to come before Him) **to have mercy on me** (*'el chanan* – to show me favor and compassion) **as a unique child** (*ky yahyd*) **and I am** (*wa 'any*) **humbled** (*'any*)**."** (*Mizmowr* / Song / Psalm 25:15-16)

In the 25th Psalm, Dowd does not tell you everything you should know, but he does reveal everything you need to understand to engage in the Covenant relationship with Yah, and to be saved by Him. He provides the proper perspective on the Towrah – Yah's Teaching. He frames the issues which really matter. So let's let his lyrics sing to us once again.

"On behalf of Dowd / Love to you, Almighty Yahowah. I lift up and entrust my soul. My God, in You I trust and rely, I have complete confidence and am totally secure, never despairing or being disappointed.

Never allow my enemies who are opposed to me to triumph over me. Moreover do not allow any of those who place their confidence in You, expecting deliverance, to be disappointed or be disapproved. Let those be disappointed and be disapproved who are unfaithful, who act deceitfully and deal treacherously, who betray others without cause.

Yahowah, make known to me, and cause me to understand Your ways. Teach me so that I respond appropriately to Your paths. Direct me to walk by trusting and relying upon You. Teach me because indeed You are the God

of my salvation. With You, I confidently expect and anticipate deliverance every day.

Yahowah, remember to invoke Your mercy, Your favor, and Your steadfast love and unfailing kindness. For indeed they are from time immemorial. The sins of my youth and my rebellious nature do not remember as Your love for me is remembered, unchanging and steadfast, on account of Your goodness and perfect nature, Yahowah.

Yahowah, the Most High, You are good, moral, perfect, beautiful, pleasing, joyful, favorable, beneficial, generous, and always right, completely correct, and consistently straightforward, and upright, therefore You are the Source of teaching and instruction, the One who guides and directs sinners along the Way.

You enable the way of the unpretentious and sincere who respond, answer the call, and actively engage, with this means to achieve justice and resolve disputes, even to exercise sound judgment. You provide the information to teach, instruct, and guide those who respond to Your call and actively engage, those who are unpretentious and sincere, Your Way.

All the mannerisms and conduct of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who observe and are saved by Your Family-Oriented Covenant Relationship and Your Witness.

As a result of responding to Your name, Yahowah, You will choose to genuinely and completely forgive my sin, in fact, You have already paid the ransom to pardon me, because indeed Your name is great. Hence, whatever individual respects and reveres Yahowah, You will teach him the way he should choose.

That individual's soul will dwell and endure in the most favorable, pleasing, and festive circumstances, and his children will inherit the realm. A very close and intimate fellowship with Yahowah is certain for those who respect and revere Him. And His Family-Oriented Covenant Relationship, He makes known to him.

Therefore, My eyes and focus will continually be upon Yahowah, because indeed He, Himself, will come, He will descend, extend Himself, and serve, removing the snare, the human propensity to err, from my feet, turning me around and preparing me to have mercy on me as a unique child, and I am humbled." (*Mizmowr* / Song / Psalm 25:1-16)

The insights we have gleaned regarding the value of Yahowah's *Towrah* – Teaching from the *Mizmowr* – Psalms have been as rewarding as were those we enjoyed in the *Mashal* – Proverbs. So since our efforts have been consistently rewarded, let's consider another.

In the next Psalm, we find that rather than introducing the Torah directly, the Torah is affirmed in the end. And as always, we find that God's advice is good for us.

"As a result of (*min* – from) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤌𐤏𐤌𐤃) **, the steps** (*mits'ad* – the stride and progress) **of each individual** (*geber* – of each unique person) **are prepared and firmly established** (*kuwn* – are secure, stable, upright, and steadfast)**. And** (*wa*) **His Way** (*derek*) **is a pleasurable experience** (*chaphets* – is desirable, delightful, and pleasing)**."** (*Mizmowr* / Song / Psalm 37:23)

It is fun to walk with God. His way is pleasant, even pleasurable. When our voyage of discovery ceases to be enjoyable, we are headed in the wrong direction.

Geber, rendered "each individual" in this passage, is so seldom used in Scripture, we are compelled to consider why it was selected. And my sense is that it was deployed to emphasize the fact that our relationship with Yahowah is one on one, individual, and unique. We engage God personally and privately. This is the antithesis of a religious experience.

Also relevant, Yahowah will tell us at the conclusion of this discussion that He uses His Towrah to guide and direct our steps, to prepare us so that we are firmly established. To walk in the Towrah is to walk to God. It is the means to a relationship with Him and it provides the path to salvation. Those who follow its instructions find that they lead to heaven – a most pleasurable experience.

While we are in our mortal bodies we will stumble at times, and more often than not we fail to live up to the standard established in the Torah. The good news is that Yah is always there ready and willing to pick us up. **"Indeed, though** (*ky*) **he falls** (*napal*)**, he is not cast down** (*lo' tuwl* – we will not be forced away or removed from the fellowship)**. Indeed** (*ky*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤌𐤏𐤌𐤃) **is sustaining and upholding him in His hand** (*samak yad* – is supporting him in His hand)**."** (*Mizmowr* / Song / Psalm 37:24)

The moral of this message is that, contrary to what Paul alleges, we do not have to do everything the Towrah instructs perfectly and without exception to be saved. God's Torah teaches us that Yahowah not only has a plan to pick us up, He

is personally engaged in the process. We all stumble, so recognizing this, and to resolve this problem, the Towrah was written.

The psalmist has experienced life from both sides now, but still has not witnessed a single occurrence of Yah forsaking anyone He has promised to accept. **"I was young** (*hayah na'ar* – I was a child) **and now** (*gam*) **I am old** (*zaqen* – of advanced years) **and yet** (*wa*) **I have not seen** (*lo' ra'ah* – I have not witnessed) **the upright and righteous** (*tsadaq* – the person who is in accord with the standard) **abandoned or rejected** (*'azab* – disassociated or forsaken)**, nor seen** (*wa*) **his offspring** (*zera'* – descendants) **searching for** (*baqash* – trying to find) **bread** (*lechem* – a meal)**."** (*Mizmowr* / Song / Psalm 37:25) Just as God is loving and merciful, He is also trustworthy and reliable.

What follows is one of the clearest depictions of our Heavenly Father's love for His children we have yet encountered. It is a perfect affirmation of the Covenant.

"Every day (*kol yowm* – all day long) **He is merciful and compassionate** (*chanan* – He is generous and kind, demonstrating favor)**, accompanying and associating with** (*lawah* – relating to, providing for) **His children** (*zera'* – His seed and offspring)**, kneeling down in love to bless them** (*la barakah* – diminishing Himself to help them prosper)**."** (*Mizmowr* / Song / Psalm 37:26) This is indeed a perfectly written definition of the purpose and result of the "*beryth* – Family-Oriented Covenant Relationship." It pictures our Heavenly Father kneeling down to relate to and associate with His children because He loves them and wants to enrich their lives.

This Psalm is written in such a way that it could well read: "Every day He is generous and kind, relating to and providing for His children, for they are a blessing." And such is the case with an ideal father and family.

The following statement mirrors Yahowah's request of Abram, where God asked the first beneficiary of the Covenant to walk away from Babylon and all *Babel* represents. **"Please choose to turn away and remove yourself** (*suwr* – I encourage you to decide of your own volition to turn around, change direction, reject, strip away, leave, and distance yourself (qal imperative)) **from** (*min*) **that which is evil, bad, wrong, immoral, unjust, troubling, and harmful** (*ra'* – that which is not in accord with the standard, that which is improper and undesirable)**."** (*Mizmowr* / Song / Psalm 37:27)

Suwr is an especially revealing concept. It speaks of us "changing direction and walking away" from something. In this case it is *ra'*, that which is evil, bad, harmful, and wrong. Before we can engage in a relationship with Yahowah we must first "*suwr* –change direction and turn away" from religion. We must "*suwr*

– reject and then strip away" the myriad of troubling and harmful myths which permeate our culture.

In this passage, *suwr* was written in the qal imperative, which is the expression of a literal exhortation in the volitional mood. God is thereby encouraging us to exercise our freewill to choose to walk away from religion.

So once we leave religion, we are prepared to walk to God. **"And then** (*wa*) **I encourage you to consider acting upon and actively engaging with** (*'asah* – please choose to respond to celebrate, to profit from, and endeavor to associate with (qal imperative)) **that which is good, beneficial, moral, agreeable, generous, pleasing, beautiful, and festive** (*towb* – that which is in accord with the standard, is valuable, prosperous, ethical, just, worthy, and worthwhile) **and as a result** (*wa*) **live** (*sakan* – settle down and dwell) **forever** (*la 'owlam* – into eternity)**."** (*Mizmowr* / Song / Psalm 37:27)

In the preceding statement, Yahowah is encouraging us to consider the evidence and then render an informed decision. He wants us to walk away from that which is harmful and immoral and associate with that which is good and beneficial. To do this we have to be judgmental, which means that we have to be able to judge between that which is good or bad, right or wrong, true or false, beneficial or counterproductive, using the proper standard—which is the Torah. **"For indeed** (*ky* – truthfully and reliably)**, Yahowah** (יהוה - ፃሃፃፀ) **loves** (*'ahab* – adores and desires) **good judgment, the process of evaluating evidence so as to render a just and fair verdict which resolves disputes** (*mishpat*)**."** (*Mizmowr* / Song / Psalm 37:28)

This is the antithesis of the human mantra of Political Correctness, where being judgmental is considered a sin. And it is a handy rebuttal to those who quote the passage in the Christian "New Testament," wrongly inferring that it says "Judge not lest you be judged," when it actually says: "Do not separate or you will be separated," with "*krino* – separation" being from God.

"And (*wa*) **He will not abandon** (*lo' 'azab* - He will not forsake or desert, He will not reject or separate from) **those who steadfastly seek His protection** (*chacyd* – those who trust and rely on Him for shelter and salvation)**. Throughout eternity** (*la 'owlam* – forever) **they shall be watched over and cared for** (*shamar* – they shall remain within His field of vision, properly attended to, kept secure, revered, and respected)**."** (*Mizmowr* / Song / Psalm 37:28)

Chacyd is a derivative of *chacah*, which speaks of "trusting and relying" upon God. It is from *checed*, which conveys the reason we trust Yahowah: He is "merciful, kind, and good, and He treats people favorably."

Shamar is most often used by Yah to encourage us to "focus upon, carefully observe, closely examine, and thoughtfully consider" His *Towrah* – Teaching. But here, God is the one engaged in *shamar* and we are the object of His focus and consideration. So in this context, we must account for *shamar*'s ancillary connotations, which are: "to care for, to watch over, to attend to, to keep someone within one's field of vision, to focus upon them, and thus to revere, and to respect, even to choose them" And when it pertains to one's soul, one's eternal fate, these are things we all want God to do.

There is however, a different fate awaiting those who do not seek Yah's protection, who place their trust in less reliable individuals and institutions. **"But** (*wa*) **the offspring** (*zera'* – seed and descendants) **of the wicked** (*rasa'* – of those who violate the standard, who are evil) **will be cut off** (*karat* – severed and disassociated from the covenant, banished and disassociated, uprooted and die)**."** (*Mizmowr* / Song / Psalm 37:28)

Karat is the word God has chosen to convey the fact that He "*karat beryth* – cut His covenant by way of separation and disassociation," in essence separating those who would form a relationship with Him from the rest of humanity. This is what it means to be "*qodesh* – set-apart" unto God. So now here, Yahowah is presenting the other side of this division line, speaking of those who are cut off from Him. He is telling us that all those who disassociate themselves from the Covenant will either die, ceasing to exist, or they will be eternally separated from Him. As will be their children, which means that evil begets evil. The child of a fundamentalist Muslim will become "*rasa'* – wicked." The child of a believing Christian will "*rasa'* – violate the same standard" their parents demeaned and ignored. Religion poisons mankind's "*zera'* – seed."

In this case, *karat* was scribed in the niphal stem, telling us that the subject, which is "the offspring of the wicked," will by a simple passive response receive the action of the verb, which is to be cut off. This means that these parents aren't actively engaged trying to separate their children from God, but instead that it is their unwillingness to engage with God that has led to the children's fate. They have not observed the Torah or shared it with their descendants. Also, in the perfect conjugation, we learn that the disassociation from God is not partial, but instead complete.

There are many passages in Scripture which demonstrate that the "*'erets* – land" is the "*'amar 'erets* – Promised Land" and that it serves as a metaphor for heaven. In fact, *'amar*, which is rendered "promised" in conjunction with the land, actually means "that which is being communicated." And one of the many verses which communicate this promise is Psalm 37:29: **"The upright and vindicated** (*tsadyq* – the righteous and just, those who are in accord with the standard, who are innocent and guiltless) **shall inherit** (*yaras* – become an heir

to) **the land** (*'erets* – the realm)**, and they shall live** (*wa sakan* – and they shall dwell and remain) **forever** (*la 'ad* – eternally) **upon her** (*'al* – with and near her (speaking of the *'erets* which is a feminine noun))**."** (*Mizmowr* / Song / Psalm 37:29) If the "*'erets* – land" represented anything other than heaven, this promise would not be possible.

The "*'erets* – land" represents God's home, which is what we inherit when we accept the terms and conditions of His Familial Covenant Relationship. But you will notice, to be an heir, you have to be upright, which means that those who bow down in religious services will be excluded. And you have to be vindicated, for which there is only one way: *Matsah*.

I would be remiss if I didn't share the primary meaning of *'al*, the last word in this promise. While its secondary connotations describes "motion toward an object or person," and coming to exist "near them, before them, and alongside of them," it more accurately represents the title of God, "the Most High." As such, "The upright and vindicated shall inherit the land and they shall live before, near, and alongside Almighty God." And in this case, the third person feminine singular suffix, "Her," would refer to our Spiritual Mother, the Set-Apart Spirit.

God not only wants us to boldly proclaim His Word, He wants us to equip all who will listen with the wisdom to understand what He has to say. **"The mouth** (*peh*) **of the upright and vindicated** (*tsadyq* – the righteous and just, those who are in accord with the standard, who are innocent and guiltless) **passionately and boldly proclaims** (*hagah* – growls and roars out the message they have meditated upon which publicly heralds) **wisdom, providing the capacity to understand** (*hakamah* – providing others with the information, instructions, and insights required to make wise decisions)**, and their tongue** (*lason* – the organ of the mouth used for communicating) **speaks the Word** (*dabar* – communicates the Word) **of judgment** (*mishpat* – of the process of evaluating evidence so as to render a just and fair verdict which resolves disputes)**."** (*Mizmowr* / Song / Psalm 37:30)

In this passage, *hagah*, translated "passionately and boldly proclaim," was scribed in the qal stem, affirming that this message is genuine and reliable. And in the imperfect conjugation, we discover that the upright and vindicated habitually and consistently roar out the Word of God to all who will listen because they know that a person's response to it will have unfolding and ongoing consequences throughout time.

The way we come to understand is by exercising good judgment. We must observe and evaluate the evidence which is available to us and then by being discerning and discriminating choose between that which is right or wrong, good or bad, beneficial or harmful, fair or unreasonable, vindicating or incriminating,

truthful or unreliable. God wants us to exercise good judgment, so that we come to understand His Word, and as a result of processing His instructions wisely, we come to trust and rely upon Him.

And this brings us to the crescendo of this passage, to the high note Yahowah wants us to roar out with all of the passion we can muster. **"The Towrah** (*Towrah* – the signed, written, and enduring, *towrah* – way of treating people, bestowing the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate restoration and return, even the proper response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which promotes being loved, becoming acceptable, so as to endure, purifying and cleansing and thereby providing an opportunity to change) **of his God** (*'elohym*) **is in his heart** (*ba leb* – speaking of their source of life, and the seat of love, volition, feelings, attitude, and character) **so his steps** (*'ashur* – his walk through life and stand in life) **will never waver** (*ma'ad* – wobble or turn)**."** (*Mizmowr* / Song / Psalm 37:31)

Yahowah has come full circle, explaining the opening line of this portion of the *Mizmowr:* **"From Yahowah, the steps, the stride and progress, of each individual are prepared and firmly established, are secure, stable, and steadfast, and His Way** (*derek*) **is a pleasurable experience and is pleasing."** (*Mizmowr* / Song / Psalm 37:23)

There is only one way to assure that your walk through this life never wavers, and that is to observe Yahowah's Towrah, revering and respecting it sufficiently to take its guidance and direction to heart. It is the path to paradise.

𐤉𐤄𐤅𐤄

Since you can't be overexposed to the Torah, let's consider another Love Song, another *Mizmowr* from *Dowd*. It begins where the last Psalm ended.

"To the Director (*la ha natsach* – to the Exceedingly Bright, Preeminent and Perpetual, Ever Enduring Overseer) **concerning** (*la*) **Dowd / Love** (*Dowd* – love)**, a Mizmowr / Song** (*Mizmowr* – Psalm with lyrics set to a melody)**. I have confidently placed my trust in, always anticipating a beneficial result from** (*qawah qawah* – I have eagerly looked to and have steadfastly waited upon) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤇𐤉𐤇𐤆)**, and He has bent down and extended Himself** (*natah* – He has stretched out and inclined Himself, reaching out) **as God to me** (*'ely*)**. And He has heard** (*shama'* – He has listened to) **my cry for help** (*shava' / shuw'ah* – my call for assistance)**."** (*Mizmowr* / Song / Psalm 40:1-2)

The connotations associated with *natsach* suggest that rendering it "director," with a lower case "d," might well cause us to miss the intended recipient: God.

Qawah, rendered "I have confidently placed my trust in, always anticipating a beneficial result," was written twice, indicating that Dowd not only relied upon Yahowah for assistance, but also that he knew without equivocation that Yahowah would help him. The first instance, *qawah* was scribed in the infinitive absolute, which as a verbal noun not only intensifies the effect of the verb, but also in causes the subject (in this case Dowd / Love) to be significantly influenced its action. This is further reinforced by the piel stem, which not only establishes a relationship between Dowd / Love and Yahowah by way of *qawah*, but also affirms that Dowd is the beneficiary of his willingness to trust and rely on God, to rest while God does the work which is required to meet his needs. Lastly, the second instance of *qawah* was written in the perfect conjugation, telling us that Dowd had total and complete confidence in Yahowah. It is little wonder God loved him.

It is worth noting that *natah* strongly implies that Yahowah "bent down, even bowed down, and diminished" Himself to serve Dowd. And indeed He did, but not just for David, for all of us. God diminished Himself, setting part of Himself apart from Himself to extend Himself out of love to serve us in the form of the Ma'aseyah Yahowsha' on Passover and Unleavened Bread so that we would be able to stand with Him.

I find it interesting, that most every word associated with the Ma'aseyah Yahowsha' has been altered by the Rabbinical Masoretes. Shin Wah Ayin Heh cannot be transliterated "*shava'*." There is no "v" sound in Scriptural Hebrew and the Wah is pronounced like the English vowel "o" or "u" most every time it is used. But since the name is written Yahowshuwa' (meaning Yah Cries Out) on two occasions, these Pharisaic Jews altered its pronunciation.

As a direct result of David's willingness to trust and rely on Yahowah, **"He lifted me up** (*'alah* – He raised me) **from** (*min*) **the pit of death** (*bowr*)**, from** (*min*) **desolation and destruction** (*sa'own* – corruption and ruin) **in the dirt** (*tyt* – the natural substances of which the earth is comprised), **the slimy, stinky, sticky, and filthy sediment of decomposing life** (*ha yaowen* – the mud, muck, and mire)**. And** (*wa*) **He caused me to stand, establishing and restoring me** (*quwm* – validating and confirming me, raising me up and supporting me) **upon a Godly** (*'al*) **Rock** (*sela'*)**. My feet** (*regel*) **He fashioned and prepared** (*kuwn* – designed and built) **for me to stand and walk a certain way** (*'ashur* – to travel through life along a meaningful, restrictive, and yet correct path, to advance straight ahead and be happy and blessed)**."** (*Mizmowr* / Song / Psalm 40:3)

Those who trust and rely on Yah are lifted up from the specter of death, which entails the destruction of the soul and the decomposition of the physical body. Those who, like Dowd, trust Yahowah and rely on Him to do everything which is required to save them, find God restoring their souls so that they can stand and walk with Him. It is how we were designed by the Creator, to stand upright and walk, unlike any other animal. We were created to "*quwm* – stand" beside God and to walk with Him.

And that indeed is cause for celebration. **"And** (*wa*) **He gave me a song, placing it in my mouth** (*natan ba peh syr*)**, of renewed** (*chadash* – of restored and reaffirming) **adoration and thanksgiving** (*tahillah* – in recognition of the glorious and miraculous manifestation of power and praiseworthy deeds) **of and for our God** (*la 'elohym* – pertaining to our Mighty One)**. They shall see greatness** (*ra'ah rab* – they shall witness and perceive this power and authority)**, and they will come to respect and revere** (*yare'*)**, trust and rely** (*batah*) **upon** (*ba*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**."** (*Mizmowr* / Song / Psalm 40:4)

Dowd's message is: express your adoration and thanksgiving to God, because through the revelation of the manifestation of His power and through His praiseworthy deeds, men and women have come to respect and revere, to trust and rely upon Yahowah.

This recognized, there is some dispute as to the proper translation of *rab*, which means "great," in this context. While it is certain that *ra'ah rab,* written in the third person plural means "they will see greatness," it is possible that by reversing the word order, *rab ra'ah* could also be rendered "many shall see." At issue here isn't the fact that God is great, or that many individuals have and will witness his enormous power and authority, but rather if many will come to "respect, revere, trust, and rely" upon Yahowah. In reality, it may only be a relatively few individuals among the billions of souls who have passed through life who will make this choice.

The answer to the question concerning whether *rab* should have been conveyed "great" or "many" may be answered by Dowd's next line, where the "*geber* – human individual" blessed by way of his reliance on Yahowah is scribed in the singular form. It is not until the second of these next statements that the verbs become plural as they speak of the many who are beguiled by religion.

"Favorable is the circumstance and happy is the attitude of (*'ashery* – blessed and joyful is) **the individual** (*geber* – human being and person) **who as a result of this relationship** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **establishes and preserves** (*suwm* – He extends Himself on behalf of and transforms)**. Confidently trusting and relying upon Him** (*mibtach* – resting free from harm, secure while confiding in Him and seeking refuge in Him)**, then he is not turned**

away from the presence of (*wa lo' panah / paneh* – also he does not change direction in opposition to) **God** (*'el*)**."** (*Mizmowr* / Song / Psalm 40:5)

The addition of a Yowd is all which separates *'asher*, the relational term used throughout Yah's testimony to convey the concept of relationship, and *'ashery*, the expression used at the beginning of this sentence to describe the result of that relationship: unearned and undeserved favor, known alternatively as mercy. But more than just being saved from the fate we would otherwise deserve, we are being offered the opportunity to be perpetually happy, and that indeed is a blessing worthy of our gratitude.

God has used the full arsenal of Hebrew words thus far to convey the idea that good things happen when we "trust and rely upon" Him. *Mibtach* makes another contribution to this cause, telling us that a person who "rests, confident in the fact that Yahowah will perform as He has promised, will be set free from harm by Him." His or her "trust and reliance upon Yahowah will serve as a catalyst in their salvation."

Since translation is more art than science, and since individual choices permeate the end result, in my quest to be fully transparent, I want you to know that there were two equally viable ways to represent *wa lo panah / paneh 'el*. It can be rendered as it is above: "then he is not turned away from the presence of God." Or, just as easily, this phrase could be connected with what follows and say: "And he is not turned away to" "*rahab* – the pretentious and frenzied religious devotion to false gods." Frankly both options are valid, because as we have already discussed, *p-n-h* can be *panah* or *paneh*, meaning either "to turn away" or the "face and presence." And *'el* can be rendered "God" or "to."

These choices known, we have most certainly come to know that religion "*panah paneh 'el* – turns people away from the presence of God." And the lone antidote to preventing this wonton waste of a soul is to "*mibtach* – confidently trust and rely upon" Yahowah to "*suwm* – establish and preserve" us. This is done as Yahowah and Dowd have so often reminded us: by "observing Yahowah's Towrah." Those who follow such advice "then are not turned away from the presence of God."

But those who discount this advice, those who would rather rely upon false gods like "the Lord Jesus Christ" and "Allah," who prefer the testimony of Paul and Muhammad, their estrangement from Yahowah will be the result. They will be turned away to…

"Pretentious and frenzied religious devotion to false gods (*rahab* – senseless behaviors which demonstrate a lack of thought, haughtiness, arrogance, and self-reliance, whereby unworthy and undignified things are defiantly worshiped, as a devotion to certain objects comes to instill a sense of pride, even

defiance) **causes estrangement** (*suwt* – prompts turning aside and falling away) **based upon the deceptions and delusions associated with pagan deities** (*kazab* – as a result of lies which are promoted to beguile people into worshiping false gods under false pretenses)**."** (*Mizmowr* / Song / Psalm 40:5)

This is an adroit definition of religion and of those who promote it. They are almost always pretentious, frenzied, and defiant. And should you doubt this, I have a few thousand letters from Muslims and Christians, even Secular Humanists, to prove it.

Their "*rahab* – devotion to false gods, to monstrous deceptions, to their senseless ritualistic behaviors which demonstrate a lack of thought, and to their worship of things which are unworthy," "*suwt* – causes them to be estranged from" God. The victims of religion are "*rahab* – routinely beguiled by the delusions associated with pagan deities"—and no more so than devout Christians and Muslims whose beliefs were predicated upon the myths which initially emerged from Babylon. And yet the religious are "*rahab* – eager to rapidly and impulsively defend their erroneous opinions" with "*rahab* – pretentious pride, and a frantic sense of haughtiness which has no basis in reality."

These ills are then further reinforced by *kazab*, a derivative of *'azab*, which speaks of "becoming estranged from God, abandoned, rejected, forsaken, and damned," as a result of "*kazab* – the deceptions and delusions associated with false and pagan gods, by misguided opinions, by worthless worship, and by a misplaced devotion to religious and patriotic symbols." The victims of the world's religions have been "*kazab* – beguiled into believing especially deceptive lies."

To make matters even worse, *kazab* was scribed in the qal stem, affirming that this testimony is genuine, true, and reliable, and as a participle, which is a verbal adjective. This suggests that those who are estranged by way of religious delusions are delusional.

"Great things (*rab* – wonderful and abundant, exceedingly powerful and meaningful, acts) **You** (*'atah*)**, Yourself, have done and will do** (*'asah* – You have performed and will accomplish, You have celebrated and will personally engage and participate in)**, Yahowah, my God** (*Yahowah 'elohy*)**. You are amazing, wonderful, and marvelous** (*pala' / pale'* – You are awe inspiring, astounding, and miraculous in Your communications and in the fulfillment of Your promises)**. And** (*wa*) **Your thoughts and plans** (*mahshabah* – Your thinking and reasoning, Your proposed purpose and desires, Your intentions and regard) **for us** (*'el* – on our behalf, God, for our benefit and concerning us) **are without comparison** (*lo' 'arak* – are unlike anything else anyone else has ever conceived, arranged, organized, prepared, or set in place)**."** (*Mizmowr* / Song / Psalm 40:6)

Yahowah's Covenant and His Called-Out Assemblies represent the most wonderful plans and deeds ever conceived, much less facilitated and enabled. They are without comparison. There is no rival.

One of the many reasons I am so sad for those who have been beguiled into believing religious lies is that the truth is so much better. His Covenant is the most beneficial and most generous offer ever made to anyone. His seven-step plan of salvation is awe inspiring in its conception and magnanimous beyond comprehension in its fulfillment.

By contrasting mankind's religious delusions with Yahowah's thoughts and plans on our behalf, Dowd is making two points. The first of these is obvious. Man cannot compete with God. The best plans ever devised by man fall so woefully short of God's purpose that there is no comparison. And second, God wants what is best for us. His thoughts and plans are all for our benefit.

"On behalf of You, God (*'el* – concerning You, God)**, I choose to consistently inform** (*nagad / neged* – I want to openly convey the message, I elect to boldly and bluntly report my conclusions, I desire to provide an appropriate and comprehensive warning, I will conspicuously and continually proclaim what I know, expounding upon the truth, confessing the news as a willing messenger, announcing and expounding upon this message in a straightforward manner, conspicuously and in front of everyone)**."** (*Mizmowr* / Song / Psalm 40:6)

Nagad and *neged* are written identically in the text, so it is not surprising that their meanings are related. *Nagad* means "to provide information with a purpose." It speaks of "declaring, announcing, reporting, expounding, acknowledging, confessing, and making known a message, conclusion, verdict, or warning so as to inform." And *neged* speaks of doing these things "in a straightforward way, conspicuously, bluntly, and boldly in front of everyone who will listen."

Scribed in the hiphil stem, *nagad / neged* affirm that there is a relationship between the subject, which is God, and the action of the verb, which is to openly inform others. Moreover, the hiphil speaks of a causative effect, whereby the subject of the verb, in this case God, causes the object of the verb, which is Dowd's audience, to benefit from his willingness to expound upon the truth. Then in the imperfect conjugation, we learn that Dowd is committed to continually proclaiming this message, knowing that it will produce ongoing and unfolding results over time—even to this day. And as we have discovered, the cohortative mood expresses volition, and thereby confirms that Dowd has chosen to boldly and bluntly report what he has learned.

In this regard, we would be wise to follow Dowd's loving example.

"And (*wa*) **I want to speak the Word** (*dabar* – I choose to consistently share the message (scribed in the piel imperfect cohortative)) **which is vast and powerful, essential and substantial** (*'asam / 'esem* – is able and authorized to accomplish any task, it is corporeal, and as such provides the framework to understanding) **from** (*min*) **where it is recorded** (*caphar* – collected, written, recounted, and proclaimed)**."** (*Mizmowr* / Song / Psalm 40:6)

As was the case in the previous statement, we are once again confronted with a word which can be pointed differently to convey related meanings. *'Asam* communicates the idea that Yahowah's Word is "vast, powerful, and able to accomplish great things." *'Esem* speaks of something which is "essential and substantial," even "corporeal," just as are "bones to the framework and skeleton of our body." Along these lines, *'osem*, which is written the same way in the revealed text, means "mighty, with more than sufficient power, authority, and ability to accomplish any task."

Considering what we have just been told, this next revelation will be astonishing to those who think that God wants to be worshipped, that He wants our offerings, that He wants us to make sacrifices, or engage in religious activity.

"Sacrifice and worship (*zebach* – propitiation and offerings, slaughter and appeasement)**, obligatory offerings and religious activity** (*minchah* – gifts, tribute, oblation as part of a religious rite, and compensation as an act of submission or worship)**, You do not want, do not desire, and do not take pleasure in** (*lo' chaphets* – You do not want to experience and You are not pleased with, objecting to them)**."** (*Mizmowr* / Song / Psalm 40:7)

Further emboldening these words, *lo' chaphets*, "You do not want, do not desire, and are not pleased with," was written in the qal perfect. And that means that Yahowah's objection to "sacrifice, worship, offerings, and religious activity" is genuine, actual, total, and complete.

And if that was not sufficiently enough…**"Listening to someone** (*'ozen* – hearing someone) **barter with You** (*karah* – try to trade or exchange something of value to them with You during a holiday, feast, or religious ceremony) **in relation to** (*la* – concerning and for) **wrongdoing and injustice** (*'owlah* – a burnt offering for violating the standard and being evil) **or a sinful offense against the moral standard** (*wa chata'ah* – or an offering to resolve the condemnation incurred as a result of the offense) **is not** (*lo'*) **what you requested** (*sha'al* – asked for or demanded)**."** (*Mizmowr* / Song / Psalm 40:7)

This reinforces some things which I've long thought to be true. First, the animals which are "sacrificed" during the celebration of festival feasts are not being offered to God, but are instead being used to feed us.

Second, the purpose of each Called-Out Assembly Meeting is to reinforce the fact that it is Yahowah who is freely making the sacrifice, neither requiring nor wanting anything from us in return, save a little appreciation and fellowship.

Third, since God is actually offended when we attempt to barter with Him and try to pay some part of the cost of our salvation ourselves, it strikes me that understanding and relying upon the meaning and purpose of each *Mow'ed Miqra'* is vastly more important than performing every aspect perfectly on the right day and in the right way.

And while those conclusions are all suppositions on my part, the obvious intent of the statement contained in Psalm 40:7 is that: God does not want to be worshipped. God is not interested in our sacrifice. God does not want our money. God is opposed to all religious activity. God does not want us to barter with Him.

Once again in the spirit of full disclosure, this was not the easiest passage to translate. Each word has more than one possible connotation, and it was thus necessary to choose the most appropriate of those definitions within the context of this discussion and with the realization that it could not conflict with other instructions found in the Torah, Prophets, and Psalms. For example, *zebach*, rendered here as "sacrifice and worship," doesn't necessarily carry the negative connotations of "sacrifice, worship, propitiation, slaughter, or appeasement." It can be used to convey the sense of simply "making an offering," or "sacrificing an animal to provide food for consumption."

Likewise, when the context allows, there are positive aspects associated with *minchah*. But in a sentence which list things God does not want, we are compelled to present *minchah*'s dark side: "obligatory offerings, religious activity, tribute, oblation, ritualistic rites, submission, and worship."

Moving on to the next negotiable term, there are a wide range of options regarding the word scribed Aleph Zayin Nun, depending upon whether it is pointed and marked *'ozen* or *'azen*. The more natural choice is *'ozen*, in that it means "ear," and thus is used to convey all things associated with "hearing and listening." But considering the word which follows the Aleph Zayin Nun, the alternative vocalization *'azen*, which denotes a "digging or cutting device such as a shovel or spade" appears plausible.

You see, the following word, *karah,* carries six entirely different, and seemingly unrelated meanings. Since the first of which is "to dig into the ground, to cut, and to pierce," at first blush we seem to have a nice tie in with a "shovel or spade." But *karah* was scribed in the second person masculine singular, and thus since Dowd is speaking to Yahowah, it would read "A shovel You dig into the ground," which while reading appropriately, is a very odd fit in this discussion.

The second definition of *karah*, however, which is "to barter, trade, or exchange something," working in harmony with the primary definition of *'ozen*, which is "to listen," renders "Listening to someone barter with You." This then serves to explain why God dislikes religious activity, especially human sacrifices. The person engaged in them assumes that he or she is making a deal with God, trading something they value for something they want from Him. But neither our wellbeing as part of the Covenant, nor our salvation as a result of the Called-Out Assembly Meetings are negotiable. This is not: "Let's Make a Deal."

Should you be interested, the other potential renderings of *karah* are: "to plot or plan," to "prepare food for a feast," to "bind together," and to "provide pasture or shelter." Each of which would have to follow "ear, listen, or shovel" and include the pronoun "You" in reference to God to be used in this context. And that is why I rejected these options in comprising the translation – especially when a much more fitting option was readily available.

Moving on to the next challenge, we find that the term written Aiyn Wah Lamed Hey is also subject to interpretation. The linguists who compiled the *Dictionary of Biblical Languages with Semantic Domains: Hebrew*, associated these letters with *'olah*, the word for "burnt offering." It in turn is from *'alah* which means "to rise and go up." However *Strong's Lexicon*, recognizing the inclusion of the Wah, directs our attention to *'owlah*, which speaks of "injustice, wrongdoing, unrighteousness, wickedness and violence." And since Yahowah instructs us to "*'olah* – create a burnt offering which rises up" out of the portion of the lamb we do not consume (mixed with some wine, olive oil, and grain), to suggest that He is opposed to what He has asked us to do would be a needless contradiction, especially when there is an even more appropriate choice.

Lastly, since *chata'ah* can be translated "sinful offense deserving of punishment" using its primary definition, there is no merit in considering its alternative connotation which is a "sin offering" in this context.

Therefore, after thoroughly considering the options available to us, I have concluded that Dowd set the following lyrics to music:

"To the Exceedingly Brilliant and Eternal Director (*la ha natsach*) **concerning** (*la*) **Dowd / Love** (*Dowd*)**, a Mizmowr / Song with lyrics set to a melody** (*Mizmowr*)**.**

I have confidently placed my trust in, always anticipating a beneficial result from (*qawah qawah*) **Yahowah** (*Yahowah*)**, and He has bent down and extended Himself** (*natah*) **as God to me** (*'ely*)**. He has heard** (*shama'*) **my cry for help** (*shava' / shuw'ah*)**.**

He lifted me up (*'alah*) **from** (*min*) **the pit of death** (*bowr*)**, from** (*min*) **desolation and destruction, from corruption and ruin, ultimately decaying** (*sa'own*)**, in the material from which the earth was comprised** (*tyt*)**, in the slimy and filthy sediment of decomposing life** (*ha yaowen*)**.**

And (*wa*) **He caused me to stand, establishing and restoring me** (*quwm*) **upon a Godly** (*'al*) **Rock** (*sela'*)**. My feet** (*regel*) **He fashioned and prepared, He designed and built** (*kuwn*)**, for me to stand and walk a certain way and travel through life along the especially meaningful, restrictive, and yet correct path** (*'ashur*)**.**

And (*wa*) **He gave me a song, placing it in my mouth** (*natan ba peh syr*)**, a song of renewed and reaffirming** (*chadash*) **adoration and thanksgiving in recognition of the glorious and miraculous manifestation of the power and praiseworthy deeds** (*tahillah*) **of our God** (*la 'elohym*)**.**

They shall see greatness, witnessing and perceiving this power and authority (*ra'ah rab*)**, and they will come to respect and revere** (*yare'*)**, to trust and rely** (*batah*) **upon** (*ba*) **Yahowah** (*Yahowah*)**.**

Favorable is the circumstance and happy is the attitude of (*'ashery*) **the individual** (*geber*) **who as a result of this relationship** (*'asher*) **Yahowah** (*Yahowah*) **establishes and preserves** (*suwm*)**. Confidently trusting and relying upon Him** (*mibtach*)**, then he is not turned away from the presence of** (*wa lo' panah / paneh*) **God** (*'el*)**.**

Pretentious and frenzied religious devotion to false gods (*rahab*) **causes estrangement** (*suwt*) **based upon the deceptions and delusions associated with pagan deities** (*kazab*)**.**

Great things (*rab*) **You** (*'atah*)**, Yourself, have done and will do** (*'asah*)**, Yahowah, my God** (*Yahowah 'elohy*)**. You are amazing, wonderful, and marvelous** (*pala' / pale'*)**. And** (*wa*) **Your thoughts and plans** (*mahshabah*) **for us** (*'el*) **are without comparison** (*lo' 'arak*)**.**

On behalf of You, God (*'el*)**, I choose to consistently inform** (*nagad / neged*)**. And** (*wa*) **I want to speak the Word** (*dabar*) **which is vast and powerful, essential and substantial** (*'asam / 'esem*) **from** (*min*) **where it is recorded** (*caphar*)**.**

Sacrifice and worship (*zebach*)**, obligatory offerings and religious activity** (*minchah*)**, You do not want, do not desire, and You do not take pleasure in** (*lo' chaphets*)**. Listening to someone** (*'ozen*) **barter with You** (*karah*) **in relation to** (*la*) **wrongdoing, injustice** (*'owlah*)**, or a sinful offense** (*chata'ah*) **is not** (*lo'*) **what you requested** (*sha'al*)**."** (*Mizmowr* 40:1-7)

Then, telling us where to find the same information he was sharing about God, Dowd wrote: **"At that time** (*'az* – then) **I shared** (*'amar* – said, affirmed, answered, and promised)**, 'Behold** (*hineh* – look here, please pay attention)**, I am coming** (*bow'* – I am bearing, carrying, and returning) **with** (*ba*) **the scroll** (*magilah*) **of the written document** (*cepher*) **which was dictated and scribed** (*katab*) **on my behalf** (*'aly* – before me, for me, upon me, and concerning me) **regarding** (*la* – and on behalf) **the work You have done and will do to accept me, God** (*'asah rasown 'elohy* – the things You have accomplished and will engage in to approve me, God, even though I am unworthy)**.'"** (*Mizmowr* / Song / Psalm 40:8-9)

In this passage, *'asah*, rendered "the work You have done and will do," was scribed in the qal stem, affirming that these endeavors were and will continue to be real, and not hypothetical. In the infinitive construct, which serves as a verbal noun, the "work," and the one performing it, in this case Yahowah, have to be one in the same.

Also, *rasown*, in the construct form, eternally associates our "unearned and undeserved good fortune, leading to our approval and acceptance" with the noun which follows it in the text, which is "*'el* – God." Further, *rasown* is equally comfortable being translated "acceptance, favor, and approval," as it is rendered "to express a strong desire which implies a conscious choice whereby one's will is expressed." Therefore, mercifully accepting us is God's will. Moreover, it brings Him "*rasown* – pleasure."

Remember, since Dowd is speaking to Yahowah, he is saying that he is coming to God carrying the written scroll of the Towrah because he realizes that it was prepared to enable his acceptance and arrival. The Towrah was scribed "before" Dowd, "concerning" Dowd, "upon" Dowd, "for" Dowd, and on Dowd's "behalf," to affirm that God would "*'asah* – do all the work which was required" to "*rasown* – approve and accept" him. The same is true for all of us. He was certain of his fate, because he was certain that God would honor every word of the Torah.

You see, the Towrah contains our Heavenly Father's promise to adopt, empower, and enrich us by way of His Covenant and to approve and accept us by way of His Called-Out Assemblies. We, therefore, come to God through the Towrah. It is our admission ticket into God's presence. Bring it with you as Dowd / David did. If you don't ever want to be separated from God, don't ever separate yourself from God's Torah, Teaching, Instruction, Guidance, and Direction.

In this light, since Dowd means "love," this verse could have been translated: The Towrah was scribed before love existed, concerning love so that it could

flourish, for the sake of love, and on behalf of love to affirm that God would do all of the work required to approve and accept those who love Him.

Lastly, you will notice that these lyrics use three successive words to affirm that the document accompanying Dowd's arrival was written. As is the case with any binding contract, the terms and conditions are memorialized in writing so that there is no dispute or misunderstanding. And David was of course carrying the Word of God, the scroll of the Towrah.

Realizing this, Dowd further affirmed: **"I genuinely want and willingly accept this** (*chaphets* – I totally desire and really delight in this, I take great pleasure in knowing this and am completely willing and eager to experience this)**."** (*Mizmowr* / Song / Psalm 40:9) As should we all.

In this extraordinary context, *chaphets* was rendered in the qal perfect. This affirms that Dowd's response to Yahowah's offer was genuine, total, and complete. David is in heaven today living with Yahowah because he willingly accepted the terms and conditions of the Covenant as they were written in the scroll of the Towrah, and he was eager to experience the promised benefits of the Called-Out Assembly Meetings as they were scribed within the same document. In the end, that is all that matters. It is that simple, that reassuring, that wonderful, and that easy.

Now the reason Dowd / David desired the *Beryth* and delighted in the *Mow'ed Miqra'ey* is because he incorporated the Towrah into his life: **"And** (*wa*) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction) **is within** (*ba*) **the midst** (*tawek*) **of my inner person** (*me'ah* – my heart and psychological makeup, my very core)**."** (*Mizmowr* / Song / Psalm 40:9)

The Torah became David's Constitution, His Guiding Light, His Map to show him the Way. The Word of God came to reside within Him, just as is the case today when we ask Yahowah to come into our lives and guide us.

To know the Towrah is to "*chaphets* – to want, to desire, to choose, and to accept" Yahowah's relational and redemptive agreements: the Covenant and

Called-Out Assemblies. It is the most relevant and rewarding way to exercise the gift of freewill.

While it is obvious why Dowd loved Yahowah and His Towrah, by reading this it becomes immediately obvious why Yahowah loved Dowd. He listened to His Heavenly Father, he respected His advice, and he treated Him with the respect He deserves and has earned.

The natural inclination of those who come to understand and appreciate Yahowah's Towrah is to share what they have discovered with everyone who will listen. **"I have proclaimed the news of** (*basar* – I have announced the good and beneficial tidings of) **vindication fairly and accurately** (*tsadaq* – of justice and righteousness, pertaining to doing the right thing, indeed of redemption and salvation, responsively, honestly, and correctly) **in** (*ba*) **the great assembly** (*rab qahal* – the esteemed community and large crowd of people who are gathered together)**. Behold** (*hineh* – take notice)**, my lips** (*saphah* – my speeches) **have not been restrained** (*lo' kala'* – they have not held back or withheld anything)**, Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**."** (*Mizmowr* / Song / Psalm 40:10)

In the piel stem, *basar*, translated "I have proclaimed the news," conveys the idea that Dowd was himself affected by his proclamation. The very act of "announcing the good and beneficial tidings" had a good and beneficial effect on him. When we recite God's Torah, we are listening to Yahowah's voice.

If you recall, it wasn't all that long ago that we were debating whether *rab* should be translated "great" or "many" with regard to Yahowah's nature or how many would come to trust and rely upon Him. But here, we are left with only one alternative because *qahal*, "the assembly," was written in the singular, and thus works with "great," but not with "many."

While God has no memory of anything Dowd did which was inappropriate, He will forever recall and celebrate the many wonderful things Dowd wrote and said which were so tremendously valuable.

"You (*'atah*)**, Yourself, know** (*yada'* – You recognize and are aware, You respect and acknowledge, You understand and agree) **that I have not hidden** (*lo' kacah* – nor concealed) **Your means to achieve righteousness through vindication** (*tsadaqah* – Your way to doing what is required to redeem and reconcile) **in the midst of my heart** (*ba tawek leb* – within my own persona and nature)**. I have spoken about** (*'amar* – I have openly shared and declared) **Your trustworthiness and reliable nature** (*'emuwnah* – Your steadfastness, unchanging, dependable, honesty) **and** (*wa*) **Your salvation** (*yashuw'ah* – Your deliverance and rescue, Your freedom and assistance)**. I have not hidden or concealed** (*lo' kachad* – kept from being known) **Your mercy** (*chesed* – Your loyal love, unfailing kindness, favor, and devotion) **or** (*wa*) **Your reliable**

integrity, dependable honesty, or steadfast reliability (*'emeth* – Your trustworthiness and unchanging nature) **on behalf of** (*la*) **the esteemed community and great assembly** (*qahal rab*)**."** (*Mizmowr* / Song / Psalm 40:10-11)

The most Dowd / Loving deed a person can do is to "*'amar* – share" Yahowah's "*tsadaqah* – means to vindicate," His "*'emuwnah* – trustworthy, reliable, and unchanging nature," regarding His "*chesed* – merciful" "*yashuw'ah* – means to save us" within every "*qahal rab* – esteemed community." Such a message is "*'emeth* – dependable, honest, and true."

While the notion of God upending and changing everything on behalf of Paul's "Gospel of Grace" may be the crux of the wannabe apostle's message, according to David, whom I am confident was inspired by God, Yahowah doesn't change. According to this psalmist, we can rely upon God being merciful because He is dependable and unchanging, and therefore He is trustworthy.

Speaking of God's "*'emuwnah* – reliability which results from His unchanging message and nature," in this list which includes the means to "*tsadaqah* – vindication," "*chesed* – mercy," and "*yashuw'ah* – salvation," the only concept which was underscored and repeated was God's *'emuwnah / 'emeth*. We can trust God and rely upon His Torah because He is trustworthy and His Word is reliable. Yahowah is dependable because He does not change; because His message does not change.

Recognizing this about Yahowah and His Towrah, Dowd / David was sufficiently confident about his fate to tell God that he knew precisely how He would respond to him. Are you this confident? **"Yahowah (ዮሃዋህ - ሻሃሻ), You** (*'atah*) **will not withhold** (*lo' kala'* – You will never keep, nor can You refuse or restrain) **Your love and mercy** (*rachamym* – Your compassion and source of renewed life, Your affection, generosity, and favors) **from me** (*min*)**. Your unfailing devotion and love** (*chesed* – Your merciful nature, goodness, kindness, faithfulness, and unearned and undeserved favors)**, and** (*wa*) **Your integrity, honesty, and trustworthiness** (*'emeth* – Your unalterable and unchanging consistently truthful testimony and always reliable and dependable nature) **will continually** (*tamyd* – consistently) **protect me from harm and they spare my life** (*nasar* – they watch over me and keep me safe, they maintain and preserve me)**."** (*Mizmowr* / Song / Psalm 40:12)

Dowd / David was completely reliant on Yahowah's mercy for his salvation. He knew that Yahowah would continue to love him and save him, because He had promised to do these very things in the Torah.

In this declaration regarding the result of trusting and relying upon the Torah, *lo' kala'*, meaning "You will not withhold," was written is the qal stem. This

affirms that Dowd's profession was genuine and that he was certain that his conclusions were based upon reality. And with the imperfect conjugation, we learn that the inability of God to withhold His love and mercy is ingrained in His character, to the point of being habitual, and that His universally consistent response has unfolding and ongoing consequences throughout time. And as you would expect, *tamyd nasar*, rendered "will continually protect me from harm and will spare my life," was also written using the same qal stem and imperfect conjugation.

While I elected to translate *lo' kala'* as "You will not withhold," it could have been just as easily and accurately rendered: "You cannot withhold," even "You will never keep." And while that may sound like a dare, even a taunt, it isn't. It is an informed and rational assessment of the benefits of the Covenant, of the results of the Called-Out Assemblies, and of Yahowah's unchanging, and thus dependable, nature as these things are presented in the Towrah. Dowd knew the Torah, so He knew how Yahowah would respond.

It is also noteworthy to mention that "*rachamym* – love and mercy" was scribed in the construct form, eternally associating Yahowah's compassion, His source of renewed life, His affection and generosity with Dowd, and thus with you and me. So long as we study the Torah, we can and should be as confident in our relationship with God, and in our eternal fate, as he was.

The means Yahowah uses to achieve this highly desirable result, to make it possible for Him to love and to save flawed rascals like Dowd / David, is the Set-Apart Spirit's Garment of Light. When our souls are so adorned, we are not only empowered and protected from harm, God's light makes us appear perfect in His eyes, thereby enabling us to enter His presence and enabling Him to enjoy us being there with Him. That is what these words convey…**"For indeed** (*ky*)**, You are surrounding me, providing a covering over me, God** (*'aphaph 'al* – You have encompassed me and are over, before, and beside me)**."** (*Mizmowr* / Song / Psalm 40:13)

As a result of God providing this covering, our sins are no longer visible. Light eliminates darkness. There is no darkness, and thus misfortune or wrongdoing, in the presence of light. **"For the entire duration of time** (*'ad* – eternally and for all time)**, evil and wrongdoing will not be counted against me and misfortune and ruin will never reach me, nor be counted as a sin against me which is deserving of punishment** (*ra'ah lo' ayn 'aown* – the adversary's wickedness and resulting distress, harm, calamity, and suffering will never overtake me or confront me, nor will I be held accountable for my iniquity, even depravity, or resulting liability and guilt)**."** (*Mizmowr* / Song / Psalm 40:13)

Because God is Light, God's protective covering is light. And as light, it is by definition eternal, and thus makes us eternally perfect. It is a marvelous and ingenious solution to a very nasty problem.

I would have expected *lo' yakol*, "I will not be able" in this next statement, to have been scribed in the second person rather than first person, because it is God who comes to see us as being perfect, only witnessing our worthy accomplishments, comments, and characteristics as a result of His covering of light. But Dowd has already made these points in previous verses. So now he says: **"And** (*wa*) **I will not be able** (*lo' yakol* – I will not be capable) **accordingly to see** (*la ra'ah* – consequently to notice, to witness, or to perceive) **them though they be more numerous** (*'atsam* – of greater significance and concern, and more vast) **than** (*min*) **the hairs on my head** (*sa'arah ro'sh*)**."** (*Mizmowr* / Song / Psalm 40:13)

David clearly recognized that he had said and done a lot of really rotten things. But in the end, he knew that it didn't matter. His relationship with God and his salvation were the result of Yahowah's words and deeds, not his. So, since he had already made these points, he was reminding us of something God, Himself, states elsewhere. Since there will be no suffering or anguish in heaven, even we won't be able to remember our shortcomings.

And that is indeed refreshing… **"And** (*wa*) **my heart** (*leb* – My overall attitude, my emotions, my feelings, my ambitions, my life and inner nature) **is restored** (*'azab* – is repaired and made whole)**, accepting and delighted with** (*rasah* – pleased and thrilled to agree with, to receive, and to comply with the great favor provided by) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **saving me** (*nasal* – being merciful and rescuing me, restoring me by taking me away from harm to deliver me from guilt)**. Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **is prepared and ready** (*chuwsh* – finds pleasure and enjoyment in, is excited about, and will waste no time when it comes to) **helping and supporting me** (*'ezrah* – persuading me, influencing me, and assisting me)**."** (*Mizmowr* / Song / Psalm 40:13-14)

First and foremost, Yahowah is our Savior. The notion that the Christian "Lord Jesus Christ" is our Savior is a myth of biblical proportions. Even His name and title reflect this essential truth. Ma'aseyah is "the Work of Yahowah," and Yahowsha' means "Yahowah Saves."

But Yahowah does not "*nasal* – save" everyone. In accord with the second of the three summary statements He, Himself, scribed on the first of the two stone tablets, Yah said that His "*chesed* – mercy" was for those like Dowd, who not only loved Him, but who also observed His instructions. Dowd not only "*rasah* – accepted" Yahowah's terms and conditions, he reveled in them, and was thrilled to receive such favorable treatment.

Chuwsh was written in the qal stem, confirming that Yahowah's preparation is real, that He is genuinely ready, and is actually pleased and excited about the prospects of supporting us. And scribed as an imperative, we discover that influencing us and assisting us reflects Yahowah's heart-felt desire.

Just shy of seven pages ago, we reviewed the first seven verses of this magnificent song. Now, here are the lyrics of last seven stanzas.

"At that time (*'az*) **I shared** (*'amar*)**, Behold** (*hineh*)**, I am coming** (*bow'*) **with** (*ba*) **the scroll** (*magilah*) **of the written document** (*cepher*) **which was dictated and scribed** (*katab*) **on my behalf** (*'aly*) **regarding** (*la*) **the work You have done and will do to accept me, God** (*'asah rasown 'elohy*)**. I genuinely want and willingly accept this** (*chaphets*)**.**

Your Towrah – Your Instruction and Teaching, Your Guidance and Direction – is within the midst (*tawek*) **of my inner nature** (*me'ah*)**. I have proclaimed the good news of** (*basar*) **vindication fairly and accurately, responsively, honestly, and correctly** (*tsadaq*) **in** (*ba*) **the great assembly and esteemed community** (*rab qahal*)**. Behold** (*hineh*)**, my lips** (*saphah*) **have not been restrained** (*lo' kala'*)**, Yahowah** (*Yahowah*)**.**

You (*'atah*)**, Yourself, know, You respect and acknowledge** (*yada'*) **that I have not hidden nor concealed** (*lo' kacah*) **Your means to achieve righteousness through vindication** (*tsadaqah*) **in the midst of my heart** (*ba tawek leb*)**. I have spoken about** (*'amar*) **Your trustworthiness and reliable nature** (*'emuwnah*) **and** (*wa*) **Your salvation** (*yashuw'ah*)**. I have not hidden nor concealed** (*lo' kachad*) **Your mercy** (*chesed*) **or** (*wa*) **Your integrity, honesty, and steadfast reliability** (*'emeth*) **on behalf of** (*la*) **the esteemed community and great assembly** (*qahal rab*)**.**

Yahowah (*Yahowah*)**, You** (*'atah*) **will not withhold** (*lo kala'*) **Your love and mercy** (*rachamym*) **from me** (*min*)**. Your unfailing devotion and love** (*chesed*)**, and** (*wa*) **Your integrity, honesty, and trustworthiness** (*'emeth*) **continually** (*tamyd*) **protect me from harm and they spare my life** (*nasar*)**. For indeed** (*ky*)**, You are surrounding me, providing a covering over me, God** (*'aphaph 'al*)**.**

For the entire duration of time (*'ad*) **evil and wrongdoing will not be counted against me, and misfortune and ruin will never reach me, nor be counted as a sin against me which is deserving of punishment** (*ra'ah lo' ayn 'aown*)**. And** (*wa*) **I will not be able** (*lo' yakol*) **accordingly to see** (*la ra'ah*) **them though they be more numerous** (*'atsam*) **than** (*min*) **the hairs on my head** (*sa'arah ro'sh*)**.**

And (*wa*) **my heart** (*leb*) **is restored** (*'azab*)**, accepting and delighted with** (*rasah*) **Yahowah** (*Yahowah*) **saving me** (*nasal*)**. Yahowah** (*Yahowah*) **is prepared and ready, even excited about** (*chuwsh*)**, helping and supporting me, influencing and assisting me** (*'ezrah*)**."** (*Mizmowr* 40:8-14)

And while nothing more need be said, this is a fitting conclusion: **"With and because** (*ba 'abuwr* – by way of and as a result) **they focus upon and observe** (*shamar* – they closely examine and carefully consider, they thoughtfully evaluate and consistently care about, they revere and come to trust, they keep in front of them with their eyes wide open, and thus cling to) **His clearly communicated prescriptions of what we should do** (*choq* – His inscribed thoughts and engraved recommendations regarding the relationship and life) **and His Torah, His Source of Teaching and Instruction, the Place from which His Direction and Guidance Flow** (*Towrah*)**, they are saved and kept safe and secure** (*natsar* – they are protected and preserved, they are watched over and spared, all as a result of the relationship)**, radiating Yah's light** (*halaluw Yah* – visibly and clearly shining Yah's brilliant source of light, praising Yah by extolling His greatness)**."** (*Mizmowr* / Song / Psalm 105:45)

It should be noted as it relates to *natsar*, it not only speaks of "being saved, kept safe and secure," but also of the means to being "protected and preserved." *Natsar* can be vocalized *netser*, which as a "branch" is both symbolic of the Ma'aseyah, and it is the basis of the town from which He emerged: Nazareth.

Halal has three distinct, and yet somewhat related, meanings in Hebrew. Its primary definition is "to shine, to radiate a clear and brilliant light." And it is this primary connotation which best fits this context. As a result of observing Yahowah's Towrah, those who are saved by Him will radiate His light. They will not only be covered in God's Garment of Light, they will become ever more like their Maker, and thus reflect all of the wonderful qualities associated with light. As such, *Halaluw Yah*, the crescendo of Heaven's Song.

Halal's secondary definition is the one most religious types gravitate to. It is "to praise, extolling the worthy nature and greatness" of an individual. So while Yah is certainly worthy of our praise, He seems far more interested in our respect and love. God did not create us to worship Him, much less praise Him. The Covenant isn't that kind of an agreement. Moreover, once we accept the terms and conditions of the Covenant, as our Heavenly Father's children, we will mirror His nature, and thus reflect His light.

Its tertiary definition is "to arrogantly boast, making a fool of oneself," even "to mock and slander." And it is this connotation which causes *halal* to be the basis of *Heylel*, Satan's god-given name. You see, spirits, both ultimately good and infinitely bad, are akin to light in nature, appearance, and time.

Lastly, this is the first time we have seen “Yah” written in the revealed text instead of the more formal “Yahowah.” And I think the reason is obvious. In Yah’s home, as His children, we will be so at ease and relaxed, indeed so comfortable with our Heavenly Father, that we call Him “Yah.”

Here on earth, God’s name is Yahowah. But in His home, with family, He is Yah.

An Introduction to God

Volume Three

Part Three

𐤉𐤄𐤅𐤄

Towrah – His Teaching

One *Mizmowr* / Song is devoted entirely to signing the Torah's praises. In fact, the 119th Psalm provides Yahowah's most comprehensive instruction on how to properly observe His *Towrah*.

The 119th Psalm, second only to the *Towrah* itself, is the most important document ever written. I have found nothing which compares to the lyrics of this extraordinary melody. If you have and ear for Yah, and if you love His *Towrah*, you are in for a treat.

The 119th *Mizmowr* is comprised of twenty-two refrains, just as there are twenty-two letters in the Hebrew alphabet. Each section of four poetic couplets is distinguished by one of those letters. They are presented in alphabetic order, beginning with 𐤀 Aleph and concluding with 𐤕 Taw. And as we shall discover, the subject discussed in each refrain mirrors the imagery associated with the Ancient Hebrew pictograph under which it is presented. So this Psalm serves as a treatise on the letters which comprise the words of Scripture.

For many, this Psalm will be befuddling. For others, it will be enlightening. And the difference all boils down to your definition of *towrah*. If you have been led to believe that the Torah is comprised of a long list of laws to be obeyed, this Psalm will be a huge disappointment because it does not reference a single law. There is no mention of the Commandments, of graven images, of blasphemy, or swearing, of honoring one's parents, of bearing false witness, of killing, or of coveting. There is no instruction on how to observe the Sabbath. Not a word is spoken on how to determine the timing of the Feasts, or even what one should do on those days. There is no reference to being circumcised, to what kinds of food you should or should not eat, to marriage, adultery, or divorce, to sacrifices, worship, or to prayer.

Therefore, if you believe that "observing the Torah" means "being obedient and obeying God's laws," you will be disappointed. Even in this, Scripture's most

comprehensive presentation on how to observe and respond to Yahowah's Towrah, you will find nothing to support a legalistic perspective.

But if you have come to realize that *towrah* actually means "teaching, instruction, guidance and direction" which is to be "*shamar* – observed" so that it is known and understood, then this will be the most enlightening document you will ever read. It will reveal precisely how to accomplish those goals, telling you what you should focus on and how you should respond.

In addition to *towrah* and to *shamar*, both of which are highlighted in the introduction to the 119th Psalm, the operative terms of the Towrah according to the psalmist are: *piquwdym*, *mitswah*, *mishpat*, and *choq*. Since they represent that which we are encouraged to observe, and since all four words are featured in the opening stanza of this Song, let's define them in the order of their appearance.

Piquwdym speaks of "precepts and instructions which have been entrusted to us to encourage us to carefully examine the guidance so that we respond appropriately." The *piquwdym* are "directions which guide our choices, teaching us how to respond rationally" to all that God is offering. It is a plural derivative of *paqad*, which in addition to everything I've already shared, conveys the idea of "paying close attention and attending to the recommendations and instructive principles which teach us and guide our choices."

The word is most often dismissed as a "precept" in English translations. Although that isn't altogether misleading so long as readers recognize that a precept is a teaching, a principle, and a form of guidance which serves to instruct us so that we can respond appropriately.

Mitswah represents the "terms and conditions" of God's "binding covenant contract." Almost always presented in the plural (because there are five of them), the *mitswah* serve as "authoritative directives and written legal conditions regarding a relationship agreement." Or more specifically, the *mitswah* serve as the codicils of the Covenant.

In English bibles, *mitswah* is almost always translated "commandments," not so much because the authority responsible for delineating these precepts is uncontestable and irrefutable, but instead because of the religious community's disdain for freewill. Presenting themselves as their god's authorized agents, they want the masses to blindly obey them.

And yet, since a "command" is wholly inconsistent with freewill, if the *mitswah* are actually commandments, they would undermine the very foundation of the relationship God is seeking to achieve. Therefore, when we come to recognize that the Covenant is the heart and soul of God's Towrah testimony, we realize that rendering *mitswah* as "commandments" is in irreconcilable conflict

with His primary purpose. And it is irrational to think that someone possessing God's intellect and character would seek to command that which must be chosen to be sincere.

Other than logic, there is another reason to reject the notion that *mitswah* should be translated "commandments." Yahowah didn't "command" Abraham to do anything, but instead asked him to choose of his own volition to respond. Further, since there were no commandments or laws laid out for Abraham to obey, *mitswah* cannot be translated "commandment" *vis-a-vie* Abraham. Now that is a serious problem for those inclined to render *mitswah* as such because Yahowah defines His terms in their first occurrence. And that would be in *Bare'syth* 26:5. There we find God reaffirming the benefits of the Covenant to Yitschaq based upon Abraham's willingness "to listen to and to consider His requirements, terms, prescriptions, and teachings." Now recognizing that this occurred many centuries before the Towrah was written, or the Two Tablets of Stone were engraved, consider what Yahowah said to the child who inherited His promises:

"This blessing, this good fortune (*'asher* – this relationship) **is because** (*'eqeb* – is for the reason that) **Abraham** (*'Abraham* – the enriching and merciful father) **actually listened to and heard everything associated with the sound of My voice** (*shama' ba qowl* – he paid attention to My call and invitation (qal perfect)) **and** (*wa*) **he closely observed and carefully considered** (*shamar* – he focused upon, examined, and embraced) **My requirements** (*mishmereth* – My presentation of what should be done)**, My terms and conditions** (*mitswah* – My authoritative directions and written codicils regarding the covenant contract)**, My clearly communicated prescriptions** (*chuqah* – My inscribed thoughts and recommendations which are shared to cut you into the relationship)**, and therefore** (*wa*) **My teaching, instruction, guidance, and direction** (*towrah* – derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction)**."** (*Bare'syth* / In the Beginning / Genesis 26:5)

As we shall discover in the *Covenant* Volume of this *Introduction to God*, Yahowah presented Abraham with five very specific things he would have to do if he wanted to participate in the Covenant. These "*mitswah* – terms and conditions" serve as the "*mishmereth* – requirements" of the "*beryth* –

relationship." They comprise Yahowah's "*chuqah* – clearly communicated prescriptions which were shared to cut us into this agreement." They collectively represent God's "*towrah* – teaching and guidance, instruction and direction." And in this case, *towrah* isn't the title of a book, as it had not yet been written, but instead a description of what would be included in God's Torah.

In this light, since there were no "commandments" at the time of this conversation, it is wholly inappropriate to render *mitswah* as such. Moreover, since this discussion is focused upon Abraham's willingness to listen to and observe the requirements, conditions, and prescriptions which constitute Yah's guidance, translating *mitswah* as "the terms and conditions of the Covenant" is appropriate.

The third term is the easiest to define. "*Mishpat* describes the "means to achieve justice and resolve disputes." I say this because *mishpat* is consistently juxtaposed with "*tsadaq* – righteousness and vindication" throughout the Song, so it is obviously describing the means Yahowah has delineated to redeem us and reconcile the relationship. But more than this, *mishpat* encourages us to "exercise good judgment so that we can make sound decisions."

As evidence for this conclusion, the opening stanza of this Psalm begins with "*tamym* – becoming perfect, innocent, and entirely blameless" and concludes with Yahowah's "*tsadaq* – righteous and vindicating, appropriate and acquitting" "*mishpat* – means to justly resolve disputes."

English bibles consistently render *mishpat* as "judgment" in spite of its ubiquitous association with *tsadaq*. And yet there is no judgment for the "*tsadaq* – righteous and innocent," making a mockery of Yah's message.

And finally, the 119th Psalm also encourages us to focus upon the Towrah's *choq*, Yahowah's "clearly communicated prescriptions of what we should do in life to live." As the basis of *chuqah*, and as a derivative of *chaqaq* (meaning "to cut (and thus establish), to cut in (and thus include), and to cut out (and thus separate), to carve, to inscribe, and to engrave (and thus to write), and to portray, to enact, and to govern (and thus to advise)"), the *choq* are "inscribed and engraved (and thus written) thoughts and recommendations which are shared to cut us into a relationship agreement (and thus the Covenant) which is cut (and thus established) with us to prescribe how to properly govern our lives. It is also symbolic of nourishing us (as God's children so that we grow and flourish)." The *choq*, which are often presented as *chuqah*, are designed to "allocate a share of inheritance" to those who are "set-apart." Of the 193 times *choq* and *chuqah* (serving as the masculine and feminine aspect of the same concept) appear, they are most often rendered "statute" or "ordinance" in English bibles, thereby

reinforcing the religious interpretation of the Torah as "Law." But as we shall soon see, that rendering is not permissible in the context of the Covenant.

The reason that I've taken the time to define the vocabulary of the Psalm is because the focus of the 119th Mizmowr, the longest and the only Psalm devoted entirely to the Towrah, is on how to "*shamar* – observe it" so that we come to "*byn* – understand" what Yahowah is offering to us and what He expects of us in return. The Psalm will take us through this process: to observe so as to know, to think so as to understand, to accept and embrace so as to trust and rely, leading us to the point where we can respond in love. So as in all things Yah, six steps lead us to Him.

As you would expect, the opening line of the 119th Psalm is breathtaking in its scope.

"Enjoyable and happy (*'ashry* – properly guided and blessed, straight and favorable) **is the Way** (*derek*) **to becoming perfect, innocent, and entirely blameless** (*tamym* – to becoming totally righteous, sound and perfectly healthy, whole and complete, unimpaired and right, in absolute accord with the truth) **by walking** (*halak* – traveling and following) **in** (*ba*) **the Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (יהוה)**."** (*Mizmowr* / Song / Psalm 119:1)

First and foremost, this statement explains the way we are to meet the Covenant's requirement: **"And Yahowah appeared as God to Abram, and He said to him, 'I Am God Almighty. Choose of your own volition to walk to My presence and come to be perfect, innocent, and entirely blameless** (*tamym*)**.'"** (*Bare'syth* 17:1) We accomplish this by "*halak ba towrah* – walking in the Towrah."

But God was remarkably specific. When He revealed that the "*derek* – way" to "*tamym* – becoming perfect" was "*'ashry* – enjoyable and happy," He directed our attention to His "*chag* – festival feasts." These seven celebratory parties, known as the "*Mow'ed Miqra'ey* – Called-Out Assembly Meetings," are not only found in the heart of the Towrah, they comprise the means to our salvation.

The answer then to the question man is most desirous of knowing has just been given. And like all-important answers, it is found in the Towrah.

Reinforcing this, I would submit to you that there are only two places where walking plays an essential role in the Towrah. In the first, to engage in the

aforementioned Covenant, we are asked to walk away from the things of man and then to walk to God. In the second, God encourages us to walk with Him as He leads us to the Promised Land through the observation of Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations, concluding in Tabernacles.

By walking in the Towrah of Yahowah, we are walking away from the edicts of man—from *Babel* / Corruption and Confusion. And by trusting and relying upon Yahowah's Towrah, we become righteous and innocent, because God provided the means to vindication through the seven steps which comprise His Called-Out Assemblies.

The Towrah is the source of our salvation, making it possible for us to enjoy an eternal relationship with God. **"Properly guided, blessed, and happy** (*'ashery* – joyous in the most favorable of circumstances) **are those who are saved and preserved by observing** (*natsar* – who are those spared, protected and kept safe by carefully and diligently focusing upon) **His testimony** (*'edah* – His restoring and eternal witness; from *'ed* – witness, testimony, and evidence which endures forever, a contracted form of *'uwd* – to repeatedly testify about restoration and to exhort, warn, and affirm through solemn testimony)**. They genuinely seek to have a relationship with Him and His witness** (*darash* – they desire to know more about it and Him, to petition, consult with, and ponder it and Him, to look to it to find Him, to really care about it and Him, and consistently rely upon the witness and its author) **for all** (*la kol*) **time** (*dowr* – in every age, place, and generation)**."** (*Mizmowr* / Song / Psalm 119:2)

While man is preoccupied with salvation, God's focus is not only on forming an enduring relationship, He has no interest in saving those who do not engage in the Covenant. So we should not be surprised that those who are "*'ashery* – properly guided" "*darash* – genuinely seek to have a relationship with Him and His witness" "*la kol dowr* – for all time." And they "*natsar* – are saved by observing" Yahowah's "*'edah* – restoring witness and enduring testimony." In fact, the only reason God is interested in saving those who embrace His Covenant is so that His children could live with Him forever.

In the bluffs above Qumran this, the greatest of the Psalms, is found between what is now labeled the 132nd and 135th Psalm on a scroll now called 11QPS. It provides the most comprehensive ancient witness of the Mizmowr. Referring to it, we find two errors in the Masoretic Text in the second verse. The first seems to suggest that those who are properly guided and saved seek to have a relationship with "Her" not "Him." And if this is the case, the third person singular feminine pronoun is referencing Yah's "*'edah* – restoring testimony" which is a feminine noun. This then suggests that we find God through His witness, and that we are thereby properly guided and saved.

The second Masoretic error is that they replaced "*la kol dowr* – for all time" with "*ba kol leb* – in their hearts." Correctly rendered, we discover that the means to being properly guided and saved, and to develop a relationship with God, is enduring. It is the same for every age, generation, place, and time.

As an additional benefit, those who are guided by Yahowah's Towrah are averted away from doing things which are inappropriate. **"So therefore** (*'ap* – moreover)**, they do not carry out** (*lo' pa'al* – they do not forge, fashion, conceive, or perform) **that which is harmful or wrong** (*'eowlah* – an injustice, that which is evil and inappropriate) **by walking in His ways** (*ba derek halak* – by following His example and path)**."** (*Mizmowr* / Song / Psalm 119:3)

The Towrah is the antidote for corruption. God's instruction is the cure for religion. His teaching serves as a light upon the path home, and His guidance exists as the map which keeps us from going astray.

This next stanza, especially set into the context of the second verse, serves to explain the means to embrace the fourth condition relative to engaging in the Covenant. If you recall, Yahowah asked us to continuously and eternally observe His Covenant Relationship. So...

"You (*'atah*)**, Yourself, ordained** (*sawah* – You spoke of and provided these instructions and this guidance regarding) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**, to be diligently observed** (*la ma'od shamar* – to be focused upon, to be very, very carefully examined and considered, caring about them to the greatest extent possible)**."** (*Mizmowr* / Song / Psalm 119:4)

More robustly translated, *piquwdym*, which is a plural derivative of *paqad*, when rendered in the second person and addressing Yahowah, says: "Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine, these are directions You have provided for guidance so that we might respond appropriately to You." The *piquwdym* are "rules which guide our choices, actions, and moral decisions." They "teach us how to respond appropriately, rationally, and morally" to Yahowah.

The reason is obvious: **"So that** (*'achalay* – oh that) **my path through life** (*derek* – my ways) **will be properly prepared and firmly established** (*kuwn* – will be appropriately directed, steadfast, and upright) **by** (*la*) **observing, examining, and considering** (*shamar* – revering and choosing) **Your truth** (*'emeth* – Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony)**."** (*Mizmowr* / Song / Psalm 119:5)

Here, once again, we find a different reading in the Dead Sea Scrolls. The Masoretic Text concludes with "*choq* – prescriptions," while 11QPS states that we are to observe Yahowah's "*'emeth* – truth," His "consistent, never changing or wavering, sure, steadfast, honest, fair, enduring, and reliable testimony." So, recognizing that the rabbis are wont to mold God's prescriptions to their liking, changing them as they see fit, it is no wonder that they were opposed to revealing that His message represented enduring and unchanging truth.

Those who are properly prepared are seldom embarrassed. **"Then** (*'az* – therefore)**, I will not be ashamed** (*bowsh* – I will not be put to shame) **by** (*ba*) **looking at** (*nabat* – observing, understanding, highly regarding, and thinking about) **all of** (*kol*) **the Almighty's** (*'el*) **terms and conditions regarding Your binding covenant contract** (*mitswah* – and Your authoritative, written, and legal instructions)**."** (*Mizmowr* / Song / Psalm 119:6) Those who read the Towrah and who respect its instructions are not shamed by the summation of God's teaching which was etched on the two tablets of stone.

Here you will notice that the best way to thank God for what He has done, and to demonstrate that we understand what He has done, is to do so in an upright attitude, which is to say on our feet, not on our knees. **"You, I will publicly acknowledge and thank** (*yadah* – to You I will express my gratitude while professing Your acts and attributes) **directly in an upright attitude** (*ba yashar leb* – in a straightforward manner with appropriately guided feelings) **when** (*ba*) **I learn** (*lamad* – I investigate and respond properly to) **Your righteous and vindicating** (*tsadaq* – Your appropriate, just, fair, and acquitting) **means to resolve disputes** (*mishpat* – make decisions, achieve justice, and execute good judgment)**."** (*Mizmowr* / Song / Psalm 119:7)

Yahowah's seven-step plan of salvation is pure genius in that it both fairly and justly resolves the issues associated with our sinfulness without compromising Yahowah's integrity. God paid our penalty, thereby redeeming us. Those are indeed acts worth extolling, deeds for which we should be grateful.

While the message is the same, there are two ways to interpret this next line. *Me'ah* can serve to intensify *'azab*, which is to say "there is absolutely no possibility under any circumstances whatsoever that I will be neglected or forsaken by You." Or *me'ah* can be translated "one hundred" and thus speak of "a hundred eternities." **"According to** (*'eth*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship)**, by being observant** (*shamar* – through careful examination and evaluation)**, I will not be forsaken by You** (*'azab* – I will not be neglected, abandoned, or disassociated from You) **for a hundred** (*me'ah*) **eternities** (*'ad*)**."** (*Mizmowr* / Song / Psalm 119:8)

So, under the letter Aleph, which is symbolic of Yahowah's power and authority, and which speaks of beginnings, here are the first four couplets and eight verses of this ode to the Towrah.

"Enjoyable, favorable, and blessed (*'ashry*) **is the Way** (*derek*) **to becoming innocent, perfect, and entirely blameless** (*tamym*) **by walking** (*halak*) **in** (*ba*) **the Towrah** (*Towrah*) **of Yahowah** (*Yahowah*)**.**

Properly guided (*'ashery*) **are those who are saved and preserved** (*nasar*) **by His testimony** (*'edah*)**. They genuinely seek to have a relationship with Him and His witness** (*darash*) **for all** (*la kol*) **time** (*dowr*)**.**

Therefore (*'ap*)**, they do not carry out** (*lo' pa'al*) **that which is harmful or wrong** (*'eowlah*) **by walking in His ways** (*ba derek halak*)**.**

You (*'atah*)**, Yourself, ordained** (*sawah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*) **so that they would be diligently observed, and very, very carefully examined and considered** (*la ma'od shamar*)**.**

So that (*'achalay*) **my path through life** (*derek*) **would be properly prepared and firmly established** (*kuwn*) **by** (*la*) **observing, examining, and considering** (*shamar*) **Your truth, Your consistent, never changing, sure, honest, fair, enduring, and reliable testimony** (*'emeth*)**.**

Then (*'az*)**, I will not be ashamed** (*bowsh*) **by** (*ba*) **looking at** (*nabat*) **all of** (*kol*) **God's** (*'el*) **terms and conditions as they relate to Your binding covenant contract** (*mitswah*)**.**

You, I will publicly acknowledge and thank, expressing my gratitude while professing Your attributes (*yadah*) **directly in an upright attitude** (*ba yashar leb*) **when** (*ba*) **I learn and properly respond to** (*lamad*) **Your righteous and vindicating** (*tsadaq*) **means to resolve disputes** (*mishpat*)**.**

According to (*'eth*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*)**, by being observant** (*shamar*)**, I will not be forsaken by You, I will never be neglected or disassociated from You** (*'azab*)**, not for one hundred** (*me'ah*) **eternities** (*'ad*)**."** (*Mizmowr* 119:1-8)

ב

Now, under the letter Beyt, which is symbolic of God's family and His home, we find the second refrain to this wonderful song. Its opening line poses, and then

answers, the question we should all be contemplating. It is after all our salvation which is at stake.

"In what way (*ba mah*) **can a young man** (*na'ar*) **keep his path pure so as to be acquitted** (*zakah 'eth 'orah* – conduct his life so that he is vindicated and found innocent)**? By being observant** (*la shamar* – by being properly focused, keeping one's eyes open, carefully considering) **in accordance with** (*ka* – according to) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:9)

Yes indeed, Yahowah's Word—His Torah—is the source of our salvation. By "*shamar* – observing and considering" God's "*dabar* – word," we are "*'orah* – acquitted." And that is because observation leads to knowing, and knowing encourages thinking. Thinking then leads to understanding, which is among the least common and most valuable achievements. Proper understanding prompts acceptance, whereby we come to embrace, trust, and then rely upon what we have observed. And some even come to love what is being presented and offered, which is the intent.

While it is good to be saved, reinforcing everything we have just considered, we discover that salvation is afforded to those who seek to form a relationship with our Heavenly Father in accordance with the terms and conditions of His Covenant. **"In all my heart** (*ba kol leb* – with all my being)**, I seek to form a relationship with You** (*darash* – I search to learn more about You)**. You do not want me to be misled or stray** (*shagah* – You will not lead me astray or away) **from** (*min*) **the terms and conditions of Your contract** (*mitswah*)**."** (*Mizmowr* / Song / Psalm 119:10)

While every verb tense is enlightening, some are essential. *Shagah*, which was translated "You do not want me to be misled or stray," was scribed using the jussive expression of volition, which affirms that it is God's desire that we are never misled, nor ever stray from the terms and conditions of His Covenant. It was also presented in the hiphil stem, imperfect conjugation, which collectively conveys the idea that the subject of the sentence, which is God, causes the object, which would be you and me, to continually benefit from the guidance which is being provided throughout time.

Recognizing then that Yahowah's Word provides the means by which we can develop a relationship with God and be saved, we read: **"In my heart** (*ba leb* – within my inner nature so that it influences my attitude and ambitions) **I have genuinely treasured and completely cherished** (*tsaphan* – I really value and therefore have actually gathered and totally stored up (qal perfect)) **Your instructions and promises** (*'emrah* – Your message and teachings, Your every utterance and word) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way** (*lo' chata' la* – I do not bear the loss of

retreating from You, missing You, because of my wrongdoing and guilt)**."** (*Mizmowr* / Song / Psalm 119:11) The only way to God is through His Word.

If Socialist Secular Humanists, Mormons, Muslims, Christians, and religious Jews genuinely valued Yahowah's instructions and promises sufficiently to actually know what God revealed to us, they would no longer cherish their faith, or believe its teachings and promises. To know Yahowah is to reject religion.

And speaking of religion, those who rule over its various strains would have you bow before them and their caricature of God. But that is not how God operates. **"Yahowah (יהוה), You** (*'atah*) **have knelt down in love to bless and provide divine favor** (*barak* – on Your knees You greet and enrich, providing an agreement which reconciles)**. Teach me so that I respond properly to** (*lamad* – instruct and train me in) **Your clearly communicated prescriptions of what I should do to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship)**."** (*Mizmowr* / Song / Psalm 119:12)

Muslims, as jihadists, ask Allah's help before they kill. Christians call upon their Lord Jesus to intervene so that they prevail while engaged in the minutia of life. Jews bob their heads as minions mindlessly muttering rabbinical prayers. But here is a better idea: ask Yahowah to teach you what you need to know so that you respond appropriately to His prescriptions for living.

So that others might benefit from this advice, the Psalm reads: **"With my lips** (*ba saphah* – in my spoken words) **I consider and proclaim from the written text** (*caphar / cepher* – I record and recount from the inscribed scroll) **all of** (*kol*) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **which come from Your mouth** (*peh*)**."** (*Mizmowr* / Song / Psalm 119:13)

And where would one go to be certain that they have found the means to resolve disputes and exercise sound judgment? **"In the Way** (*ba derek*) **of Your Witness** (*'eduwth* – Your Testimony, Your source of irrefutable and undeniable evidence which affirms and bears witness to our restoration (from *'uwd*))**, I am pleased and delighted** (*suws* – I am particularly fond because I find great enjoyment as a result of the ensuing relationship) **as if** (*ka*) **before all of the Almighty's abundance** (*'al kol hown* – among all of God's enormous wealth, His sufficiency and substance)**."** (*Mizmowr* / Song / Psalm 119:14) When we walk to Yah along the path which He described in His Testimony, we are restored, pleased and delighted, because as His children, we inherit His abundant riches.

Therefore: **"Concerning Your precepts and directions** (*ba piquwdym* – in Your instructions; from *paqad* – in those things You recommend we attend to so that we respond appropriately)**, I will choose to meditate on them and speak of**

them (*syach* – I want to consistently ponder and always contemplate them so that I am motivated to continually sing and share them (written in the cohortative form in the DSS which conveys volition and imperfect conjugation which speaks of ongoing activity)). **And** (*wa*) **I will choose to consistently observe** (*nabat* – I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding (scribed in the hiphil (which speaks of cause and effect) imperfect (telling us that the process is continuing and ongoing) cohortative (affirming that this is a choice with regard to))) **Your ways** (*'orah* – Your path through life set into the context of a relational journey whereby the travelers enjoy one another's company)**."** (*Mizmowr* / Song / Psalm 119:15) The insights provided by the Hebrew tenses and the benefits of amplification turn this otherwise simple statement into an insightful treasure.

This too is wonderful advice. It is the antidote for all which ails the human soul. **"Concerning Your clearly communicated prescriptions of what I should do** (*ba choq* [in the DSS as opposed to chuqah in the MT] – in Your inscribed thoughts and engraved conditions which cut me into the relationship)**, I find them fun, even enjoyable** (*sha'a'* – delightful, even amusing as if engaging in a game)**. I will never overlook or ignore** (*lo' shakah* – I won't lose sight of, be unmindful of, or forget) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:16) And yet to be religious, a person has to overlook what God revealed, because every one of mankind's religious institutions conflicts with Yah's Word.

Now that we have pondered the second stanza, and considered the insights presented under the letter ב Beyt, which is symbolic of God's "*beyth* – home," let's review them as if they were the chorus to this great song.

"In what way (*ba mah*) **can a young man** (*na'ar*) **keep his path pure so as to be acquitted** (*zakah 'eth 'orah*)**? By being observant** (*la shamar* – by carefully considering) **in accordance with** (*ka*) **Your Word** (*dabar*)**.**

In all my heart and with all my being (*ba kol leb*)**, I seek to form a relationship with You, seeking to learn more about You** (*darash*)**. You do not want me to be misled or stray** (*shagah*) **from** (*min*) **the terms and conditions of Your agreement** (*mitswah*)**.**

In my heart, as it influences my attitude and ambitions (*ba leb*)**, I have genuinely treasured and completely cherished** (*tsaphan*) **Your instructions and promises** (*'emrah*) **so that** (*ma'an*) **I do not fail to reach You as a result of going astray and missing the way because of my wrongdoing and guilt** (*lo' chata' la*)**.**

Yahowah (*Yahowah*)**, You** (*'atah*) **have knelt down in love to bless and provide divine favor** (*barak*)**. Teach me so that I respond properly to** (*lamad*) **Your clearly communicated prescriptions of what I should do** (*choq*)**.**

With my lips and in my spoken words (*ba saphah*)**, I consider and proclaim from the written text** (*caphar / cepher*) **all of** (*kol*) **the means used to achieve justice, resolve disputes, and exercise sound judgment** (*mishpat*) **which come from Your mouth** (*peh*)**.**

In the Way (*ba derek*) **of Your Witness regarding our restoration** (*'eduwth*)**, I am pleased and delighted, enjoying the ensuing relationship** (*suws*)**, as if** (*ka*) **before all of the Almighty's abundance, God's sufficiency and substance** (*'al kol hown*)**.**

Concerning Your precepts and directions (*ba piquwdym*) **I will choose to meditate on them and speak of them** (*syach*)**. And** (*wa*) **I will choose to consistently observe, and I will be continually encouraged to look at, examine, and benefit from appropriately regarding, interpreting, and understanding** (*nabat*) **Your ways, Your path through life which is set into the context of a relationship where we travel enjoying each another's company** (*'orah*)**.**

Concerning Your clearly communicated prescriptions of what I should do (*ba choq*)**, I find them fun, even enjoyable** (*sha'a'*)**. I will never overlook or ignore** (*lo' shakah*) **Your Word** (*dabar*)**."** (*Mizmowr* 119:8-16)

ל

We have gained so much, and yet we are just beginning. There is even more to learn. And the first thing we discover among the lyrics distinguished under the letter Gimal is that we cannot trust or rely upon the Rabbinical Masoretes. They changed two thirds of this next verse. So, using 11QPS from the Qumran collection, we find:

"Accomplish and fulfill (*male'* – satisfy and affirm) **Your purpose** (*ma'aseh* – Your work) **through** (*'al*) **Your Associate** (*'ebed* – Your Coworker and Servant) **and I will live** (*chayah* – I will be restored, be nurtured, live vigorously, be kept alive, and grow) **because** (*wa*) **I will closely examine and diligently observe** (*shamar* – carefully consider, investigate, scrutinize, explore, evaluate, revere, and focus upon) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:17)

Dowd recognized that his salvation was unrelated to what he had done, and was instead dependent upon what Yahowah had promised. So he was not asking God to use him in hopes that his usefulness would somehow save him.

In actuality, this verse is prophetic of Yahowsha' accomplishing and fulfilling Yahowah's work. That is what Ma'aseyah means. And it explains why *ma'aseh*, the basis of Ma'aseyah, was deployed as the operative verb in this verse. It is also why Yahowsha' refers to Yahowsha' as the "Suffering Servant" in Yasha'yahuw.

We are restored to life and live because Yahowah accomplished and fulfilled His purpose through His Coworker, the Ma'aseyah Yahowsha'. This is what Dowd came to realize by diligently observing Yahowah's Word.

While observing Yahowah's Torah is the most important thing we can do, even the most careful examination of God's instructions won't influence someone until and unless they first walk away from their religion. Our eyes and minds must be open if we are to have any hope of understanding. All of the unassailable evidence and irrefutable logic in the universe, even if the testimony comes exclusively from God, Himself, isn't sufficient to persuade those whose faith resists that which is opposed to it. So here is an essential prayer…

"Open my eyes (*galah 'ayn* – reveal and make known to my visual senses so as to facilitate my understanding by opening my mind and making me receptive) **so that** (*wa*) **I might choose to gaze upon and examine** (*nabat* – I will choose to highly regard, carefully observe, properly interpret, accurately understand, and appropriately respond to (hiphil imperfect cohortative)) **the wonderful, amazing, and extraordinary things** (*pala'* – the marvelous, miraculous, and distinguishing things) **which comprise** (*min* – which are part of) **Your Towrah Instructions and Directions."** (*Mizmowr* / Song / Psalm 119:18)

While some might consider it redundant, since the things which comprise the Torah were just called "wonderful, amazing, extraordinary, distinguishing, marvelous, and miraculous," it behooves us to regale in the fact that Yahowah's Towrah is comprised of God's Instruction and Teaching, His Guidance and Direction. It is a compound of *tow* (8420) – His signed, written, and enduring, *towrah* (8452) – way of treating us, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr / tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction." It is a *towah* (8429) amazing, wondrous, and extraordinary way to *towdah* (8426) celebrate our fellowship.

And since the only reach among these attributes which comprise *Towrah* is *towb*, in that it is scribed with an extraneous Beth, if I recall correctly: **"Yahowah's Towrah** (*Towrah*) **is complete and entirely perfect, lacking nothing, helpful, healing, beneficial, and true** (*tamym*)**, returning, restoring, and transforming** (*suwb*) **the soul** (*nepesh*)**. Yahowah's testimony** (*'eduwth*) **is trustworthy and reliable** (*'aman*)**, making understanding and obtaining wisdom** (*hakam*) **simple for the open-minded** (*pethy*)**."** (*Mizmowr* / Song / Psalm 19:7)

Moreover: **"For indeed, such teaching and learning, instruction and direction** (*laqah*) **is good, beneficial, and helpful** (*towb* – is proper, prosperous, favorable, beautiful, pleasing, enjoyable, valuable, and healing)**. For this reason, I have given you** (*la natan*) **My Towrah** (*Towrah*)**. You should not forsake, neglect, or reject it** (*'al 'azab*)**."** (*Masal* / Word Picture / Proverbs 4:2)

It is also interesting to note that in the Qumran scroll labeled 11QPS, we find Towrah written in the plural, encouraging us to gaze upon and examine the wonderful and extraordinary things which comprise Yahowah's instructions and directions. Towrah, after all, is more than a title; it is a descriptive word. In the plural and lowercase, *towrah* describes the content of the Towrah.

Christians have the misfortune of viewing the "Old Testament" as history and their "New Testament" as Scripture when the opposite would be closer to the truth. They view their Gospel of Grace as the means to be liberated from all of the ill effects of the Torah when God holds the opposite perspective.

Once we walk away from the realm of man, from his *babel*/confusion and corruptions, we become strangers in this land. **"I** (*'anky*) **am an alien and stranger** (*ger* – a foreigner who is different) **in the world** (*'erets* – material realm)**. So do not** (*'al*) **conceal** (*cathar* – hide) **the terms and conditions of Your covenant agreement** (*mitswah* – the binding instructions regarding the codicils of the contract) **from me** (*min*)**."** (*Mizmowr* / Song / Psalm 119:19) It is only through the terms and conditions of Yahowah's Covenant that we can leave man's world and enter God's realm.

Those of us who have engaged in the Covenant yearn to go home, to be with our Father, and yet we know that while we are here we can make a difference in other people's lives by exposing them to Yahowah's *mishpat*. **"My soul** (*nepesh* – my human consciousness) **is overwhelmed with desire** (*garac* – is breaking and crushed, languishing) **because of its longing for** (*ta'abah* – its desire born of an emotional attachment to) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment) **for all time** (*ba kol 'eth* – in every situation and season)**."** (*Mizmowr* / Song / Psalm 119:20)

For we know that those who presume that either their religion or their worth as an individual will endear them to God will be sorely mistaken. **"You disapprove and rebuke** (*ga'ar* – You reprimand) **the arrogant and presumptuous** (*zed* – the insolent and proud)**. Cursed** (*'arar* – harmed) **are those who wander away and stray** (*ha shagah* – those who mislead and deceive others into departing) **from** (*min*) **the terms and conditions of Your covenant agreement** (*mitswah*)**."** (*Mizmowr* / Song / Psalm 119:21)

There is only one way to God, one means to establish a relationship and one path to salvation. No matter if individuals are misled and deceived, or if they walk a different path with their eyes open, those who venture away from the Towrah's directions will find themselves estranged from God. However, the operative adjective in this statement, *zed*, speaks of the insolent and proud clerics at the helm of religious institutions, as opposed to their victims. Those who mislead and deceive will be rebuked, reprimanded, and cursed. For them, Yahowah's disapproval is met with punishment.

The initial word of this next verse has symbolic meaning beyond its superficial contribution. *Galal* was used in the shadow of Golgotha, which is on Mount Mowryah. When the Children of Yisra'el crossed over into the Promised Land, God deployed *galal* to reveal that the consequence of their sin would be "rolled away." In fact, the name *Gulgoleth*, the embankment on Mount Mowryah just outside of the Damascus Gate where Yahowsha' served as the Passover Lamb, is based upon "*galal* – to roll away." But you wouldn't know it by reading the Masoretic, where rabbis changed the text to "take away."

"Roll away (*galal*) **from upon me** (*min 'al*) **such contempt and insults** (*cherpah* – the reproach of such slurs and taunts) **and** (*wa*) **such disrespect** (*buwz* – mocking slander)**. For indeed** (*ky*)**, Your Testimony** (*'edah* – Your trustworthy witness) **I have observed and complied with and it has saved me** (*natsar* – I have kept and it has protected and preserved me)**."** (*Mizmowr* / Song / Psalm 119:22)

When you think about it, religion is an insult to God. There is no greater sign of disrespect than promoting a scheme which purports to lead people to God when it instead contradicts God.

As two poisons in the same pot, religion and politics are often inseparable, and usually in collusion when it comes to contradicting God. **"Although** (*gam*) **political and religious leaders** (*sar* – government and military officials) **have joined together to speak against me** (*yasab ba dabar*)**, Your associate** (*'ebed* – Your servant and coworker) **will ponder and promote** (*syach* – will meditate on, think about, and openly proclaim) **Your clearly communicated prescriptions of what we should do to live** (*choq* – Your inscribed thoughts and engraved

recommendations regarding life in the covenant relationship)**."** (*Mizmowr* / Song / Psalm 119:23)

Over the years I was engaged in business, I was openly criticized for many things, most often for crimes I didn't actually commit. And while being publicly crucified hurts under such circumstances, I have found that being mocked and slandered for the things I reveal about God is actually quite gratifying. So while those who reveal Yahowah's Word are ruthlessly condemned by the religious and political establishments they expose, it is good to be unpopular in this way.

And I am obviously not alone: **"Moreover** (*gam*)**, Your testimony** (*'edah* – Your witness and revelation) **I find enjoyable** (*sha'shuw'a* – I find pleasurable) **as do the individuals I counsel** (*'ysh 'etsah* – as is the experience for the people I advise)**."** (*Mizmowr* / Song / Psalm 119:24) If you are going to be criticized for something, let it be for proclaiming Yah's Word.

Brought together, the verses which comprise those listed under ג Gimal, which is symbolic of us being upright and walking with God, sing the following song:

"Accomplish and fulfill, satisfy and affirm (*male'*)**, Your purpose and work** (*ma'aseh*) **through** (*'al*) **Your coworker** (*'ebed*) **and I will live, I will be restored, be nurtured, live vigorously, be kept alive, and grow** (*chayah*)**, because** (*wa*) **I will closely examine and diligently observe** (*shamar*) **Your Word** (*dabar*)**.**

Open my eyes, reveal and make known to facilitate my understanding by opening my mind and making me receptive (*galah 'ayn*)**, so that** (*wa*) **I might choose to gaze upon and examine, then properly interpret and appropriately respond to** (*nabat*) **the wonderful, amazing, and extraordinary things** (*pala'*) **which comprise** (*min*) **Your Towrah Instructions and Directions.**

I (*'anky*) **am an alien and stranger** (*ger*) **in the world** (*'erets*)**. So do not** (*'al*) **conceal** (*cathar*) **the terms and conditions of Your covenant agreement** (*mitswah*) **from me** (*min*)**.**

My soul (*nepesh*) **is overwhelmed with desire** (*garac*) **because of its longing for** (*ta'abah*) **Your means to resolve disputes and achieve justice, to make decisions and execute good judgment** (*mishpat*)**, for all time and in every situation** (*ba kol 'eth*)**.**

You disapprove and rebuke, even reprimand (*ga'ar*)**, the arrogant and presumptuous, the insolent and proud** (*zed*)**. Cursed** (*'arar*) **are those who wander away and stray, those who mislead and deceive others into departing** (*ha shagah*) **from** (*min*) **the terms and conditions of Your covenant agreement** (*mitswah*)**.**

Roll away (*galal*) **from upon me** (*min ‘al*) **such contempt** (*cherpah*) **and** (*wa*) **such disrespect** (*buwz*)**. For indeed** (*ky*)**, Your Testimony** (*‘edah*) **I have observed and complied with and it has saved me** (*natsar*)**.**

Although (*gam*) **political and religious leaders** (*sar*) **have joined together to speak against me** (*yasab ba dabar*)**, Your associate** (*‘ebed*) **will ponder and promote** (*syach*) **Your clearly communicated prescriptions** (*choq*)**.**

Moreover (*gam*)**, Your testimony** (*‘edah*) **I find enjoyable** (*sha’shuw’a*) **as do the individuals I counsel** (*‘ysh ‘etsah*)**.”** (*Mizmowr* 119:17-24)

ד

Dalet is the doorway to God’s home. So with this in mind, let’s see what the next eight verses reveal. And what we find is that since our souls are mortal, and our consciousness tenuous and fleeting, we must rely upon Yah’s Word to escape this material realm and enter the doorway to eternal life.

“My soul (*nepesh* – my human consciousness) **clings to** (*dabaq* – cleaves to and is bound to) **the dust of the earth** (*‘aphar* – the material realm)**. I am restored to life and kept alive** (*chayah* – I am renewed, nurtured, and grow) **according to** (*ka* – with) **Your Word** (*dabar*)**.”** (*Mizmowr* / Song / Psalm 119:25)

I’d like to interject something here which religious readers will find hard to accept, and thinking agnostics will readily embrace. As it relates to eternity, our physical bodies are a nonstarter, indeed they are an impossibility, even a complete liability. I am looking forward, as is the psalmist, to being rid of mine. All bodies decay, as everything in the physical world moves from order to disarray in accord with the laws of thermodynamics. So a physical body can only be perfect for a moment.

And speaking of time, in the physical realm time works against us because we are stuck in it. This is a problem because the universe is immense, with a radius of fifteen billion light years, pushing it all beyond the reach of a physical entity. But once we are liberated of our material chains, we can be perfected, we can be eternal, and we will be able to explore every aspect of Yah’s creation as if we were akin to light.

Now for those you are protesting that “Jesus” was raised from the dead, I’d encourage you to consider the evidence rationally. God cannot die, and since the last words Yahowsha’ uttered were “My God, My God, why have you forsaken Me,” in other words “left Me,” God was no longer represented on that upright pole to die. Moreover, each time the risen Yahowsha’ was seen thereafter, He was

unrecognizable. Rather than offer His actual resurrected body, one which would have been immediately recognizable to everyone who had been close to Him as proof of bodily resurrection, we find the women at the empty tomb, the men on the road to Emmaus, and the disciples in the upper room unable to identify Him.

The reason, of course, at least for those who observe the Torah, is that the *Pesach* Lamb had served its purpose and the remainder of the body had been vaporized that evening in complete harmony with Yahowah's instructions. So then the following day, on the Shabat of *Matsah*, Yahowsha's soul could endure the penalty of separation to resolve the issue of our sin. This then led to the celebration of *Bikuwrym* where the firstborn Son rose into the company of His Father. Yahowsha' was now a Spiritual being, one who could transform some portion of His enormous energy into matter when He so desired for the express purpose of manifesting Himself to us in a manner we would be able to understand. But He was not limited by matter. He no longer resembled His former state. He could travel in time and walk through walls.

It isn't as if light is invisible. Everything we see, without exception, is either a source or a reflection of light. Such was the case with the risen Yahowsha'. And as is the case with light, even though it has no mass, light can manifest itself as a particle, which has some of the properties of matter. And so it will be with us. Should we want to hear the music and lyrics of a song, we shall be able. Should we want to taste a fine wine that will be possible. If we want to enjoy the warmth of a summer breeze or the cool of a mountain stream, we will be able to step back into time, dial down our energy, and experience these things.

So there will be no bodily resurrection. It is a myth, and like all religious deceptions, it is counterproductive. The truth, which is to experience a transformation which makes us ever more like God, is vastly superior.

This next line is somewhat akin to confessing one's sins to God. And if nothing else, it is the honest and open way to approach Him, unencumbered by grievances of our past. **"My ways** (*derek*) **I recounted** (*caphar* – I enumerated) **and You responded** (*'anah* – You answered) **by teaching me** (*lamad* – by providing me with information regarding how to respond to) **Your prescriptions for living** (*choq* – Your clearly communicated and inscribed thoughts and recommendations regarding life in the covenant relationship)**."** (*Mizmowr* / Song / Psalm 119:26)

And while this does not say that God forgives our sins, it does say that if we are honest with Him, He will respond by teaching us what we need to know to live. And it is in those instructions that we find the way God uses to vindicate and perfect us.

"The Way (*derek*) **of Your guidance and direction** (*piquwd* – of what You have instructed me to pay attention to (singular in the DSS)) **has caused me to understand** (*byn* – has made it possible for me to be perceptive and discerning, to realize the truth and consider what I need to know)**. And** (*wa*) **I will ponder and share** (*syach* – I will meditate and speak) **Your marvelous and miraculous acts** (*pala'* – wonderful, amazing, and defining deeds)**."** (*Mizmowr* / Song / Psalm 119:27)

While we are stuck in time, while we are pulled down by gravity, and while we are gradually decaying in our mortal bodies while surrounded by man's corruptions, the promise of spiritual immortality in God's presence seems distant. So all we can do under these circumstances is to trust Yahowah and His Word.

"My soul (*nepesh* – my human consciousness) **is tired and anxious** (*dalaph* – is ebbing away) **from being removed and separated** (*min tuwgah* – from the sorrow and grief of separation; from *yagah* – being removed and distant)**. Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up** (*quwm* – confirm and validate me, console and support me) **according to** (*ka*) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:28)

While this is wisdom literature, this is not an academic exercise. While this is a published prayer, it reflects a private conversation. Throughout Scripture we find God and man engaged, talking with each other. The acts and dialog are real. The mortal soul who authored this inspired song wanted to be with Yah.

Quwm is among Scripture's most important words because it illustrates so much of the Towrah's purpose. Written in the piel stem, we experience the effect of the verb. Its promises are fulfilled in us so that we are "*quwm* – restored, established, and standing upright, as we are lifted up" into God's presence according to His Word. And in the imperative mood, we discover that it is appropriate for us to express our desire in this way, encouraging God, indeed telling God, to honor the promises He has made to us.

To assure that he didn't succumb to man's *babel*, to religious and political corruption, compromise, counterfeit, and confusion, we find the psalmist now petitioning for Yahowah's help to separate himself from the deceptive ways of man so that he might benefit from the Towrah's mercy. So as we approach this next request, understand that the opening verb was written using the hiphil stem and imperative mood, which in this case causes the one pleading with God to participate in the action of the verb. Therefore, the psalmist is asking God to work with him—to help him do a difficult and yet necessary thing—to walk away from human deception.

"Please help me to turn away from and leave (*tsuwr min* – I implore You to work with me to remove and drag away, cut off, and do away with (hiphil

imperative)) **the way** (*derek*) **of misleading deception** (*sheqer* – of mistaken beliefs which betray and disappoint and are false, unreliable, vain, and useless)**, and then** (*wa*) **I will be able to genuinely experience the mercy** (*chanan* – I will choose and actually benefit from the kind compassion and favor) **of Your Towrah** (*Towrah* – Teaching, Instruction, Guidance, and Direction)**."** (*Mizmowr* / Song / Psalm 119:29)

Very, very few of us can walk to God without first walking away from some form of human deception, whether it be one's religion, patriotism, politics, business, culture, community, or sometimes even family. We have been misled, beguiled by lies into placing our faith in the wrong things. So for most, we must take the incredibly difficult and often painful step of separating ourselves from the mistaken beliefs of our culture, community, and country. It is only after we have taken this step that we can turn to Yahowah. The path He has provided to relationship and salvation are too narrow and restrictive to drag anything else along, especially when those things are beguiling lies.

During our review of the previous verse, I said that *quwm* was one of God's most important words. Well, so is *chanan*. Here it was scribed in the qal imperative, expressing a genuine desire on behalf of this soul to actually benefit from the Towrah's mercy. He wants what the Towrah offers because he sees Yah's instruction, His guidance and direction, as being generous, kind, and most favorable.

While it is a very subtle thing, before we move on to the next verse, please consider why the hiphil stem was used with "*tsuwr* – please help me turn away from and leave" mistaken beliefs, and then why the qal stem was deployed with "*chanan* – I will be able to genuinely experience the mercy" of the Torah. You see, when it comes to turning away from human religious and political deception, we must personally engage, turn around, and walk away. So while we can ask for Yah's help, in that this step is the prerequisite to the Covenant, it requires us to act. But with the Towrah's mercy, we are beneficiaries. God does all the work required to save us. It is just a jot or tittle which distinguish the hiphil from the qal, and yet this distinction is enormous.

God gave us two human rights: our mortal existence and freewill. How we invest the former to exercise the latter will determine whether or not we are given any additional gifts. **"I have chosen** (*bachar* – I have decided upon and prefer) **the way** (*derek*) **of trusting and relying** (*'emuwnah* – of that which is dependable, unchanging, steadfast, firm, established, trustworthy, reliable, and true)**. Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for judgment and means to make rational decisions) **I overwhelmingly prefer and have placed firmly before me** (*shawah* – I agree with and benefit

from)**.”** (*Mizmowr* / Song / Psalm 119:30) Once again this is beautifully stated, as eloquent as it is essential.

In the choice between believing men or trusting God, this person’s decision has been made. And you will notice that he did not choose both, or even the best of each, picking and choosing from the edicts of God and man. He recognized that they are hopelessly and irreconcilably conflicting, meaning that an informed and rational person has to reject one to elect the other. Such is the reason that religious faith has to be ignorant and irrational.

Scribed in the qal perfect, the act of “*bachar* – making a choice” is final and complete in this case. It is a once and for all decision with very real consequences. It is a final answer.

‘Emuwnah speaks of that which is reliable because it is true, and of that which is trustworthy and dependable because it is established and unchanging.” It is the feminine of *‘emuwn*, because the object which is being established as “trustworthy and reliable” is the *Towrah* – also a feminine singular noun.

‘Emuwn is the elongated form of *‘aman*, pronounced “aw·**man**,” a verb which means “to trust, to rely upon, to confirm, to affirm, to support, and to uphold.” And it is *‘aman* which has been corrupted by religious clerics to become “Amen,” and then used at the end of Christian prayers to read: “In God’s name we pray, Amen.” The problem iswith that *‘aman* isn’t a name in Hebrew and thus should have been translated rather than transliterated. Worse, *‘Amown* is the name of the Egyptian sun god known as Amun or Amen Ra. This god’s name is still reflected in the young pharaoh, Tutankhamen.

It is by associating with Yahowah’s Towrah, by incorporating its instructions into the fabric of our lives, that we are afforded an express ticket to paradise. **“I cling to** (*dabaq* – I remain close to and have attached myself to) **Your Testimony** (*‘eduwth* – Your witness) **Yahowah** (יהוה) **so You cannot delay me or be disappointed in me** (*‘al bowsh* – You cannot extend the time we are separated by an inappropriate degree or disapprove of me causing me to despair)**.”** (*Mizmowr* / Song / Psalm 119:31)

This psalmist knew where he was going. He knew what his reception would be like. He knew that his arrival would not be delayed. All because he knew and relied upon Yahowah’s Torah.

‘Eduwth, meaning “testimony,” is a blend of *‘ed*, meaning “witness to evidence” and *‘uwd*, which speaks of that which “bears witness to that which surrounds us and restores us.” As a feminine singular noun, this “*‘eduwth* – testimony regarding our restoration” must be associated with Yahowah’s

Towrah—the feminine singular noun introduced in the 30th verse and then affirmed in the 31st.

As we approach the final stanza of the ד Dalet collection, we find another telling Masoretic mistake. Here they made *mitswah* plural, even though it is singular in the manuscript of the one thousand one hundred year older 1QPS. And that difference is significant because as a singular feminine noun, this *mitswah* is Yahowah's *'eduwth*, which is in turn His *Towrah*.

"The way (*derek*) **of Your terms and conditions** (*mitswah* – of Your instruction regarding the covenant agreement) **I will run** (*ruwts* – I will move quickly carrying Your message as a courier)**. Indeed** (*ky* – truly and surely) **it makes my heart joyful and it opens my heart to this favorable opportunity** (*rachab leb*)**."** (*Mizmowr* / Song / Psalm 119:32) Yes indeed, tell the world. Convey the message of the Towrah as God's courier. And do so quickly because time is now in short supply.

In the reaffirming lyrics which speak of entering the doorway to heaven, we find:

"My soul (*nepesh*) **clings to** (*dabaq*) **the dust of the earth** (*'aphar*)**. I am restored to life and kept alive** (*chayah*) **according to** (*ka*) **Your Word** (*dabar*)**.**

My ways (*derek*) **I recounted and enumerated** (*caphar*) **and You responded and answered** (*'anah* – You answered) **by teaching me** (*lamad*) **Your prescriptions for living** (*choq*)**.**

The Way (*derek*) **of Your precepts and directions** (*piquwdym*) **has caused me to understand** (*byn*)**. And** (*wa*) **I will ponder and pontificate** (*syach*) **upon** (*ba*) **Your marvelous and miraculous acts** (*pala'*)**.**

My soul (*nepesh*) **is tired and anxious** (*dalaph*) **from being removed and separated** (*min tuwgah*)**. Fulfill your promise to restore me, to establish me, to enable me to stand upright, and then raise me up** (*quwm*) **according to** (*ka*) **Your Word** (*dabar*)**.**

Please help me turn away from and leave, remove from me and drag away (*tsuwr min*)**, the way** (*derek*) **of misleading deception and mistaken beliefs** (*sheqer*)**, and then** (*wa*) **I will be able to genuinely experience the mercy** (*chanan*) **of Your Towrah** (*Towrah*)**.**

I have chosen (*bachar*) **the way** (*derek*) **of trusting and relying upon that which is dependable, unchanging, firm, established, and true** (*'emuwnah*)**. Your means used to achieve justice and resolve disputes** (*mishpat*) **I overwhelmingly prefer and have placed firmly before me** (*shawah*)**.**

I cling to (*dabaq*) **Your Testimony** (*'eduwth*) **Yahowah** (*Yahowah*) **so You cannot delay me or be disappointed in me** (*'al bowsh*)**.**

The way (*derek*) **of Your terms and conditions of the covenant** (*mitswah*) **I will run, quickly carrying Your message as a courier** (*ruwts*)**. Indeed** (*ky*) **it makes my heart joyful and it opens my heart to this favorable opportunity** (*rachab leb*)**."** (*Mizmowr* 119:25-32)

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Without missing a beat, the song continues. **"Yahowah (יָרָה), please teach me and enable me to learn** (*yarah* – I want You to become the Source of my instruction and guidance, directing me, preparing, and training me as a student engaged in) **the way** (*derek*) **of Your prescriptions for living** (*choq* – from *chaqaq*: Your written, engraved, and inscribed thoughts and recommendations which allocate a portion or share of what is Yours by cutting me into life in the covenant relationship) **and then** (*wa*) **I will habitually observe it (speaking of the Towrah) and be genuinely saved by her** (*natsar* – I will actually comply with it (feminine singular and thus referring to the Towrah) and be forever protected and preserved by her) **as a benefit until the end of time** (*'eqeb* – for the reason that it serves as recompense and as a reward for the duration of time)**."** (*Mizmowr* / Song / Psalm 119:33)

The key to understanding this verse is the gender fingerprint in Hebrew which is typically lost in the transition to English. *Choq*, translated "Your prescriptions for living" is masculine plural, so it cannot be what the third person singular feminine suffix (her or it) associated with *natsar*, rendered "I will observe it and be saved by it" is referencing. So once again our attention is drawn back to the feminine singular noun "Towrah." Even "*derek* – way" is resolutely singular, but it is neither expressly feminine nor masculine.

As you might have expected, *yarah*, which serves as the basis of Towrah, was penned using the hiphil imperative. And that means that Yahowah influences us with His teaching when we ask Him to do so. This expression of volition on our part causes us to actually participate in the guidance and direction which is being requested. And that is another way of saying that we walk with God when we commence on this voyage of discovery.

Also interesting, *natsar* was written using the qal imperfect. This tells us that our observations must be actual, making our salvation real. Moreover, this genuine benefit produces ongoing results which unfold over time.

Finally, *'eqeb* has three different meanings, all of which apply to this song. *'Eqeb* means: "because and for the reason," that the "benefit, recompense, and reward," endures "for the full duration of time." To pick one and exclude the others would under serve the word and shortchange the message.

This next verse also begins with a verb conjugated in the hiphil imperative. To convey its volitional mood, and the nature of its cause and effect stem, in English, I have added the pronoun "You" in the amplification because God is the subject of this plea. **"Please enable me to be perceptive and discerning so that I understand** (*byn* – I want You to work with me so that working together I come think rationally and thereby realize, apprehend, and comprehend (hiphil imperative)) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction (feminine singular construct)) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her** (*shamar* – I will continually focus upon and really revere her (prefixed in the first person common singular, suffixed in the third person feminine singular, and conjugated in the qal imperfect)) **with all my heart** (*ba kol leb* – incorporating her within my inner nature to guide my emotions, attitude, ambitions, and perceptions)**."** (*Mizmowr* / Song / Psalm 119:34)

If there were any doubt that the third person feminine singular suffix "her" ascribed to "*natsar* – observing so as to be saved" in the previous verse was addressing the Torah, it has been resolved. And speaking of the *Towrah*, it is telling, indeed indicting, that of the 220 times the title Towrah is written in Yahowah's Testimony, the supposedly authorized *King James Version* changed this essential concept to "Law" on all but one occasion, then rendering the noun which actually means "instruction, teaching, guidance, and direction" as "manner." Marginally better, but still promoting the same corruption which was born out of Paul's animosity to the "*nomos* – law," the *New American Standard Bible*, whose own lexicon defines the title "direction and instruction," renders *Towrah* "law" or "laws" 199 times, with the remainder being "instruction" (11), "teaching" (8), and "custom and ruling" one time each.

For those who are protesting that Yahowsha' used *nomos* in reference to the Torah on several occasions, I plead with you to "*byn* – think rationally." Yahowsha' spoke Hebrew and Aramaic, not Greek. He therefore said "*Towrah*," not "*nomos*." The fact that *nomos* now appears in the text proves for anyone who is informed and rational that the "New Testament" is not Scripture and cannot be trusted as such. Mind you, the problem is not with Yahowsha', but instead with the religious influences which have corrupted His testimony.

Every Hebrew lexicon without exception recognizes and most acknowledge that Towrah is based upon the verb *yarah*, which means "to teach, to instruct, to guide, and to direct, and to be the source from which these things flow." While God's provision in this regard equips and prepares us to make wise choices, pointing us in the right direction, laws constrain our freedoms, restrict our movement, and govern our choices.

Certainly it is important that we expose and condemn religious *babel*, the corruptions which have confused so many, but it is more important still that we properly convey Yahowah's testimony so that more come to understand what God is saying to us. And in this regard, few passages are as revealing as this one. We are being encouraged to ask Yahowah for His assistance, requesting that He help us become more perceptive and discerning so that we come to understand His Towrah Teaching. But we are not to be idle in this process, but instead actively engaged like a diligent student who is committed to learning so that he or she is properly trained and prepared. Because once we come to understand the Towrah, our "*natsar* – willingness to observe it will save us."

Since the next two verses are not legible in either of the principle scrolls covering the Psalms from the first century BCE, we cannot be certain if *mitswah* was again singular in this context, or plural as it is now represented in the Masoretic Text. But beyond that, there is a reason for God's constant reinforcement of this theme. It is important.

"Cause me to set out along the path (*darak ba nathyb* – please help me walk within the pathway (hiphil imperative)) **of the terms and conditions of Your binding relationship agreement** (*mitswah* – Your authoritative instruction and written directions regarding the codicils of Your covenant contract)**. Indeed** (*ky*) **in them** (*ba*) **I genuinely and totally delight** (*chaphets* – I actually find great enjoyment and pleasure so I willingly and completely accept them and want to experience everything they represent (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:35)

Paul called Yahowah's Towrah a "cruel taskmaster" and a "harsh disciplinarian" which became a "burden" and a "curse." But that portrait is the

antithesis of what we find in this ode to the Torah. So, the only rational conclusion is that if the Psalm is right, then Paul was wrong.

There are no other alternatives worth considering, because if the Psalm is wrong, then God's Word is unreliable, which means that nothing anyone wrote or said about it, save condemning it, serves any value—and that would include the Ma'aseyah Yahowsha', Yahowchanan, and Mattanyah. If the Psalm is wrong, so is Judaism, Christianity, Islam, and Mormonism, because they all overtly state that they were inspired.

This is now the fifth time in the Psalm that Yahowah has encouraged us to open our hearts to His message. **"Incline my heart** (*natah leb* – stretch out and open my core) **to** (*'el*) **Your Testimony** (*'eduwth* – Your Witness regarding my restoration; from *'uwd*)**, and not toward** (*wa 'al 'el*) **ill-gotten gain or dishonesty which severs and separates** (*betsa'* – deception, injustice, theft, immoral behavior, violence, plunder, or greed, separating others from either God or their possessions)**."** (*Mizmowr* / Song / Psalm 119:36)

Betsa' may seem like the universal smorgasbord of all things coveting, but in its verb form *batsa's* primary meaning is actually "to cut off and to separate, breaking apart a relationship as a result of deception, injustice, theft, immoral behavior, violence, plunder, or greed." The greatest crime we can commit is to separate others from God. It is the offense which earns the penalty of eternal torment. It is murder of the worst kind, of the soul, not the body.

And nothing is as divisive and derisive as deception, especially when the result is ill-gotten gain—the unjust plundering of others in the name of religion. The immorality, injustice, and violence perpetrated in the name of religion has separated more people from God and their lives and possessions than everything else man has concocted combined.

And speaking of man's deceptions, in this next verse the Masoretes changed "*chanan* – be merciful to me" to "*hayah* – give me life," and "*la dabar* – according to Your Word" to "*ba derek* – in Your ways."

Therefore we find that the 2100-year-old text of 11QPS is reminding us that any exposure to religion corrupts us and forestalls our access to Yah's mercy. **"Turn my eyes away from viewing** (*'abar 'ayn min ra'ah* – take away and remove from my sight, my perceptions, and my perspective) **that which is deceitful, futile, worthless, idolatrous, and vain** (*shawa' / showa'* – that which is false and negative, that which pertains to liars and false gods; from *showa'* – that which is wasteful and devastating, corruptive and ruinous)**. Be merciful to me** (*chanan* – be kind and generous to me, treating me favorably) **according to Your Word** (*la dabar*)**."** (*Mizmowr* / Song / Psalm 119:37)

In this verse, *'abar*, which in harmony with *'ayn*, was rendered "turn my eyes away," actually means "to pass over, to take away, and to remove." As such, the psalmist is asking Yahowah to take away and remove every religious deception, every false god, every idolatrous image, every worthless ritual and edict, because these things are corrupting, devastating our souls. They all lead away from God, they contradict His Word, and they preclude the application of His mercy.

The words chosen in this next refrain only work when "*'imrah* – Your Word" is seen as the corporeal manifestation of Yahowah—the Ma'aseyah Yahowsha'—the Word made flesh in accord with God's promises. **"Please stand up, confirm, and establish** (*quwm* – affirm, restore, and raise up (hiphil imperative)) **for Your associate** (*la 'ebed* – on behalf of Your servant and coworker) **Your Word** (*'imrah* – Your promised instruction which fulfills Your teaching; from *'emer* and *'amar* – the promised word which speaks and relates, providing answers and resolution, who is called to avow and avouch (singular construct)) **which as a result of the relationship** (*'asher* – and by way of making a connection) **is on behalf of and according to** (*la*) **Your awesome nature** (*yir'ah* – Your reverence and respect)**."** (*Mizmowr* / Song / Psalm 119:38)

As an inanimate object, a word cannot stand up, much less rise up. But the corporeal manifestation of the Word can and did these very things, standing up for us so that we could stand with Him. He confirmed Yahowah's Word with His fulfillment of the Torah's promises and then affirmed Yahowah's Word with His every response, answer, and teaching. He restored our relationship with God and enabled us to follow Him, rising up to our Heavenly Father.

Quwm, which primarily means "to stand," was penned using the hiphil imperative. And that means that Yahowah engaged on behalf of His Word to influence us. And while it was His choice, how we respond to Him and His Word is our choice. So this expression of volition on our part causes us to benefit from His Word's guidance and direction, His Word's teaching and instruction, and His resolutions and answers, as they are manifest in the Ma'aseyah Yahowsha'.

Not only is there a relationship between Yahowah and Yahowsha', and a connection between God's Word and Yahowsha', Yahowsha' is a result of Yahowah's reverence for us, and is a manifestation of His awesome nature.

I suspect that *'imrah* was used here in association with God's Word, rather than the more common *dabar*, because there is more to *'imrah* than the spoken and written word. *'Imrah* conveys the additional ideas of "fulfilling a promise, of teaching and instructing, of avowing and avouching, and of providing resolution," all concepts associated with Yahowsha'.

And speaking of Yahowsha', the most important promises He fulfilled were Passover and Unleavened Bread. And in so doing He resolved the issue of our sin.

"Please pass over and take away while removing (*'abar* – forgive and repeal (hiphil imperative)) **my reproach and insults** (*cherpah* – my taunts and shame, my defiance and blasphemies) **which** (*'asher*) **I anxiously dread** (*yagor* – I am concerned about) **because indeed** (*ky*) **Your means to reconcile disputes** (*mishpat* – Your means to vindication) **is good** (*towb* – sound and appropriate)**."** (*Mizmowr* / Song / Psalm 119:39)

Once again we are confronted by another Masoretic copyedit. In fact, each of the next six verses has been corrupted by the rabbis. In this case, they have once again removed "*chanan* – mercy" from the inspired text. So using the Dead Sea Scrolls as our guide, we find another affirmation that Yahowah's plan of salvation is both just and generous.

"Behold (*hineh* – please take note)**, I long for and desire** (*ta'ab*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)**. In Your righteous and just means to vindicate** (*ba tsadaqah* – in Your just means to achieve righteousness)**, be merciful to me** (*chanan* – be kind and generous to me)**."** (*Mizmowr* / Song / Psalm 119:40)

By setting a diminished and material part of Himself apart from His Spiritual nature in the form of Yahowsha', Yahowah was able to vindicate us without violating His Towrah. In that He personally paid our penalty, this defines mercy.

So under the auspices of the letter 𐤄 Hey, the only character with the distinction of appearing twice in Yahowah's name, we find the following statements reflecting upon the picture painted by the Ancient-Hebrew pictographic, of mankind demonstrating a willingness to observe Yahowah's testimony and to look up to Him for help.

"Yahowah (*Yahowah*)**, please teach me and enable me to learn** (*yarah*) **the way** (*derek*) **of Your prescriptions for living (Your engraved thoughts and inscribed recommendations which allocate a portion or share of what is Yours by cutting me in)** (*choq*) **and then** (*wa*) **I will habitually observe it (speaking of the Towrah) and be forever saved by her** (*natsar*) **as a benefit until the end of time** (*'eqeb*)**.**

Please enable me to be perceptive and discerning so that I understand (*byn*) **and then** (*wa*) **I will continuously observe and be genuinely saved by** (*natsar*) **Your Towrah** (*Towrah*) **and so that** (*wa*) **I will actually and consistently observe and genuinely care about her, I will continually focus upon and really revere her** (*shamar*) **with all my heart, incorporating her**

within my inner nature to guide my emotions, attitude, ambitions, and perceptions (*ba kol leb*)**.**

Cause me to set out along and remain within the path (*darak ba nathyb*) **of the terms and conditions of Your binding covenant agreement** (*mitswah*)**. Indeed** (*ky*) **in them** (*ba*) **I genuinely and totally delight, I actually find great enjoyment and pleasure, so much so that I willingly and completely accept them and want to experience everything they represent** (*chaphets*)**.**

Incline my heart, opening my attitude up (*natah leb*) **to** (*'el*) **Your Testimony** (*'eduwth*)**, and not toward** (*wa 'al 'el*) **ill-gotten gain or dishonesty which severs and separates, which unjustly deceives and is divisive** (*betsa'*)**.**

Turn my eyes away from viewing (*'abar 'ayn min ra'ah*) **that which is deceitful, futile, worthless, idolatrous, and vain, especially that which pertains to idolatrous images and false gods, because such things are corrupting and harmful** (*shawa' / showa'*)**. Be merciful to me** (*chanan*) **according to Your Word** (*la dabar*)**.**

Please stand up, confirm, and establish, affirm, restore, and raise up (*quwm*) **for Your coworker** (*la 'ebed*) **Your Word, Your promised instruction which fulfills Your teaching, who speaks and relates, providing answers and resolution** (*'imrah*) **which as a result of the relationship** (*'asher*) **is on behalf of and according to** (*la*) **Your reverence and respect for us and Your truly awesome nature** (*yir'ah*)**.**

Please pass over and take away while removing and forgiving (*'abar*) **my reproach, defiance, and insults** (*cherpah*) **which** (*'asher*) **I am concerned about** (*yagor*) **because indeed** (*ky*) **Your means to reconcile disputes** (*mishpat*) **is good** (*towb*)**.**

Behold (*hineh*)**, I long for and desire** (*ta'ab*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym*)**. In Your righteous and just means to vindicate** (*ba tsadaqah*) **be merciful to me** (*chanan*)**."** (*Mizmowr* 119:33-40)

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Now under the auspices of Wah, another of the letters emblazoned in Yahowah's name, we find another eight verses devoted to the prospect of increasing and securing God's home.

And should you be checking these translations using an interlinear and various lexicons, be aware that the next five passages are from 4 and 11QPS. Also, and equally important, while we have moved into a new section, this verse flows out of the previous three, all of which speak of Yahowsha' as Yahowah's Word and of Him as His means to mercifully vindicate us.

"So then (*wa*) **Yahowah** (יהוה)**, may you arrive and bring me** (*bow'* – choose to return, to come to me, and actually include me in Your harvest, bearing (qal imperfect jussive)) **Your love and mercy** (*chesed* – Your loving kindness and favor)**, Your salvation** (*yashuw'ah* – deliverance) **according to** (*ka*) **Your Word and the fulfillment of Your promise** (*'imrah* – Your instruction and teaching which provides resolution)**."** (*Mizmowr* / Song / Psalm 119:41)

It is easy to see why the Masoretes had such a difficult time with this statement. They are opposed to Yahowah entering our world, and the notions of an "arrival," a "return," and a "harvest," all of which speak of the Ma'aseyah Yahowsha', must have gagged them, which is why they moved Yahowah's name to the second half of this verse, distancing it from *bow'*. Rabbis have never been able to recognize that the Ma'aseyah Yahowsha' is the corporeal manifestation of Yahowah's Word, and the fulfillment of His promise to save us.

Still speaking of the Ma'aseyah Yahowsha', the human manifestation of Yahowah's Word, the psalmist writes: **"And then** (*wa*) **He will respond by being afflicted, thereby providing the witness which answers** (*'anah* – He will reply by humbling Himself in response to) **those who ridicule me** (*charaph* – who are insulting me, mocking me, taunting me, treating me with contempt, and trying to defy me, even to confuse me) **because** (*ky*) **I observe, scrutinize, evaluate, revere, and focus upon** (*shamar* – I carefully consider, care deeply about, investigate, and explore, which causes me to pay attention to) **Your prescriptions for living** (*choq* – Your written, engraved, and inscribed thoughts and recommendations on what we should do to be cut into life within the covenant relationship)**."** (*Mizmowr* / Song / Psalm 119:42)

In this passage the Masoretes changed the opening pronoun from "He" to "I," suggesting that individual men would respond with the answer and not God. They also changed the conclusion of this statement from "I observe Your prescriptions" to "I trust Your word." But even the first of these copyedits, as misleading as it is, wasn't their most significant crime.

You see, Rabbis consistently render *'anah* "answer" using the word's primary definition in this and most every other context, except when it appears in Yahowah's presentation of *Yowm Kippurym*—arguably the single most relevant deployment of the word. There, in support of their religion, and as an affront to

Yahowah and His family, they universally translate *'anah* as "afflict." These kind of inconsistencies are extraordinarily revealing.

Before I explain what is being communicated in this statement, as well as what Yah is saying relative to the Day of Reconciliations, I'd first like to share the full array of choices translators have regarding *'anah*. In preferential order, they are: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it, 11) to be occupied, busy, even preoccupied, 12) to afflict or be afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, especially in the context of demeaning women, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed.

These things known, what's happening here is that Yahowah is announcing His return, which born out of love, and resulting in mercy, provides for our salvation, while fulfilling the promises He has made to us in His Word. (v41) This response causes Him to be afflicted, effectively answering those who not only afflict others, but who are rather fond of their own agenda which ridicules God and confuses those they oppress. But the psalmist who observes Yahowah's engraved prescriptions for living, understands God's response and thus he is not swayed or led astray. (v42)

By integrating the Covenant with the Called-Out Assembly Meetings, the relationship with salvation, we discover that God stood up for us so that we could stand with Him. He allowed Himself to be afflicted, so that we wouldn't be afflicted, cease to exist, or be cast down. Therefore in this context, speaking of the Ma'aseyah Yahowsha', the diminished corporeal manifestation of Yahowah, set-apart from Him, it is appropriate to include "afflict" among the definitions of *'anah*. Allowing Himself to be afflicted on *Pesach* and *Matsah* for our benefit is God's answer, His response, to our sin.

But in the most important presentation of *'anah*, when asking us to respond to His summons and answer His invitation to meet with Him on *Yowm Kippurym*, the last thing Yahowah wants us to do is afflict ourselves. In fact, it is the opposite of what He wants, as it completely inverts His plan.

Way back on page twenty-five, as just the third among the thousands of passages we are reviewing, I shared God's introduction of His Day of

Reconciliations, in large part to present the translation options available to us regarding *'anah*. Since that was a while ago, here is that same verse:

"Then Yahowah declared the Word to (*dabar*) **Moseh, saying, 'On the tenth of the seventh** (*shaby'y*) **month** (*chodesh*) **is the Day of Reconciliations** (*yowm kippurym* – the day of pardons and forgiveness)**. This exists as** (*hayah* – this was, is, and will be) **a set-apart and cleansing** (*qodesh*) **Called-Out Assembly Meeting** (*miqra'* – an appointment for reading and reciting, to be summoned, to be invited, and to be called out, to proclaim, to welcome, to meet, and to greet) **for you. And your soul** (*nepesh*) **shall respond and answer** (*'anah* – reply to the summons, making a declaration after engaging in thought, vocally communicating)**, appearing before and approaching** (*qarab* – coming and drawing near, being present with) **the feminine aspect of the Light, the adoptive Mother who purifies, enlightens, and elevates** (*'isah*) **unto Yahowah."** (*Qara'* / Called Out / Leviticus 23:26-27)

And yet here, religious clerics universally dispense with the "respond and answer" connotations of *'anah*, and render the word "afflict," thereby making it appear as if Yahowah's plan of reconciliation has us "preoccupied, afflicted, put down, depressed, cast down, bowing down, humbled, humiliated, disturbed, worried, feeling anxious, raped and violated, demeaned, becoming weaker, ultimately ceasing to exist, silenced, and oppressed." Instead, just the opposite, God wants us "to answer His call, to respond to His summons, to testify, speaking as a witness on behalf of His Word, to think, being especially thoughtful and concerned, to ask questions, to receive answers, to speak truthfully, providing accurate information, to reply by making a declaration, to sing or shout, vocally communicating, and to live together as in a marriage." While I am not among the world's most-qualified translators, I didn't have to be to figure this one out. It is the essence of the Covenant and the Called-Out Assemblies, the purpose of the relationship and of salvation, and the nature of Reconciliation.

While it is a minor point among profound ones, I'd be remiss if I didn't address "*charaph* – those who ridicule me" in the midst of this discussion, as it is my personal experience as well. Almost universally, those who take exception to Yahowah's testimony in *Yada Yah*, don't criticize God for inspiring the words we are considering, but instead they mock me, treating me with contempt. There are hundreds of thousands of websites, articles, blogs, and opinion pieces devoted to ridiculing me for being myopic and focusing on a literal rendering of Yahowah's Word while having the audacity to expose and criticize the religions God's testimony impugns. But as for me, I will "*shamar* – continue to open my eyes, keep before me and within my field of vision, observe, investigate, scrutinize, explore, and evaluate, revere, consider, and focus upon so as to pay attention to"

Yahowah's "*choq* – prescriptions for living." My "*'anah* – response and answer" is to trust God, so as not to be confused by men.

As an interesting aside, *charaph* was scribed using the qal stem and participle form, which as a verbal adjective tells us that those who ridicule, insult, mock and taunt those who observe Yahowah's Testimony, are held in contempt, which is to say they are disliked, disapproved, and seen as worthless by God, undeserving of respect or favor. Those who try to confuse are confused. Those who defy God are defied by God. With religion, it is the blind leading the blind—as is the case with politics as well.

As we approach the next verse, we find two Masoretic copyedits. "Your truthful" became "of truth," and "in Your words" became "in Your ordinances."

"So (*wa*) **please, do not ever take away** (*natsal* – do not prevent my salvation and deliverance by snatching away (hiphil stem, imperfect conjugation, jussive form)) **from my mouth** (*min peh* – from my speech) **the Word** (*dabar*) **of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable** (*'emeth* – Your firmly established, instructive, affirming, verifiable, supportive, upholding, steadfast) **utterly capable, empowering, and great** (*me'od*) **everlasting Testimony** (*'ad* / *'ed* – eternal Witness)**. Because indeed** (*ky*)**, I am completely resolved to placing my hope, completely trusting** (*yahal* – I await, confidently expecting without reservation, total resolution (piel perfect)) **in** (*ba*) **Your words** (*dabarym*)**."** (*Mizmowr* / Song / Psalm 119:43) Those who place their hope of salvation in Yahowah's reliable and eternal witness are never disappointed.

Throughout this Psalm, *natsar* has been used to speak of salvation by way of observation, indicating that those who comply with Yahowah's instructions are protected and preserved by them. Now we find another word for salvation which is very closely related, natsal. It means "to take and snatch away, to save, rescue, and deliver." It was written using the hiphil stem, which tells us that God, who is the subject of the sentence, is enabling the psalmist who is the object, and thus us, to participate in the process of God saving us by communicating His Word, while with the negation, not contributing to our deliverance. The imperfect conjugation affirms that the psalmist doesn't ever want God to limit his ability or will to share the message of salvation. And of course, the jussive form expresses volition, telling us that the psalmist wants his desire in this regard to be consistent with Yah's desire.

Toward the end of this passage, it is entirely possible that the psalmist would have been content using *'emeth* to call Yahowah's Word "truthful," or "unchanging," or "unwavering," or "dependable," or "trustworthy," or "reliable," or "firmly established," or "instructive," or "affirming," or "verifiable," or

"supportive," or "upholding," or "steadfast," instead of ascribing all of these things to His Witness. Further, *me'od* doesn't have to be translated "utterly great" in addition to "empowering" and "capable." And *'ad / 'ed* could have been pointed one way or the other to read "until, meanwhile, prey, or booty," instead of as God's "everlasting testimony and eternal witness." So while I'm comfortable that I've revealed Yahowah's testimony as completely and accurately as I am capable using the full cadre of tools at my disposal, it's important that you are given access to all of the possibilities so that you can arrive at your own conclusions.

With the piel stem and perfect conjugation, *yahal*, rendered "I am completely resolved to placing my hope, completely trusting" tells us that the psalmist is completely resolved to totally trusting Yahowah's Word, without any reservation, and that he recognizes he will himself be wholly transformed by this confident expectation.

There is only one place such confidence is reliably rewarded. **"I will observe** (*shamar* – I will keep my eyes focused upon, I will revere, cling to, and respect, carefully examining and thoughtfully considering, exploring, investigating, scrutinizing, and evaluating, so as to pay attention to and be protected by) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction) **continually and consistently** (*tamyd* – continuously without interruption)**, always and forever** (*la 'owlam* – eternally) **as an eternal witness** (*wa 'ad / 'ed* – as an everlasting testimony)**."** (*Mizmowr* / Song / Psalm 119:44)

If only we would all say: "I will observe Your Towrah continually and consistently, always and forever, as an eternal witness." What a wonderful world it would be. And indeed it will be. Just twenty-two years from this writing, on *Yowm Kippurym* in year 6000 Yah, those who are reconciled unto Yahowah, and who have elected to engage in the Covenant, upon His return they will be renewed by the addition of a perfect copy of the Towrah.

This next statement flows out of the previous one…**"And** (*wa*) **I choose to walk** (*halak* – I want to and will continue to travel through life (scribed in the hithpael stem, whereby this walk influences the walker, in the imperfect

conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this is the walker's choice)) **in its (speaking of the Towrah's) freedom** (*ba ha chuphshah* – in its liberty exercising my freewill as is encouraged in the Towrah (from 4QPS))**, because indeed** (*ky*) **I have sought after, inquired about, found, and have looked to** (*darash* – I have searched to find, carefully examined, petitioned and pondered, even formed a relationship as a result of consulting with (qal perfect)) **Your precepts and directions** (*piquwdym* – instructions and guidance delineating the things we should search for, pay attention to, and care about)**."** (*Mizmowr* / Song / Psalm 119:45) This is the basis of Yahowsha's statement: "Those who seek, find."

As an interesting aside, if the Torah were a set of laws, as opposed to Fatherly guidance, the Torah would be as Paul perceived it—an enslaving document—instead of as the psalmist viewed it: as freeing and liberating him from both his sins and man's corruptions. Reinforcing His view, the central theme of the Towrah is freeing the Children of Yisra'el from the Crucible of Egypt.

We are called to boldly and accurately proclaim Yahowah's testimony. And so long as our message is derived from His, so long as we never hesitate, then we will never be ashamed. Moreover, it matters not whose political or religious institution is being impugned by Yah's Word, so long as we confine our witness to His testimony, we will never feel emotional distress, for it isn't our word against them, but His.

"And I will choose to continually speak the Word (*dabar* – I have and will totally represent and completely communicate of my own volition the message (piel imperfect cohortative)) **within** (*ba*) **Your Witness** (*'edah* – Testimony)**, reporting it before and against** (*neged* – conspicuously, openly, and publicly in front of and in opposition to) **the leaders of mankind's political, religious, economic, and military institutions** (*melek* – the kings who control all aspect of people's lives)**. And I will not** (*wa lo'*) **hesitate nor be emotionally distressed** (*bowsh* – be ashamed, frustrated, or delayed)**."** (*Mizmowr* / Song / Psalm 119:46)

There is a myth swirling in religious and political circles that it is mean spirited and hateful to criticize the religion and politics of others. I've received countless letters condemning me for criticizing them. And yet I never hesitate, and more importantly, I never worry, for my pronouncements are all derived from Yahowah's Witness. Moreover, God not only asked us to do this very thing, He, Himself, followed His own advice. In fact, there are few more compassionate and courageous, even rational and moral, things a person can do than expose and condemn religious, political, economic, and military institutions and the men and women who lead them.

If we are to be passionate about anything, ought we not be enthusiastic advocates for God's message to mankind? **"And I have elected to constantly delight in, and have found great pleasure** (*sha'a'* – I have chosen to find the fun and enjoyment (scribed in the hithpael stem, whereby this source of joy makes the individual joyful, in the imperfect conjugation, thus continually over time with ongoing benefits, and in the cohortative form, telling us that this positive attitude is the individual's choice)) **in** (*ba*) **the terms and conditions of Your binding agreement** (*mitswah* – the authoritative directives and written instructions which serve as codicils of Your covenant contract) **which relationally** (*'asher*) **I really love and actually desire** (*'ahab* – I am genuinely, literally, and completely passionate about (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:47)

As we have learned, the qal stem denotes the fact that an actual, real, and genuine relationship exists between the subject and the action of the verb. Addressing reality, the qal stem conveys the opposite of something which is hypothetical or nuanced. Realizing this, it is perhaps wise to go one step beyond genuine, actual, and real, to "literal." Those ideas presented by the qal stem should be interpreted literally.

This brings us to the last of the lyrics associated with the letter ו Wah—that which adds, increases, and secures, enlarging a family and their protective home. And here we find the Masoretes changing "rejoicing" to "meditating."

"So (*wa*) **I literally lift up, raising** (*nasa'* – elevating (qal imperfect cohortative)) **the palms of my hands** (*kaph*) **to God's** (*'el* – unto the Almighty's) **authorized directions which represent the terms and conditions of the binding contract** (*mitswah* – the codicils of Your covenant)**, which as a result of the relationship** (*'asher*)**, I genuinely desire and actually adore** (*'ahab* – I totally love and am really passionate about (qal perfect))**. I continually rejoice, wanting to find the joy** (*gyl* – I will choose to habitually celebrate and be delighted (qal imperfect, cohortative)) **in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You** (*choq* – of how we are afforded a portion of what is Yours throughout time)**."** (*Mizmowr* / Song / Psalm 119:48) This is a self-fulfilling prophecy. When we reach up to God, He reaches down to lift us up.

So now it is time for our review of this the sixth chorus of this song of songs. The psalmist, who we have every reason to suspect is Dowd, wrote:

"So then (*wa*) **Yahowah** (*Yahowah*)**, may you arrive and bring me** (*bow'*) **Your love and mercy** (*chesed*)**, Your salvation** (*yashuw'ah*) **according to** (*ka*) **Your Word and the fulfillment of Your promise** (*'imrah*)**.**

And then (*wa*) **He will respond by being afflicted, thereby providing the witness which answers** (*'anah*) **those who ridicule me** (*charaph*)**, because** (*ky*) **I**

observe, explore, and focus upon (*shamar*) **Your prescriptions for living** (*choq*)**.**

So (*wa*) **please, do not ever take away, nor prevent my salvation by snatching** (*natsal*) **from my mouth** (*min peh*) **the Word** (*dabar*) **of Your truthful, Your unchanging and unwavering, Your dependable, trustworthy, reliable** (*'emeth*) **utterly capable, empowering, and great** (*me'od*) **everlasting Testimony** (*'ad*)**. Because indeed** (*ky*)**, I am completely resolved to placing my hope, completely trusting** (*yahal*) **in** (*ba*) **Your words** (*dabarym*)**.**

I will observe, consider, examine, explore, scrutinize, evaluate, revere, focus upon, cling to, respect, and pay especially close attention to (*shamar*)**, Your Towrah Teaching, Guidance, and Direction** (*Towrah*) **continually and consistently** (*tamyd*)**, always and forever** (*la 'owlam*)**, as an eternal witness** (*wa 'ad/'ed*)**.**

And (*wa*) **I choose to always walk** (*halak*) **in its, the Towrah's, freedom** (*ba ha chuphshah*)**, because indeed** (*ky*) **I have sought after, inquired about, found, and have looked to** (*darash*) **Your precepts and directions** (*piquwdym*)**.**

And I will choose to continually speak the Word (*dabar*) **within** (*ba*) **Your Witness** (*'edah*)**, reporting it before and against** (*neged*) **the leaders of mankind's political, religious, economic, and military institutions** (*melek*)**. And I will not** (*wa lo'*) **be emotionally distressed nor be frustrated, even be delayed or hesitate** (*bowsh*)**.**

And I have elected to constantly delight in, and have found great pleasure (*sha'a'*) **in** (*ba*) **the terms and conditions of Your binding agreement** (*mitswah*) **which relationally** (*'asher*) **I genuinely love and actually desire** (*'ahab*)**.**

So (*wa*) **I literally lift up, raising** (*nasa'*) **the palms of my hands** (*kaph*) **to God's** (*'el*) **terms and conditions regarding His binding covenant contract** (*mitswah*)**, which as a result of the relationship** (*'asher*)**, I genuinely desire and actually adore** (*'ahab*)**. I continually rejoice, wanting to find the joy** (*gyl*) **in Your clearly communicated and engraved prescriptions of what we should do to be cut into this relationship with You** (*choq*)**."** (*Mizmowr* 119:41- 48)

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Turning now to the seventh stanza of this, the greatest of the Psalms, this magnificent ode to the Towrah, we find verses associated with the Hebrew letter

Zayin. It was drawn in the form of a plow and spoke of nourishment, or harvests, and of creating separation and division.

When we ask God to do as He has promised, we can be assured that He will honor our request. **"Recall** (*zakar* – remember to assert the truths contained in) **Your Word** (*dabar*) **on behalf of** (*la*) **your servant and coworker** (*'ebed* – associate)**, upon** (*'al*) **which** (*'asher* – as a result of the relationship) **You have caused me to confidently expect a favorable response** (*yachal* – You have provided for my benefit)**."** (*Mizmowr* / Song / Psalm 119:49)

So while this seems obvious, it's the corollary which is missed, especially by Christians. They pray for all sorts of things, from having success finding a boy or girlfriend, prevailing on a test, getting out of a jam, or performing well at an athletic event, none of which God cares about, nor covers in His Word. They even want to be forgiven, but without even bothering to consider what Yah's Word says that we must do for that to happen. Such petitions fall on deaf ears.

Even Yahowsha' tried to make this clear to them. In the midst of His Teaching on the Mount He said: **"Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For all of these things the Gentiles eagerly seek. Your Heavenly Father knows what you need. So first seek His kingdom, and His righteousness, and all of these things shall be added to you. Therefore, do not be anxious for tomorrow."** Which was followed by: **"Ask and it shall be given to you, seek, and you shall find."** (Mattanyah 6:31-34 and 7:7) Those who search Yahowah's Word find the promises which matter. And they ask God to honor them.

The opposite of anxious is comforting. **"This** (*ze'th*) **is comforting to me** (*nechamah* – this eases all of my concerns, it is compassionate, transforming me, and it is consoling) **in my persecution and harassment** (*ba 'ony* – affliction; from *'anah* – being put down and demeaned)**, for indeed** (*ky*) **Your Word** (*'imrah* – Your instruction and Your promise) **completely renews me, causes me to grow, and sustains my life** (*chayah* – nurtures me, restores me, and keeps me alive (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:50)

Nesamah (also vocalized *neshamah*) is too similar to *nechamah* not to notice. So I think that the message here may be: those whose "*nesamah* – conscience" causes them to trust and rely on the Towrah are "*nechamah* – comforted, consoled, and transformed" by Yahowah.

The message here is that those who share Yah's Word are "*'ony* – persecuted, demeaned, and harassed" by the men and women whose institutions are opposed to Yahowah's Testimony, and yet they, themselves, find His Word "*nechamah* – comforting" and "*chayah* – renewing." *Chayah* is the essence of life eternal, of restoration, of nourishment, and of growth."

The obnoxious, absurdly presumptuous, and insufferable self-willed individuals who command the mechanisms of mankind's insolent political, religious, academic, military, and media institutions talk a big game as they interpret everything to their liking. Offering nothing more than worthless platitudes and false hope, they routinely deride those who oppose them. But, while they may be fooling the faithful, the patriotic, the enamored, the entitled, and the unthinking, they aren't impressing or fooling God.

"The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant)**, such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts* – such spokesmen, envoys, and interpreters, mock, slander, and deride) **the extraordinary** (*ma'od* – the completely capable and universally empowering) **eternal Witness** (*'ed* – the everlasting Testimony)**. From** (*min*) **Your Towrah** (*Towrah* – Your Teaching and Instruction, Your Guidance and Direction) **I will not lean away, nor will I thrust it aside** (*lo' natah* – I will not bend or turn away)**."** (*Mizmowr* / Song / Psalm 119:51)

This is one of many indictments against those who govern human affairs. They are universally self-absorbed, and their institutions routinely mock God's Witness, interpreting it so that His Word appears to coincide with their agenda. And since these are the people Yahowah wants, indeed requires, us to walk away from before we can engage in a relationship with Him, the message concludes by reminding us that so long as we do not turn away from the Torah, we won't be re-associated with such scum. Therefore, the moral of this story is that if you don't want Yah to turn away from you, and thrust you aside, don't reject or discount His "Towrah – Teaching, Instruction, Guidance, and Direction."

Christians, and indeed Muslims, acknowledge the divine inspiration of the Torah, but both lean so far away from it one would think that they collectively believe it is harmful, even a bit scary. So I ask them, if David was a prophet as they both attest, then why didn't he write: "Do not thrust the Torah aside until Paul and Muhammad come and tell you an entirely different story?"

At this point, some might conclude that God is being overly redundant, teaching us the same lesson over and over again. And yet with all of these affirmations not one in a million people observe the Torah and apply its lessons as Dowd did. Moreover, repetition is the mother of memory. **"I literally and completely remember** (*zakar* – I totally recall and actually proclaim (qal perfect)) **Your means to resolve disputes and achieve justice** (*mishpat* – to

make decisions and execute judgment) **from before time began** (*min ‘owlam* – from eternity past) **Yahowah** (יהוה)**, and I have been consoled and comforted** (*nacham* – I have been encouraged and transformed)**.”** (*Mizmowr* / Song / Psalm 119:52)

The combination of the hithpael stem and imperfect waw consecutive, demonstrates that by recalling Yah’s means to resolve disputes, we are reconciled. The act of remembering brings a result so certain, it was written as a fait accompli—a fait already accomplished and thus beyond alteration.

As we approach this next verse, I feel compelled to tell you that I feel the same way. And I think Yahowah does as well. Considering who He is, what He has done, and the value of the gifts He is offering, when His Torah is rejected by those who claim to speak for Him, and when they use their religious office to encourage others to do the same, God has to be enraged. Any other reaction would diminish the scope of His compassion.

“Burning indignation and a vexing sadness (*zal’aphah* – rage and scorching animosity, even zealous opposition) **genuinely grasp hold and seize me** (*‘achaz* – take hold of me (qal perfect – telling us that this response is literal and complete)) **because** (*min*) **the wicked who disregard and violate the standard** (*rasha’* – the unrighteous who are hostile to God, those who are evil, the guilty who will be condemned) **actually reject and abandon all association with** (*‘azab* – they neglect and forsake, literally separating themselves from and damning (qal participle)) **Your Towrah teaching, instruction, guidance, and direction** (*Towrah* – Your Source of Instruction and Teaching, and the place from which Your Guidance and Direction Flow)**.”** (*Mizmowr* / Song / Psalm 119:53)

I pity the victims of religion to a point, but I have nothing but animosity for those who promote it, motivating others to follow them away from God. And the reason my compassion for the devotees of Judaism, Christianity, and Islam is limited is because the faithful have no interest in seeking the truth, much less knowing or accepting it. They don’t care that their beliefs are in wholesale conflict with the Torah, or even that God would have to “*‘azab* – reject and damn” His own testimony to save them. Most have been immobilized as a result of relentless indoctrination, and now sit paralyzed, unable to so much as lean away from their faith, much less actually walk to God.

By the way, written as a participle, which is a verbal adjective, *‘azab* tells us that those who reject the Torah will be rejected. Those who forsake God’s Teaching will be forsaken by Him. Those who neglect Yah’s instructions will be neglected by God, which means that they will die, and remain that way. To disassociate from Yahowah’s Torah is to be disassociated from the Covenant.

And make no mistake, when the subject is God, the least desirable term in the whole of the Hebrew lexicon is *'azab*.

And yet this is precisely what Paul set out to achieve, and thus what Christians have done. They have "*'azab* – neglected and rejected, abandoning all association with" the Torah, and thus have been "*'azab* – separated from" God, "*'azab* – forsaken" by Him—which is to be "damned."

This is not Yahowah's choice. It is not what He wanted. He is not to blame.

There is an alternative: **"Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **have been and forever will be** (*hayah* – actually and wholly exist as (qal perfect)) **a song** (*zamyr* – a musical psalm replete with melodious lyrics) **to me** (*la* – concerning me and on my behalf) **in the temple of my heart, mind, and soul** (*ba beyth magowr* – within the family, the home, and receptacle of my inner nature)**."** (*Mizmowr* / Song / Psalm 119:54)

I have elected to present the fullness of *choq* because its lyrics are worth singing about. Yahowah "*karat beryth* – cut His Covenant" with us and then revealed it within the context of the written Towrah, guiding us to: "*choq* – what we should do if we want to be cut into this relationship."

In the concluding clause of this song, the first person singular pronoun was suffixed to *magowr*, but not *ba beyth*. Therefore, when we recognize that *ba beyth* can be translated "in the family, home, household, or temple," even "in the receptacle," and *magowr* scribed in the first person can denote "me living as an alien, my residence and dwelling place," or "my heart, mind, and soul," the obvious, and most poetic, choice becomes "in the temple of my heart, mind, and soul."

So rather than reject the Towrah Teaching of Yahowah, this psalmist has chosen to place God's lyrics in His mind so that His song takes up residence in his heart, causing him to become part of our Heavenly Father's family. How about you? Do you neglect, reject, and disassociate from the Torah, or do you sing the praises of its Author and invite Him into your heart?

Of course, to embrace someone this closely and dearly, you'd have to know their name and be familiar with their positions, especially on issues which influence the relationship. **"I remember and proclaim** (*zakar* – I am reminded of, I recall and profess, I literally mention and actually make known the totality of (qal perfect)) **Your name** (*shem* – Your personal and proper designation) **Yahowah** (יהוה) **in the darkness of night** (*ba ha laylah*) **and** (*wa*) **I observe, I examine, I consider, and I focus upon** (*shamar* – explore and evaluate, keeping

my eyes open I revere, cling to, care about, pay attention to, and therefore become secure in (qal imperfect waw consecutive paragogic heh)) **Your Towrah** (*Towrah* – Your written Teaching and Instruction, Your beneficial Guidance and Direction)**."** (*Mizmowr* / Song / Psalm 119:55)

It is as if Yahowah's name pierces the darkness and fills the night with light so that Dowd can read God's Torah. And that, my friends, is illuminating, attesting to the power and influence of Yahowah.

Here *shamar* was gilded with all manner of stems, mood, and tenses. The qal stem tells us that Dowd observed the Torah literally, that he genuinely considered and actually focused upon and explored its guidance. The imperfect waw consecutive affirms that Dowd's reverence for the Torah was ongoing and yet unwavering, certain and unchanging. And since the paragogic heh is akin to the cohortative, we know that paying attention to and exploring the Torah was a choice expressed within the auspices of freewill.

It is little wonder Dowd wrote so many Psalms, singing the praises of the Torah. He not only loved Yah's teaching, he loved what the Torah was doing for him. **"As such** (*ze'th*) **she (addressing the Towrah) exists** (*hayah* – the Towrah was, is, and always will be (qal perfect)) **for me** (*la*)**. Indeed** (*ky*)**, Your precepts and directions regarding what we should pay attention to** (*piquwdym* – Your principles and instructions which will help us respond appropriately) **actually save and preserve me when I observe them** (*natsar* – totally protect and spare me when I genuinely value and keep them (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:56)

There are few words as enlightening together as are the dynamic duo of *piquwdym natsar*: "Your precepts and Your directions regarding what we should pay attention to actually save and preserve me when I observe them." Both words are action oriented, and speak of observing, paying attention, and as a result being able to follow directions. Yahowah assuredly did the work required to save us, but we still have to observe His directions so that we walk to Him along the path which He provided. And even then, we are not allowed to do so until we accept the terms and conditions of the Covenant.

The juxtaposition of *piquwdym natsar* is particularly devastating to the myth of "salvation through faith." And because it is the Towrah which is being observed to achieve this result, the synergy of these Hebrew words is equally devastating to the myth known as "the Gospel of Grace," even to the existence of a "New Testament."

I am thrilled to once again place before your eyes the lyrics associated with the letter ז Zayin, the plow, because they are nourishing, separating those who will be harvested by God from those who will be disregarded.

"Recall (*zakar*) **Your Word** (*dabar*) **on behalf of** (*la*) **your servant and coworker** (*'ebed*)**, upon** (*'al*) **which** (*'asher*) **You have caused me to confidently expect a favorable response** (*yachal*)**.**

This (*ze'th*) **is comforting to me, easing my concerns** (*nechamah*) **in my persecution and harassment** (*ba 'ony*)**, for indeed** (*ky*) **Your Word and promise** (*'imrah*) **completely renew me, cause me to grow, and sustain my life** (*chayah*)**.**

The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*)**, such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts*) **the extraordinary** (*ma'od*) **eternal Witness** (*'ed*)**. From** (*min*) **Your Towrah** (*Towrah*) **I will not lean or turn away, nor will I thrust it aside** (*lo' natah*)**.**

I literally remember and totally recall (*zakar*) **Your means to resolve disputes and achieve justice** (*mishpat*) **from before time began** (*min 'owlam*) **Yahowah** (*Yahowah*)**, and I have been consoled and comforted, encouraged and transformed** (*nacham*)**.**

Burning indignation and a vexing sadness (*zal'aphah*) **genuinely grasp hold and seize me** (*'achaz*) **because** (*min*) **the wicked who disregard and violate the standard** (*rasha'*) **actually reject and abandon all association with** (*'azab*) **Your Towrah teaching, instruction, guidance, and direction** (*Towrah*)**.**

Your engraved and clearly communicated prescriptions of what we should do if we want to be cut into the relationship (*choq*) **have been and forever will be** (*hayah*) **a song** (*zamyr*) **to me** (*la*) **in the temple of my heart, mind, and soul** (*ba beyth magowr*)**.**

I remember and proclaim (*zakar*) **Your name** (*shem*) **Yahowah** (*Yahowah*) **in the darkness of night** (*ba ha laylah*) **and** (*wa*) **I observe, I examine, I consider, and I focus upon and explore** (*shamar*) **Your Towrah** (*Towrah*)**.**

As such (*ze'th*) **she (speaking of the Towrah) exists** (*hayah*) **for me** (*la*)**. Indeed** (*ky*)**, Your precepts and directions regarding what we should pay attention to so that we respond appropriately** (*piquwdym*) **actually save and preserve me when I observe them** (*natsar*)**."** (*Mizmowr* 119:49-56)

If you are not moved by this song, I can't imagine what it would take to get your attention. It is among the most essential revelations I have ever considered. And we are not finished.

So now under the banner of ח Chet, which as the wall of a tent speaks of separating and protecting, we are embraced with yet another refrain. **"Allot me a share by way of an inheritance** (*cheleq* – reward me by assigning me a portion) **Yahowah** (יהוה)**. I have promised without reservation** (*'amar* – I have actually said and avow, I intend, and I have announced my unequivocal response which is (qal perfect)) **to observe, to consider, to focus upon, and to explore** (*la shamar* – to keep my eyes open and thereby engage in the process of closely examining and carefully evaluating (scribed in the qal stem affirming that this response is literal, not figurative, and with the infinitive construct which speaks of the process whereby observing influences the observer)) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:57)

Cheleq, translated "allot me a share by way of an inheritance," is based upon *chalaq*, which speaks of us being "divided and separated" from man's realm so that we might "receive an allotment" of what our Heavenly Father is prepared to give His children "by way of inheritance." Those who observe Yah's Word are rewarded for it this way.

"*Chanan* – mercy" is a derivative of Yahowah's Word. When we "*chalah* – seek God's favor, asking Him to intercede on our behalf," in accordance with His "*'imrah* – promises," we will find ourselves "*paneh* – in His presence." **"I seek the favor** (*chalah* – I desire intercession and humbly request the positive outcome) **of Your presence** (*paneh* – of appearing before You and meeting face to face) **with all my heart** (*ba kol leb*)**. Have mercy on me** (*chanan* – show compassion by being generous to me) **in accord with** (*ka* – in a manner consistent with) **Your Word and promise** (*'imrah* – Your instructions and answers)**."** (*Mizmowr* / Song / Psalm 119:58)

Chalah was written using the piel stem. By using it we learn that the object of our appeal, which is God's presence, is positively influenced by the favor which is being requested. That is to say, heaven is made richer by our presence.

Dowd, if David indeed is the author of this Psalm of psalms, did something we should all do. He examined his own life and considered his accomplishments and capabilities. He may have even pondered his net value and values. And then after considering the merit of his own life, this giant among men, this man who had won God's heart, who had been courageous in battle, who had written the most enduring prose, who had founded the most relevant and enduring nation, and who had become king, recognized that his ways were inferior to God's Way. And in this way, the man who recognized his shortcomings became the greatest of all.

"I considered the merit of (*chashab* – I completely evaluated and accounted for (piel perfect)) **my ways** (*derek* – my conduct and walk through life) **and then** (*wa*) **I turned** (*suwb* – I made the choice and I turned myself around and returned) **my feet and steps** (*regel* – my legs and footsteps) **to God's** (*'el*) **witness and testimony** (*'edah*)**."** (*Mizmowr* / Song / Psalm 119:59)

I am not in Dowd's league, and yet we are brothers. In this world I am not Dowd's equal, and yet before God we are the same. So while my ways don't measure up to Dowd's it doesn't matter, because my walk is based upon Yahowah's testimony as was David's. We are beneficiaries of the same promise.

It is my conclusion after having studied these Psalms that Dowd was the most gifted writer in human history. And yet this poet not only preferred Yah's testimony to his own, his lyrics became part of Yahowah's witness to illustrate the beauty and power of man and God working collaboratively. We are witnessing the formula of six plus one equaling perfection.

Digging a bit deeper before we move on to the next stanza, scribed in the piel stem, we learn that this "*chashab* – evaluation" influenced Dowd's walk, bringing him in step with Yah's witness—just as the conclusion indicates. And in the perfect conjugation, we discover that this review wasn't superficial or sporadic, but instead total and complete. After this comprehensive accounting, Dowd made his decision. There would be no turning back. He would forever trust Yah and never again rely upon himself. He would be guided by God and not man.

This was Dowd's choice, his decision. We know this because the next verb "*suwb* – to turn" was presented using the paragogic heh ending. We therefore enter God's company of our own volition.

Further, *suwb*, which affirms Dowd's choice and demonstrates his resolve, was written using the hiphil stem. This then tells us that Dowd, the subject of the action which is "to turn," by this decision is causing the object of the verb, which is "his steps," to participate in his "return" to God. The process then is the following: his mind evaluated the evidence which led to action, to standing upon God's testimony and walking in a manner consistent with His witness.

But there is more, because *suwb* was presented using the imperfect waw consecutive. Collectively this conjugation means that the choice to turn to God was final, indeed his stand was set in stone, unshakable and thus no longer subject to outside influences. And yet because the imperfect speaks of ongoing results, Dowd's walk to God, because it was in harmony with His Testimony, would continue to influence this man throughout time.

Now if I can indulge your patience a moment longer, please consider this as a referendum on the ultimate question facing all of us. Are we going to trust

ourselves, or even mankind's collective wisdom, or Yahowah's testimony? Are we going to walk in the ways of religion, of faith, of politics, of patriotism, of economic and military endeavors, of human customs and family traditions, or are we going to walk away from these things and walk to God?

The man and kingdom God, Himself, touts as being exemplary and worthy of being reestablished chose to rely on Yahowah's testimony, which at the time was principally comprised of the Towrah. Arguably the greatest heart to ever beat upon this earth fell completely in love with Yahowah. Moreover, for this man named "Love," it wasn't a difficult decision.

"I am coming quickly (*chuwsh* – I literally hasten and hurry (qal perfect)) **and** (*wa*) **without hesitation, reservation, or question** (*lo' mahah* – without delay because there are no unresolved or unanswered questions (scribed in the rare hitpalpel stem, alerting us to the fact that Dowd is acting without any hesitation or reservation of any kind)) **to observe, to focus upon, to consider, and to embrace** (*la shamar* – to examine and to acknowledge) **the terms and conditions of Your relationship agreement** (*mitswah*)**."** (*Mizmowr* / Song / Psalm 119:60)

Dowd's passion is exemplified by "*chuwsh* – I come quickly." There is a receptive place in Yahowah's heart for those who hasten to His side and who hurry when He calls. When it comes to developing a relationship with God, and engaging with Him, few things are as compelling as a person's enthusiastic devotion. But in your zeal, never lose site of the fact that Dowd was not exercising the blind and unguided fanaticism of a believer, but instead his every step was directed by Yahowah's Testimony.

Mahah, which following the negation provided by *lo'*, would normally be rendered "without hesitation or delay," but I included "without reservation or question," because *mahah* is from *mah*, the principle interrogative in Hebrew. And indeed, the difference between doing something without hesitation, and doing it without reservation, is enormous. Dowd had studied the evidence and he had decided to trust Yahowah's Testimony. He may have entertained his Father with countless questions as children are wont to do, and yet he never questioned Him. Such is the result of closely examining and carefully considering Yahowah's Towrah. The evidence He provides is unassailable, irrefutable, and undeniable. Indeed Yahowah's Witness is the only unassailable, irrefutable, and undeniable testimony in the universe.

I elected to present *la shamar mitswah* as a collective whole because *shamar*, which means "to observe and to be observed, to care about and to be cared for," and "to focus upon and to be the object of one's focus," was written using the infinitive construct. As a verbal noun, it not only tells us that the observant

individual comes to reflect the qualities of the verb, but following a lamed, it speaks of the purpose and process of that action. And thus those who "observe" Yah's "*mitswah* – terms and conditions" are "observed," which is to say they are "watched over" by their Heavenly Father. Those who "care about" Yah's "*mitswah* – covenant contract" find God "caring for" them. To "heed/pay attention to" the "*mitswah* – conditions of the covenant" is to be "kept secure" by them.

It is a process with a purpose. When we "*shamar* – carefully observe, closely examine, thoughtfully consider, care deeply about, faithfully focus upon and explore, and truly respect" the terms and conditions associated with Yahowah's Covenant, God reciprocates and "*shamar* – carefully watches over us because He truly loves us, keeping us safe and secure."

And lest I forget, *shamar* was also scribed using the qal stem. So this process is real and the results are to be interpreted literally.

As we approach this next statement, keep in mind that the English word religion is a blend of the Latin *religion* and *religare*. While they mean "to tie, to restrain, and to rebind," they, themselves, are based upon the Latin word for ligament. This part of the human anatomy represents the cords which tie our bones together and restrain their movement.

"The destructive binding cords and disparaging pledges (*chebel / chabal* – the unfavorable demands, worthless guarantees, possessive bonds, ruinous anguish, and caustic implements) **of the wicked who violate the standard** (*rasa'* – of evil criminals who will be condemned) **which surround me cause me to testify as a witness** (*'uwd* – which seek to confine me prompt me to warn and admonish them (piel perfect)) **that Your Towrah** (*Towrah* – Teaching and Instruction, Direction and Guidance) **shall not be ignored, overlooked, or forgotten** (*lo' sakah* – shall never lose its significance or cease to matter (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:61)

Chebel / chabal provide us with several definitional choices—all of which disparage religion. And since they all fit this context, we should consider *chebel*, or *chabal*, depending upon how the word is vocalized, to represent the most apt term in the whole of the Hebrew lexicon to describe the ill effects of religion. It is a caustic and destructive implement wielded to bind the masses. Its pledges disparage God. The demands it places on its victims are unfavorable. Its guarantees are worthless. Those possessed by it, those bound to it, have their souls ruined by it. Religion is a tool of the wicked.

But you will notice that Dowd was not intimidated by them. He did not join them to increase his popularity or wealth. He did not tolerate, placate, or ignore

them either. He spoke as a witness to the Towrah, admonishing and warning them that the Towrah shall not be ignored, overlooked, or forgotten.

Among the indictments God has proclaimed against religion, this is perhaps the most resounding. He used the Hebrew word most akin to religion to speak against the institution. And then after describing and disparaging the implements of religion, by telling us that His Towah will never lose its significance, He said that these religious schemes attempt to disregard it. And yet that will be their undoing.

Yahowah's Towrah is God's light in what is otherwise a very dark world. **"In the midst of this darkness** (*chatsowth laylah* – in the middle of the night) **I rise and stand up** (*quwm* – I am restored and take a stand) **to deliberately express my thankfulness and to acknowledge** (*la yadah* – to publicly confess (hiphil infinitive construct)) **to You** (*la*) **that** (*'al* – and for the reason that) **Your means to resolve disputes and achieve justice** (*mishpat* – to make decisions and execute good judgment) **are honorable, fair, and vindicating** (*tsadaq* – totally appropriate, righteous, and justifying)**."** (*Mizmowr* / Song / Psalm 119:62)

There is subtle undertone to these passages which resonates with me. Dowd knows that he is flawed, and that he is an unqualified implement. He also recognizes that Yahowah's Towrah was written explicitly to resolve the disparity which exists between him and God. Dowd understood that the terms and conditions of the Covenant and the means deployed within the Called-Out Meetings were designed to accommodate and resolve such issues, and that they were not just fair, but vindicating. So when he saw that the opinions and positions of the vast preponderance of people were flawed, that their perceptions of Yahowah's Towrah were confused and corrupted, he tried to correct them. And yet, as I too have found, very, very few people respond. Societal conditioning and religious and political indoctrination is too stubborn a foe for most people to even so much as consider God's testimony. Accepting it is out of the question, so relying upon it isn't even contemplated.

And yet there was Dowd, living in the midst of the generation and place considered to be the most Towrah observant, surrounded by clueless, unreceptive, and corrupted foes. And here we are today, living in the midst of what egotistical men consider to be the most enlightened time and place in human history, and yet we find ourselves surrounded by the same clueless, unreceptive, and corrupted souls who haven't the slightest interest in even considering Yahowah's Towrah instructions. The terms and conditions of His Covenant aren't of interest to them, nor are the means God deploys to resolve disputes through His Called-Out Meetings. Sure, I'm a flawed and unqualified implement as was Dowd, but we are presenting God's message, not our own. Our witness is easily verified by His testimony. So why are so few people receptive to what He had to say?

Do they think that their country is going to protect them? Do they think that their religion is going to save them? Do they think that their possessions are going to make them happy? Do they think?

Fortunately, there are those of us who think, who are receptive, and who respond. We may be few, fewer than one in a million, but we enthusiastically accept Yah's terms. We are thrilled to walk to God along the path He has provided. And we are appreciative of what He has done. So we are coming home to be part of Your family.

With such souls: **"I am** (*'any*) **a partner and companion, living in close association** (*chaber* – I have joined, am united, close friends, indeed family, knit together, and allied) **with everyone** (*la kol*) **who as a result of the relationship** (*'asher* – who are blessed by, who walk beside, and who) **genuinely reveres and actually respects You** (*yare'* – who think You are awesome (qal perfect))**, and of those who are transformed by carefully observing, closely examining, thoughtfully considering, focusing upon, exploring, caring about** (*wa la shamar* – those who actually investigate, scrutinize, and evaluate, keeping in front of them and their eyes focused upon (qal participle construct)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym* – directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond to You)**."** (*Mizmowr* / Song / Psalm 119:63)

In Hebrew, this powerful declaration is comprised of seven words. Let's examine the most revealing of them.

I genuinely love *chaber*. I consider those whom I have come to know through the process of writing and sharing *Yada Yah*, *Questioning Paul*, and now the *Introduction to God*, to be "partners and companions." We are "close friends, indeed family, knit together" because we revere and respect Yah.

'Asher was the key which opened the door to heaven for me. As I have shared with you previously, *'asher* became my favorite Hebrew word, because I discovered that if I opened my eyes and my mind, I could not only clear away the religious and political corruptions which were cluttering and concealing my view of God. I also discovered that by closely examining His every word, I could come to know Him, understand Him, relate to Him, walk with Him, enjoy His company, be adopted by Him, be saved by Him, enter His home, and campout for all eternity with Him.

Since my love affair with *'asher*, which led to my love affair with Yah's Word, was presented several hundred pages ago, I won't repeat it here. But what I do want to share about *'asher* is that it means much more than I normally convey

in these translations. But in this case, in this context, it is important for us to realize that *'asher* also conveys the idea of "being blessed and being happy as a result of good fortune, as a result of receiving an undeserved and yet beneficial gift." *'Asher* tells us that God "guides us to an upright life which is in harmony with His Way." Equally revealing and similarly instructing, *'asher* speaks of "walking along a certain and restrictive path, the correct path for living one's life." *'Asher* is "the proper place to stand to be safe, to be secure, stable, free from any negative influence or outcome, properly established." *'Asher* is the conveyance of: "encouraging words, of teaching, of direction, of invocations which both encourage and help us change our ways so that our souls might be properly guided, transformed, elevated, and live continually and abundantly."

But then again, you could simply translate *'asher* as "who" and ignore all of this. And yet by doing so, you would be depriving yourself, and all others who read your "translation" of the word's rather robust meaning.

The improper rendering of *yare'*, second only to the replacement of Yahowah's name with "the Lord," represents the most confusing and corrupting error found in the world's bible translations. It cannot be rendered "fear" when the object is God. One cannot fear someone and love them at the same time. In fact, I don't think that it is possible to respect someone you fear. And it is certain that fear has no place in a family relationship. Yet the contrast between "revere and respect" on one hand and "fear, being afraid, frightened, and intimidated" on the other provides a wonderful contrast we ought not miss. Those who fear Yahowah, who are afraid of Him, who are intimidated by Him, will be judged by Him. And in that position, they will be intimidated. While those who respect Yahowah sufficiently to observe and consider His Towrah, will find not only that their reverence for God will grow, but also that our Heavenly Father will come to respect and revere them as His children.

Shamar is among the least understood, and yet most revealing words in the Hebrew vocabulary. It is so routinely translated "keep," that most people see it as "religiously submitting to and thoughtlessly complying with" a long list of antiquated laws. Honestly, that is how most people react to the notion of being "Torah observant." In fact, religious Jews have gone so far as to attempt to turn Yah's Towrah instructions into 613 laws comprised of "do this," and "don't do that," just to facilitate mindlessly "keeping" them.

And yes, I am fully aware that most lexicons list "keep" as the primary definition of *shamar*. But I submit to you that this is because they are justifying religious traditions, and not because the etymology dictates it. Moreover, it only means "keep" in the sense of "keeping your eyes open, and carefully keeping something in front of you so that you keep it within the field of your vision."

Moving down Hebrew lexicons alphabetically, we discover that every word related to *shamar* speaks of "observing, of watching, of being a watchman, of keeping one's eyelids open so as to be vigilant, and of being on one's guard, acting as a guardian to protect oneself and one's loved ones." Watchmen and guards who have their eyes closed, who are not observant, are useless.

But there is more, because when we move in the other direction, we learn that every other word sharing the sh-m root of *shamar*, conveys the ideas of "receiving and processing information which is being communicated to us." These words suggest that while "the resource may be challenging to understand, it is nonetheless being made known to us—in fact it is knowable." These sh-m based words speak of "a message, of news, of information which is being proclaimed," and of the "fame, renown, honor and reputation of its source." They focus upon "understanding that which has been communicated, either verbally or in writing."

And if that were not enough, I am unaware of a single Hebrew word which shares the sh-m root whose primary definition is accurately rendered as "to keep," especially in the sense of "religiously submitting to and thoughtlessly complying with" a list of laws. Therefore, while "*shamar* – carefully observing, closely examining, thoughtfully considering, genuinely caring about, actually investigating, scrutinizing, exploring, and diligently evaluating" Yahowah's Towrah, "keeping it in front of you with your eyes focused upon it," will cause an informed and rational person to "heed and keep" His advice, doing so is a byproduct of the verb, not the intent of *shamar*.

Mistaking the intent with the result is habitual in religion. For example, fixated upon the byproduct of what Yahowah is instructing and offering, rather than seeking to engage in a relationship with God, Christians seek to be saved by Him.

Also, in this particular statement, *shamar* was written as a qal participle construct. And as we know, qal denotes that this action is to be literally interpreted, that the observation needs to actually occur and be genuine. Then in the participle form, as a verbal adjective, this variation of examination tells us that the process acts upon, influences, and indeed transforms the diligent observer. And as a construct verb, we discover that *shamar* is being bound or associated with that which follows: "*piquwdym* – the precepts" of Yah.

So this brings us to that, the final word in this robust statement. *Piquwdym* is typically translated "precepts." A precept is "a rule, an instruction, which guides someone's choices, actions, and moral decisions. It "teaches correct responses and behavior." And that is all well and good, but yet it really doesn't convey the full or intended meaning of this word. I say that because *piquwdym* is the plural derivative of *paqad*. Therefore, as I shared with you not all that long ago, more

properly translated, *piquwdym*, a plural derivative of *paqad*, in the second person, reveals: "Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine, these are directions You have provided for guidance so that we might respond appropriately to You." The *piquwdym* are "recommendations which guide our choices, our actions, and our moral decisions." They "teach us how to respond appropriately, rationally, and morally" to Yahowah.

So indeed, that is a lot of meaning to pack into seven words. That is why it took me a few more to convey the guidance manifest in: **"I am** (*'any*) **a partner and companion, living in close association** (*chaber*) **with all** (*la kol*) **who as a result of the relationship** (*'asher*) **genuinely revere and actually respect You** (*yare'*)**, and of those who are transformed by carefully observing, closely examining, thoughtfully considering, focusing upon, exploring, and genuinely caring about** (*wa la shamar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to these directions, examining them for guidance so that we respond appropriately to You** (*piquwdym*)**."** (*Mizmowr* 119:63)

In the end, the entire Towrah exists to reveal and explain Yahowah's mercy. It is the foundation of the Covenant and Called-Out Meetings. **"Yahowah** (𐤉𐤄𐤅𐤄) **, Your mercy** (*chesed* – Your loyal love and unfailing kindness, Your steadfast and unchanging devotion to the relationship, Your affection for us, the favor You are offering and the benefits it provides, Your trustworthy and dependable nature, Your goodness and being beyond reproach) **fills** (*male'* – is completely satisfying and totally fulfilling, covering) **the earth** (*'erets* – the land, world, and material realm)**. Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living** (*choq* – from *chaqaq*: Your written and inscribed recommendations which allocate a share of what is Yours by cutting us in on life in the covenant relationship) **teach me everything I want and need to know** (*lamad* – provide the information I have chosen to instruct and guide me (piel imperative))**."** (*Mizmowr* / Song / Psalm 119:64)

Yes indeed. Dowd is correct on all accounts. And so are we when we concur with him.

So now it is time to review what we have just examined. Here are the eight resounding statements which were shared under the heading of 𐤇 Chet—which in Ancient Hebrew speaks of surrounding, enclosing, and protecting those things which one treasures.

"Allot me a share by way of an inheritance (*cheleq*) **Yahowah** (*Yahowah*)**. I have promised without reservation** (*'amar*) **to observe, to consider, to keep focused upon, to explore, and to respect** (*la shamar*) **Your Word** (*dabar*)**.**

I seek the favor (*chalah*) **of appearing before You** (*paneh*) **with all my heart** (*ba kol leb*)**. Have mercy on me** (*chanan*) **in a manner consistent with** (*ka*) **Your Word and promise** (*'imrah*)**.**

I considered the merit of (*chashab*) **my ways** (*derek*) **and then** (*wa*) **I turned** (*suwb*) **my feet and steps** (*regel*) **to God's** (*'el*) **witness and testimony** (*'edah*)**.**

I am coming quickly (*chuwsh*) **and** (*wa*) **without hesitation, reservation, or question** (*lo' mahah*) **to observe, to examine, to focus upon, to consider, to acknowledge, and to embrace** (*la shamar*) **the terms and conditions of Your relationship agreement** (*mitswah*)**."**

The destructive binding cords and disparaging pledges (*chebel / chabal*) **of the wicked who violate the standard** (*rasa'*) **which surround me cause me to testify as a witness** (*'uwd*) **that Your Towrah** (*Towrah*) **shall not be ignored, overlooked, or forgotten** (*lo' sakah*)**.**

In the midst of this darkness and in the middle of the night (*chatsowth laylah*) **I rise and stand up** (*quwm*) **to deliberately express my thankfulness, publicly confessing and purposefully acknowledging** (*la yadah*) **to You** (*la*) **that** (*'al*) **Your means to resolve disputes and achieve justice** (*mishpat*) **are honorable, fair, and vindicating, totally appropriate, righteous, and justifying** (*tsadaq*)**.**

I am (*'any*) **a partner and companion, both friend and family, living in close association** (*chaber*) **with all** (*la kol*) **who as a result of the relationship are blessed by walking the along the path** (*'asher*) **genuinely revering and actually respecting You** (*yare'*)**, and of those who are transformed by carefully observing, closely examining, thoughtfully considering, and genuinely caring about, and focusing upon** (*wa la shamar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention, and to examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

Yahowah (*Yahowah*)**, Your mercy, Your steadfast and unchanging devotion to the relationship** (*chesed*) **fills and covers, completely satisfying** (*male'*) **the earth** (*'erets*)**. Your clearly communicated prescriptions of what we should do, Your engraved thoughts regarding living in the Covenant** (*choq*) **teach me everything I want, choose, and need to know** (*lamad*)**."** (*Mizmowr* 119:57-64)

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I don't know about you, but I'm ready for another stanza. It is hard to imagine that the rhetoric will continue to be as rewarding as what we have just reviewed, but knowing Dowd, and his Inspiration, I am forever sanguine. I actually think, even expect, that it will get even better.

The first thing we find affirmed is that Yahowah prefers to work with and through men. That is the point of the Covenant after all. It is the message proclaimed throughout His Word. He could, but chooses not to work alone, because it would defeat His purpose.

"You have actively engaged and accomplished (*'asah* – You have done and celebrated (qal perfect)) **good, beneficial, and generous things** (*towb* – valuable, worthy, enjoyable, and pleasing things) **with** (*'im* – by way of, near, and through this close association, even in spite of) **Your servant and coworker** (*'ebed* – associate)**, Yahowah** (יהוה)**, in accordance with** (*ka* – in harmony and consistent with) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:65)

God's best work is always accomplished "*'im* – with, near, and through" men. And as a funny aside that hits pretty close to home, because *'im* also means "in spite of." It's hard to imagine Dowd not also thinking of it this way as well. I know that it applies to me.

As a summary of Yahowah's endeavors, this works quite well: **"You have actively engaged and accomplished good, beneficial, and generous things with, through, and even in spite of Your coworkers and associates, Yahowah, in accordance with Your Word."** It is the very reason we exist. It is what makes God happy.

We typically credit Dowd as being as his name implies, a man renowned for His passionate love. And while he was loving to be sure, everything we have read thus far tells us that he was extraordinarily cerebral as well. In fact, according to this next verse, I think his mind led his heart.

"The positive benefits of (*tuwb* – the good and favorable attributes, the prosperity, the constructive and affirming attitude, and the satisfaction associated with) **judgment, discretion, and discernment** (*ta'am* – the process of informed, appropriate, thinking, rational, and logical decision making) **and then also** (*wa*) **understanding based upon knowledge** (*da'ath* – being aware of the information and evidence which leads to being perceptive when it is properly considered and evaluated) **teach me so that I might benefit by choosing to respond appropriately** (*lamad* – instructs me so that I learn and decide to accept that which is proper, exercising skill in processing what I am taught (piel imperative))**. So indeed** (*ky* – surely, truly, and emphatically) **in** (*ba*) **the terms and conditions**

of Your binding relationship agreement (*mitswah* – Your authoritative directions and written instructions regarding the codicils of Your covenant contract) **I completely trust and totally rely** (*'aman* – I am dependably established and endure, because they are verifiable and enduring, influencing and transforming me (hiphil perfect))**.”** (*Mizmowr* / Song / Psalm 119:66)

This is how Yah wants it to be with us as well. More than anything, He wants to “*lamad* – teach us (which is the purpose and indeed, the name of the Towrah)” what we “*da'ath* – need to know and understand” about the “*mitswah* – terms and conditions of His Covenant,” and then He wants us “*ta'am* – to rationally consider the details” of His offer so that we not only “*da'ath* – understand it,” but also so that we “*ta'am* – respond rationally.” Moreover, it is by acquiring information and then thinking about it that we come to understand. And it is understanding which makes trust and reliance possible. Therefore, this statement provides the antidote for belief systems and faith.

Fact is, we were designed with this very thing in mind. Men and women have always derived “*tuwb* – great satisfaction” from “*lamad* – learning and understanding.” But especially in this case. The satisfaction quotient is off the scale in the context of exploring the Towrah, because the “*tuwb* – favorable attributes, prosperity, and benefits associated with” the Covenant are extraordinary.

Ta'am, which is Hebrew for “judgment, discretion, and discernment,” is “the process by which we think.” It speaks of “making informed, rational, and logical decisions.” It is, therefore, addressing the function of our “*nesamah* – conscious.”

Also interesting, especially in the context of evaluating the “*mitswah* – terms and conditions of the Covenant,” without our *nesamah* and *ta'am* there would be no reason for the gift of freewill. But collectively, in conjunction with the “*Towrah* – Teaching” of God, they define the purpose of our mortal existence. Nothing is more important than exploring Yahowah's Word to learn and understand what our Heavenly Father is offering.

This point is crucial to our appreciation of the Torah and its Covenant, so to those who say that the most important thing is to love God, I would retort that loving God is only appropriate after you “*ta'am* – become informed and exercise judgment, logically and rationally evaluating the evidence” He has provided about Himself throughout the Torah. Otherwise, you are susceptible to becoming enamored with a figment of your imagination or a myth of man's making. Moreover, the more I come to know Yah, the more I come to love Him. Knowledge inspires my passion.

Da'ath is from *yada'*. The subtle difference between these words is that *da'ath* speaks of “knowledge and understanding which are based upon

perceptively considering and evaluating all of the evidence and information which is available." It speaks of "being observant so as to become aware, and then of properly processing what you come to know so that you understand."

Yada', on the other hand, is about "coming to know someone in a personal way, which is the result of seeking to find them. *Yada'*, as the relational side of knowing, conveys the personal perspective of "considering and acknowledging someone's presence, of accepting them, and of becoming acquainted with them." *Da'ath* can, therefore, lead to *yada'* when the evidence being observed and considered is Yahowah's Towrah.

Everything we have just considered was designed to provide the proper frame of reference for the concluding line of this couplet: **"So indeed** (*ky* – surely, truly, and emphatically) **in the terms and conditions of Your binding relationship agreement** (*ba mitswah* – in Your authoritative directions and written instructions regarding the codicils of Your covenant contract) **I completely trust and totally rely** (*'aman* – I am dependably established and endure, because they are verifiable and enduring, influencing and transforming me (hiphil perfect))**."** It is the reason the Torah exists and it represents the means we must deploy to engage in the Covenant.

Learning leads to knowing. Thinking about what you know leads to understanding. Understanding what you have thought about leads to trust and reliance. And collectively, these things all lead to enjoying a relationship with Yahowah.

Or said another way: **"The positive benefits of, and the satisfaction associated with the process of informed, rational, decision making, and then also understanding based upon knowledge teach me so that I might benefit by choosing to respond appropriately. So indeed and emphatically, in the terms and conditions of Your binding covenant agreement, I completely trust and totally rely."** (*Mizmowr* 119:66)

In this next statement we are once again greeted by our good friend *'anah*. And while bible translators foolishly, and almost universally, define *'anah* as "afflicted" in this passage, it makes no sense whatsoever to render it this way. So as for me, I prefer to use the primary definition of *'anah* which is "respond and answer" because it works perfectly as a transition from what we have just considered to this...

"Before and prior to the time that (*terem* – having not yet reached the point in time in which) **I responded and answered this invitation** (*'anah* – I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and) **I** (*'any*) **unintentionally erred and inadvertently wandered aimlessly** (*shagag* – I went astray and sinned without meaning to do so, I was unwittingly deceived

and formed, even believed, mistaken opinions)**."** (*Mizmowr* / Song / Psalm 119:67)

Remember, with *'anah* the definitional choices are: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it, 11) to be occupied, busy, even preoccupied, 12) to afflict or be afflicted, 13) to be put down, 14) to be depressed, 15) to be cast down, 16) to stoop or bow down, 17) to humble oneself, 18) to be humiliated, 19) to be disturbed and worried, feeling anxious, 20) to be raped and violated, especially in the context of demeaning women, 21) to become weaker, ultimately ceasing to exist, 22) to deny oneself, 23) to be silenced, and 24) to oppress or be oppressed. So it is incumbent upon a translator to become familiar with and then choose among the definitions which are best suited within each sentence and discussion, and ignore those connotations which do not fit the context. It is now my hope that you are equipped to accomplish what the paid religious translators were either unable or unwilling to do.

Recognizing this, and most especially in this context, don't you just love *shagag*? It paints such a vivid portrait of those unwittingly deceived by religion (and also politics and patriotism). Christians, Muslims, and Secular Humanists, who collectively representing eighty percent of the world's population, don't set out to wander aimlessly. It isn't their intention to err. Nor do they realize that their opinions are mistaken. Indoctrination works because the victim isn't aware of what is being done to them.

And while the antidote to being susceptible to inadvertently falling prey to religious deception was presented in the previous verse, it is repeated at the conclusion of this passage as well. **"But** (*wa*) **now** (*'atah* – at this point in time) **I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating** (*shamar* – I thoroughly investigate, actually scrutinize, and really consider the complete totality of (qal perfect)) **Your Word, Your Instruction, and Your Promise** (*'imrah* – Your message, direction, teaching, guidance, and assurance)**."** (*Mizmowr* / Song / Psalm 119:67)

When the words are represented appropriately, Dowd's song is poetry for our eyes, music for our ears, and lyrics for our heart. And this is among the most relevant and revealing sonnets ever written: **"Prior to the time that I responded and answered this invitation, before I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and I unintentionally erred, I inadvertently wandered aimlessly, without deliberation I sinned without**

meaning to do so because I was unwittingly deceived and therefore placed my faith in mistaken opinions. But now, at this point in time, I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating, investigating and scrutinizing the complete totality of Your Word, Your Instruction, and Your Promise." (*Mizmowr* / Song 119:67)

This was the transformation of Dowd / Love. He went from sinner to saved following this plan, this course.

Reinforcing this wisdom, and describing the purpose of Yah's "*Towrah* – Teaching," the song continues with: **"You** (*'atah*) **are good, generous, and pleasing** (*towb* – You are enjoyable and festive, beautiful and pleasant to be around) **Yahowah** (𐤉𐤄𐤅𐤄 – extant in 11QPS of the Dead Sea Scrolls but not found in the Masoretic Text))**, and** (*wa*) **are doing what is good, beneficial, and best by** (*yatab* – are enjoyable, agreeable, cheerful, and successful in (hiphil participle)) **teaching me how to properly respond to** (*lamad* – helping me learn, become better acquainted with, and more accustomed to (piel imperative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship)**."** (*Mizmowr* / Song / Psalm 119:68)

Because Yahowah is good, He does what is good. Because He is pleasing, He does what is pleasing. He teaches us what we need to know to live with Him. And, here is the fun part, He does it in a most enjoyable way.

But unfortunately, there is an alternative way, a less enjoyable, less productive, path one can follow. Speaking of political, religious, and societal leaders, Dowd reports: **"The self-important and self-motivated** (*zed* – the arrogant and haughty, the presumptuous and insolent [read: political and religious leaders]) **lie, they mislead and deceive with their speeches** (*sheqer* – they utter vain, senseless, useless, and valueless beliefs)**, smearing and slandering me with misinformation** (*'al taphal* – their scribes concealing what I have said on behalf of God, plaster over it with their official message (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:69)

These three words speak volumes to those who speak out against religion and politics. The men, and on occasion women, we confront are most often "*zed* – self-motivated and self-important." They are always presumptuous—especially when exposed to the inconsistencies between their testimony and Yah's Word. While overly impressed with their own qualifications, they universally disrespect God's. And when you cut to the chase, it is this disparity in relative worth which causes rabbis to promote their Talmud over the Torah, Christians to promote Paul

over Yahowah, and Catholicism to insist that their Church's Canon is superior to Yahowah's Directions.

Sheqer is the perfect term to use if you want to expose politicians, pastors, and priests, all of whom mislead through their speeches and sermons. It is their verbal communications which most effectively deceive those who believe them.

The jewel in this list is *taphal*, because it speaks of the ploy these political and religious liars have used to mislead. They slander God by smearing over His testimony with their worthless and whitewashed interpretations. They conceal Yahowah's Word by plastering over it with their own words. In this way they not only hide Yahowah's Testimony, they make their proclamations appear credible. It is by this sleight of hand that enabled Sunday to supersede the Shabat, that made it possible for Easter to hide Pesach and Matsah, that caused Christmas to conceal Sukah, that caused the Christian New Testament to be placed right on top of Yahowah's Towrah.

But they have not fooled everyone. There is something we can do to protect ourselves from them. **"I will** (*'any*) **with all my heart** (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) **engage my protector and savior by keeping close to and by observing** (*natsar* – maintain a careful watch over and keep focused upon the Branch (the symbol of the Ma'aseyah) so as to be kept safe and be preserved by (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)**."** (*Mizmowr* / Song / Psalm 119:69)

The operative term in this statement is the verb, as it is in most sentences. But as we have now seen, *natsar* isn't an ordinary word. It is equally at home being translated "observe and preserve," as it is "keep and save." I suspect that these otherwise unrelated concepts are drawn together through the idea of "guarding someone or something with fidelity," which is "to be dependable" and "to be reliably alert." These otherwise diverse meanings are in turn derived from the notion of being "watchful," and thus "observant," while "watching over someone or something" so as "to protect them and save them from harm."

Collectively then, *natsar* tells us that if we observe Yahowah's Word, He will protect and save us. And He will do so through His "*netser* – branch," one of the most universal metaphors for the Ma'aseyah Yahowsha'.

As we have discovered, Yahowah has a proper rebuttal to every religion. But, according to God those who promote it as well as those who are influenced by it, are unresponsive because they are unreceptive. **"Calloused and incapable of**

feeling, indeed unresponsive and gross (*taphash* – insensitive and unreceptive, flabby, inflated, ignorant, and grotesque)**, their hearts** (*leb* – their attitudes and ambitions, their character and personas) **are like** (*ka*) **fatty oils** (*cheleb* – grease)**."** (*Mizmowr* / Song / Psalm 119:70)

While a "calloused" heart is obviously hardened and unreceptive, the "fatty" reference is slightly less intuitive, but even more revealing. You see, water, which is the universal solvent, and which serves as Scripture's metaphor for cleansing, and oil don't mix. Their molecular structures create a surface tension whereby one repels the other. An "oily" attitude is impervious.

So with a single brushstroke, Dowd presented the consequence of religious faith and illustrated the nature of those who promote it. Speaking of the victims, of those poisoned by these human institutions, their religion makes them irrational, unreceptive, and unresponsive. Dowd has been appealing to their minds, and yet the faithful remain impervious to evidence and reason. Their beliefs make it impossible for them to judge their faith in the light of Yahowah's Testimony.

Since this is, at least in my view, the single biggest obstacle to knowing God, let's consider some examples. Starting with Muslims. Islam's credibility comes from Allah claiming that his Qur'an not only confirms the Torah, but that Allah was the god of the Torah and thus that he inspired it. And yet, when I point out that since the Qur'an and Torah present the opposite perspective on everything, that it is impossible for Allah, the Qur'an, or Islam to be truthful with regard to the religion's foundational statement, not one Muslim in a million can possess that irrefutable challenge to their faith. It is why I say that it is impossible to be an informed and rational Muslim.

Turning to Christianity, when I point out that no one named "Jesus Christ" lived in the first century, Christians rather than deal with the consequence of this irrefutable reality, respond by saying that I'm a pawn of Satan. Rather than accept the fact that God's name is Yahowah, and that the Ma'aseyah's name is Yahowsha', they oppose the truth as if it were an affront to their faith. And that is particularly worrisome, even damning, because Yahowsha' said that He was "the way, the truth, and the life."

I have yet to engage a single Christian who could deal with the fact that each of the following pillars of their faith was in overt opposition to God's testimony: Holy Bible, Old and New Testaments, Gospel, Grace, Salvation through Faith, Jesus, Christ, Lord, Holy Ghost, Trinity, the Madonna and Child, Crosses, Churches, Sunday Worship, Christmas, Easter, Lent, Halloween, the Eucharist and Communion, Saints, a dying god, bodily resurrection, the choice between just heaven or hell, infant baptism, religion in general, Torah denial, Paul's letters, or

scriptural inerrancy. And yet, if they simply researched a single one of these religious myths, and dealt with the consequence of it, they'd reject their belief system as its credibility would crumble before their eyes.

Therefore, it can also be said that there are no informed rational Christians because their "New Testament" is in universal and irreconcilable conflict with their "Old Testament" which they claim was inspired. Only the irrational would accept something as being inspired scripture which demeans and contradicts Scripture, as Paul's letters do with regard to Yahowah's Word.

But they are not alone. The central pillars of Judaism, even the religion's Talmud and Mishnah, are contrary to the Torah which they claim to observe.

So, Dowd, who was inspired by Yah, was right. The hearts of those who succumb to religion are "*taphash* – unreceptive and thus unresponsive." All of the undeniable evidence and irrefutable logic in the world, even when it comes from Yahowah, Himself, the world's only unassailable source, has no effect whatsoever upon them.

The problem, however, with the advocates of religion, is compounded by the fact that the hearts of pastors and priests, imams and rabbis, are also "*taphash* – calloused and hardened, and thus rendered incapable of feeling." They shed only crocodile tears as they pretend to be compassionate and caring. You see, religious leaders have to be more than just unreceptive and unresponsive to "promote worthless beliefs which smear and slander God's testimony by plastering over it with their message." As a crime of commission and not omission, the perpetrator, to be willing to advance his or her own cause by leading others astray, has to be calloused. They cannot possibly care about the wellbeing of others.

In Dowd's response to this condition, we find the Masoretes altering the order of things. With Dowd the Torah comes first. **"Your Towrah** (*Towrah* (8451) – Your Torah Instruction and Teaching, Your Guidance and Direction; derived from: *tow* (8420) – Your signed, written, and enduring, *towrah* (8452) – way of treating me, *tuwr* (8446) – giving me the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* (8421) – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* (2895) – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* (2892-3) – purifying and cleansing me, thereby *towr* (8447) – providing me with the opportunity to change my attitude, thinking, and direction) **is actively engaged in my life because I delight in it, something I find totally enjoyable** (*sha'a* – comes alive as a result of my fondness for it (pilpel perfect))**."** (*Mizmowr* / Song / Psalm 119:70)

I realize the Strong's reference numbers are a bit distracting, but since many readers enjoy looking up words like these for themselves, it is occasionally worth doing. The other insight here worth considering is that *sha'a* was written using a very unique stem, one which suggests an exponential application of the piel. This in turn means that the Torah is engaged, it is put into action, by our fondness for it. So if you want Yahowah's Towrah – Teaching to play an important role in your life, if you want it to instruct you on how to engage in the Covenant and guide you along the path to salvation, then fall in love with it.

As we approach this next verse, we find another Masoretic copyedit. Not surprisingly, it is to once again misuse *'anah*. The rabbinical text reads: "It is good for me that I was afflicted…" whereas 11QPS from the caves above the Dead Sea, reads: **"It is good and beneficial for me** (*towb la* – it is generous to me and wonderful for me, even a beautiful thing) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah* – You answered, proclaiming a thoughtful and truthful witness, communicating the information required to answer questions and engage in this marriage (pual perfect)) **for the purpose of** (*ma'an* – for the express reason and sake of) **teaching me how to properly respond to** (*lamad* – literally instructing and training me on an ongoing basis so that I actually learn and genuinely accept (qal imperfect)) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours)**."** (*Mizmowr* / Song / Psalm 119:71)

'Anah, when translated "afflicted," or even "humbled," is a fish out of water in this context—no matter if it is prefixed "I was afflicted" or "You humbled me." But when translated using any of its primary connotations, *'anah* fits beautifully, indeed perfectly. Yahowah responded to Dowd. He answered his questions. He did this by providing His truthful Witness and His thoughtful Testimony. And He has done the same thing for you and for me. It is called the Towrah.

And speaking of the value of this treasure, Dowd, who was also acquainted with wealth, wrote: **"The Towrah** (*towrah* – teaching, instruction, direction, and guidance) **of Your mouth** (*peh*) **is better and more prosperous for me** (*towb la*) **than** (*min*) **thousands of** (*'eleph*) **gold and silver coins** (*zahab wa keceph*)**."** (*Mizmowr* / Song / Psalm 119:72) While this was written as one man's opinion, all wise men agree.

These lyrics have been brought to us courtesy of the Hebrew ⊗ Theth. In support of this conclusion, the most important word in each of the next eight verses begins with Theth – a letter which depicted Yahowah's mark, His signature, on those He was protecting and carrying away with Him.

"You have actively engaged and accomplished (*'asah*) **good, beneficial, and generous things** (*towb*) **with, through, and even in spite of** (*'im*) **Your associate and coworker** (*'ebed*)**, Yahowah** (*Yahowah*)**, in accordance with** (*ka*) **Your Word** (*dabar*)**.**

The positive benefits of, and the satisfaction associated with (*tuwb*)**, judgment, the process of informed, rational, decision making** (*ta'am*)**, and then also** (*wa*) **understanding based upon knowledge** (*da'ath*) **teach me so that I might benefit by choosing to respond appropriately** (*lamad*)**. So indeed and emphatically** (*ky*)**, in** (*ba*) **the terms and conditions of Your binding covenant agreement** (*mitswah*)**, I completely trust and totally rely as they dependably establish me, because they are verifiable and enduring, influencing and transforming me** (*'aman*)**.**

Prior to the time that I responded and answered this invitation, before I was thoughtful, spoke truthfully, and composed these songs, I was preoccupied and (*terem 'anah*) **I** (*'any*) **unintentionally erred, I inadvertently wandered aimlessly, without deliberation I sinned without meaning to do so because I was unwittingly deceived and therefore placed my faith in mistaken opinions** (*shagag*)**. But** (*wa*) **now, at this point in time** (*'atah*)**, I literally keep my eyes totally focused upon, carefully and completely observing, closely examining, diligently exploring, and genuinely evaluating, investigating and scrutinizing the complete totality of** (*shamar*) **Your Word, Your Instruction, and Your Promise** (*'imrah*)**.**

You (*'atah*) **are good, generous, and pleasing, You are enjoyable and festive, beautiful and pleasant to be around** (*towb*) **Yahowah** (*Yahowah*)**, and** (*wa*) **are doing what is good and beneficial by** (*yatab*) **helping me learn, become better acquainted and more accustomed, while teaching me how to properly respond to** (*lamad*) **Your clearly communicated prescriptions of what I should do to share life with You** (*choq*)**.**

The self-important, self-motivated, and presumptuous (*zed*) **lie, they mislead and deceive with their speeches promoting worthless beliefs** (*sheqer*)**. Smearing and slandering me with misinformation, their scribes conceal what I have said on behalf of God by plastering over it with their official message** (*'al taphal*)**. I will** (*'any*)**, with all my heart, with all my energy, personal commitment, and sense of purpose** (*ba kol leb*)**, engage my Protector and Savior by keeping close to and by observing** (*natsar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

Calloused and incapable of feeling, indeed unreceptive, unresponsive, and gross (*taphash*)**, their hearts** (*leb*) **are like** (*ka*) **fat** (*cheleb*)**. Your Towrah** (*Towrah*) **is actively engaged in my life because I delight in it, something I find totally enjoyable** (*sha'a*)**.**

It is good and beneficial for me (*towb la*) **that indeed** (*ky*) **You responded, providing Your testimony** (*'anah*) **for the purpose of** (*ma'an*) **teaching me how to properly respond to** (*lamad*) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq*)**.**

The Towrah teaching, instruction, direction, and guidance (*towrah*) **of Your mouth** (*peh*) **is better and more prosperous for me** (*towb la*) **than** (*min*) **thousands of** (*'eleph*) **gold and silver coins** (*zahab wa keceph*)**."** (*Mizmowr* 119:65-72)

 י

As we turn to the tenth stanza of Dowd's remarkable song, never lose sight of the fact that it was written to teach us how to observe the Towrah. If the Towrah is the map to heaven, this Psalm is a compass to help orient us and chart the proper course.

The upcoming chorus was comprised under the letter י Yad, known today as a Yowd. In Ancient Hebrew, the alphabet Dowd, himself, may have used to write these lyrics, it was drawn in the form of an arm and hand. It was used to depict the authority, ability, and power to do whatever work was required. It is, not so coincidently, the first letter of Yahowah's name and of Yahowsha's name.

It is also the first letter, and indeed the first word, of this next line… **"Your hands** (*yadyd* – hands (plural) from the wrist to the tip of the longest finger (suffixed in the second person singular)) **have accomplished the work required to conceive and create me** (*'asah* – they have preformed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me (qal perfect))**, and also** (*wa*) **they have formed and fashioned me to be firmly established and appropriately directed** (*kuwn* – they have shaped me in such a way that I could be properly prepared, determined and ready to be supported)**, so please help me develop the mental acuity to be observant and understand** (*byn* – I'd like You to teach me how to consider the evidence You have made available to me so that I give it my full attention, focusing intently upon it, and then show me how to be discerning and perceptive (hiphil imperative))**, and then I really want You to teach me how to**

respond properly to (*wa lamad* – and instruct and train me to learn because I want to accept (qal imperfect cohortative)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative instructions regarding the codicils of Your covenant contract)**."** (*Mizmowr* / Song / Psalm 119:73)

Humankind has been created to know, to understand, and to respond to God. This is not per chance, but by design. Moreover, this process takes place in our minds, not in our hearts. Far too many religious people are fixated upon God knowing the content of their hearts, when Dowd was focused upon knowing and understanding the content of Yahowah's Towrah. This difference in perspective and attitude could not be more extreme.

May I remind you that the first letter of Yahowah's name was drawn in the form of a hand. And as you know, a hand is comprised of four fingers and one opposable thumb. There is one prerequisite and four terms and conditions relative to our participation in the Covenant. We are required to be opposed to religion, to politics, to the family of man, and to walk away from all things *babel* and Babylonian. Once we do, we can extend our remaining fingers and grasp Yahowah's hand by accepting the four remaining conditions of His Covenant. We are asked to trust and rely upon Yahowah, something which requires us to know and understand Him. We are encouraged to walk to God and become perfect, a path which is facilitated by His seven festivals. Helping us keep our bearings along the way, Yah has directed us to observe and consider every aspect of His Family-Oriented Covenant Relationship. And as parents, we are asked to circumcise our sons, demonstrating that we are committed to teaching them the Towrah and raising them in the Covenant. So both we, and Yah's name, were fashioned to remind us of the five most essential things we can do in this life.

Asking God to "help us develop the mental acuity to know and understand" ought to be what we all ask of Him. It is sure to receive a better reception and deliver better results than asking for any of the vast array of otherwise trivial pursuits which normally occupy human wish lists.

These realizations comprise the moral of this story, but there is an undercurrent here as well. Yahowah responded to Dowd's request. The man we know as David developed the most brilliant mind and wrote the most insightful prose in human history. We are witnessing in this Psalm inspiration and intellect of the highest order.

And this symphony of Divine inspiration and human investigation was composed to teach us how to properly observe the Towrah Teaching of Yahowah so that we would be able to respond appropriately to His Covenant.

As a result, I concur with Dowd's next line. I have never been impressed with men, but I cannot wait to meet the man who wrote these words. **"Those who**

respect and revere You (*yare'* – those who are refreshed and revitalized, even awestruck, by You)**, they shall see me** (*ra'ah* – they shall choose to consistently pay attention to and genuinely consider me (qal imperfect jussive)) **and they will be delighted, even elated** (*wa samah* – they will rejoice)**, because indeed** (*ky*)**, upon the certainty** (*la*) **of Your Word** (*dabar*) **I have placed my expectation** (*yachal* – I have established my confidence and trust (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:74)

History is rife with wise men. But what makes this man and his witness special is the fusion of his intellectual gifts and Yah's Word. It is nice to know that $E=mc^2$, and that the passage of time is relative to the observer, but nothing compares to understanding God's Word.

Dowd was not blowing his own horn here. There is no hint of ego. He knows that he is nothing more than a tool in Yah's hands. The opening and conclusion of this statement place the reason for elation on God, not man.

I had thought that the name I had chosen for this mission, as well as the title I had selected for the seven-volume tome I have been compiling on God's Word, reflected an original juxtaposition of a Hebrew verb and proper noun. I was wrong—not about the verb and name serving as a summation of Yah's invitation, but with regard to it being original. Dowd / David authored the same phrase three-thousand years before I did. But rather than feeling trumped, I am elated. And I think Dowd is pleased as well.

"Yada' Yahowah (*yada'-hy Yahowah* – I actually know Yahowah, I am completely aware of who Yahowah actually is, and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends (qal perfect, first person singular)**!"** (*Mizmowr* / Song / Psalm 119:75)

If there is a more beneficial quest, a more important declaration, I am unaware of it. Those who can honestly proclaim these words know Yahowah. They have found God.

"Indeed (*ky* – truly and surely)**, Your means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which You exercise judgment and upon which Your sound decisions are made) **are fair, vindicating, and righteous** (*tsadaq* – just, right, and honest, in complete accord with the standard)**. And** (*wa*) **firmly, reliably, and steadily** (*'emuwnah* – faithfully and dependably, truthfully and steadfastly) **You have responded to my call and have answered all my questions, providing me with Your witness** (*'anah* – You have replied and have

spoken truthfully to me so that we might live together (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:75)

Even here, most English bible translations are wont to render *'anah* as "You have afflicted me." Their animosity toward God is indeed astonishing.

"Please (*na'* – I desire, implore, and pray)**, I want Your ongoing mercy and Your continuous love to always be** (*hayah chesed* – I have chosen to reciprocate Your love and to accept Your favor because Your genuine and eternal kindness, affection, devotion, and reliable nature are (qal imperfect jussive)) **comforting and consoling for me** (*la nacham* – transforming and changing me, while removing all sorrows and stress (piel infinitive construct)) **in accordance with** (*ka*) **Your Word and the promises You have made** (*'imrah* – Your instructions, teachings, message, and vows) **to Your servant** (*la 'ebed* – coworker and associate)**."** (*Mizmowr* / Song / Psalm 119:76)

Tackling this verse one word at a time, we are initially confronted with *na'*, which means "please." In a conversational sense of speaking with God, it is a "prayer which expresses the desire and wishes of the speaker." In more pedantic terms, it is "an entreaty and exhortation."

The initial verb is *hayah*, which provides the basis for Yahowah's name. Written with the third person masculine singular prefix, "it" is addressing Yah's "*chesed* – mercy and love" which is why the verb and noun have been juxtaposed in this translation. *Hayah* conveys the notion of "existence," and thus in a timeless lexicon like Hebrew can be rendered "was, is, and always will be." In this case, *hayah* was scribed in the qal stem, telling us that Dowd's request should be interpreted literally and that his plea was genuine. As an imperfect verb, we know that David expected Yah's love and mercy to continue unabated throughout time, and therefore to produce ongoing and unfolding results. And lastly, by using the jussive form, Dowd is telling God that this is his choice and that it represents what he wants.

Chesed is among the Covenant's most endearing terms. It speaks of "an affinity toward mercy which flows out of a sense of enduring love." To be *chesed* is to be "kind, affectionate, devoted, steadfast, reliable, and unfailing." To receive *chesed* is to "benefit from an undeserved and unearned favor."

To be *nacham* is "to be comforted and to be consoled." It is "to find relief and to have all sorrows and distress removed." It conveys the notion that the beneficiary has received these benefits because at some point in their past, they were willing to change their mind, their attitude, and their direction in life. Further, as a verbal noun, as a result of being scribed in the infinitive construct, and especially written with the piel stem, we know that Dowd expected to be transformed by this process.

Dowd recognized that his requests were all in sync with Yahowah's "*'imrah* – Word. He knew that God had "*'imrah* – promised" to do all of these things. He realized this, of course, because He had studied the Towrah and understood its teachings.

"Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow'* – elect to apply Your favor to me and desire that the full and ongoing benefits of Your relationship be associated with me (qal imperfect jussive)) **and elect to really restore me, always keeping me alive** (*wa chayah* – choose to literally nurture me, causing me to continually grow, renewed and healed, my life flourishing and preserved (qal imperfect cohortative))**. Indeed** (*ky* – truly and surely, without any doubt) **Your Towrah** (*Towrah* – Your Source of Instruction and Guidance, the Place from which Your Teaching and Direction Flow; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change and be transformed) **is my greatest joy** (*sha'sha'* – is my delight, my love, and the source of my enthusiasm and happiness)**."** (*Mizmowr* / Song / Psalm 119:77)

If ever the full definition of Towrah were appropriate, it is germane in this context. In fact, the amplified definition of Towrah is synonymous with the verse itself. And that, my friends, is especially affirming.

If Christians only understood that Yahowsha' and the Towrah were one, and that rather than rejecting the Towrah, even despising the Towrah, if they instead came to the love of the Towrah as David did, they too would find their souls renewed, enabling them to live and grow with God.

But it is not to be. Arrogantly defending their Babylonian religion, the proponents of Christianity have earned God's animosity rather than His love, His condemnation rather than His mercy, their death rather than eternal life. **"May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant) **be ashamed and humiliated, recognizing that what they have done is wrong** (*bowsh* – be frustrated, disapproved, and disappointed (qal imperfect jussive))**, because** (*ky*) **their**

deceptions (*sheqer* – their outright lies and misleading statements, their useless vanity and valueless statements) **twist and pervert what I've shared** (*'awat* – wrongly corrupt my stance)**. I** (*'any*)**, myself, continually meditate and think about** (*sych* – I will consistently and actually study and contemplate (qal imperfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)**."** (*Mizmowr* / Song / Psalm 119:78)

I have been willing to raise my head above the crowd, to take an unpopular stand, and to boldly proclaim Yahowah's Word, for almost a decade now. And during that time, I have born the lashes of many critics. And yet, as was the case with David, every detractor without exception, has felt compelled to twist and pervert what I have said. Never once has my stance in favor of Yahowah's Word been criticized accurately or fairly. Religious and political advocates have done to me what their religion has done to them.

The inference then is to tell us not to trust those who resort to corruption and deception. Instead…**"Let those who revere and respect You turn** (*suwb yare'* – may those who are refreshed and revitalized by You come) **to me** (*la*) (*yare'*) **and they will come to know and understand** (*wa yada'* – and they will become familiar with, recognize, acknowledge, respect, comprehend, and choose (qal perfect)) **Your eternal witness** (*'edah* – Your everlasting testimony)**."** (*Mizmowr* / Song / Psalm 119:79) By listening to David, we indeed come to know and understand Yahowah's everlasting testimony. That is the purpose and beauty of this Psalm.

"May my heart continue to exist (*leb hayah* – may my attitude and feelings forever be (qal imperfect jussive) **blameless and perfect** (*tamym* – unblemished and innocent, entirely sound and in complete accord) **with regard to** (*ba*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written thoughts and inscribed recommendations which allocate a share of what is Yours by cutting me into the relationship) **so that** (*ma'an*) **I am not humiliated or ashamed** (*bowsh* – I do not experience the distress of being mistaken for having done something wrong)**."** (*Mizmowr* / Song / Psalm 119:80)

David's behavior was not exemplary, but his attitude, his perspective, and his understanding were nearly perfect. And that caused him to appear blameless in God's eyes.

Therefore, the ninth stanza of Dowd's remarkable song encourages us to reach up for the "ל *Yad* – Hand" of Yahowah and never let go. These lyrics are among the most important we will consider.

"Your hands (*yadyd*) **have accomplished the work required to conceive and create me, they have preformed everything which needed to be done to actively engage with me, to benefit from making me, and to celebrate this accomplishment with me** (*'asah*)**, and also** (*wa*) **they have formed and fashioned me to be firmly established and appropriately directed** (*kuwn*)**, so please help me develop the mental acuity to be observant and understand** (*byn*)**, and then I really want You to teach me how to respond properly to** (*wa lamad*) **the terms and conditions of Your relationship agreement** (*mitswah*)**.**

Those who respect and revere You, those who are refreshed and revitalized by You (*yare'*)**, they shall see me** (*ra'ah*) **and they will be delighted, even elated** (*wa samah*)**, because indeed** (*ky*)**, upon the certainty** (*la*) **of Your Word** (*dabar*) **I have placed my expectation and I have established my confidence and trust** (*yachal*)**.**

Yada' Yahowah – I actually know Yahowah, I am completely aware of who Yahowah actually is and I recognize Him because I am familiar with Him, I have discovered Yahowah, and as a result I have come to genuinely respect Him, I acknowledge Yahowah based upon what He has revealed and offered, I understand Yahowah and I completely agree with Him, Yahowah and I are actually friends (*yada'-hy Yahowah*)**!**

Indeed, Your means used to achieve justice and resolve disputes (*mishpat*) **are fair, vindicating, and righteous** (*tsadaq*)**. And** (*wa*) **firmly, reliably, and steadily** (*'emuwnah*) **You have responded to my call and answered my questions, providing me with Your witness** (*'anah*)**.**

Please, I pray (*na'*)**, I want Your ongoing mercy and Your continuous love to always be** (*hayah chesed*) **comforting and consoling for me** (*la nacham*) **in accordance with** (*ka*) **Your Word and the promises You have made** (*'imrah*) **to Your servant** (*la 'ebed*)**.**

Choose to have Your genuine, unfolding, and compassionate mercy come to me (*rachamym bow'*)**, and elect to really restore me, always keeping me alive** (*wa chayah*)**. Indeed** (*ky*) **Your Towrah** (*Towrah*) **is my greatest joy** (*sha'sha'*)**.**

May the arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*) **be ashamed and humiliated, recognizing that what they have done is wrong** (*bowsh*)**, because** (*ky*) **their deceptions** (*sheqer*) **twist and pervert what I've shared and wrongly corrupt my stance** (*'awat*)**. I** (*'any*)**, myself, continually meditate and think about** (*sych*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

Let those who revere and respect You turn (*suwb yare'*) **to me** (*la*) **and they will come to know and understand, they will become familiar with, recognize, acknowledge, respect, comprehend, and choose** (*wa yada'*) **Your eternal witness and everlasting testimony** (*'edah*)**.**

May my heart continue to exist (*leb hayah*) **blameless and perfect** (*tamym*) **with regard to** (*ba*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*) **so that** (*ma'an*) **I am not humiliated or ashamed and do not experience the distress of being mistaken for having done something wrong** (*bowsh*)**."** (*Mizmowr* 119:73-80)

ש

In that this chorus is distinguished by the letter ש Kaph, we should not be surprised to see it in "*kalah* – yearns and long for," in the first two verses. It also appears in "*kuwn* – designed and directed" in the third. The Kaph also plays a leading role in the concluding five verses by way of "*kol* – all" and "*ka* – in accord with."

This verse reminds us that our souls matter, and that our flesh is essentially irrelevant. **"My soul** (*nepesh*) **yearns** (*kalah* – and longs) **for** (*la*) **Your salvation** (*yashuw'ah* – Your deliverance)**. In accordance with** (*la*) **Your Word** (*dabar*)**, I expect a favorable resolution** (*yachal* – I confidently wait)**."** (*Mizmowr* / Song / Psalm 119:81)

Yah is in the business of saving souls, not resurrecting bodies. And He does so in accordance with His Word—His Towrah.

Next we are reminded that when it came to observing Yah's Word, Dowd was serious. **"My eyes** (*'ayn*) **long for and are restricted to** (*kalah la* – yearn for) **Your Word, Your Instruction, and Your Promise** (*'imrah* – Your message, teaching, and vow) **in order to declare and share** (*la 'amar* – to reveal and make the answer known) **as to when** (*mathay*) **You will comfort and console me** (*nacham* – You will transform me)**."** (*Mizmowr* / Song / Psalm 119:82)

In the passage which follows, the psalmist could be saying that God crafted him to be a vessel designed to hold His instructions, or as an individual prepared to have them written upon him. But either way, he is focused upon them, and therefore will never lose sight of God's instructions.

"For (*ky*) **You have designed and fashioned me to be firmly established and appropriately directed** (*kuwn* – You have sculpted me in such a way that I

am properly prepared, determined and ready [from 11QPS]) **similar to** (*ka*) **a vessel of skin and a parchment scroll prepared for inscribing** (*n'od*) **while enveloped within a cloud** (*ba qytowr* – of smoke or water vapor)**. Your mercy and steadfast love** (*chesed* – Your unfailing kindness and unchanging devotion to the relationship, Your affection and the favor You have offered, the benefits you have promised to provide and Your trustworthy and dependable nature, Your goodness and the realization that You are beyond reproach [11QPS]) **I have not overlooked, ignored, or forgotten** (*lo' shakah* – I have not lost sight of the significance of them, nor failed to respond properly to them)**."** (*Mizmowr* / Song / Psalm 119:83)

If you recall, Moseh was also enveloped within a similar cloud when he received the Torah. (Since verification is as critical as accuracy, please note that with regard to the 83rd verse, the Dead Sea Scrolls and the Masoretic text differ twice, with the former reading *kuwn* and *chesed*, and the later selecting *hayah* and *choq*.)

David knows that his choices have destined him to spend eternity with God. And he knows that those who oppose him, because they have spurned the Torah, are headed in a different direction. He just does not know when either eventuality will occur. **"When** (*mah*) **accordingly** (*ka*) **is the day** (*yowm*) **of Your servant** (*'ebed* – Your associate and coworker)**? How long will it be before** (*matay*) **You act** (*'asah* – engaging) **in judgment** (*mishpat* – deciding the sentence and bringing justice) **against those who are pursuing and persecuting me** (*ba radaph* – against those who are hounding and harassing me)**?"** (*Mizmowr* / Song / Psalm 119:84)

Once again we see that the political and religious, even militaristic, leaders who opposed Dowd, were also in opposition to Yahowah. **"The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed* – the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful (to God) and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior (to others and to God) when both they and their promises are actually irrelevant) **have dug a pit for me** (*karah shychah la*) **which relationally** (*'asher*) **is not in accord with** (*lo' ka*) **Your Towrah** (*Towrah* – Your Teaching and Guidance, Your Instruction and Direction)**."** (*Mizmowr* / Song / Psalm 119:85) David knew this because he knew the Torah. (Again, as a matter of bookkeeping, the MT reads "pits" while the LXX substituted "complaints.")

If ever there were an apt accounting of religious and political leaders, we just encountered it in *zed*—especially in this context. The "*zed* – arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated" are "not in accord with the Torah." Similarly, the "*zed* –

egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful to God and thus brashly impudent, those who are impertinent, acting as if they and their pontifications are superior to others and to God, when both they and their promises are actually irrelevant," are also in conflict with Yah's Teaching and Guidance.

In the end, it all comes down to this: there is man's word and there is God's Word. While they differ in many ways, chief among the disparities is that one can be trusted and the other cannot.

"Every one of (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah* – the authoritative directions and written instruction regarding the codicils of Your covenant contract) **is trustworthy and reliable** (*'emuwnah* – is enduring and dependable, fair and steadfast)**. The liars who deceive and mislead** (*sheqer* – those who profess that which is false, vain, and useless) **pursue and persecute me** (*ba radaph* – hound and harass me)**, so please support and assist me** (*'azar* – so I'm requesting help (qal imperative))**."** (*Mizmowr* / Song / Psalm 119:86)

One of the many benefits of working with Yahowah is that we never work alone. And while the vast majority of men, including all of those in positions of power and influence, are a formidable force against the relatively few laymen who align themselves with Yah, it isn't a fair fight.

To this day, the world's least worthy people remain the most overt opponents of Yahowah, Yahuwdym, and Yisra'el. Muslims are driven to wipe Jews off the face of the earth. **"In accord with** (*ka*) **their diminutive worth** (*ma'at* – and their complete lack of value or merit)**, they yearn to completely destroy me, eliminating me** (*kalah* – they have a very strong desire to savage me, wiping me) **from** (*min* – [from 11QPS]) **the earth** (*ha 'erets*)**. But I have not abandoned** (*wa 'any lo' 'azab* – and yet I have not rejected, disassociated from, forsaken, nor neglected) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions and Your rules which guide our choices, actions, and moral decisions, which teach us how to respond appropriately, rationally, and morally to You)**."** (*Mizmowr* / Song / Psalm 119:87)

Men corrupted and motivated by religion are ruthless, but none have ever been as savage or anti-Semitic as Muslims. Therefore, God warned us about Islam throughout His prophetic testimony. And not surprisingly, the earliest of these admonitions remains the most descriptive and timely. Speaking to Hagar before Ishmael was born, one of Yahowah's messengers told the mother of what would become known as Islam that her offspring would be "wild asses of men who

would raise their hands against their brothers and live in hostility with the whole world." But fortunately there was, there is, and there will always be a way to protect oneself from them: rely on Yah.

Once again, reading from the scrolls found in the caves above Qumran, and not from the Babylonian inspired text authored by the Masoretes, we find another affirmation of Yahowah's mercy. **"According to** (*ka* – consistent with) **Your unfailing kindness and enduring love** (*chesed* – Your unchanging devotion to the relationship) **be merciful to me** (*chanan* – afford me your favor) **so that I might focus upon** (*shamar* – I might observe, consider, revere, and cling to) **Your precepts and respond appropriately to You** (*piquwdym* – Your directions and reply rationally to You)**."** (*Mizmowr* / Song / Psalm 119:88) The Torah is Yahowah's love letter to humankind, and it represents His expression of mercy.

This then concludes those passages listed under the letter ש Kaph. Drawn in the form of an open palm, the letter, and these verses, depict the two sides of an open hand. It can assist or harm, lift up or slap down.

"My soul (*nepesh*) **yearns** (*kalah*) **for** (*la*) **Your salvation** (*tashuw'ah*)**. In accordance with** (*la*) **Your Word** (*dabar*) **I expect a favorable resolution** (*yachal*)**.**

My eyes (*'ayn*) **are restricted to** (*kalah la*) **Your Word, Your Instruction, and Your Promise** (*'imrah*) **in order to know** (*la 'amar*) **when** (*mathay*) **You will comfort, console, and transform me** (*nacham*)**.**

For (*ky*) **You have designed and fashioned me to be firmly established and appropriately directed** (*kuwn*) **similar to** (*ka*) **a vessel of skin and a parchment scroll prepared for inscribing** (*n'od*) **while enveloped within a cloud** (*ba qytowr*)**. Your mercy and steadfast love** (*chesed*) **I have not overlooked, ignored, nor forgotten** (*lo' shakah*)**.**

When (*mah*) **accordingly** (*ka*) **is the day** (*yowm*) **of Your servant** (*'ebed*)**? How long will it be before** (*matay*) **You act** (*'asah*) **in judgment** (*mishpat*) **against those who are pursuing and persecuting me** (*ba radaph*)**?**

The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated (*zed*) **have dug a pit for me** (*karah shychah la*) **which** (*'asher*) **is not in accord with** (*lo' ka*) **Your Towrah** (*Towrah*)**.**

Every one of (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah*) **is trustworthy and reliable, enduring and dependable** (*'emuwnah*)**. The liars who deceive and mislead** (*sheqer*) **pursue and persecuted me** (*ba radaph*)**, so please support and assist me** (*'azar*)**.**

In accord with (*ka*) **their diminutive worth and their complete lack of value or merit** (*ma'at*)**, they yearn to completely destroy me, eliminating me** (*kalah*) **from** (*min*) **the earth** (*ha 'erets*)**. But I have not abandoned or neglected** (*wa 'any lo' 'azab*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and to examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

According to (*ka*) **Your unfailing kindness and enduring love** (*chesed*) **be merciful to me** (*chanan*) **so that I might focus upon** (*shamar*) **Your precepts and respond appropriately to You** (*piquwdym*)**."** (*Mizmowr* 119:81-88)

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The chorus set beneath the Hebrew Lamed should be especially revealing in this song. The letter was formed in the shape of a shepherd's staff ל, and it, like Dowd, spoke of leadership, direction, teaching, and protection.

And there is no teaching more essential than this one. **"Yahowah** (יהוה)**, Your Word** (*dabar*) **stands** (*natsab* – is established, firm, and unchanging) **forever** (*la 'owlam* – eternally enduring) **in the spiritual realm of the heavens** (*ba ha shamaym* – in the realm of God where You live)**."** (*Mizmowr* / Song / Psalm 119:89)

God's Word was written exclusively in Hebrew. God speaks Hebrew. The language of heaven is and will always be Hebrew. Therefore, to understand Scripture, we must come to understand Hebrew, not Greek, and most certainly not Latin.

At this point the faithful push back and protest, discounting the unique merits of Hebrew by asserting in a disingenuous and condescending tone: "So you are saying that I have to learn Hebrew to get into heaven." To which I reply, "No, but you have to understand the message Yah revealed in Hebrew sufficiently to respond appropriately to it to get into heaven. And since you want to go there, why not start learning the language now?"

Also relevant in this verse, the Torah is God's Word, so the Torah stands forever. There is no room in this statement for dispensationalism, replacement theology, the Gospel of Grace, or even a New Testament.

If you want to know Yahowah, if you want to engage in a relationship with Yahowah, if you want to be saved by Yahowah, if you want to live in Yahowah's spiritual realm, the means to achieve all of these things was revealed in writing,

relying upon the Hebrew lexicon and presented exclusively in the Torah. For these insights alone, this Psalm has merited our undivided attention.

As further affirmation of this, please consider: **"Throughout time and through the generations** (*la dowr wa dowr* – with regard to all people, all places, and all time)**, You have been absolutely trustworthy and resolutely dependable** (*'emuwnah* – neither Your nature nor Your standard have changed)**. You fashioned and formed** (*kuwn* – You prepared and established, bringing about the conditions which exist upon (polel perfect)) **the earth** (*'erets* – the land and material realm) **and it stands and is continually sustained** (*wa 'amad* – and it is present, and persists, accounted for (qal imperfect waw consecutive))**."** (*Mizmowr* / Song / Psalm 119:90)

This too is among Scripture's most vital lessons. Throughout the generations, regardless of the people, place or time, neither God nor His standard have changed. The terms and conditions of the *Beryth* remain the same. The original path Yahowah prepared for us to walk to Him through the *Miqra'ey* still exists, unchanged and unrivaled. Nothing engraved on the Two Tablets of Stone has been erased, replaced, or modified in any way.

This means that the Towrah was not replaced by a Gospel of Grace. All of the teachings, instructions, directions, and guidance presented in the Towrah are still in effect, and they will continue to be valid throughout time. There can be no New Testament, no Talmud, no Church Canon or Papal Law, no Qur'an, no Book of Mormon, nothing which invalidates, alters, or contradicts the standards which were originally established by Yahowah. Just as the earth presents, is present, and is accounted for, so too is the Word of our God.

If Christians and Jews were rational, if Muslims and Mormons were rational, they would recognize that for their religion to be reliable, God would have to be unreliable. He would have to change His standard, which would mean that He would no longer be trustworthy or dependable. A capricious god is not a reliable god.

It is verses like this one which make it impossible to be an informed and rational participant in any religion. (Not that any of that matters to believers.)

Speaking of the terms and conditions of the Covenant and the prescriptions for living delineated as part of the Invitations to Meet God, the Psalm underscores Scripture's most vital of lessons: **"Therefore** (*la*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making fair, moral, rational, and sound decisions) **literally stands and they are totally sustained** (*'amad* – they remain present and they persist, they are complete, enduring, and should be literally interpreted (qal perfect)) **today** (*ha yowm* – this day)**. Indeed they are for** (*ky* – as a point of emphasis, they are surely for)

everyone and everything, for all (*ha kol* – all things and for all) **of those who engage, work, and serve with You** (*'ebed* – of Your coworkers, associates, and servants)**."** (*Mizmowr* / Song / Psalm 119:91)

Well over ninety percent of the edicts, teachings, and beliefs inherent within Judaism, Christianity, and Islam fall with this verse. Dowd shared it with us so that we wouldn't suffer the same fate.

Yahowah established His Mow'ed Miqra'ey, the seven Appointed Invitations to Meet with Him, as His "*mishpat* – means to achieve justice and resolve disputes." There is no other way to God, no other path to redemption.

And yet Jews observe them religiously and historically, and thus do not capitalize upon the relationship they promise. Christians have replaced all of them with pagan Babylonian festivals. And Muslims remain completely ignorant of them.

If these passages are unreliable, then Judaism, Christianity, and Islam cannot be reliable because each of these religions overtly claims that their god inspired them. But if these passages are true, then Judaism, Christianity, and Islam cannot be true because each of these religions contradicts them.

God could not have made this any more obvious. All one has to do to know the truth is to be observant. That said, showing a little enthusiasm for God's Teaching will pay dividends. This is an amazing verse…

"Surely if not for (*ky*) **my enthusiasm for** (*sha'sha'* – my passionate and intensely enjoyable love affair with) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing me, thereby *towr* –providing me with the opportunity to change my attitude, thinking, and direction) **then** (*'az*) **I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist** (*'abad* – I would have been directionless without a plan, I would have squandered my opportunity and would have wasted my life, I would have been expelled from the relationship, exterminated, wiped out, and annihilated (qal perfect telling us that this depiction is real and should be interpreted literally, and that this fate would have been totally irreversible)) **in my sin as a result of its consequence** (*ba 'aown* (errantly transliterated *'avon* in

Strong's # 5771) – in my iniquity, my perversity and my depravity, and with the full effect of my guilt and resulting liability)**."** (*Mizmowr* / Song / Psalm 119:92)

It was not an innocent mistake when the Masoretes changed "*'aown* – iniquity and its consequence" to "*'ony* – affliction as a result of persecution." The difference between these words is literally life and death. But fortunately we can reverse the damage they did when they perverted, distorted, and twisted Yahowah's Word. We can turn to a one-thousand-year-older witness to this Psalm—11QPS and experience its intended meaning.

You see, the Torah was not instrumental, it was not even effective, in precluding persecution. In fact, a strong case could be made that David's love affair with the Torah was the reason he was being abused by the men who were opposed to it. He has said as much throughout this Psalm. So the Torah played no role in diminishing his "*'ony* – affliction."

But the Torah was instrumental in keeping David from becoming lost, from wandering away from God—and more specifically from the path Yah had provided. So while David died, the Torah played the pivotal role in precluding his death from being the final and irreversible consequence of his "*'aown* – sin."

As we learned in the Garden of Eden, the consequence of sin is death, while the penalty of sin is separation from God. And that is why the first two steps which we are invited to take to resolve the issues of sin are *Pesach* and *Matsah*—with the first resolving the consequence and the second resolving the penalty.

Upon their death, as *'abad* attests, those who neglect the Torah's provisions, find that they have squandered their lives and wasted the opportunity God had offered them. Death will be the end of their existence. Unprotected by the Torah and its Passover provisions, their souls will cease to exist. Such is the consequence of sin.

So perhaps, as important as any lesson you can learn in this life, realize that apart from the Towrah it is impossible to know Yahowah, it impossible to engage in a relationship with Yahowah, and it is impossible to be saved by Yahowah. The means to all of these things exist in the Towrah and nowhere else.

Reinforcing these lessons, the next line of this song reads: **"Concerning eternity** (*la 'owlam* – moving in the direction of everlasting life and time unconstrained by any limits) **I will never ignore, overlook, forget, or lose sight of the significance of** (*lo' shakah* – I will not be unmindful of, fail to remember, or improperly respond to (qal imperfect – genuinely and continually never losing site of)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, our

actions, and our moral decisions, which teach us how to respond correctly, rationally, and morally to You) **so that indeed** (*ky* – surely, truly, and reliably) **by them** (*ba* – with them and according to them) **You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life** (*chayah* – You will revive me, keeping me alive, and sparing my life, raising me so that I flourish, forever preserved by You (piel perfect – reminding us that the object, which is Dowd, will endure the entire effect of the verb which is complete restoration so that he can enjoy the totality of life))**."** (*Mizmowr* / Song / Psalm 119:93)

While we have been over this ground before, repetition is always a good thing, especially when the stakes are this high. More fully amplified, *piquwdym*, which is the plural derivative of *paqad*, when prefixed in the second person, reveals: "Your precepts (which represent teaching, principles, and guidelines), and Your instructions which You have entrusted to us, and have encouraged us to pay especially close attention to, examining them carefully, these are the directions You have provided to guide us so that we respond appropriately to You, making choices which are within the rules, and are informed, rational, and moral."

Yahowah provided these precepts (which again are exclusively found in the Towrah) so that we might have life, and have it more abundantly. They exist to revive, renew, and restore our souls. By them we are nurtured and with them we grow. And as a result of them our souls are forever spared and preserved, enabling us to enjoy the full benefits of eternal life.

But eternal life is only a benefit if it is spent in the company of God. Therefore, **"According to You and unto You** (*la* – in order to enter Your presence) **I** (*'any*) **have been saved** (*yasha'* – I have been rescued and will be delivered (hiphil imperative – telling us that Yah has caused Dowd to participate in his salvation with a form of deliverance which will engender ongoing and unfolding results over time))**. Indeed, this is because** (*ky*) **I have genuinely searched and pondered** (*darash* – I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with) **Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral** (*piquwdym*)**."** (*Mizmowr* / Song / Psalm 119:94)

Passover is the doorway to eternal life, but it alone is not sufficient to enter heaven. To pass through that door and walk to Yahowah's presence, to live with Him in His home, you must respond to the Towrah's invitation to meet with Yahowah on Unleavened Bread. For it is during the *Miqra'* of *Matsah* that our

souls are cleansed, making us appear perfect in God's eyes. This then is the day that Yahowsha's soul endured the penalty for our sin. He was separated from Yahowah, thereby redeeming us.

This is indeed the optimal expression of freewill, and it is the most rewarding use of our time. But there is a less desirable alternative. **"The wicked who remain liable for their sins** (*rasha'* – those who are guilty of violating the standard)**, hope and expect** (*la qawah* – they wait in ambush, look forward to, gather together) **to destroy me** (*la 'abad* – to eliminate me so that I cease to exist)**. So I protect myself by diligently examining, properly considering, and actually understanding** (*byn* – I influence my fate by continuously focusing my undivided attention upon so as to discern the wisdom imparted by (hitpolel imperfect – reveals that Dowd is bringing these benefits upon himself as a result of his ongoing actions)) **Your eternal Testimony** (*'edah* – Your everlasting witness)**."** (*Mizmowr* / Song / Psalm 119:95)

Those who are focused on the here and now, upon their own indulgences and influence, think that they are powerful because with a word they can make someone's life miserable, even end it. And yet, with all the temporal authority they can muster, they cannot revive, sustain, or restore a life. There is a limit, an end, to the power of their wills and words.

Therefore, their influence is irrelevant to those who rely on Yah's testimony. So the moral of this story is: who are you going to trust with your soul? Are you going to put your faith in the pontifications and promises of those empowered by religion and politics or in the eternal testimony of Yahowah?

Should you not know, should you be leaning in the wrong direction, David has already delineated the affect of one versus the other. Now he is framing the issue for you.

"I have genuinely seen (*ra'ah* – I have actually witnessed and looked upon (qal perfect)) **the limits and end** (*qets* – the duration and cessation) **of all** (*la kol*) **created things** (*tiklah* – of that which is finite and inadequate)**. Extraordinarily boundless, comprehensive, and utterly limitless** (*me'od rahab* – all encompassing, great, and extremely far reaching) **are the terms and conditions of Your binding relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding Your covenant contract)**."** (*Mizmowr* / Song / Psalm 119:96)

Our lives are short. Make the most of yours by pondering the implications of David's insights. And while you are doing that, take careful note of the fact that the "terms and conditions of the covenant" are "boundless and utterly limitless," which means that they were not forestalled or annulled by Paul.

As we expected, the lyrics associated with the Hebrew ל Lamed have been especially revealing. This shepherd's staff has led us to God, as his chorus has directed us to observe Yah's Torah, teaching us that God does not change, and thereby encouraging us to seek the protection He alone provides.

"Yahowah (*Yahowah*)**, Your Word** (*dabar*) **stands, it is established, firm, and unchanging** (*natsab*)**, forever, and thus is eternally enduring** (*la 'owlam*) **in the spiritual realm of the heavens** (*ba ha shamaym*)**.**

Throughout time and through the generations, with regard to all people, all places, and all time (*la dowr wa dowr*)**, You have been absolutely trustworthy and resolutely dependable because neither Your nature nor Your standard have changed** (*'emuwnah*)**. You fashioned and formed** (*kuwn*) **the earth** (*'erets*) **and it stands and is continually sustained** (*wa 'amad*)**.**

Therefore (*la*) **Your means to achieve justice and resolve disputes** (*mishpat*) **literally stands and they are totally sustained** (*'amad*) **this day** (*ha yowm*)**. Indeed they are for** (*ky*) **everyone and everything, for all** (*ha kol*) **of those who engage, work, and serve with You** (*'ebed*)**.**

Surely if not for (*ky*) **my enthusiasm for** (*sha'sha'*) **Your Towrah** (*Towrah*) **then** (*'az*) **I would have been lost, I would have wandered away, I would have died, and I would have been destroyed, ceasing to exist** (*'abad*) **in my sin as a result of the punishment I would have otherwise earned** (*ba 'aown*)**.**

Concerning eternity, and moving in the direction of everlasting life and time unconstrained by any limits (*la 'owlam*)**, I will never ignore, overlook, forget, lose sight of the significance of, or fail to remember** (*lo' shakah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*) **so that indeed** (*ky*) **by and with them** (*ba*) **You will restore me to life, nurture me, renew me, and cause me to grow to the point I experience the complete fullness of life** (*chayah*)**.**

According to You and unto You (*la*) **I** (*'any*) **have been saved and delivered** (*yasha'*)**. Indeed, this is because** (*ky*) **I have genuinely searched and pondered, I have explored and consulted, learned from and accounted for, looked to and petitioned, cared about and developed a relationship with** (*darash*)**, Your precepts, Your teaching, principles, and guidelines, and Your instructions which You have entrusted to us, examining them carefully so as to guide my responses to You, making sure that my choices are always within the rules, both rational and moral** (*piquwdym*)**.**

The wicked who remain liable for their sins (*rasha'*)**, hope and expect** (*la qawah*) **to destroy me** (*la 'abad*)**. So I protect myself by diligently examining, properly considering, and actually understanding** (*byn*) **Your eternal Testimony** (*'edah*)**.**

I have genuinely seen (*ra'ah*) **the limits and end** (*qets*) **of all** (*la kol*) **created things** (*tiklah*)**. Extraordinarily boundless, comprehensive, and utterly limitless, all encompassing, great, and extremely far reaching** (*me'od rahab*) **are the terms and conditions of Your binding relationship agreement** (*mitswah*)**."** (*Mizmowr* 119:89-96)

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Mem, the letter whose influence we will consider next, focuses upon the life giving, sustaining, and cleansing properties of water. Therefore, we should not be surprised that the next line speaks to the source of these things.

"Oh how (*mah* – to such a high degree) **I love** (*'ahab* – I adore and desire, I am attracted to and have an appetite for) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; synthesized from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude and be transformed)**. All day, this day, and every day** (*kol ha yowm*) **she** (*hy'* – addressing the feminine attributes of the *Towrah*) **provides me with the information I need to respond properly** (*sychah* – inspires me to think, enriches my devotional meditations, encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation)**."** (*Mizmowr* / Song / Psalm 119:97)

This is becoming a most humbling experience. Dowd's contribution to helping us engage the full benefits of Yah's Towrah exceed anything I had thought a person was capable of understanding, much less communicating. Lyric after lyric, word after word, we are being regaled by genius. Just when I had thought that we had received the most important revelation, wham, David delivers another mind-expanding gem. His brilliantly inspired insights are matched only

by his beautifully descriptive prose. I dare say, this is among the most important pieces of literature ever written.

Yes, I realize that this is a short statement and a simple equation. And yet it unlocks the purpose and power of the Towrah. **"Oh how I love Your Towrah. All day, this day, and every day she provides me with the information I need to respond properly. She inspires me to think. She enriches my devotional meditations. She encourages a deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation."**

Is it any wonder God loved this man? Is there any telling how much He would love us if we followed "*Dowd* – Love's" example?

With all of this attention being lauded upon the Torah, this is an especially good time to remember that the Torah itself is comprised of the following essential elements:

God's Instruction opens by establishing the nature, the name and the purpose of its Author—not only of this written scroll, but also of the universe and life. He lets us know in no uncertain terms that the Torah is Yahowah's "*dabar* – Word," His "*'eduwth* – enduring Testimony."

As the story unfolds, its Teaching focuses upon Yahowah's presentation of the requirements and the benefits of His "*beryth* – Covenant. When the Psalm speaks of the "*mitswah* – the terms and conditions of the relationship agreement," it is addressing this Familial Covenant Relationship.

It is only after this foundation has been laid that God's Guidance turns to His plan of salvation. It is initially played out before our eyes as Yahowah leads by example, guiding His children away from human political and religious oppression and to the Promised Land. En route, this same process is delineated chapter and verse, Directing us how to observe these Invitations to Meet with God. So when the Psalm speaks of the "*mishpat* – the means used to achieve justice and resolve disputes, it is addressing Yahowah's seven-step plan to redeem humankind.

Intermingled with this introduction, the establishment of this relationship, and the presentation of the process of reconciliation, Yahowah provides plenty of practical advice and He regales us with a plethora of insights, word pictures, and metaphors, all of which serve to illustrate His purpose and plan. And throughout, He peppers His Torah with prophetic pronouncements, all of which serve to prove that His Torah is trustworthy and reliable.

Still addressing the nurturing aspects of the Towrah, and his appetite for it, Dowd now shares: **"She continually causes me to be prudent** (*chakam* – she

teaches and instructs me, enabling me to be circumspect and discerning (pile imperfect)) **concerning staying away from** (*min* – distancing myself from) **the Adversary and those things which are hostile to me** (*'ayab* – anything and everything which is opposed to my wellbeing and which brings enmity or rancor to the relationship)**. The terms and conditions of Your covenant contract** (*mitswah* – Your authoritative directions and written instructions regarding the codicils of Your binding relationship agreement) **are forever** (*ky la 'owlam*) **before me** (*hy' la*)**."** (*Mizmowr* / Song / Psalm 119:98) The Torah is not only the best medicine, nothing ever conceived is as reliable at warding off evil influences. And as the dual instances of *la* suggest, the Torah is to us and for us.

The formula being presented in the Psalm remains: 1) observe, 2) learn, 3) consider, 4) understand, and 5-7) choose to trust, rely, and love. **"From all of** (*min kol*) **my instruction and training** (*lamad* – my education which has caused me to become a disciple based upon what I have been taught [by the Towrah] (piel participle)) **I have gained insight and understanding** (*sakal* – the appropriateness of this instruction, coupled with good judgment, has given me the capacity to comprehend) **because** (*ky*) **Your eternal testimony** (*'eduwth* – Your enduring witness) **serves as my source, providing the information I need to think properly and respond appropriately** (*la sychah* – inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation)**."** (*Mizmowr* / Song / Psalm 119:99)

To know God, to love God, to engage in a relationship with God, to be reconciled unto God, we must choose the proper source of information to observe and consider. That is why David is consistently affirming that the proper resource is Yahowah's Testimony, His "*'eduwth* – eternal and enduring witness." At this time, and indeed even in Yahowsha's day, this testimony was embodied in the Towrah. And nothing has changed.

But should you disagree, and are wont to believe that David was pondering a different text, reread the 97th verse. And should you want to include the entirety of the Christian "New Testament" in your resource list, read the opening seven chapters of Mattanyah, and consider what Yahowsha' had to say about the Towrah in His Teaching on the Mount.

Dowd, who we have come to know as David, was unique among men. No man was more loved by God than he. And I suppose that is because love is reciprocal. David knew God better than any man before or after him, and this understanding caused his affection to grow beyond compare.

"Even more than the leaders, chiefs, and authorities who have been prominent (*min zaqen* – from the elders)**, I have consistently developed the**

skill to understand (*byn* – I have continually focused on the evidence and have used my mental acuity to consider its implications so that I have become discerning and perceptive (hitpolel imperfect – telling us that Dowd has continually disciplined himself to be astute and has come to embody the teaching he has come to comprehend)) **because** (*ky* – emphasizing this point) **I have actually and completely observed** (*natsar* – I have genuinely valued, kept close to, maintained a careful watch over, and have complied with, and thus have been literally protected and preserved by being totally focused upon (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You** (*piquwdym* – Your directions and rules which guide our choices, and which teach us how to respond rationally and morally to You)**."** (*Mizmowr* / Song / Psalm 119:100)

The most common rendering of *min* is "from." It is only from its 9th connotation that we get "more than." Also, the preferred translation of *zaqen* is "old" or "aged," and thus "elders" when scribed in the plural. But its secondary definition allows for "those who have been prominent," especially speaking of "chiefs," "leaders," and "authorities." I am sharing these options with you because there are two very different ways to read this statement, both of which may be true. But only one rendering fits comfortably prior to the conjunction *ky*, meaning "because," so I have emphasized this option in bold.

Let us be reminded that throughout this Psalm, *natsar* has been used to speak of salvation by way of observation, indicating that those who comply with Yahowah's instructions are protected and preserved by them. And in this light, there are few words as powerful juxtaposed as *natsar piquwdym*: "I have observed, complied with, and thereby have been saved by Your precepts—those instructions You have entrusted to us." Both words speak of paying attention, of following directions. Yahowah did the work required to save us, but we still have to follow His guidance to walk to Him along the path He provided.

The moral of this bold statement is that we can learn more from Yahowah's Towrah than we can from men. If we seek understanding, then like David, we must observe the trustworthy and eternal words of Towrah rather than listening to the unreliable and deceptive words of men.

So now for what seems like the one-hundredth time, let's listen to David say the same thing…**"From every evil way** (*min kol ra' 'orah* – from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life) **my feet and steps** (*regel*) **are actually restrained and totally refusing to go** (*kala'* – they are withheld and are kept back, literally restricting my approach (qal perfect)) **so that** (*ma'an*) **I can consistently, continually, and**

literally observe (*shamar* – I can closely scrutinize and examine, comprehensively explore and consider, thoughtfully investigate and evaluate (qal imperfect)) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:101)

Religiously and politically inspired individuals have crafted countless alternative routes—all of which lead away from God. So, if you don't want to be misled by them, focus on Yahowah's Word.

The path to God is narrow, because it has been designed to be single file. Religious pilgrimages will neither be tolerated nor accepted. The "*beryth* – covenant" is an individual and personal relationship, which is modeled after that enjoyed by a father and his son.

Moreover, Yahowah paid an extraordinarily high price to facilitate this relationship and enable us to enjoy it eternally with Him. So He is not about to compromise or be the least bit tolerant of divergent and often distinctly different ways.

Therefore, **"From** (*min*) **Your means used to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and making sound decisions) **I will not depart nor turn away** (*lo' suwr* – I will never take off in the opposite direction, never rejecting, forsaking, or departing from them (qal perfect))**, because** (*ky*) **You** (*'atah*)**, Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow** (*yarah* – You have taught, instructed, guided, and directed me, showing me the proper way (hiphil perfect – thereby telling us that God has personally facilitated Dowd's education, enabling him to be properly guided, teaching him everything he needs to know))**."** (*Mizmowr* / Song / Psalm 119:102)

There is man's way and God's way, so we must reject, or at the very least ignore, one to choose the other. And to help us make the best possible decision in the direction we will walk, Yahowah provided His Towrah, which based upon *yarah*, is our Heavenly Father's "Source of Teaching and Instruction, the place from which Guidance and Direction flow."

Thus far this Psalm has provided a steady diet of mental nuggets for us to chew and ingest, and yet considering the meal our Father is serving, it's hard to refrain on occasion from offering a little symbolic prose. **"How** (*mah*) **palatable** (*malats* – sweet, agreeable, pleasant, and smooth) **to my lips and tongue** (*la chek*) **is Your Word** (*'imrah* – Your instruction, message, and promise)**, more than** (*min* – comprised of) **honey** (*dabash* – sweet, abundant, and sustaining) **to my mouth** (*la peh*)**."** (*Mizmowr* / Song / Psalm 119:103)

"From (*min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**, I consistently sharpen my capacity to understand** (*byn* – I continually focus, honing my mental faculties to consider the implications, becoming discriminating and discerning (hitpolel imperfect – affirming that Dowd consistently disciplined himself to be astute and as a result, he has come to embody the teaching he now comprehends))**, so therefore** (*'al ka* – so as a result) **I literally and totally hate, and I am overtly hostile to** (*sane'* – I genuinely and completely despise, abhor, detest, loathe, and I am actually opposed to) **every** (*kol*) **deceptive and misleading** (*sheqer* – vain, useless, mistaken, and worthless) **path** (*'orah* – way, road, route, or thoroughfare)**."** (*Mizmowr* / Song / Psalm 119:104)

The proponents and adherents of religion universally protest that we must respect the faith and beliefs of others. But that is the antithesis of God's position. Yahowah realizes that our failure to expose and condemn unreliable routes needlessly squanders the souls of those who have come to trust them. Hating, and especially being hostile and opposed to, that which is deceptive and misleading is the best way to demonstrate your love.

As we know, the Hebrew letter מ Mem was drawn to depict waves of water. Its symbolism therefore focuses upon the life giving, sustaining, and cleansing properties of this essential compound, as do the following lyrics.

"Oh how (*mah*) **I love** (*'ahab*) **Your Towrah** (*Towrah*)**. All day, this day, and every day** (*kol ha yowm*) **she** (*hy'*) **provides me with the information I need to think properly and respond appropriately** (*sychah*)**.**

She continually causes me to be prudent (*chakam*) **concerning staying away from** (*min*) **the Adversary and those things which are hostile to me, bringing rancor to the relationship** (*'ayab*)**. The terms and conditions of Your covenant contract** (*mitswah*) **are forever** (*ky la 'owlam*) **before me** (*hy' la*)**.**

From all of (*min kol*) **my instruction and training** (*lamad*)**, I have gained insight and understanding** (*sakal*) **because** (*ky*) **Your eternal testimony** (*'eduwth*) **serves as my source, providing the information I need to think properly and respond appropriately, inspiring me to be discerning, enriching my devotional meditations, encouraging deep, committed, and abiding love, all the while enhancing my dedication and zealous enthusiasm for learning and thoughtful contemplation** (*la sychah*)**.**

Even more than the leaders, chiefs, and authorities who have been prominent (*min zaqen*)**, I have consistently developed the skill to understand** (*byn*) **because** (*ky*) **I have actually and completely observed** (*natsar*) **Your**

precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You (*piquwdym*)**.**

From every evil way, from every displeasing and injurious, immoral and improper, harmful and undesirable, malignant and disagreeable, troubling and distressing path through life and destiny in life (*min kol ra' 'orah*)**, my feet and steps** (*regel*) **are actually restrained, totally refusing to go** (*kala'*) **so that** (*ma'an*) **I can consistently, continually, and literally observe, closely scrutinizing and examining, comprehensively exploring and considering, thoughtfully investigating and evaluating** (*shamar*) **Your Word** (*dabar*)**.**

From (*min*) **Your means used to achieve justice and resolve disputes** (*mishpat*)**, I will not depart nor turn away** (*lo' suwr*)**, because** (*ky*) **You** (*'atah*)**, Yourself, have been the Source of my instruction and teaching, and You have provided the place from which my direction and guidance flow** (*yarah*)**.**

How (*mah*) **palatable** (*malats*) **to my lips and tongue** (*la chek*) **is Your Word** (*'imrah*)**, more than** (*min*) **honey, sweet, abundant, and sustaining** (*dabash*) **to my mouth** (*la peh*)**.**

From (*min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym*)**, I consistently sharpen my capacity to understand** (*byn*)**, so therefore** (*'al ka*) **I literally and totally hate, I genuinely and completely despise, abhor, detest, loathe, and I am actually hostile to** (*sane'*) **every** (*kol*) **deceptive and misleading** (*sheqer*) **path** (*'orah*)**."** (*Mizmowr* 119:97-104)

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Speaking of "deceptive and misleading," in fourteen of the next eighteen verses we find irrefutable evidence of rabbinical copyediting. If nothing else, such malfeasance demonstrates that modern English bible translations, which very seldom reflect the witness provided by the Qumran scrolls, are anything but inerrant. And while we are on this subject, please do not assume that just because I have not noted a discrepancy between the Dead Sea Scrolls and the Masoretic Text that none exists. The majority of passages without such a dubious distinction are only so because those verses are not extant upon the ancient parchments.

Pressing on to the fourteenth chorus of this wonderful song, we are embraced by lyrics set beneath the letter נ Nun. Drawn as a seed in Ancient Hebrew, the

alphabetic character was symbolic of children, of inheritance, of eternity, and of something continuing to exist, growing from generation to generation.

Yahowah is light, and Yahowsha' is not only the personification of the Word, He is the living embodiment of the Way to God, so…**"Your Word** (*dabar*) **is a lamp** (*ner* – a light which glistens) **for my feet** (*la regel* – walking) **and** (*wa*) **a light** (*'owr* – a source of enlightenment) **for my path** (*nathybah* – journey through life)**."** (*Mizmowr* / Song / Psalm 119:105) There is but one path to God and it is well lit.

Yahowah not only made a promise to us, He took a stand for us, all so that we could stand with Him. And since relationships ought to be reciprocal, Dowd is now demonstrating his willingness to do the same on behalf of the Torah. **"I have sworn an oath** (*shaba'* – I have promised and avowed) **and I have taken a stand** (*quwm* – I have risen up to affirm) **to go forward, proceeding with** (*la yatsa'* – to go forth carrying (from 11QPS)) **Your righteous and vindicating** (*tsadaq* – Your honest, fair, and acquitting) **clearly communicated prescriptions and inscribed recommendations regarding life and the relationship** (*chuwqah* – Your rules regarding the covenant and life; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS))**."** (*Mizmowr* / Song / Psalm 119:106)

It is amazing, albeit sad, how many times public figures, right after committing some colossal indiscretion, say, "It's time to move forward." It is never anything more than a pathetic attempt to put their failure in the past. That is not what is happening here. David recognizes that Yahowah has established a reliable foundation and that upon it, He has unequivocally promised to establish us in His home. So in this case, by moving forward, he is proceeding to rely upon the Torah, knowing that it will carry him home.

"I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od* – I am abundantly and continually prepared to answer the call)**. Be merciful to me** (*chanan* – deal favorably, compassionately, lovingly, generously, and kindly with me (11QPS))**, Yahowah** (יהוה)**, in accordance with** (*ka*) **Your promise** (*'imrah* – Word and message (11QPS))**."** (*Mizmowr* / Song / Psalm 119:107)

He was ready because he was prepared. He could speak truthfully because he was presenting the Torah. And therefore, his message was that Yahowah has promised to be merciful in accordance with His Word.

It's obvious, and yet not instinctive, to recognize the fact that since God revealed His Torah through a man, He appreciates it when other men share it freely. Our choice to accept the Torah pleases Yah, but in the spirit of relationship

and reciprocity, He enjoys it all the more when we demonstrate our willingness to freely, and of our own volition, teach others what He has taught us.

"Enjoy and accept (*ratsah* – fondly receive) **the freewill offering** (*nadabah* – the voluntary and abundant initiative) **of my mouth** (*peh*)**, Yahowah** (יהוה)**. I want You to teach me** (*lamad* – I desire Your instruction, wanting You to train me) **Your prescriptions and inscribed recommendations for living** (*chuwqah* – Your rules regarding the relationship; from *choq* – Your shared, engraved, and nourishing thoughts regarding Your willingness to cut us into the covenant agreement and share all that is Yours (from 11QPS))**."** (*Mizmowr* / Song / Psalm 119:108)

The pastor or priest of your local church may want your "tithes and offerings" to include folding money and personal checks. But Dowd was offering something far more valuable: God's Word. After all, the Torah is the single most valuable instrument in the universe.

While we cannot save ourselves, the fate of our soul is in our hands. Our response to the Torah determines whether it dies or lives, even where it endures. So, this is a particularly relevant thought, although a troubling one for those who would plead ignorance…

"The perpetuity (*tamyd* – the continuity and continuance) **of my soul** (*nepesh*) **is in my hands** (*kaph*) **so** (*wa*) **I will not overlook nor forget** (*lo' shakah* – I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to (11QPS)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response to that which is *towb* – good, pleasing, beneficial, favorable, and healing, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to be transformed)**."** (*Mizmowr* / Song / Psalm 119:109)

The Masoretic copyedit in this text was seemingly insignificant at first blush, but particularly revealing upon further consideration. All the rabbis did to shift the responsibility for properly valuing the Torah from the individual to God, and then to themselves, was change the first person singular pronoun from a prefix to a suffix, changing "I" to "me." As "I," the verb reads "I will not overlook nor forget" the Torah, but with "me" it becomes "don't let me ignore or discount" the Torah. This shift creates an external dependency.

So, the moral of this text is: it is your soul. Care sufficiently about it to properly consider the one book capable of saving it.

And yet, not one in a million people heed this advice. It isn't so much that they fail to value their soul, but instead, rather than trusting it to the Torah's provisions, they choose to believe the worthless and misleading promises of their favorite religion. It is a trap few souls survive.

"Those guilty of violating the standard (*rasha'* – religious and political criminals who are evil and will be condemned) **have placed** (*natan* – produced and freely offered) **a snare** (*pach* – a plot and trap) **for me** (*la*)**. And so as for me** (*wa ka la*) **I will not wander from** (*lo' ta'ah min* – I will not be misled, become intoxicated, falter, or go astray from) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**."** (*Mizmowr* / Song / Psalm 119:110)

Here the rabbinic change was similar to the previous verse. On the parchments found above Qumran we have the psalmist taking full responsibility for avoiding the religious plot. And speaking of this snare, I find it interesting that *natan* was used to reveal the ideas that this trap was not only produced by those who were violating the standard, but that it was being offered in hopes of ensnaring an unwary victim. But it did not work on Dowd because he would not allow himself to be intoxicated by religious pontifications, and thus would not falter in his walk with God.

Extrapolating a bit, since *natan* means "gift" in addition to have "produced, placed, and freely offered," it is not hard to see the hand of religion here. The faithful are continually given promises of salvation by the very clerics who are betraying them.

Our Heavenly Father has offered His children many wonderful gifts, but none as valuable as His Testimony. **"I have inherited and taken possession** (*nahal* – I have received from an authorized source) **of Your eternal testimony** (*'eduwth* – Your everlasting witness)**. Forever and throughout time** (*la 'olam* – for an unlimited duration of time)**, they are** (*hem* – speaking of Yah's precepts (11QPS)) **indeed** (*ky*) **the celebration** (*sasown* – the expression of joy) **of my heart** (*leb*)**."** (*Mizmowr* / Song / Psalm 119:111)

Dowd inherited the Towah from his Heavenly Father, just as you and I have. But it is one thing to be offered a gift, and another to accept it. In *nahal* we learn that David received Yah's Testimony and took possession of its promises.

Moreover, in this passage we find that the same formula has once again been reinforced. Observation should always precede a person's emotional response. Come to know God before you get emotionally involved. Your love will be deeper, genuine, and enduring that way. Indeed, that is the only way your love will be true.

Further, our actions, in addition to our emotions, must also be grounded in understanding. We ought not offer our heart to God, or actively engage in His Covenant until such time as we fully appreciate His offer.

"I incline (*natah* – I lean and extend) **my heart** (*leb* – speaking of my source of life and the seat of love, my volition, feelings, attitude, and character) **to act upon, to actively engage in, to celebrate, and to profit from** (*la 'asah* – doing what I can with regard to) **Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship** (*choq* – Your inscribed thoughts regarding Your willingness to share all that is Yours) **unto time immemorial** (*la 'owlam* – forever and eternally) **as a result of the benefits incurred** (*'eqeb* – for this reason and because of the trustworthiness of the reward for doing so throughout time)**."** (*Mizmowr* / Song / Psalm 119:112)

There is nothing wrong with choosing to follow our Heavenly Father's advice in part because you want to enjoy the benefits of the relationship. God is offering us an enormous inheritance, and you'd have to be either a fool or disingenuous to pretend not to notice or care. The important thing here is to realize that Yahowah is offering us an inheritance, and to recognize that to benefit from it, we have to act upon it, by engaging in the Covenant.

As is the case with the whole of this Psalm, every word was carefully chosen to convey these truths to us. David transitioned from "*nahal* – an inheritance he has taken possession of" to "*'asah* – acting upon and engaging in" the "*choq* - engraved and clearly communicated prescriptions of what he should do since he wanted to be cut into the relationship." He then reminds us that the "*'eqeb* – everlasting benefits incurred" will "*'owlam* – endure throughout time."

In conclusion, since the letter נ Nun was drawn in the shape of a seed taking root, and thereby served as a symbol for children, inheritance, and eternity, in addition to growing together with God, we have been regaled with lyrics singing this same song.

Your Word (*dabar*) **is a lamp** (*ner*) **for my feet** (*la regel*) **and** (*wa*) **a light** (*'owr*) **for my path** (*nathybah*)**.**

I have sworn an oath (*shaba'*) **and I have taken a stand** (*quwm*) **to go forward, proceeding with** (*la yatsa'*) **Your righteous and vindicating** (*tsadaq*) **clearly communicated prescriptions and inscribed ordinances regarding**

Your willingness to cut us into the covenant agreement and share all that is Yours (*chuwqah*)**.**

I am exceedingly and eternally ready to respond and speak truthfully (*'anah 'ad ma'od*)**. Be merciful to me** (*chanan*)**, Yahowah** (*Yahowah*)**, in accordance with** (*ka*) **Your promise** (*'imrah*)**.**

Enjoy and accept (*ratsah*) **the freewill offering** (*nadabah*) **of my mouth** (*peh*)**, Yahowah** (*Yahowah*)**. I want You to teach me** (*lamad*) **Your prescriptions and inscribed ordinances** (*chuwqah*)**.**

The perpetuity (*tamyd*) **of my soul** (*nepesh*) **is in my hands** (*kaph*) **so** (*wa*) **I will not overlook nor forget, I will not ignore, discount, lose sight of the significance of, cease to care about, nor improperly respond to** (*lo' shakah*) **Your Towrah** (*Towrah*)**.**

Those guilty of violating the standard (*rasha'*) **have produced, placed, and offered** (*natan*) **a trap** (*pach*) **for me** (*la*)**. And so as for me** (*wa ka la*) **I will not wander from** (*lo' ta'ah min*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we can respond appropriately to You** (*piquwdym*)**.**

I have inherited and taken possession (*nahal*) **of Your eternal testimony** (*'eduwth*)**. Forever and throughout time** (*la 'olam*)**, they** [speaking of Yah's precepts as they are revealed in His Testimony] **are** (*hem*) **indeed** (*ky*) **the celebration** (*sasown*) **of my heart** (*leb*)**.**

I incline and extend (*natah*) **my heart, my love, and my personal volition** (*leb*) **to act upon, to actively engage in, to celebrate, and to profit from** (*la 'asah*) **Your engraved and clearly communicated prescriptions of what I should do since I want to be cut into the relationship** (*choq*) **unto time immemorial** (*la 'owlam*) **as a result of the benefits incurred, and because of the trustworthiness of the reward offered for doing so throughout time** (*'eqeb*)**."** (*Mizmowr* 119:105-112)

Religions infer that by believing them, you will find God. Politicians promise that by placing your faith in them, you will find prosperity. But Yahowah says that you have to choose between His teachings and man's teachings. Both is never an option. To accept one, you have to reject the other. To love one, you have to hate the other. To be for one, you have to oppose the other.

But don't take my word on this; consider Dowd's…**"Those with divided loyalties** (*ce'eph* – those who are half-hearted, hypocritical, ambivalent, and apathetic) **I hate and I am opposed to them** (*sane'* – I abhor, detest, loathe, and dislike, and I am hostile to them)**. The Towrah** (*Towrah* – the Source of teaching and instruction and the Place from which guidance and direction flow) **I love and have developed a close relationship with it** (*'ahab* – I am personally familiar with and have developed an abiding affection for, I like it and find it desirable)**."** (*Mizmowr* / Song / Psalm 119:113)

Ce'eph is from *ca'yph* which speaks of "a branch which is lopped or cut off from the vine, separated from it and the land in which it is rooted." Since the vine is symbolic of being grafted into Yahowah's family, into Yisra'el and Yahuwdym, and of being rooted in His Promised Land, it depicts being nourished by the Covenant. So to be cut off from this is akin to spiritual death. Christianity, for example, is *ce'eph*.

Therefore, *ce'eph*, speaking of "divided loyalties, hypocritical behaviors, and half-hearted, ambivalent, and apathetic responses," is the perfect word in this context. It conveys a plethora of insights into the problem of trying to trust both God and man. And specifically, it speaks to why Yahowah wants us to walk away from human influences, from religion and politics. He does not want us to have "*ce'eph* – divided loyalties." He has made it clear that we will not and cannot exist in His presence when we associate ourselves with such things.

If I may, let me frame this issue for you using some vivid examples. Imagine for a moment that God allowed a Christian into heaven. Such a soul would be a fish out of water. He or she wouldn't recognize anyone or anything there. And everything he or she had come to know would not exist in God's home. There will be no celebration of Christmas or Easter in Heaven. There will be no Sunday Worship services. No one in heaven will respond to the title Lord or to the name Jesus Christ. There will be no believers. There will be no church. There will be no Trinity. There will be no crosses. Grace will be unrecognizable. Paul will be nowhere to be found. There won't be any readings from a New Testament. No one will be on his or her knees. There will be no ghosts, saints, or anyone else they associated with their former life. It would be a realm of total strangers, speaking a strange language, while celebrating things he or she had come to despise. For them, heaven would be hell.

In fact, since Christians and indeed also Muslims, Jews, and Secular Humanists love the things God hates and are so vehemently hostile to the things God affirms, why would they want to spend time with Him? Wouldn't heaven actually serve as a punishment for them?

But there is more to *ce'eph* than just divided loyalties and being severed from the vine which is Yisra'el. You see, religious clerics are hypocrites. They know that their religion is in irreconcilable conflict with God's Word. They know that the origins of most of the things delineated on the above list are pagan, even Babylonian. The Pope knows that God did not choose him, that he is fallible, and that he does not speak for God. Virtually every pastor and priest on Earth knows that God's name is Yahowah, not Lord, and that the Ma'aseyah's name could not be "Jesus Christ." They know that the Shabat was not repealed. They know that there is no justification for Christmas or Easter in Scripture. They realize that Paul's letters are contrary to Yahowah's Torah and to Yahowsha's testimony. But, they also know that if they were to reveal any of these things to the faithful, attendance at their church would plummet and its coffers would be bare.

Lastly, believers don't have to be hypocrites with divided loyalties to be lopped off the vine that is Yisra'el and thus be severed from an association with God. Being "*ce'eph* – half-hearted, ambivalent, and apathetic" is sufficient. If you are like most people living today, and don't care that your religion is inharmonious with the Torah, then Yahowah's Testimony will be squandered on you. If you are apathetic to the fact that all religions are irrational, then what is the chance you will respond to God's instruction to walk away from yours and reject it? The Covenant, as a relationship, requires action on a person's behalf. But the apathetic don't act.

Moving from *ce'eph* to *'ahab*, and its association with the Torah, we discover those who are "personally familiar with" the Torah, "develop an abiding affection for" the Torah. Those who find the Torah "desirable," come to "love" its Author.

We have been over this ground before, but it's worth repeating. Those of us whose loyalties are not divided, those of us who are motivated to observe God's testimony and engage in the covenant relationship with Him in accordance with His terms and conditions, love the Torah, because it is the Torah which provides this introduction and access. And the instant we come to understand what Yah is offering, we come to oppose all religious lies because they preclude billions of souls from knowing God. Out of love for the victims of religion, we come to hate religion.

Yahowah alone is God. The Covenant alone enables us to have a relationship with Him. And the Towrah is the lone place He and this relationship are described. As a result, if you seek God's involvement in your life, His protection and salvation, His Word is the only reliable place to turn.

"You are (*'atah*) **my protective covering, my shelter** (*cether* – the means to conceal my sin) **and** (*wa*) **my defense and thus salvation** (*magen* – my shield and defensive weapon, my protective ornamentation which surrounds and covers

me, defending me)**. Upon** (*la*) **Your words** (*dabarym* – (plural in 11QPS)) **I have placed my expectation, confidently anticipating a favorable response** (*yachal* – I wait, having placed my trust, expecting a beneficial resolution (piel perfect))**."** (*Mizmowr* / Song / Psalm 119:114)

While I have translated *cether* accurately as "my protective covering and my shelter," based upon its root, *cathar*, I am guilty of not rendering its full meaning. The word also speaks of "concealing something so as to remove it from sight." And that is precisely what Yah's protective covering does for us. Now it obviously doesn't remove us from His sight, but instead it removes all traces of our iniquity. His Garment of Light floods the dark recesses of our soul so that we appear perfect in God's eyes.

These concepts are further advanced by *magen*, which speaks of "a defensive implement which saves us," and of "a protective ornamentation which surrounds and covers us." And yet, it is in the simplicity and boldness of stating that "my *cether* and my *magen* are You" that their actual nature is revealed. The Set-Apart Spirit's Garment of Light is a manifestation of Yahowah's Light. And it is this aspect of God's nature that when applied to us makes us appear perfect, and thus saves us, creating the "*yachal* – confident expectation for a favorable resolution." And the psalmist knows this because he has studied Yahowah's Word.

Religious institutions have so corrupted our world that walking to God along the path He has provided is not easy. We are going against the crowd, against the flow.

"Please turn aside and remove this degenerate corruption (*suwr* – be gone and be abolished, turn away and disassociate this untrained and yet unpruned branch (qal imperative)) **from me** (*min*)**, this promotion of what is wrong, harmful, and troubling** (*ra'a* – this advancement of that which is injurious, distressing, immoral, and evil (hiphil participle))**, because** (*wa*) **I want to consistently and literally observe, and I choose to be continually and actually saved by** (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement** (*mitswah* – the authoritative directives and written instructions regarding the covenant contract) **of my God** (*'elohym*)**."** (*Mizmowr* / Song / Psalm 119:115)

Throughout this discussion, *suwr* has typically been translated "turn aside and away" or "depart from and remove." But there is a secondary connotation which seems to augment our understanding in this context. *Suwr* also means "to corrupt and to degenerate," even "to become useless, especially in the sense of an unpruned and untrained vine." Rabbinical Judaism, Christianity, and Islam are all worthless and untrained offshoots of the Torah—and each will be pruned in time.

Also, please note that both *suwr* and *ra'a* were scribed as verbs, which means that "the wicked" cannot be the object of "*suwr* – turn away." Instead, Dowd is the object of both verbs, and he wants God to help him remove the stench of degenerate corruption and the promotion of that which is injurious from him so that he can more effectively study the terms and conditions of the covenant.

And we continue to see *natsar* from both sides, from observation to salvation, and so by now have come to realize that these connotations are simply different sides of the same coin. *Natsar* is the currency of redemption. Observation facilitates salvation.

These things known, David's concern here is similar to my own. I was raised to be a patriot, to be a conservative Republican, to be an advocate of the military and capitalism, and to go to church on Sundays. The legacy of those stains remain.

In fact, this *Introduction to God* is the result of me trying to "*suwr* – remove and disassociate" myself, and my writings, from "*ra'a* – the harmful and troubling" aspects of my political and religious past. You see, as I began writing the first edition of *Yada Yahweh,* I gradually began to recognize how different Christianity was from God's Word, albeit at the time, I still assumed that God's Word included the New Testament, even Paul's letters. So the original version of *Yada Yahweh* (now *Yada Yah*) included quotes from a tome I referred to as the "Renewed Covenant." But over time, I came to realize that the problem wasn't errant interpretations of Paul's letters, or a desire to see "Christ" as having conceived a new religion, the problem was the upside down and backwards perspective provided by the false notion that there is a new testament.

In reality, there isn't even a renewed covenant. There will be; but it hasn't happened yet. And when it does transpire that the Covenant is reaffirmed, Yahowah will achieve His goal of reconciling His relationship with Yisra'el and Yahuwdym by writing His Towrah inside of us. That way we will not be able to misinterpret it or wander away from it.

Then after dedicating nearly a year to studying Paul's letters to determine if the problem was Christian interpretation or Paul's personal animosity to the Torah, I finally, reluctantly, came to recognize that Paul was inspired by Satan, and that he had met with the Adversary while on the road to Damascus. More important still, I came to understand the clever scheme Paul had deployed to undermine the Torah, so as to move from Abraham to Christ without going through the Torah. And it was then that I discovered that Paul's words and Yahowsha's testimony were completely incompatible. Rather than speak for Him, Paul contradicted everything the Ma'aseyah said and did.

So now that I knew that Paul was anti-Torah, and that there was no such thing as a New Testament, I was motivated to learn what other false and corrupting notions I still needed to walk away from. And gradually, the list became large, necessitating a massive rewrite of Yada Yahweh—beginning with the name itself. Therefore, this treatise on Yahowah's Word, Name, Torah, Covenant, Meetings, Instructions, and Prophets began life as an edit of the first chapter of the first volume of what is now *Yada Yah*.

And what I have found is that what Dowd is attesting to in this verse is absolutely true. False testimony obscures the lens we use to observe Yahowah's Word. It is only after its distorting effects are corrected that we can see clearly. Once I stepped free of Christianity, of Pauline Doctrine, of a New Testament, of the Gospel of Grace, of the notion of salvation through faith, and from the belief in a dying and resurrected god, that I was able to observe the Towrah as it was intended. Everything fell into place. All of the pieces fit. The picture was no longer blurred.

I finally came to understand that the Torah exists to present the terms and conditions of the Covenant, because establishing and nurturing this family-oriented relationship is our Heavenly Father's priority. I also recognized for the first time that Yahowah's plan of salvation only exists to make the benefits of the Covenant eternal. Further, every step along this path away from human corruption to God's home is specific. From Passover to Shelters each meeting addresses a particular aspect of our "*suwr* – walk away from" "*ra'a* – the promotion of that which is injurious, wrong, and deeply troubling."

You'll note that each and every thing Dowd has asked Yahowah to do is consistent with His Word. It is why he is so confident in God's response. **"I want You to sustain and support me** (*camak* – while I rest I want You to uphold me, continually doing what is required to perpetuate my existence (qal imperative)) **in accord with** (*ka* – in a manner consistent with) **Your promise** (*'imrah* – Your Word, instruction, and message)**. And** (*wa*) **I want You to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits** (*chayah* – providing me with continuous and sustained life, healthy and beneficial nourishment, reviving and restoring my soul (qal imperfect cohortative))**. So** (*wa*) **I do not want You to ever become ashamed of me or disapprove of me** (*bowsh* – do not let Yourself be distressed or disappointed by me (hiphil imperfect jussive)) **because of** (*min*) **my breaching or breaking my ratification of the covenant** (*perets gal* – rolling away and breaking waves (from 11QPS))**."** (*Mizmowr* / Song / Psalm 119:116)

The first thing we notice in the verse is that every verb is volitional. Dowd wants Yah to sustain and support him, and he realizes that it is appropriate, even necessary, for him to rest while God accomplishes the work which is required to

perpetuate his existence. Also in harmony with this goal, Dowd is acknowledging that he wants, even expects, Yah to renew and nurture him so that he will live and grow. He is thereby accepting God's offer. And lastly, Dowd is acknowledging that these fortuitous benefits will materialize not because of his actions, but in spite of them.

The second thing which speaks to us is that "*ka* – in accord with" is the fulcrum of yet another verse. Dowd has diligently observed the Towrah's words so he knows what they reveal. He has thoughtfully considered the Towrah's promises so he understands what Yah is offering. These statements then, rather than being seen as an individual pleading with God, should be viewed as Dowd's acceptance—his acknowledgment that he has read, understood, and agreed to Yah's terms and conditions.

For a simplistic perspective on this, picture yourself walking into the office of a real estate developer. Then after examining all of their brochures, evaluating all of their options, and considering the price of each, signing a contract whereby you agree to their terms and conditions and they promise to build you the home of your dreams.

We have to dig a little deeper to find the third insight. The Masoretes were evidently uncomfortable with the "*perets gal* – breaching or breaking my ratification of the covenant" conclusion to the verse, so they changed it to "*seber* – my hope." The difference, of course, is very significant. Dowd knows that he has had a tendency to make waves, and that he has been prone to breach agreements and break a vow or two. Therefore, he is asking Yah to overlook, to pass over, to ignore, his wayward deeds.

And that is indeed the promise of the Torah. It is the reason we are invited to observe *Pesach* and *Matsah*. Therefore, since Dowd understands their purpose, He is again acknowledging he is in accord with the terms and conditions Yahowah has delineated to redeem him. He understands that, as a result of his acceptance, he will continue to live in the presence of God. So Dowd is not asking Yah to save him based upon the condition of his heart, the merit of his deeds, his hopeful attitude, or the depth of his faith, but actually in spite of these things.

As we transition to the next verse, we are again faced with the challenge of translating a conversation out of a language which was specifically created and perfectly designed to communicate God's Word into a language which is considerably less adequate. Since the issues here are significant, let's reevaluate them.

First, Hebrew verbs are infinite in time without being stuck in time. That which is in Hebrew, also was and will be. And while these conditions exist most every time a verb is used, if these translations reflected the past, present, and

future aspects of each verb, the sentences would become so complex, they would exhaust your patience and become surprisingly difficult to comprehend.

Second, the plethora of Hebrew stems is also challenging to reflect without adding so many words to the text that the focus of the discussion is lost. And yet, should we ignore them, we shortchange the message to the point that it becomes a pale reflection of the original intent.

Beginning with the most popular form, we know that the qal stem encourages a literal interpretation. It tells us that the message is real, that the action has or will actually occur, and that the sentiment being expressed is genuine. And because it is by far the most common stem, it reveals how to properly interpret the preponderance of Scripture.

While that is simple enough, the influence of the piel, niphal, and hiphil stems is considerably more challenging to communicate in English. Each establishes a relationship between the verb and either its subject, its object, or both. With the hiphil stem, the subject causes the object of the verb to participate in the action. The hophal then becomes a passive version of the hiphil.

By using the piel stem, the object of the verb endures the effect of the act. It thereby puts the object into play, but not necessarily as a result of the subject. The niphal, as the reflexive counterpart of the qal, is then the inverse of the piel. It establishes a genuine relationship between the subject and the verb. The hafel then is the causative form of the niphal, while the peal exposes this process which is being laid out before us. But that is just the beginning. There are more than thirty stems, all adding a unique nuance to the relationships between subjects, objects, and verbs.

Third, we must consider the conjugations. Fortunately, the perfect and imperfect are relatively straightforward. With the perfect, the action is to be considered total, whole, and complete, and yet without a reference to time. With the imperfect, the action is usually consistent, often habitual, and always continuous. The imperfect addresses things which are ongoing throughout time so as to deliver unfolding results.

And yet fourth, within this mix we have to consider participles. As verbal adjectives, they can either modify a noun or substantiate a noun. Similarly, some verbs are fashioned as infinitive constructs, whereby the word serves as both a verb and as a noun. Also on occasion we stumble upon the consecutive form, which blends the ongoing influences of the imperfect with freewill.

Challenging translators all the more are the imperative, cohortative, jussive, and paragogic moods. So while the imperative can express a command, and is equally comfortable communicating an intent (purpose) or exhortation (request),

it is always volitional. Therefore, the imperative presents the action as being the choice or desire of the verb's subject. The cohortative screams volition, and presents a first-person speaker's agreement, desire, or wish.

Adding to these mood indications we have the jussive, which is typically a third party expression of volition—and thus is an expression of freewill. Also, the paragogic heh and nun suffixes typically mirror the cohortative.

Collectively then, by adding or omitting a letter, Hebrew verbs can convey a wealth of insights which require the addition of many words, including extra pronouns, conjunctions, and prepositions, along with multiple tenses, to replicate in English. So, while I am perhaps a more open and honest guide than the average translator, I am admittedly an unqualified and inadequate one. You see, to properly, or at least completely, understand the message being conveyed by Yahowah, you not only have to read Hebrew, you actually have to think in Hebrew. In any other language the message conveyed is but a shadow of the original.

Now, I initiated this review of Hebrew stems, forms, conjunctions, and moods at this time for a reason. There really is no way to adequately and accurately convey aspects of volition without adding words and pronouns which don't exist in the text. For example, scribed in the imperative mood, the next verb we confront, *ca'ad*, can be rendered in a number of different ways. So even before we contemplate its expansive definition, we have to consider how it was intended. And therein is the challenge of Hebrew moods.

Therefore, using the imperative mood did Dowd intend to convey an exhortation so as to say: "Please restore me?" Or did he express a yearning: "I want to be restored," which in this context could read: "I want You to restore me?" Did he intend to say: "My desire is to be restored," and "I am requesting restoration?" Or could Dowd, recognizing that Yah has promised to renew him, and thus is obligated to perform, be saying: "I have chosen to be restored," "I have accepted Your offer to restore me," or more assertively: "I command You to restore me," which is to say: "I demand restoration." Dowd's volition could also be expressed as: "My intent is to be restored," and "I plan to be restored." It could be seen as an affirmation of choice under the auspices of freewill so as to say: "I am affirming and announcing that I am going to be restored, that I accept Your restoration."

Under the influence of the qal stem and imperative mood, these choices are all possible, even acceptable. But that is only half of the battle. Some sixteen English words are required to adequately convey the meaning of *ca'ad*. So, with all of these issues considered, here is one of many possible renderings of the next lyric in this song…

“Please restore, heal, strengthen, establish, and sustain me (*ca’ad* – I want You to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (qal imperative)) **because** (*wa*) **I want You to save me** (*yasha’* – I have chosen and accepted You as my Savior aware of the unfolding consequences (written in the niphal stem were the subject, Dowd, receives the benefit of the verb’s action, which is salvation, within the literal interpretation of the qal, in the imperfect conjugation which speaks of the continuing and ongoing benefits of being saved, and also in the cohortative, telling us that this was Dowd’s choice))**. I have chosen to genuinely lift up** (*nasa’* – it is my heart’s desire to literally and habitually carry with me, bear, and exalt (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship)**, doing so continually and consistently** (*tamyd* – without faltering, throughout time, and without interruption)**.”** (*Mizmowr* / Song / Psalm 119:117)

This is the sinner’s prayer, although with an addendum never shared during a Christian revival. God restores and saves those who ask Him to do so in accordance with His “*choq* – written prescriptions of what we should do in this life to be associated with the Covenant.”

You won’t find this addendum however in your KJV, NASB, NIV, or NLT, because as a blend of the Latin Vulgate and Masoretic Text, they act as if David wrote *sha’ah*, which means “I am able to accept my reward” as opposed to “*nasa’* – I have chosen to lift up” Yah’s *choq*. So rather than saying “give me my reward,” Dowd is saying that God is bound to restore and save Him because He has promised to do this very thing on behalf of all of those who accept the conditions of His Covenant. Moreover, Dowd is going beyond mere acceptance, he is bringing the Towrah with him, lifting it up in recognition of what it portends. He is saying, “I’ve read and signed the contract. I accept Your terms. So open the door and let me in.” With Dowd, as it will be for us, admission is predicated upon God’s promises, not his or our faith or behavior.

This is not the message Christians want to hear, especially since Paul has explicitly told them to disregard the Torah. And yet it is nonetheless true. There is only one path to God, and it goes through the heart of the Torah. Anyone who does not avail themselves of its provisions and promises, who strays from them, is rejected by God.

This, of course, goes hand in hand with apathy. The faithful are beguiled because they are not concerned that their religious beliefs are in conflict with Yah’s testimony. You can tell them that Christmas and Easter are pagan, and they will still sing their carols and eat their ham. God’s testimony doesn’t faze them.

"You reject (*salah* – You literally and totally repudiate the notion of having a relationship with (qal perfect)) **everyone** (*kol* – all) **who allows themselves to become misled and thereby strays** (*shagah* – who are deceived and thus wander away (qal participle)) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations which allocate a share of what is Yours by cutting us into the relationship)**, for indeed** (*ky*)**, deception** (*sheqer* – misleading statements and promises which disappoint) **becomes their treacherous delusion** (*tarmyt* – becomes the myth which beguiles, betrays, and accuses them)**."** (*Mizmowr* / Song / Psalm 119:118) And so now you know why Yahowah is so intolerant of religion and why Dowd has repeatedly told us that he hates it and is overtly opposed to it.

For the religious, this is the *quid pro quo* of the Torah: reject Yah's provisions and He will reject you. It is as simple, as clear cut, as uncompromising and unequivocal, as that.

There is no wiggle room here. Yahowah is on record as saying that anyone and everyone who allows themselves to be misled, and thereby strays from His written recommendations regarding His Covenant relationship, will be disassociated from the relationship and thus be rejected. For them, religious deception will become the delusion which beguiles, betrays, and accuses them.

As we began our study of Yahowah's perspective on the Torah, some two-hundred pages ago, I shared a passage from the Towrah which may well have been the inspiration for this unequivocal announcement. It read: **"Indeed, when you have children, and your children have children, and you endure a long time in the world, and you corrupt it by creating for yourselves idolatrous images, objects of worship and adoration, or in His eyes you do, engage in, or celebrate, that which is against the standard and displeasing according to Yahowah, your God, provoking Him to anger, I [speaking of Moseh and thus the Towrah] will be called to be a witness to testify against you that day in association with the spiritual realm of the heavens, and in accord with the material realm of the earth. And indeed, you will die and be completely destroyed, quickly ceasing to exist."** (*Dabarym* / Deuteronomy 4:25-26)

There are five requirements which must be met to participate in the Covenant relationship with Yahowah and thus live. They are: 1) Walk away and disassociate from all forms of religious, political, national, familial, and societal traditions because they are deceptive. 2) Closely observe, continuously explore, carefully consider, and then share, the terms and benefits of Yahowah's Family-Oriented Covenant Relationship no matter where or when you live. 3) Walk to God along the path He has provided and become perfect as a result of its provisions. 4) Come to trust and rely upon Yahowah to remove the consequence and penalty of your sin so that you are viewed as being righteous and innocent,

which presupposes coming to know, understand, and accept precisely what He is offering and promising. And 5) If you are male, as a sign that you have accepted the terms and conditions of the Covenant, you must be circumcised, and as parents, you must see to it that your sons are circumcised.

Completely unaware of many of these requirements, or hopelessly deceived about them, Jews, Christians, Muslims, Mormons, and Secular Humanists stray from all of them in one way or another. The consequence for this mistake in judgment is rejection by God.

The path to Yahowah and thus to life, reflected in the third requirement of the Covenant, is comprised of seven steps—all of which collectively serve as an invitation to meet with Yah. These *Mow'ed Miqra'ey* include: 1) *Pesach* / Passover where the consequence of sin, which is death, is resolved. 2) *Matsah* / Unleavened Bread where the penalty of sin, which is separation from God, is resolved in our favor. 3) *Bikurym* / FirstFruits where those who avail themselves of the promised benefits of the first two meetings are born anew spiritually into our Heavenly Father's family. 4) *Shabuw'ah* / Seven Sabbaths which serves as an open invitation to everyone, regardless of gender, age, wealth, or race to hear Yahowah's message as articulated by those empowered by His Set-Apart Spirit. 5) *Taruw'ah* / Trumpets serves as a time to warn the unwary that there is just one path to God, and that straying away from it will lead to the dissipation of those souls. And that is because 6) *Kippurym* / Reconciliations marks the day where we are invited to approach, meet with, encounter, and be reconciled unto God by embracing our Spiritual Mother. The souls of those who ignore this summons will cease to exist, while the souls who avail themselves of this path will come to celebrate 7) *Sukah* / Shelters, which describes the end result, whereby we are allowed to campout with our Heavenly Father forever.

Completely unaware of many of these meetings, hopelessly deceived about them, or even hostile to these steps along the path to God, Jews, Christians, Muslims, Mormons, and Secular Humanists stray from all of them in one way or another. The consequence for this error, regardless if it is by omission or commission, is rejection by God.

In this passage, Yahowah has answered the question I am most often asked by those who, after initially recognizing that they have been betrayed by their religion, wonder how lenient God will be with regard to accepting Christians. The answer is: He will not be.

There are seven absolutely essential thoughts I'd like to share with you before we move on to the next verse. First, the alternative to being rejected by God, which is to be restored and saved by Him, was presented in the prior verse.

So, don't be angry at God for doing what He has promised. We all choose our own fate. So if we choose poorly, it is our fault, not His.

Second, being deceived, misled, and beguiled, is not an excuse. The "but I did not know any better," and the "but it's not my fault that they lied to me" retorts will not fly. Deception is a delusion which both beguiles and betrays. Ignorance is not bliss; it is damning.

Third, to be rejected by God is not a penalty or a punishment. It simply means that at the termination of one's mortal life, the souls of such individuals will cease to exist. They will know neither *Shamaym* nor *She'owl* because they neither knew God nor were they opposed to Him.

Fourth, there is no hint of compromise here. That is a human virtue, not a Godly one. If a person strays from Yahowah's provisions as they are articulated in the Towrah, they will be rejected by God. This includes everyone who is religious and anyone who is either an agnostic or atheist. It is equally indicting of ignorance and arrogance. God is not going to grade on a curve. He is not going to weigh our sins and compare them to our good deeds. You are either on His path or you are not. You are either accepted or rejected. There is no middle ground. There is no purgatory.

Fifth, do not assume that this unequivocal language requires us to be perfect on our own accord or to do everything the Torah specifies. The provisions of the path we are invited to walk to Yahowah resolve our imperfections—but only if we avail ourselves of them.

Sixth, Yahowah is addressing the victims of religion here, not the perpetrators of these beguiling and betraying myths. There is a penalty for those who promote deceptions which lead others away from God. They will go to *She'owl*.

Seventh, do not expect Yahowah to change His mind, to compromise, to recant this testimony, or to change this plan out for a new one, because if He were to do so, He would become untrustworthy and thus unreliable. If that were to occur, no one would be saved. So do not ask Him to make an exception for you or those you love. He said "*kol* – everyone" who strays is rejected and He meant what He said.

So this bears repeating: **"You reject** (*salah*) **everyone** (*kol*) **who allows themselves become misled and thereby strays** (*shagah*) **from** (*min*) **Your clearly communicated prescriptions** (*choq*)**, for indeed** (*ky*) **deception** (*sheqer*) **is their treacherous delusion—a myth which accuses them** (*tarmyt*)**."**

This next statement describes the fate of those who will be rejected, while at the same time reinforcing the crucible metaphor consistently used by Yahowah in

reference to His willingness to lead His children away from "*Mitsraym* – the Crucible of Egypt." As you recall, those who accepted Yahowah's offer and walked with God, were led away from the worst form of human corruption—from the corrosive amalgamation of all things religious, political, economic, and militaristic. So in this next verse we find that those who reject God's invitation are considered dross…

"All (*kol*) **of those who are guilty of violating the standard** (*rasha'* – the ungodly and unrighteous, those who remain liable for their sins and thus will be condemned) **in the material realm** (*'erets* – on the earth)**, like dross which is impure and worthless** (*cyg* – like foreign and valueless impurities)**, You will cause them to completely disappear, putting an end to them, so that as a result of Your action they will cease to exist** (*shabat* – You have promised to totally stop them, causing them to cease and desist, removing them from Your presence and then completely exterminating them (written in the hiphil perfect, telling us that God will completely impose His will on the wicked and that they will suffer the totality of the consequence))**. For this reason** (*la* – accordingly) **I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness** (*'ahab kol 'edah* – I enjoy a close and personal relationship with the entirety of Your enduring testimony, and I am both attracted to and desire everything associated with Your restoring witness (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:119)

To begin, while the *rasha'* are often "wicked," they are not necessarily so. All the word means is that they "are guilty of violating the standard, which is the Torah, and that they are still liable for their sins, and thus will be condemned as being ungodly." Further, to be condemned is to be damned, and thus forsaken and separated, but not punished.

You will also notice that there will be no compromise here; there will be no exceptions. "*Kol* – all" means "all," and that's all all means.

There is a secondary meaning of *cyg* which is especially insightful and relevant in this context. It speaks of those who "step back, moving away" from God. This connotation is derived from the word's root, *cuwg*, which means "to turn one's back on" God, "to move away from" God, regardless if the person "has been driven away" or has elected "to backslide" on their own volition. And this means that those who are rejected as "*cyg* – dross" first "*cuwg* – turned their backs on God and moved away from Him."

If not Dowd, then certainly Yahowah, intended to gain our undivided attention with the *double-entendre* associated with *shabat*. On the credit side of the ledger, those who observe Yah's *Shabat*/Sabbath as it was intended, come to recognize that God has a plan which results in Him doing all of the work required

to save us so that we can live with Him. But then on the debit side of this accounting, those who do not observe Yahowah's Shabat will be *shabat* by Yah.

Written in the hiphil perfect, *shabat* tells us that God will put an end to the *rasha'*, causing them to completely disappear and thus cease to exist. And that is the fate of all souls rejected by God under the classification of dross. At the end of their mortal existence, these impure and worthless souls will be mercifully exterminated, disappearing forever.

As we have discussed previously, those who turn to God, who rely on God, who accept the terms and conditions of God's Covenant, will be adopted by God and they will be invited to live forever in heaven with God. Those who oppose God, who lead others away from God, will be separated from God, spending their eternity in the Abyss. But the vast preponderance of the earth's people will experience neither reward nor penalty. Those who turn their backs on God and move away from Him will "*shabat* – cease to exist."

This verse's concluding comment may rub some people the wrong way. The tendency may be to see Dowd celebrating the realization that the *rasha'* will be *shabat*. But in context that isn't what he is saying. Ultimately Dowd is celebrating the realization that the Towrah is ultimately fair, giving everyone the fate they themselves have chosen. Dowd loves the fact that those who accept the Torah are accepted by God in accord with the Torah's promises and provisions. Those who reject the Torah are rejected by God also based upon those same promises and provisions. Further, rather than being punished, which would make the Torah unfair and God unlovable, those who are rejected simply cease to exist. Therefore, the "for this reason" transition is referencing the whole cloth of this stanza, from verse 113 to 119. I encourage you to read them together to see if you don't concur. (Or you can just read the next verse and Dowd will tell you the same thing.)

And yet, if ever a verse necessitated an accurate rendering of words with double meanings, it is this next one. *Pachad*, like *yare'*, can be interpreted "respect and revere" or "tremble in fear and be afraid"—depending upon the context. But in light of everything this man named "*Dowd* – Love" has written about Yah and the means He will deploy to resolve disputes, translating either in a hostile fashion is utterly senseless. (But so is the nature of the beguiling religious myths which have betrayed the faithful by sponsoring the publication of such misleading bibles.)

"My flesh (*basar* – my human nature) **gets goose bumps** (*camar* – literally bristling in total excitement (qal perfect)) **out of** (*min* – because of) **an awesome respect for You** (*pachad* – holding You in such high esteem as a result of my intense admiration for You)**. And because of** (*wa min*) **Your means to achieve**

justice and resolve disputes (*mishpat* – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions)**, I am genuinely respectful and completely awed** (*yare'* – I respect and revere You (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:120)

I know the feeling. It happens to me—and for the same reason.

These lyrics then, all of which were associated with the letter ס Sin, which is now known as a Samech today, tell a compelling story. In Ancient Hebrew it was drawn in the form of a thorn: ס. It conveyed the ideas of piercing illusions, of cutting, and thus dividing and separating souls unto God or away from Him. But it also spoke of shielding because these thorns were found on bushes which became protective hedges. So here we find the psalmist trying to raise a shield and build a wall, separating himself from man and unto God.

"Those with divided loyalties who are hypocritical (*ce'eph*) **I hate and I am opposed to them** (*sane'*)**. The Towrah – its Source of Teaching and Instruction and the Place from which Guidance and Direction flow** (*Towrah*) **– I love and have developed a close relationship** (*'ahab*)**.**

You are (*'atah*) **My protective covering, my shelter** (*cether*) **and** (*wa*) **my defense and thus salvation** (*magen*)**. Upon** (*la*) **Your words** (*dabarym*) **I have placed my expectation, confidently anticipating a favorable response** (*yachal*)**.**

Please turn aside and remove this degenerate corruption (*suwr*) **from me** (*min*)**, this promotion of what is wrong, harmful, and troubling** (*ra'a*)**, because** (*wa*) **I want to consistently and literally observe, and I choose to be continually and actually saved by** (*natsar*) **the terms and conditions of the relationship agreement** (*mitswah*) **of my God** (*'elohym*)**.**

I want You to sustain and support me, so while I rest I want You to uphold me, continually doing what is required to perpetuate my existence (*camak*) **in accord with** (*ka*) **Your promise in Your Word** (*'imrah*)**. And** (*wa*) **I want You to restore and renew me, keeping me alive, nurturing me so that I will grow and enjoy these benefits** (*chayah*)**. So** (*wa*) **I do not want You to ever become ashamed of me or disapprove of me** (*bowsh*) **because of** (*min*) **my breaching or breaking my ratification of the covenant** (*perets gal*)**.**

Please restore, heal, strengthen, establish, and sustain me. I want You to literally renew me, genuinely mend and refresh me, actually nourish and fortify me, support and uphold me, keeping me safe and secure while prolonging my existence (*ca'ad*)**, because** (*wa*) **I want You to save me. I have chosen and accepted You as my Savior aware of the unfolding consequences** (*yasha'*)**. I have chosen to genuinely lift up** (*nasa'*) **Your clearly communicated prescriptions of what I should do in life to live, Your written,**

engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship and giving me a portion of what is Yours (*choq*)**, doing so continually and consistently** (*tamyd*)**.**

You reject (*salah*) **everyone** (*kol*) **who allows themselves to become misled and thereby strays** (*shagah*) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*)**, for indeed** (*ky*) **deception** (*sheqer*) **is their treacherous delusion—a myth which accuses them** (*tarmyt*)**.**

All (*kol*) **of those who are guilty of violating the standard** (*rasha'*) **in the material realm** (*'erets*)**, like dross which is impure and worthless and is turned away** (*cyg*)**, You will cause them to completely disappear, putting an end to them, so that as a result of Your action, they will cease to exist** (*shabat*)**. For this reason** (*la*) **I genuinely love and have developed a deep and abiding affection for every aspect of Your eternal Witness** (*'ahab kol 'edah*)**.**

My flesh (*basar*) **gets goose bumps, literally bristling in total excitement** (*camar*)**, out of** (*min*) **an intense admiration for You** (*pachad*)**. And because of** (*wa min*) **Your means to achieve justice and resolve disputes, Your plan for making fair, moral, rational, and sound decisions** (*mishpat*)**, I am genuinely respectful and completely awed** (*yare'*)**."** (*Mizmowr* 119:113-120)

David was one in a million, not unlike Yah's family members today. Everything he said rubbed most people the wrong way. His message, which was actually Yah's message, was unpopular. It was particularly irritating to the political and religious establishment because, it not only undermined their credibility, it revealed that they were hypocrites and frauds who should not be trusted. If it were not for Yah and His Word, this would be a very lonely and vulnerable world.

And speaking of vulnerable, seven of the next eight verses were lost during the attempted preservation of the scroll now known as 11QPS. Orchestrated by the Roman Catholic Church and by Muslims, these anti-Semitic religious scholars were more interested in their own self-aggrandizement than they were in revealing the truth. So for a while we will be sailing blind.

And that is funny in a way because the following chorus was revealed under the watchful eye of the letter ע Ayin which means "eye, sight, and perspective" in Hebrew, in addition to "observation and understanding."

Throughout this *Introduction to God,* you may have noticed that *'asah*, the Hebrew verb "do," has been consistently rendered as "acted upon" or "engaged in" when deployed in reference to God's *mishpat* and *choq* – the means to salvation and relationship. Doing so has represented the most reasonable and rational response to the benefits Yahowah is offering. So now in this next verse we find those choices vindicated and affirmed.

"I have genuinely acted on behalf of (*'asah* – I have actively and actually engaged in, responded to, endeavored to work with, assumed the responsibilities of, celebrated and profited from (qal perfect)) **the means to achieve justice and resolve disputes** (*mishpat* – the basis for exercising judgment and the plan and prescription for making fair, moral, rational, and sound decisions) **and** (*wa*) **have been vindicated** (*tsadaq* – have been made right, becoming upright, and righteous as a result of being saved [note: the verb *tsadaq* and the noun *tsedeq* are written identically in the text]**). You will never remain idle and will never leave me** (*bal nuwach* – You will not rest and allow me to suffer, nor will You disassociate from me, abandoning me (hiphil imperfect)) **to tyrants who would mistreat, extort, or try to oppress me** (*la 'ashaq* – to those who would try to torment and crush me)**."** (*Mizmowr* / Song / Psalm 119:121)

'Asah, along with *shama'* and *shamar*, comprise the operative aspects of how Yahowah wants us to respond to His Towrah and its Covenant. To participate in a relationship with our Heavenly Father we have to engage, and we do so by acting upon the Covenant's terms and conditions. However, before this can occur, we first have to come to know and understand Yahowah's instructions in this regard, which necessitates "*shamar* – observing" the Towrah. Similarly, we must "*shama'* – listen" to what God has to say before we can trust or rely upon His plan of salvation.

With regard to the preceding passage, we have a choice. We can take these comments from Dowd at face value, and thereby witness him tell God that He is going to do everything He has promised—making these rhetorical requests. And there is nothing wrong with that because it serves to affirm that the psalmist knows what the Torah promises, knows how these promises apply to him, and knows that God is completely dependable, and thus will engage and do everything which is required to save him. But, perhaps there is more to it than that. Yah could be speaking through Dowd to encourage us to ask God to do as He has promised, and thereby save us.

My reason for suspecting the latter is that, as smart as Dowd obviously is, the specificity of this next request requires prophetic foreknowledge, which could only come from God. The Psalm is predicting that Yahowah will personally pay the price to ransom us from our sins, thereby demonstrating His mercy. And that means that God was speaking through Dowd to us.

But before we consider what follows, I want you to know that to properly reflect the volitional expression communicated by the imperative mood of *'arab* at the beginning of this verse, we must incorporate pronouns not otherwise specified in the text. There is no counterpart in English for many Hebrew expressions, especially those which convey aspects of a relationship or express choice.

"I accept Your pledge to personally pay the price to meet the eternal needs of Your servant (*'arab 'ebed* – please agree to assure the security of Your associate by individually engaging to make an exchange which genuinely guarantees the ongoing safety of Your coworker (qal imperative)) **on behalf of and according to** (*la*) **all that is good, moral, and generous** (*towb* – favorable and beneficial, agreeable and healing)**.**

Do not allow arrogant and haughty, insolent and presumptuous, self-willed, self-absorbed, and self-motivated (*'al zed* – do not let the egotistical and overconfident, the self-important and puffed up, those who are audaciously disrespectful and thus brashly impudent) **tyrants to continually torment me, fulfilling their desire to make me suffer** (*'ashaq* – oppressors to impose their will and take advantage of me, to defraud or mistreat me, to extort or oppress me (qal imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:122)

God engaged to save mankind by becoming the Passover Lamb. Then on Unleavened Bread He redeemed mankind, personally paying the price to ransom us from captivity. Those who understand the promised benefits associated with these gifts are no longer vulnerable to tyrants or their egotistical schemes.

Continuing to foreshadow Yahowah's arrival as Yahowsha', as the Promised Word of Righteousness and Vindication, Dowd was inspired to write: **"My eyes** (*'ayn* – my focused perspective and personal perceptions) **have decided and they yearn** (*kalah* – are determined, and they are bent upon and long (qal perfect)) **for** (*la*) **Your salvation** (*yashuw'ah* – You, the Savior, to deliver me) **and for** (*wa la*) **the Promised Word** (*'imrah* – the Word who was promised) **of Righteousness and Vindication** (*tsedeq*)**."** (*Mizmowr* / Song / Psalm 119:123)

This passage is reminiscent of one written three-hundred years later. You may recall that in the Name Section of this *Introduction to God* we read: **"Now pay attention, behold, look now and see, the day is coming,' prophetically declares Yahowah, 'when I will take a stand, establish, and raise up through**

***Dowd* / Love / David, an upright and righteous** (*tsadyq* – an innocent, guiltless, and completely moral vindicating, and acquitting) **branch, and He shall reign as king. And He will prudently prosper by teaching that which is proper, and He shall act and actively engage in the means which will be used to achieve justice and resolve disputes and that which is required according to the standard** (*tsadaqah* – that which is upright, righteous, just, proper, moral, vindicating, and acquitting) **in the Land. In His day, Yahuwdah will be saved and Yisra'el will live and dwell in confidence, expressing their trust and reliance. And thus, this is His name which He shall be called: 'Yahowah Is Our Righteousness and Our Vindication** (*Yahowah Tsadaq*)**.'"** (*Yirmayahuw* / Jeremiah 23:5-6)

Therefore, we would be blind to the bigger picture being painted here if we limited our perspective on this Psalm to this songwriter. Obviously inspired, the psalmist is predicting the arrival and purpose of the Ma'aseyah Yahowsha'. And that means that Dowd's lyrics are applicable to everyone.

This next line was written in the qal imperative, which tells us that Dowd wants Yah to engage and to deal with him in a manner consistent with God's nature, not his nature. So then adding the pronouns required to convey the imperative in English, we read: **"I want You to act and engage on behalf of, dealing with** (*'asah 'im* – it is my desire for You to endeavor to work with, to benefit and to profit from, even to celebrate with) **Your associate** (*'ebed* – Your coworker and servant) **in accordance with** (*ka* – in a manner consistent with) **Your mercy and steadfast love** (*chesed* – Your unrelenting affection, Your goodness, kindness, and generosity) **because** (*wa*) **I have chosen to learn, I have elected to be influenced by, and have properly responded to** (*lamad* – I have learned and have chosen to accept (piel imperative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your inscribed thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship)**."** (*Mizmowr* / Song / Psalm 119:124)

This is the response God is seeking. It is the prayer of the Covenant and of salvation: "I want You to engage on my behalf and deal with me in accordance with Your mercy and steadfast love, because I have chosen to learn and then respond appropriately to Your prescriptions for living." And while this is the proper response to the Towrah's instructions, it is predicated upon coming to know and understand Yahowah's Towrah.

In this light, please recognize that this Psalm, like the Ma'aseyah, is meaningless and meritless apart from the Towrah. These words, like those of Yahowsha', encourage us to examine the Towrah for answers, but they, themselves, do not provide the answers. The Psalm, like the Ma'aseyah, exposes the Towrah, explains the Towrah, and affirms the Towrah, but they do not replace

the Towrah. To know Yahowah, you must come to Him through the Towrah. To engage in a relationship with Yahowah, you must act upon the terms and conditions of the *Beryth* which are presented exclusively in the Towrah. And to be saved by God, you must first come to know, then understand, then respect, trust, accept, embrace, and rely upon Yahowah's directions regarding your attendance during the *Mow'ed Miqra'ey*.

While it is possible to know and understand every essential Towah teaching regarding this relationship and our salvation apart from this Psalm and the Ma'aseyah, it is much easier with them. Their words focus our attention on the *towrah*, the *lamad*, the *beryth*, the *'edah*, the *'imrah*, the *dabar*, the *mitswah*, the *choq*, the *piquwdym*, and the *mishpat* – God's guidance, His teaching, His covenant, His testimony, His promise, His word, His terms, His prescriptions, His instructions, and His resolution. There is a reason these terms form the lyrics of this song as well as the basis of Yahowsha's life.

There is no better initial step in response to all God has said than this… **"I am** (*'any*) **Your servant** (*'ebed* – Your associate and coworker)**. Please teach me to think clearly and rationally** (*byn* – I want You to help me be receptive to learning, to be discerning and perceptive so that I comprehend what I'm being taught (hiphil imperative)) **because I really want to know and understand** (*wa yada'* – I want to become familiar with, consistently respect, continually acknowledge, genuinely accept, and choose (qal imperfect cohortative)) **Your restoring testimony and enduring witness** (*'edah*)**."** (*Mizmowr* / Song / Psalm 119:125)

But as always, for truth, love, life, and salvation to exist, there must be lies, hate, death, and damnation. So long as it is possible to act upon and engage in Yahowah's Covenant and means to resolve disputes, it must also be possible to reject these offers, oppose them, or simply ignore them. **"It is time** (*'eth*) **to act** (*la 'asah* – to engage (scribed in the infinitive construct, which as a verbal noun, makes those who engage, men of action)) **on behalf of** (*la* – concerning, according to, and for) **Yahowah** (יהוה)**. They broke and totally violated** (*parar* – they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of (hiphil perfect)) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow)**."** (*Mizmowr* / Song / Psalm 119:126)

Since we know that two thirds or more of these passages have been altered by the Masoretes, and since we don't have a copy of this passage in the Qumran collection, there is no way to know for sure if the *la* prefixed to Yahowah's name was intended by David. So while I have included it, because I suspect that it was

intended, the sentence without it reads: **"It is time to act, Yahowah."** As such, David would be telling God that it is time for Him to engage. However, since Dowd has consistently presented himself as Yahowah's "*'ebed* – servant, associate, and coworker," I see the passage as a call to duty which was intended for us.

By using the hiphil perfect in association with "*parar* – to violate," we discover that those this verse is calling us to oppose, intended their breach of the Torah and their total disassociation from it, to completely nullify the Torah, making it void and ineffectual. And to a large degree, and solely because this call to arms has not been heeded, Paul, Akiba, and Muhammad have succeeded.

I say that because the Torah has been disassociated from the religions of Judaism in favor of the Talmud, Christianity in favor of the New Testament, and Islam in favor of the Qur'an. All three religions have sought to nullify the terms and conditions of the Torah, to revoke the teaching of the Torah, and to annul its purpose—which is to encourage us to engage in the Covenant and walk to God along the path He provided. Therefore, for every religious person who has ever lived, the value of the Torah has been nullified, making it ineffectual. Rather than teach, embrace, and empower them as members of God's family, it only serves to condemn them.

That is why Yahowah and His associate want us to confront those who "*parar Towrah* – break and violate the Towrah, disassociate themselves from the Towrah, seek to nullify the terms and conditions of the Towrah, or who attempt to frustrate and annul the promises of the Towrah." We ought to speak out against the likes of Akiba, Paul, and Muhammad as well as against the religions they founded.

Recognizing that Yahowah and His Torah are fair, moral, just, merciful, and loving, and that God responds in kind, Dowd makes his position known and unequivocal.

"Therefore (*ken*) **God** (*'al*)**, I genuinely and totally love** (*'ahab* – I have developed a close, personal, affectionate, and abiding relationship with (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative instructions and written directions regarding Your covenant contract) **more than** (*min*) **gold nuggets** (*zahab*) **and more than** (*min*) **gold coins** (*paz*)**."** (*Mizmowr* / Song / Psalm 119:127)

This was intended as a slap in the face. Those who are the most opposed to the Torah are usually the most vested in religion—religions which they use to accumulate wealth.

And now affirming his acceptance of Yah's provisions, and his animosity to the Adversary's schemes, David professes: **"Therefore** (*ken* – and likewise) **God** (*'al*)**, I completely concur with all** (*yashar kol kol* – I consider to be totally correct, compelling, right, moral, pleasing and agreeable (piel perfect which brings all of God's precepts into play in Dowd's life)) **of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**. Every** (*kol*) **deceptive and misleading way** (*sheqer 'orah* – mistaken belief and false communication which becomes a popular way of life)**, I completely abhor and I am genuinely and openly hostile to them** (*sane'* – I hate and oppose them, I dislike and shun them, I loathe and fight them as a foe – as the Adversary (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:128)

An *'orah* is a "popular and well traveled thoroughfare" which serves as both "a way to conduct one's life" and as something which "determines one's ultimate fate in life at the end of their life." Since it speaks of someone who "wanders from one place to another," it hints at moving from life to death.

In opposing these deceptive and misleading ways, these mistaken religious beliefs, and these worthless promises, Yahowah and His associate Dowd are unequivocal and committed. So the moral of this story is that if you love the truth, you will hate the lie. If you appreciate the source of life, you will loathe the source of death. If you concur with Yah's instructions, you will oppose those which are misleading.

Reinforcing the fact that it is appropriate to hate everything which is opposed to Yahowah and thus hostile to man, *sane'* also means "adversary" as does *ha Satan*. He is the force behind every deceptive religious belief.

This chorus has come to a close. But while it sang to us, its lyrics were revealed under the letter ע Ayin, which was drawn to depict an eye. Even today, *'ayn* means "eye, sight, and perspective," in addition to "observation and understanding" in Hebrew. Therefore, the following insights were designed to enhance our perspective on the Torah.

"I have genuinely acted on behalf of (*'asah*) **the means to achieve justice and resolve disputes** (*mishpat*) **and** (*wa*) **have been vindicated** (*tsadaq*)**. You will never remain idle and will never leave me** (*bal nuwach*) **to tyrants who would mistreat, extort, or try to oppress me** (*la 'ashaq*)**.**

Make a pledge to personally pay the price to meet the eternal needs of Your servant (*'arab 'ebed*) **on behalf of and according to** (*la*) **all that is good, moral, and generous, favorable and beneficial, agreeable and healing** (*towb*)**. Do not allow arrogant and haughty, insolent and presumptuous, self-willed,**

self-absorbed, and self-motivated (*'al zed*) **tyrants to continually torment me, fulfilling their desire to make me suffer** (*'ashaq*)**.**

My eyes, my focused perspective and personal perceptions (*'ayn*)**, have decided and they yearn** (*kalah*) **for Your salvation, for You, the Savior, to deliver me** (*la yashuw'ah*)**, and for** (*wa la*) **the Promised Word** (*'imrah*) **of Righteousness and Vindication** (*tsedeq*)**.**

I want You to act and engage on behalf of, dealing with (*'asah 'im*) **Your associate** (*'ebed*) **in accordance with** (*ka*) **Your mercy and steadfast love** (*chesed*) **because** (*wa*) **I have chosen to learn, I have elected to be influenced by, and have properly responded to** (*lamad*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*)**.**

I am (*'any*) **Your servant, Your associate and coworker** (*'ebed*)**. Please teach me to think clearly and rationally. I want You to help me be receptive to learning, discerning, and perceptive so that I comprehend what I'm being taught** (*byn*) **because I really want to know and understand** (*wa yada'*) **Your restoring testimony and enduring witness** (*'edah*)**.**

It is time (*'eth*) **to act** (*la 'asah*) **on behalf of and according to** (*la*) **Yahowah** (*Yahowah*)**. They broke and totally violated, they completely disassociated themselves from, they sought to nullify the terms of, they have attempted to frustrate and annul the purpose of, and they have tried to revoke the teaching of** (*parar*) **Your Towrah – Your Source of Teaching and Instruction and the Place from which Direction and Guidance Flow** (*Towrah*)**.**

Therefore (*ken*) **God** (*'al*)**, I genuinely and totally love** (*'ahab*) **the terms and conditions of Your relationship agreement** (*mitswah*) **more than** (*min*) **gold nuggets** (*zahab*) **and more than** (*min*) **gold coins** (*paz*)**."**

Therefore (*ken*) **God** (*'al*)**, I completely concur with all** (*yashar kol kol*) **of Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*)**. Every** (*kol*) **deceptive and misleading way, mistaken belief and false communication which becomes a popular way of life** (*sheqer 'orah*)**, I completely abhor and I am genuinely and openly hostile to them, fighting this adversary** (*sane'*)**."** (*Mizmowr* / Psalm 119:121-128)

I completely agree with Dowd's next statement: **"Your restoring testimony and Your enduring witness** (*'eduwth*) **are extraordinary and astounding** (*pale'* – wonderful and marvelous, amazing and miraculous)**, so therefore** (*ken*) **my soul** (*nepesh*) **observes them and is saved by them** (*natsar* – is focused upon them and is preserved by them (qal perfect))**."** (*Mizmowr* / Song / Psalm 119:129)

"The unfurled and unfolding revelation (*pethach* – the open doorway and the disclosure) **of Your Word** (*dabar*) **is a continually illuminating** (*'owr* – is a continuous source of light, a brilliant (hiphil imperfect)) **resource which makes a rational evaluation of the evidence leading to understanding** (*byn* – empowering, equipping, and enlightening the careful observer, making being discerning and perceptive (hiphil participle)) **simple for the open-minded** (*pethy* – easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn)**."** (*Mizmowr* / Song / Psalm 119:130)

In all of the words written about Yah's Word, few if any are as powerful, as important, as enlightening, as life changing as these two verses. We are listening to the smartest, best informed, and wisest man who ever lived wax poetic on the most important story ever told. This is the work of inspiration.

The model presented throughout the Torah, as well as in the Prophets and Psalms, is: observe – know – think – understand – respect – respond – trust – and rely. Sadly, however, religious believers replace all eight steps with faith. I share this with you because faith acts like a door, closing the minds, and shutting the eyes of believers, blinding them. Nothing which is opposed to their religion will ever faze them. Even God's Word is rejected and bounces off of them as if they were a brick wall.

And yet these words inspire me. They give me goose bumps.

"Your restoring testimony and Your enduring witness (*'eduwth*) **are extraordinary and astounding, wonderful and marvelous, amazing and miraculous** (*pale'*)**, so therefore** (*ken*) **my soul** (*nepesh*) **observes them and is saved by them, is focused upon them, complies with them, and is preserved by them** (*natsar*)**.**

The unfurled and unfolding revelation (*pethach*) **of Your Word** (*dabar*) **is a continually illuminating** (*'owr*) **resource which makes a rational evaluation of the evidence leading to understanding** (*byn*) **simple for the open-minded – indeed easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn** (*pethy*)**."**

Also relevant, *byn* was scribed using the hiphil stem and as a participle. Therefore, Yah's Word is not just the impetus behind Dowd's understanding; it has transformed Dowd, making him wise.

There is, however, a disparity between the Dead Sea Scrolls presentation of this verse and that which appears in the Masoretic Text which I did not reflect in my translation. In 11QPS, *pethach* was scribed as a verb rather than a noun. Also, the pronouns where shifted to accommodate this perspective. Therefore, if the Qumran text is the preferred reading, Dowd was asking Yahowah to "*pethach* – to open, to unfurl, and to reveal and expose" His Word, thereby enlightening his thinking and simplifying the process of understanding. If this is the correct interpretation of these lyrics, then David is appealing to God to inspire him. And in doing so, especially in this context, he is affirming that God's inspiration comes to those who study His Word.

The reason that I did not reflect the DSS in this passage, preferring the MT, is that it more closely matches, and indeed complements, what Dowd scribed in Psalm 19: **"Yahowah's Towrah is complete and entirely perfect, returning, restoring, and transforming the soul. Yahowah's enduring testimony and restoring witness is trustworthy and reliable, making understanding and obtaining wisdom simple for the open-minded** (*pethy*)**."** (*Mizmowr* 19:7) The Qumran scrolls are many magnitudes more reliable than the Babylonian-based Masoretic text, but these scrolls were also scribed by imperfect humans who were corrupted by a horrible religion. So, while the Dead Sea Scrolls are greatly superior to the MT, they are not perfect.

Waxing poetic again, our beloved songwriter sings: **"I have opened my mouth** (*pa'ar peh*) **and have panted in pursuit** (*wa sha'aph* – and I have thirsted in eager anticipation (qal imperfect waw consecutive paragogic)) **because** (*ken* – indeed (from 11QPS)) **I genuinely long for and desire** (*ya'ab* – I want and have chosen to accept (qal perfect) (from 11QPS)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant codicils)**."** (*Mizmowr* / Song / Psalm 119:131)

With every word, David is positioning himself as the antidote for Pauline Christianity. Rather than running away from the Towrah, he is panting in pursuit of it. Rather than seeking to influence men with his love letters, David is addressing God. So, since we have to reject one approach in favor of the other, in the choice between these opposites, I'm going to run with David.

In a rare departure from the prevailing trend, the following verse, in addition to two of the next four, was not changed by the rabbis. And while that is refreshing news, it remains a challenge to adequately translate. With *panah 'el*, and especially with *'el* being scribed in the first person, the most direct rendering is "turn to me." But in a strict sense, that isn't the proper perspective. We are called to turn to God, not to ask Him to turn to us—albeit if Dowd had written it that way, he meant his words to reflect his desire to remain under Yah's watchful

care. But, since *panah* can be translated "prepare and make me ready," since *paneh* means "to face and enter the presence," and because *'el* can convey "God," "to," or "to God," here is a blend of two potential renderings.

"Please turn to me and prepare me to actually face God (*paneh / panah 'el* – I want You to take notice of me and make me ready to actually enter the presence of God (qal imperative)) **and please be genuinely merciful to me** (*wa chanan* – I desire Your kindness, generosity, and compassion (qal imperative)) **in accordance with** (*ka* – consistent with) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis for exercising judgment) **on behalf of** (*la*) **a person who truly loves** (*'oheb* – a friend who associates affectionately with and who highly regards and values personally engaging in a covenant relationship with (qal imperative)) **Your name** (*shem* – Your personal and proper name)**."** (*Mizmowr* / Song / Psalm 119:132)

The first thing which we notice in this verse is that all three verbs were scribed in the qal imperative. They all reflect genuine feelings, actual choices, and authentic desires.

The second thing which should not be missed is that David uses and loves Yahowah's name. Second only to his love of the Torah, it is among the most important things which differentiate him from Christians and Jews today. And considering the fact that Yahowah distinguishes this man above all men, it is something to think about.

This next line seems to affirm that my preference for *paneh 'el* may have been appropriate. **"Please prepare and position** (*kuwn* – I want You to form and fashion, to make ready and establish, transforming (hiphil imperative)) **the conduct of my life** (*pa'am* – my footsteps and walk through life) **toward** (*'el* – so that I move in the direction of God and to (from 11QPS)) **Your Word** (*'imrah* – Your Promise and message)**, because I do not ever want any form of idolatry or iniquity to lord over me** (*wa 'al shalat ba kol 'awen* – so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me (hiphil imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:133)

Yahowah and Yahowsha' have made it sufficiently obvious that the thing that Passover and Unleavened Bread are redeeming us from is all forms of human oppression—religious, political, patriotic, military, economic, societal, racial, gender domination, institutionalized corruption and coercion. Recognizing this, Dowd has written it.

"Please redeem and release me (*padah* – I want You to ransom me, freeing and saving me from the control and bondage, delivering me (qal imperative)) **from** (*min*) **human** (*'adam* – man's and mankind's) **oppression, extortion, and**

exploitation (*'osheq* – subjugation and tyranny, coercion and control, immorality and unjust gain, fraud and violence, deceit and mistreatment) **because** (*wa*) **I want to continually focus upon and literally observe** (*shamar* – I choose to closely examine and thoughtfully scrutinize, diligently explore and continually consider, carefully investigate and judiciously evaluate (qal imperfect cohortative)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**."** (*Mizmowr* / Song / Psalm 119:134)

Throughout human history, the most oppressive, coercive, extortive, and exploitive, indeed violent and deadly institutions on earth have all been religious. And second unto Paganism, Catholicism, Judaism, Islam, and Socialist Secular Humanism has been political oppression from the likes of Babylon, Assyria, Egypt, Rome, the Holy Roman Empire, Nazism, and Communism. Individuals by themselves cannot oppress or subjugate. So, this is an indictment of institutionalized religion and national politics—which all too often are one in the same. And it is from these human religious and political regimes that Dowd is seeking redemption and freedom so that he can observe Yah's instructions.

Therefore, if you are willing to think this statement through and make the most informed and rational connections, it provides a concise explanation of what Babylon and Egypt represent, and it explains why Yahowah wants us to walk away from these influences before we walk to and with Him. It is from human religious and political oppression that we are being saved.

The inference here is that those who are under the control of religion cannot properly observe Yah's instructions. Those coerced by religion are incapable of responding appropriately to Yah. And that is the greatest irony in the universe.

Since Yahowah will not allow us to exist in His presence if we associate with religious deities, to experience God's light, we have to approach Him on His terms. And when we do, our eyes and minds experience His wonderful light.

"Your presence (*paneh* – appearing before and facing You) **causes a brilliant light to shine** (*'owr* – brightens the countenance and provides enlightenment (hiphil imperative)) **upon** (*ba* – near and alongside) **Your associate** (*'ebed* – Your servant and coworker) **and teaches me** (*wa lamad* – instructs me, providing information so that I respond appropriately and choose to accept (piel imperative)) **accordingly** (*'eth* – through accompaniment and association) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your written, engraved, and inscribed thoughts and recommendations which allocate a share of what is Yours by cutting me into the relationship)**."** (*Mizmowr* / Song / Psalm 119:135)

Yahowah teaches those who seek His presence and who observe His Word. His light enables us to see His prescriptions and understand His thoughts.

And yet the overwhelming preponderance of the world's population, as a direct result of human religious oppression, does not avail themselves of this light or opportunity. And that is indeed sad.

"An outpouring (*peleg*) **of tears** (*maym*) **descends from** (*yarad*) **my eyes** (*'ayn*) **because** (*ken* – for the express reason that (from 11QPS)) **they do not observe** (*lo' shamar* – they do not consider) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction)**."** (*Mizmowr* / Song / Psalm 119:136)

It is a lot to give up, and yet every religious and political institution on Earth discounts the Torah and refuses to observe it or consider it. This more than anything else is the bane of human coercion.

These lyrics were presented under the letter ⬭ Peh, which in Ancient Hebrew was formed in the shape of a mouth. Even today, *peh* means "mouth" in Hebrew. The symbolism associated with this letter revolves around three things: speech, language and communication, consumption and nourishment, and the "*nepesh* – soul" which represents the breath of life.

So from this perspective, here is the chorus scribed in the Word of God, which emerged from the mouth of Dowd/David, nourishing us for the benefit of our souls...

"Your restoring testimony and Your enduring witness (*'eduwth*) **are extraordinary and astounding, wonderful and marvelous, amazing and miraculous** (*pale'*)**, so therefore** (*ken*) **my soul** (*nepesh*) **observes them and is saved by them, is focused upon them and is preserved by them** (*natsar*)**.**

The unfurled and unfolding revelation (*pethach*) **of Your Word** (*dabar*) **is a continually illuminating** (*'owr*) **resource which makes a rational evaluation of the evidence leading to understanding** (*byn*) **simple for the open-minded – indeed easy for those who demonstrate a capacity to be receptive and change their thinking based upon what they learn** (*pethy*)**.**

I have opened my mouth (*pa'ar peh*) **and have panted in pursuit, thirsting in eager anticipation** (*wa sha'aph*)**, because** (*ken*) **I genuinely long for, desire, and accept** (*ya'ab*) **the terms and conditions of Your covenant agreement** (*mitswah*)**.**

Please turn to me and prepare me to actually face God, making me ready to actually enter the presence of God (*paneh / panah 'el*)**. Please be genuinely merciful to me because I desire Your kindness, generosity, and compassion** (*wa chanan*) **in accordance with** (*ka*) **the means used to achieve justice and resolve disputes** (*mishpat*) **on behalf of** (*la*) **a person who truly loves and highly values** (*'oheb*) **Your name** (*shem*)**.**

Please prepare and position (*kuwn*) **the conduct of my life** (*pa'am*) **toward** (*'el*) **Your Word** (*'imrah*)**, because I do not ever want any form of idolatry or iniquity to lord over me, and so that so that anything and everything which is corrupt and damaging to our relationship will never overpower me or get the upper hand and control me, corrupting me** (*wa 'al shalat ba kol 'awen*)**.**

Please redeem and release me, freeing and saving me (*padah*) **from** (*min*) **human** (*'adam*) **oppression, extortion, and exploitation, coercion and control** (*'osheq*)**, because** (*wa*) **I want to continually focus upon and literally observe** (*shamar*) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym*)**.**

Your presence (*paneh*) **causes a brilliant light to shine** (*'owr*) **upon** (*ba*) **Your associate** (*'ebed*) **and teaches me** (*wa lamad*) **through accompaniment and association** (*'eth*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*)**.**

An outpouring (*peleg*) **of tears** (*maym*) **descends from** (*yarad*) **my eyes** (*'ayn*) **because** (*ken*) **they do not observe or consider** (*lo' shamar*) **Your Towrah** (*Towrah*)**."** (*Mizmowr* / Psalm 119:129-136)

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Three of the next six verses were altered by rabbis, one of which was changed beyond recognition, either in Babylon during the first century or in Spain by the Masoretes in the eleventh century. But that is the good news because, as we make our way through verses 143 to 149, we will again be working without the aid of the Dead Sea Scrolls.

As we turn to this next chorus of this Song to the Torah, we find David articulating a position which is once again the antithesis of that proposed by Paul.

And since Yahowah, Yahowsha', Moseh, and Dowd are all singing the same song, one does not have to be a musician to realize that it is Sha'uwl who is off key.

"Yahowah (יהוה), You (*'atah*) are the Upright One, righteous, consistent, and vindicating (*tsadyq* – straight forward and level headed, and thus neither circuitous, crooked, nor capricious, You are unwavering, correct, and dependable)**. And** (*wa*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment and Your plan and prescription for making fair, moral, rational, and sound decisions) **is therefore upright and straight forward** (*yashar*)**."** (*Mizmowr* / Song / Psalm 119:137)

Yahowsha' is the Upright One, the One who stood up for us on Passover, Unleavened Bread, and FirstFruits so that we could stand upright in heaven with Him. And since Yahowah is the Upright One, this statement affirms that Yahowsha' is the corporeal manifestation of Yah.

As a result of *yashar*, one cannot get to God on their knees nor by crawling on all fours. There can be no religious detours along the way to God negating the Talmud, New Testament, Qur'an, and Church Canon, in addition to Judaism, Christianity, Islam, and Roman Catholicism.

The most relevant lesson is that since Yahowah is "*tsadyq* – righteous," so when He "*tsadyq* – vindicates" us, we become ever more like our Heavenly Father. And since Yah's "*mishpat* – means to resolve disputes and achieve a just outcome" is exclusively presented in the Towrah, the Towrah is the source of "*tsadyq* – righteousness and vindication." This then undermines the very foundation of Pauline Doctrine and thus the basis of Christianity.

Before we move on to the next passage, I'd like to use this verse to underscore the appropriateness of occasionally treating certain apparent adjectives and nouns as if they were verbs. According to the diacritical markings associated with these words, there was no verb in either of these two sentences. But, *tsadyq* is based upon *tsadaq* which is a verb meaning "to be righteous, to be vindicated, to be proven innocent, and to become upright." And the verb and noun forms of *yashar* are written identically in the text.

Affirming that the Torah is complete, that it is fair, that it provides vindication, and that it will endure unchanged forever, we read: **"You have completely laid out** (*tsawah* – You have provided and articulated (piel perfect)) **Your just, fair, unwavering, vindicating, restoring, and enduring testimony** (*tsedeq 'edah* – Your righteous, honest, consistent, straight forward, upright, totally correct, dependable, renewing, and eternal witness) **and** (*wa*) **exceeding reliable, totally trustworthy, and always dependable nature** (*ma'od 'emuwnah*

– utterly abundant fidelity, fully responsible, completely firm, eternally unchanging position)**.”** (*Mizmowr* / Song / Psalm 119:138)

This is the argument all Christians, Muslims, Mormons, and religious Jews miss. The reason Yahowah is dependable, the reason that His testimony is trustworthy, the reason we can rely on Him and it, is because it is consistent, unwavering, and unchanging. The instant a new and different plan is revealed which negates and replaces the original plan, the source of those plans is no longer credible. If you cannot trust the initial plan, you have no reason whatsoever to rely on the revision. Said another way: if the Old Testament isn’t valid anymore, and if a New Testament has been established in its place, one would be foolish and irrational to trust either.

With David, anyone who neglected the Torah was his foe. He would have hated Paul and every Christian, Jewish, and Muslim religious leader. **“My anger** (*qin’ah* – my rage) **is beyond frustrating** (*tsamath* – and is becoming discouraging and wearisome) **because** (*ky*) **they have totally ignored and improperly responded to** (*shakah* – they have literally and completely overlooked and lost sight of) **Your Word** (*dabar*)**, making them my adversaries and someone to be opposed** (*tsar* – causing them to be the source of trouble, anguish, and distress for me)**.”** (*Mizmowr* / Song / Psalm 119:139) And lest we miss the significance of this love hate relationship. God loved, more than any other man, a man who hated those who overlooked His Torah.

The reason of course is that Yah’s Word alone is capable of purging our flaws. So when it is neglected, there is no salvation. **“Your Word** (*‘imrah* – Your promise) **is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities** (*tsaraph ma’od* – is fashioned to be totally flawless, tested, and refined) **and Your servant** (*‘ebed* – associate and coworker (11QPS)) **genuinely loves it** (*‘ahab* – has developed a close, personal, and affectionate relationship with it (qal perfect))**.”** (*Mizmowr* / Song / Psalm 119:140)

While I am no longer young, I can relate to the rest of this. Perhaps you can as well. **“I am** (*‘anky*) **young and physically unimpressive** (*tsa’yr* – younger and smaller than most) **and I am poorly regarded** (*bazah* – I am considered to be a nobody, worthless and unqualified, an object of disdain who is held in contempt)**. And yet I have not overlooked nor neglected** (*lo’ shakah* – I have never lost sight of the significance of nor failed to respond appropriately to (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym* – directions which guide our choices, actions, and moral decisions which teach us how to respond appropriately, rationally, and morally to You)**.”** (*Mizmowr* / Song / Psalm 119:141)

The formula for pleasing God is not difficult. This man, who the world overlooked, who failed to impress his contemporaries, got God's attention, and then earned His love. He did so by closely observing the Torah, carefully evaluating its teaching, responding appropriately to its directions, and then sharing his enthusiasm for it with others.

These next two sentences when translated in their entirety from the scrolls found above Qumran are as prophetically powerful as any we have read. And thankfully, the thousand-year-older witness exists, because the Masoretic is senseless.

Affirming the enduring and unchanging nature of Yah's plan of salvation, Dowd wrote: **"That which is righteous and vindicating** (*tsadaqah* – that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent) **is always and eternally** (*la 'owlam* – is forever) **righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent)**. So** (*wa*) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow) **is trustworthy, reliable, and enduring** (*'emeth* – unwavering, unchanging, dependable, and everlasting)**."** (*Mizmowr* / Song / Psalm 119:142)

Another deathblow has been wielded against Christianity and another nail has been driven into Paul's coffin. This remains the single most lethal argument against the New Testament, the Gospel of Grace, and salvation through faith. That which vindicates us and makes us righteous will never change so the Torah is trustworthy, reliable, and enduring. If you learn nothing more from this book than that, it will have been worth the investment of your time.

This was how the religious found David spending his time. **"Narrow-minded and hard-headed adversaries** (*tsar* – the anguishing opposition of small-minded and rock-headed foes) **and those who inflict suffering** (*wa matsowq* – affliction and distress) **find me** (*matsa'* – discover and encounter me) **enjoying** (*sha'sha'y* – finding happiness and pleasure in) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract)**."** (*Mizmowr* / Song / Psalm 119:143) And I'm sure it drove them crazy.

But Dowd loved every word because he knew: **"The righteous and vindicating nature** (*tsedeq* – the truthful, just, fair, and acquitting character) **of Your restoring and enduring testimony** (*'eduwth* – Your reviving and everlasting witness) **is eternal and forever** (*la 'owlam* – is unlimited and unconstrained, and thus infinite in time)**, providing me with essential knowledge, the thought process required to understand, and the good judgment I require** (*byn* – teaching me the necessary information, aiding in my

comprehension, facilitating disciplined and rational consideration based upon being discerning, and causing me to use discretion) **because** (*wa*) **I want to be restored to life and live** (*chayah* – I choose life, to be revived, to be nurtured, to grow, and to endure (qal imperfect cohortative))**."** (*Mizmowr* / Song / Psalm 119:144)

Every word of this is true, relevant, and essential. Yahowah's restoring and enduring testimony is righteous and vindicating. It was true, is true, and will always be true. His everlasting witness is unchanging and unwavering, and therefore always trustworthy, reliable, and dependable. It is not only true; it is fair, even just. It is not only fair and just, it is vindicating and acquitting, and thus serves as our source of reconciliation and salvation.

But, and this is the biggest but in the universe: it only benefits those who come to know what it reveals, who think about what it says, who use good judgment to understand its promises, and who respond to what it is offering. If you want to live forever, and become part of Yahowah's family, you have to observe the Towrah—thoroughly explore it, closely examine it, carefully consider it, diligently scrutinize it, thoughtfully evaluate it, and then respond rationally to it. There is no other way to God or to life eternal.

Let us therefore consider this passage in its full glory before we move on to our summary of this chorus. Let its inspiration resonate with your mind, heart, and soul.

"The righteous and vindicating nature, and the truthful, just, fair, and acquitting character, of Your restoring and enduring testimony and everlasting witness is eternal and forever, providing me with essential knowledge, the thought process required to understand, and the good judgment I require, teaching me the necessary information, aiding in my comprehension, facilitating disciplined and rational consideration, and causing me to use discretion, because I want to be restored to life and live, **I choose life, to be revived, to be nurtured, to grow, and to endure."**

These lyrics were presented under the auspices of a ص Tsade, which supports the *ts* sound in the Hebrew language. So we should not be surprised that the otherwise sparingly used letter was deployed fourteen times in the eight verses. It was originally depicted by drawing a picture of a person lying down on their side: ص. Symbolically, it spoke of waiting, resting, and relying. Its most acclaimed lexicon entry is *tsadaq*, a word which peppers this text, delivering righteousness and vindication—both of which come from Yah while we rest so long as we rely upon Him.

"Yahowah (*Yahowah*)**, You** (*'atah*) **are the Upright One, righteous, consistent, unwavering, and vindicating** (*tsadyq*)**. And** (*wa*) **Your means to**

resolve disputes and achieve justice (*mishpat*) **is therefore upright and straight forward** (*yashar*)**.**

You have completely laid out (*tsawah*) **Your just, fair, unwavering, vindicating, restoring, and enduring testimony** (*tsedeq ‘edah*) **and** (*wa*) **exceeding reliable, totally trustworthy, and always dependable nature** (*ma’od ‘emuwnah*)**.**

My anger (*qin’ah*) **is beyond frustrating** (*tsamath*) **because** (*ky*) **they have totally ignored and completely overlooked** (*shakah*) **Your Word** (*dabar*)**, making them my adversaries and someone to be opposed** (*tsar*)**.**

Your Word and Promise (*‘imrah*) **is exceedingly refining, purifying, and perfecting, perfectly purging and removing flaws and impurities** (*tsaraph ma’od*) **and Your servant** (*‘ebed*) **genuinely loves it** (*‘ahab*)**.**

I am (*‘anky*) **young and physically unimpressive** (*tsa’yr*) **and I am poorly regarded, considered to be a nobody, seen worthless and unqualified, and as an object of disdain who is held in contempt** (*bazah*)**. And yet I have not overlooked nor neglected** (*lo’ shakah*) **Your precepts, those instructions which You have entrusted to us, encouraging us to examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

That which is righteous and vindicating, that which is truthful, just, fair, right, justifying, and acquitting, causing the guilty to be declared innocent (*tsadaqah*)**, is always and eternally** (*la ‘owlam*) **righteous and vindicating, truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent** (*tsedeq*)**. So** (*wa*) **Your Towrah** (*Towrah*) **is trustworthy, reliable, and enduring – unwavering, unchanging, dependable, and everlasting** (*‘emeth*)**.**

Narrow-minded and hard-headed adversaries (*tsar*) **and those who inflict suffering** (*wa matsowq*) **find me** (*matsa’*) **enjoying** (*sha’sha’y*) **the terms and conditions of Your relationship agreement** (*mitswah*)**.**

“The righteous and vindicating nature (*tsedeq*) **of Your restoring and enduring testimony** (*‘eduwth*) **is eternal and forever** (*la ‘owlam*)**, providing me with essential knowledge, the thought process required to understand, and the good judgment I require** (*byn*) **because** (*wa*) **I want to be restored to life and live** (*chayah*)**.”** (*Mizmowr* / Psalm 119:137-144)

Quite honestly, I'm torn. Part of me wants to linger here a while longer and let all of this soak in. And yet I also want to know what Dowd is going to reveal next. So since we can, and should, read every word of this Psalm again, let's journey into yet uncharted territory and see what more there is to discover around the next bend.

And in so doing, we are immediately rewarded. Before our wandering eyes we find one of Scripture's most revealing words: *qara'* – which speaks of us being called, invited, and summoned into God's presence, where we meet with Him and are welcomed by Him as His guest. It is an announcement, even a proclamation, something which can be read and recited, which calls out to those who wish to encounter Yah.

"With all of my heart (*ba kol leb* – with all my energy, personal commitment, and with a real sense of purpose) **I have called out** (*qara'* – I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed (qal perfect)). **Yahowah** (יהוה) **chose to answer my call and respond to me** (*'anah* – elected to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me (written with the qal stem which designates a literal interpretation of this reality and in the imperative mood which expresses volition, and thus desire and choice)). **So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by** (*natsar* – I have actually valued, kept especially close to, maintained a careful watch over, and have continually complied with, and therefore I have been protected and preserved by choosing to consistently focus upon (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq* – Your engraved thoughts and written recommendations which allocate a share of what is Yours by cutting me into the relationship)**."** (*Mizmowr* / Song / Psalm 119:145)

We have encountered many passages during our voyage through Yah's Word which have benefited from amplification, but few as significantly as this one. It is by understanding the three verbs, *qara'*, *'anah*, and *natsar* that these lyrics sing to our hearts, drawing us toward God.

David used *qara'* to say that he called out to God because he wanted to meet Him. He read and recited God's Word because he wanted to be welcomed by Him. He summoned God because he wanted answers to his questions. He invited God into his life because he wanted to be called-out of man's polluted world and encounter God in His realm.

And Yahowah *'anah*, which is to say that God responded to someone calling out His name. He answered the seeker's questions. He used His witness to truthfully communicate with Dowd, because He too wanted to live with him and sing his song.

So then as a result of *natsar*, by choosing to consistently, carefully, habitually, and literally observe Yahowah's prescriptions for living, Dowd was saved. He valued Yah's written recommendations and carefully examined what they portend, always keeping his eyes focused on God's thoughts, and that is what caused him to be protected and preserved by Yah.

And while all of this is clear, there is a corollary which should not be missed. Dowd did not call out in ignorance. He knew where to look to find God. He did not expect God to do all of the work and spiritually imbue the answers. He was actively engaged observing His Testimony. And he knew and used God's name, saying "Yahowah," not "Lord," not "Jesus," not "Allah," not even using the ubiquitous title "*'elohym*."

This is the fourth time in a little over forty verses that Dowd has juxtaposed the elements which comprise Yahowah's Towrah with *netser*. These four verses include a reference to the *Piquwdym*, *Mitswah*, *'Eduwth*, and now the *Choq*.

"I have actually and completely observed (*natsar* – I have genuinely valued, kept close to, maintained a careful watch over, and have complied with, and thus have been literally protected and preserved by being totally focused upon (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention to and examine for guidance so that we would respond appropriately to You** (*piquwdym*)**."** (*Mizmowr* / Psalm 119:100)

"Please turn aside and remove this degenerate corruption from me, this promotion of what is wrong, harmful, and troubling, because I want to consistently and literally observe, and I choose to be continually and actually saved by (*natsar* – I choose to habitually focus upon the genuine protection offered by (qal imperfect cohortative)) **the terms and conditions of the relationship agreement** (*mitswah*) **of my God."** (*Mizmowr* / Psalm 119:115)

"Your restoring testimony and Your enduring witness (*'eduwth*) **are extraordinary and astounding, so therefore my soul observes them and is saved by them** (*natsar* – is focused upon them, complies with them, and is preserved by them (qal perfect))**."** (*Mizmowr* / Psalm 119:129)

"With all of my heart I have called out. Yahowah chose to answer my call and respond to me. So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by (*natsar* – I have actually

valued, kept especially close to, maintained a careful watch over, and have continually complied with, and therefore I have been protected and preserved by choosing to consistently focus upon (qal imperfect cohortative)) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*)**."** (*Mizmowr* / Song / Psalm 119:145)

And while these present the four most recent appearances of *natsar*, there are four more. So in the order we first encountered them, we find a reverence to the *Beryth*, *Towrah*, *'Edah*, and then again the *Towrah*.

"All the mannerisms and acts of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who are preserved by (*natsar* – for those who are saved, protected, and maintained by observing and keeping) **His Family-Oriented Covenant Relationship** (*beryth*) **and His Testimony** (*'edah*)**."** (*Mizmowr* / Psalm 25:10)

"By way of focusing upon and observing His clearly communicated prescriptions of what we should do and His Torah, His Source of Teaching and Instruction, the Place from which His Direction and Guidance Flow (*Towrah*)**, they are saved and kept safe and secure** (*natsar* – they are protected and preserved, they are watched over and spared, all as a result of the relationship)**, radiating Yah's light)."** (*Mizmowr* / Psalm 105:45)

"Roll away from upon me such contempt and insults and such disrespect. For indeed Your trustworthy Testimony (*'edah*) **I have observed and complied with and it has saved me** (*natsar* – I have kept and it has protected and preserved me)**."** (*Mizmowr* / Psalm 119:22)

"Please enable me to be perceptive and discerning so that I understand and then I will continuously observe and be genuinely saved by (*natsar* – I will actually comply with, properly keep, and forever be protected and preserved by) **Your Towrah** (*Towrah*) **and so that I will actually and consistently observe and genuinely care about her with all my heart."** (*Mizmowr* / Psalm 119:34)

That was a lot to chew on—a rather nourishing meal, indeed. So even though we might not yet be ready to move on, the next verse is related to the last one. Not only does it again begin with *qara'*, this time in addition to being prefixed in the first person, it is also suffixed in the second person. But more than that, recognizing that the primary connotation of *natsar* is observation, with these words, Dowd leaves no doubt that Yah is also his Savior.

"I have called out to You (*qara'* – I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been

privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You (qal perfect)) **because I have chosen to be saved** (*yasha'* – I want to be transformed, to be rescued, delivered, and spared (hiphil imperative)) **and I want to continually and literally observe** (*wa shamar* – I have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to (qal imperfect cohortative)) **Your enduring and renewing Testimony** (*'edah* – Your everlasting witness)**."** (*Mizmowr* / Song / Psalm 119:146)

The same points are being made, although this time there is no doubt. We do not have to interpret these words to know that Dowd was saved by calling upon Yahowah, or that his salvation was a direct result of choosing to observe God's enduring testimony.

But this we do have to ask: since this message is so clearly presented, how did Paul manage to convince Christians that the Torah could not save them? Now as you ponder that question, may I submit to you that I think he testified exclusively to Gentiles expressly because they were and remain ignorant of Yahowah's Word, Name, Towrah, Covenant, Instructions, Invitations, and Prophets. He fooled them into believing that he spoke for God because they didn't know what God had actually revealed. The same condition and result exists to this day.

Effective writing must intertwine soft symbolism with hard-hitting crescendos, otherwise we'd either be lulled to sleep or become desensitized and numb. So it's time for David to wax poetic again. After all, we need to catch our breath.

"I approach (*qadam* – I come to meet and draw near (piel perfect)) **in the morning and evening** (*wa ha neshep* – at dawn and again at twilight) **and** (*wa*) **I ask for help** (*sawa'* – I implore and request assistance) **to** (*la*) **place my confidence, hope, and expectation for a favorable future resolution** (*yahal* – linger, waiting and expecting something good to transpire based (piel perfect)) **upon** (*la*) **Your Word** (*dabar*)**."** (*Mizmowr* / Song / Psalm 119:147)

"My eyes (*'ayn* – my ability to perceive and observe) **approach and draw near** (*qadam*) **and keep watch during the night** (*'ashamuwrah* – they are consistently observant; from *shamar*) **to meditate upon, to thoughtfully consider, and to become wise by thinking about the information** (*la syach* – to seriously contemplate the meaning found (qal infinitive construct)) **in Your Instruction** (*ba 'imrah* – in Your word and promise)**."** (*Mizmowr* / Song / Psalm 119:148)

There is no hiding from the fact that Dowd took time to study Yahowah's Word. While he was the smartest, best informed, and most articulate man who ever lived, he was not the source of his inspiration.

And so now properly educated, properly prepared, and appropriately enlightened, Dowd responds to the offer he knows His God has made. **"Please listen to the sound of my voice** (*shama' qowl* – I really want You to hear what I have to say (qal imperative paragogic))**, because according to** (*ka*) **Your enduring mercy** (*chesed* – Your loyal and steadfast love, Your generosity, and favor)**, Yahowah** (יהוה)**, and in accordance with** (*ka*) **Your just means to resolve disputes** (*mishpat* – Your basis for exercising judgment and Your plan)**, I want You to renew and restore my life** (*chayah* – please transform my life, nurture and raise me, causing me to grow and flourish forever (piel imperative))**."** (*Mizmowr* / Song / Psalm 119:149)

Dowd is accepting Yahowah's offer of restoration and eternal life which is proclaimed and promised within the pages of the Torah. Other than coming to understand what God is offering, walking away from religion, engaging in the Covenant, and walking to God along the path He has provided, this is all we are asked to do to be saved.

Reminding us of the fact that those who cling to religion and draw neigh unto the plans and schemes of men, separate themselves from God by avoiding any connection with the Torah, our psalmist proclaims: **"Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil** (*radaph zimah* – those who devise mischievous purposes and pursue licentiousness and harlotry) **approach and draw near for battle and they appear for judgment** (*qarab* – they join together, they wage war and create strife, attacking the psychological faculties of the inner person, corrupting even the womb)**, but they are far away and thus are completely severed and separated from** (*min rachaq* – they have positioned themselves a great distance away from, severing any connection with, and completely avoiding, even removing access to (qal perfect)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction)**."** (*Mizmowr* / Song / Psalm 119:150)

The reason behind the expanded definition of *qarab* in this context is that I discovered a fourth and fifth connotation seemed to fit this proclamation. To *qarab* is also "to join together," and "to appear before a judge in a legal case." In addition, the same three Hebrew letters vocalized a different way, as *qerab*, speak of those who "wage war and create conflict and strife as a result of their hostility and attacks." Further, *qereb* designates the place this battle is waged, as well as the result, by addressing "the psychological faculties of the inner person" and "the womb," speaking of parents corrupting their children, whereby only their "corpse" remains.

While amplification is again essential to understanding Dowd's statement, I don't want you to miss the forest for the trees. So in a few, fewer words, here is that same message: **"Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil approach and draw near for battle and they appear for judgment, but they are far away and thus are completely severed and separated from, severing any connection with, and completely avoiding, even removing access to Your Towrah."**

Slimmed down a bit, we are able to see religion in the "adulterous and idolatrous schemes which men pursue." Religion has, after all, provided the motivation for most of man's wars. And indeed, all those who follow a religious faith will appear before God in judgment. By separating themselves from His Torah, by avoiding the Torah, by severing any connection to the Torah, they disavowed any hope of forming a relationship with Yahowah.

But the opposite of this is what those who observe the Torah can expect. So now using the elongated version of the same operative word we discover: **"Yahowah** (קָרַב), **You** (*'atah*) **are approachable and desirous of close, personal, and intimate relationships** (*qarowb* – You are near and in close proximity for the purpose of kinship and familial association)**. And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are trustworthy and reliable, dependable and true, enduring and everlasting** (*'emeth* – honest, certain, continual, sure, supportive, confirming upholding, nourishing, firm, verifiable, and eternal)**."** (*Mizmowr* / Song / Psalm 119:151)

This is the overriding message of the Towrah in summary form.

Our Heavenly Father is approachable. God wants us to draw close to Him. He wants nothing more than to engage in a close, personal, and intimate relationship with us, which is why He refers to us as His family.

We accomplish this, the single most desirable outcome in life, by recognizing that the terms and conditions of Yah's Covenant agreement are: trustworthy and

reliable, dependable and true, enduring and everlasting, honest and certain, continual and sure, supportive and confirming upholding and nourishing, firm and verifiable, and eternal and unwavering.

Fortunately, the original intent of this next passage was retained in the Dead Sea Scrolls, so it is being translated from 11QPS. **"Long ago** (*qedem* – speaking of an unlimited duration of time by using the reference of the eastern, and thus rising sun) **I came to literally know and completely understand** (*yada'* – I was made totally aware and shown, I found out and acquired the information needed to discover, became familiar with, accepted and acknowledged (qal perfect)) **from** (*min*) **Your enduring testimony and restoring witness** (*'edah*) **that indeed** (*ky*) **You laid the foundation to establish me** (*yasad* – You constructed a means to associate Yourself with me (qal perfect)) **forever** (*la 'owlam* – eternally and for all time)**."** (*Mizmowr* / Song / Psalm 119:152)

Nothing God does is per chance. He has a plan and will not waver from it. We therefore have the opportunity to accept it and thereby benefit from it or reject and ignore it. We do not have the right to change it.

The letter ק Qoph was graphically represented by drawing a picture of the sun on the horizon. The word most directly associated with this letter, *qowah*, speaks of eagerly anticipating a favorable result, of expecting the best and being confident of being gathered together by God. And indeed, in good time, those who place their hope in Him will find themselves before the Light. And with this in mind, we should not be surprised that Qoph's signature term, *qara'*, was featured prominently in this chorus.

"With all of my heart, energy, personal commitment, and sense of purpose (*ba kol leb*) **I have called out, I have literally read and I have totally recited, I have actually summoned and I have invited, I have genuinely met and I have encountered, and I have been completely called-out and I have been really welcomed** (*qara'*)**. Yahowah** (*Yahowah*) **chose to answer my call and respond to me; electing to reply and answer my questions with His witness, speaking truthfully, vocally communicating, while expressing His desire to live together and sing this song with me** (*'anah*)**. So I have chosen to consistently, carefully, habitually, and literally observe so as to be genuinely saved by** (*natsar*) **Your clearly communicated prescriptions of what I should do in life to live** (*choq*)**.**

I have called out to You, I have literally read and I have totally recited Your Word, I have actually summoned You by name, and I have personally invited You into my life, I have genuinely met You and I have been privileged to encounter You, and I have been completely called-out of the world so that I could be welcomed by You (*qara'*) **because I have chosen to be saved**

(*yasha'*) **and I want to continually and literally observe, and have chosen to closely examine, thoroughly explore, diligently scrutinize, genuinely consider, carefully and consistently evaluate, and then properly respond to** (*wa shamar*) **Your enduring and renewing Testimony** (*'edah*)**.**

I approach, come to meet, and draw near (*qadam*) **in the morning and evening** (*wa ha neshep*) **and** (*wa*) **I ask for help, requesting assistance** (*sawa'*) **to** (*la*) **place my confidence, hope, and expectation for a favorable future resolution** (*yahal*) **upon** (*la*) **Your Word** (*dabar*)**.**

My eyes (*'ayn*) **approach and draw near** (*qadam*) **and keep watch during the night, being consistently observant so as** (*'ashamuwrah*) **to meditate upon, to thoughtfully consider, and to become wise by thinking about the information** (*la syach*) **in Your Instruction and Word** (*ba 'imrah*)**.**

Please listen to the sound of my voice, I really want You to hear what I have to say (*shama' qowl*)**, because according to** (*ka*) **Your enduring mercy, Your loyal and steadfast love, and Your generosity and favor** (*chesed*)**, Yahowah** (*Yahowah*)**, and in accordance with** (*ka*) **Your just means to resolve disputes** (*mishpat*)**, I want You to renew and restore my life, transform me, nurture me, and raise me, causing me to grow and flourish forever** (*chayah*)**.**

Those who plot and plan adulterous and idolatrous schemes and who pursue and follow that which is evil (*radaph zimah*) **approach and draw near for battle and they appear for judgment** (*qarab*)**, but they are far away and thus are completely severed and separated from, severing any connection with, and completely avoiding, even removing access to** (*min rachaq*) **Your Towrah** (*Towrah*)**.**

Yahowah (*Yahowah*)**, You** (*'atah*) **are approachable and desirous of close, personal, and intimate relationships** (*qarowb*)**. And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah*) **are trustworthy and reliable, dependable and true, enduring and everlasting** (*'emeth*)**.**

Long ago (*qedem*) **I came to literally know and completely understand** (*yada'*) **from** (*min*) **Your enduring testimony and restoring witness** (*'edah*) **that indeed** (*ky*) **You laid the foundation to establish me and associate Yourself with me** (*yasad*) **forever** (*la 'owlam*)**."** (*Mizmowr* / Psalm 119:145-152)

ק

As we approach this next verse, our initial task is to properly translate *'ony*. Key to resolving this challenge is to recognize that *'ony* is a derivative of *'anah*,

which most certainly points us in the right direction. So rather than asking God to see his affliction, Dowd is asking Yah to take note of his response and his willingness to engage.

"I want You to see (*ra'ah* – I want You to notice (qal imperative)) **my response and diligence, my willingness to answer the call and actively engage** (*'ony* – my effort; from *'anah* – my response to the invitation, my vocal witness, and my song)**. So** (*wa*) **please prepare me so that I'm ready to be saved and withdrawn** (*chalats* – please equip and empower me so that I am prepared to be drawn out of this world, removed from it, and delivered, and in the mean time, so that I'm equipped for battle (piel imperative))**, because indeed** (*ky*)**, I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to** (*lo' shakah* – I have not been unmindful of, forgotten, failed to remember, or ever ceased to care about (qal perfect from 11QPS)) **Your Towrah** (*Towrah* – Your Source of Teaching and Instruction, and the Place from which Your Direction and Guidance Flow)**."** (*Mizmowr* / Song / Psalm 119:153)

Once you understand Yah's Towrah, and realize what God is offering, all that is required of us is to respond to His call and actively engage in the relationship.

It is then Yah's responsibility to prepare us for our journey from the imperfect and mortal material realm to the perfect and immortal spiritual realm. So that is what Dowd is requesting by using *chalats*. He wants to be properly equipped to be saved and withdrawn. Also interesting is that some lexicons list being "equipped for battle" among *chalats* principle connotations. And that is interesting because there is a lot of work to do before we are removed from this world.

But the way we are exonerated is detailed in the Towrah. By accepting its terms and conditions and by following its guidance, a case is made on our behalf which leads to vindication. You see, the legal statutes aren't waived or ignored, but are instead cited on our behalf. It is perhaps the least understood aspect of the Torah's provisions. Rather than condemn us, it exonerates us.

And one of many reasons this truth eludes us is because far too few people are skilled in rhetoric. And in that light, *rybah* means to present a plea, a rational argument in someone's defense. There is nothing wrong with an argument, or even a debate, so long as the truth is revealed and the verdict is just.

"Please present an argument to defend me, arguing the legal case on my behalf (*ryb rybah* – I want You to resolve any legal dispute against me by pleading my case (qal imperative paragogic)) **and** (*wa*) **I genuinely seek Your redemption** (*ga'al* – I want You to save and free me by actually paying a ransom (qal imperative)) **because I have chosen to be restored and to live** (*chayah* – I want to be revived and transformed, to be nurtured and to grow, to endure and to

persevere forever (piel imperative)) **according to** (*la*) **Your Word, Your Instruction, and Your Promise** (*'imrah* – message)**."** (*Mizmowr* / Song / Psalm 119:154)

Speaking of rhetoric, we are now seven hundred pages into our review of Yahowah's Word and yet with every new sentence Dowd is introducing us to words we have not experienced before. Recognizing the power of words, the influence of words, the transforming nature of words, Dowd has wielded words as if they were the most important implements in the world—and indeed they are.

Rather than making a case against us, as Paul would have Christians believe, the Towrah makes the case for our salvation and for life. Dowd is telling Yah that he has read the Torah and that he wants its terms, conditions, and promises applied to him—expertly presented by God, Himself. It is amazing that billions of people have been beguiled into believing that the Torah convicts us when in fact it redeems and reconciles us, saving and freeing us.

This misunderstanding, of course, is a result of not knowing what Yah revealed regarding His seven Invitations to Meet with Him. Ignorant of what they portend, there isn't a Christian on the planet who understands what they represent—our more specifically, how they facilitate our redemption and salvation. And one cannot trust or rely upon that which they do not understand. So by dismissing the value of the Torah, Paul made it nearly impossible for a believer to find God or to be saved.

Rather than asking God to save him and restore his life based upon 1) his faith, 2) his religious beliefs, 3) a new testament, 4) the Gospel of Grace, 5) the content of his heart, 6) the relative merits of his good deeds, or 7) upon some sun god mythology predicated upon a dying god who is resurrected, David ask God to do these things in accordance with His Word, His Instruction, and His Promise—all of which are delineated in the Torah.

This is the bane of Christianity: **"Those who remain liable for violating the standard** (*rasha'* – those who retain their guilt, who are wicked and will be condemned) **are a great distance** (*rachowq* – are alienated and thus separated, remote and far away) **from** (*min*) **Yashuw'ah / salvation** (*yashuw'ah* – a Savior who can deliver them)**, because** (*ky*) **they do not seek or consult** (*darash* – they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder (qal perfect)) **Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship** (*choq* – Your written recommendations regarding Your willingness to share all that is Yours)**."** (*Mizmowr* / Song / Psalm 119:155)

So the Torah is a double-edged sword. It presents both the grounds for conviction and for vindication. How we respond to it determines our fate.

And while that is clear, albeit poorly understood, there is a much more troubling undertone in this passage which is advanced by *darash*. The reason that believers in Judaism, Christianity, and Islam remain so far away from salvation is because they haven't bothered to seek Yahowah's guidance on the matter. They haven't consulted with God, instead preferring to listen to the likes of Maimonides, Paul, and Muhammad. Yah's teaching isn't of interest to believers, so they have neither pondered nor petitioned the Torah. Therefore, the book which would liberate them will convict them.

Also, we would be unwise to ignore the vocal similarity between Yahowsha' and *yashuw'ah* – salvation. And yet that is precisely what has gotten faithful Jews, Christians, and Muslims into trouble in the first place. Their delusional caricatures, errantly named Yeshu, Jesus, and Essa, are especially remote in nature from Yahowsha', bearing no resemblance to Him. And frankly, without understanding Yahowsha's association with Yahowah, His connection to the Torah, and His participation in Passover and Unleavened Bread, there is no hope of salvation.

While Dowd has now associated Yahowah's mercy, and thus life and redemption, with God's testimony some two dozen times, it is amazing how easily the faithful have dismissed this connection, and how willing they have been to base their salvation on a competitive strategy.

"Great (*rab* – especially abundant and significant) **is Your mercy and compassion** (*rachamym* – Your willingness to provide unearned and undeserved favor)**, Yahowah** (יהוה)**, so I want You to be merciful to me** (*chesed* – because I want You to treat me favorably (piel imperative from 11QPS because the MT changed *chesed* to *chayah*)) **according to** (*ka*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your basis for exercising judgment and Your plan for making fair, moral, rational, and sound decisions)**."** (*Mizmowr* / Song / Psalm 119:156)

Yahowah's mercy is delivered in accordance with His "*mishpat* – means to resolve disputes," which means that it is granted to those who observe *Pesach*, *Matsah*, *Bikurym*, *Shabuw'ah*, *Taruw'ah*, *Kippurym*, and *Sukah*. These represent the seven steps to redemption and to living with Yah. Those who ignore them, reject them, demean them, or even waver from them, find neither God nor redemption.

Dowd recognizes that there is but one way to escape human oppression, one way to disassociate oneself from the Adversary's religious schemes, and that is by embracing Yahowah's testimony. So he writes...

"Those who pursue and persecute me (*radaph* – those who extend considerable effort to oppose and harass me) **are abundant, powerful** (*rab*)**, and**

adversarial (*tsar* – hostile enemies)**, so from** (*min*) **Your enduring testimony and restoring witness** (*'eduwth* – message and stipulations)**, I do not so much as lean away or turn aside** (*lo' natah* – I do not thrust aside)**."** (*Mizmowr* / Song / Psalm 119:157)

Dowd is also aware that Yahowah is uncompromising and unwavering, so he isn't willing to so much as lean away from God's enduring witness. Dowd isn't interested in testing how far he can step away from the Torah and still be saved—and neither should we.

Our psalmist knows that religion is not only beguiling, but worse, it is treacherous. That is why he hates it and opposes it. So now, using the nuances of Hebrew stems to their fullest, Dowd testifies: **"I have actually seen** (*ra'ah* – I have literally witnessed (qal perfect)) **their treachery and trickery** (*beged* – their unreliable, deceptive, and dishonest betrayals)**, and I have let myself become angry because of them, coming to be disgusted by them and loathing those** (*quwt* – allowing myself to be grieved by their actions which has caused me to despise those (hitpolel imperfect waw consecutive paragogic)) **who** (*'asher*) **do not literally and completely observe** (*lo' shamar* – do not totally explore, examine, investigate, or actually consider (qal perfect)) **Your Word, Instruction, and Promise** (*'emrah* – sworn testimony and guidance)**."** (*Mizmowr* / Song / Psalm 119:158)

The hitpolel stem is rare in Hebrew, so when it is used we have to pay unusually close attention, especially when it is wielded by a master linguist like Dowd. With the hitpolel, the subject of the verb, *quwt*, which has been designated as those engaged in treachery and trickery, acts upon itself, causing those who deceive to become disgusting and despised. They engender the response.

David allowed himself to become angry at the dishonest portrayals of God, of life, of relationships, and of salvation, which had been used to trick and deceive believers. He was disgusted by them and came to loathe their advocates. And indeed, such animosity is the only appropriate moral and rational response to treachery and trickery, to dishonesty and betrayal. To withdraw and not care, to sit back and tolerate religious myths, knowing the consequence, is disrespectful, harmful, and uncivilized. And yet rather than confronting religion today, we are encouraged to respect it in the celebration of multiculturalism. The modern morality of Political Correctness thus inspires the antithesis of what God would do. He hates religion, as do those who know and love Him. And that is what makes Him merciful.

It is interesting, indeed telling, that there is no Hebrew word for "religion." And yet, Yahowah has unequivocally expressed His animosity toward the institution. Without the word in a language designed by God to reveal His Word,

we can reasonably deduce that Yah has no interest in, or use for, religion—choosing instead to focus on relationships, restoration, and life. And yet at the same time, there is no missing the fact that second only to recognizing the benefits associated with observing the Torah, exposing and condemning every aspect of religion has dominated this Psalm.

The religious expect God to judge them based upon the relative merits of their deeds, their generosity, the depth of their faith, the content of their heart, their loving attitude, their dedication to their family, their devotion to their church, the amount of their tithes and offerings, the degree to which they have feared their god, or some capricious notion that their god loves everyone. And many believers add to this list the decrees they have found in wholly conflicting gospels, testaments, and recitals. But that is not how anyone will be judged.

"I want You to notice (*ra'ah* – Please look, witness, and see) **how completely I love and how genuinely I desire** (*ky 'ahab* – how familiar with and devoted I have become to (qal perfect)) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**, Yahowah** (יהוה)**."**

That is not the end of the verse, but it marks the end of our ability to rely on the Masoretic Text. So then from the Dead Sea Scrolls, we read:

"Demonstrate Your love and be merciful (*chesed* – treat me favorably and compassionately) **in accordance with** (*ka*) **Your Word, Instruction, and Promise** (*'imrah* – Your message and guidance)**."** (*Mizmowr* / Song / Psalm 119:159)

There is only one way to receive Yah's mercy and enjoy His love, which means that there is only one way to achieve clemency and vindication. And that is by loving Yah's instructions, and becoming so familiar with them, they become your loyal friend. For it is in accordance with Yahowah's Word, His Instruction, and His Promise that God demonstrates His love and His mercy.

Affirming this once again, Dowd's chorus concludes beginning with the letter under which it was composed: **"From the beginning, the source and the sum** (*ro'sh*) **of Your words** (*dabarym* – Your message and communication (plural in the DSS)) **is truthful and reliable** (*'emeth* – trustworthy and dependable, enduring and verifiable)**, and** (*wa*) **every** (*kol*) **righteous and vindicating** (*tsedeq* – just, honest, fair, and acquitting) **means to resolve disputes and achieve justice** (*mishpat* – basis for exercising judgment) **are eternal and lasts forever** (*'owlam* – endures throughout all time)**."** (*Mizmowr* / Song / Psalm 119:160)

From the first word of the Towrah, "*ba-re'syth* – in the beginning" to its last, "Yisra'el – individuals who engage and endure with God," the sum of its words is true. They are not only reliable and dependable, they are righteous and vindicating. But especially important, Yah's Word endures forever, which means that the Talmud, New Testament, and Qur'an cannot be from Yah. And of course that means that the religions of Judaism, Christianity, and Islam are neither truthful nor reliable, neither righteous nor vindicating.

With only three letters left in the Hebrew alphabet, we are nearing the end of the Psalm. And while this is so, it is nonetheless true that *rosh* means first and speaks of beginnings. Drawn to resemble a human head, the Ancient Hebrew 𐤓 Resh, now called a ר Rosh, also denotes chief, top, head, highest, finest, and best, in addition to source and sum.

"I want You to see and notice (*ra'ah*) **my response and diligence, my willingness to answer the call and actively engage** (*'ony*)**. So** (*wa*) **please prepare me so that I'm ready to be saved and withdrawn** (*chalats*)**, because indeed** (*ky*)**, I have not ignored or overlooked, I have not lost sight of, nor responded inappropriately to** (*lo' shakah*) **Your Towrah** (*Towrah*)**.**

Please present an argument to defend me, arguing the legal case on my behalf (*ryb rybah*) **as** (*wa*) **I genuinely seek Your redemption** (*ga'al*) **because I have chosen to be restored and to live** (*chayah*) **according to** (*la*) **Your Word, Your Instruction, and Your Promise** (*'imrah*)**.**

Those who remain liable for violating the standard (*rasha'*) **are a great distance** (*rachowq*) **from** (*min*) **Yashuw'ah / salvation** (*yashuw'ah*)**, because** (*ky*) **they do not seek or consult, they do not learn from, inquire about, look to, engage in a relationship with, petition or ponder** (*darash*) **Your engraved and clearly communicated prescriptions of what we should do if we want to live and be cut into the relationship** (*choq*)**.**

Great (*rab*) **is Your mercy and Your willingness to provide unearned and undeserved favor** (*rachamym*)**, Yahowah** (*Yahowah*)**, so I want You to be merciful to me and treat me favorably** (*chesed*) **according to** (*ka*) **Your means to resolve disputes and achieve justice** (*mishpat*)**.**

Those who pursue and persecute me, extending considerable effort to oppose me (*radaph*)**, are abundant, powerful** (*rab*)**, and adversarial** (*tsar*)**, so from** (*min*) **Your enduring testimony and restoring witness** (*'eduwth*)**, I do not so much as lean away or turn aside** (*lo' natah*)**.**

I have actually seen and have literally witnessed (*ra'ah*) **their treachery and trickery, their unreliable, deceptive, and dishonest betrayals** (*beged*)**, and I have let myself become angry because of them, coming to be disgusted by**

them and loathing those (*quwt*) **who** (*'asher*) **do not literally and completely observe, who do not totally explore, examine, investigate, or actually consider** (*lo' shamar*) **Your Word, Instruction, and Promise** (*'emrah*)**.**

I want You to notice (*ra'ah*) **how completely I love and how genuinely I desire** (*ky 'ahab*) **Your precepts, those instructions which You have entrusted to us for guidance so that we respond appropriately to You** (*piquwdym*)**, Yahowah** (*Yahowah*)**. Demonstrate Your love and be merciful** (*chesed*) **in accordance with** (*ka*) **Your Word, Instruction, and Promise** (*'imrah*)**.**

From the beginning, the source and the sum (*ro'sh*) **of Your words** (*dabarym*) **are truthful and reliable, trustworthy and dependable, enduring and verifiable** (*'emeth*)**, and** (*wa*) **every** (*kol*) **righteous and vindicating** (*tsedeq*) **means to resolve disputes and achieve justice, the very means used to exercise judgment** (*mishpat*)**, is eternal and lasts forever, enduring throughout all time** (*'owlam*)**."** (*Mizmowr* / Psalm 119:153-160)

ש

There is something being suggested in the next passage which I've long recognized is true. Those who hold high office, no matter if their podium is religious, political, or military, know that they are lying. I have engaged many international religious leaders, presidents, senators, generals, and billionaires in conversation, and I have found this to be universally true—at least of those who pretend to speak in the name of God.

"Those holding high office (*sar* – political rulers, religious leaders, and military officers) **pursue me** (*radaph* – hound and harass me) **in vain, without cause and for nothing** (*chinam* – undeservedly without a valid reason)**. For from** (*wa min*) **Your words** (*dabarym*) **their hearts tremble in fear** (*leb pachad* – their emotional response is of impending anguish and doom)**."** (*Mizmowr* / Song / Psalm 119:161)

Every religious cleric I've come to know, knows that their religion is in conflict with God's testimony. Every political leader I've talked with knows that their promises are hallow. And every military officer I know realizes that the military does not actually serve the cause of freedom. So while twisting the truth to serve their cause is universal among them, keep in mind, even if we were to include the captains of industry and the stars of society in this mix, the only individuals who internally tremble in fear when confronted by Yahowah's Word, are religious leaders—because they know that they are contradicting it. The others are not nearly as bothered by Yah's testimony. So, since the referenced foe is

thereby limited to those who know that they are contradicting and convoluting God's Word in the service of their cause, we are compelled to view religion as the object of David's scorn.

If you want God to value you, here is a helpful hint from the man God loved more than any other...**"I am more pleased with** (*'anky 'al suws* – I am fonder of (11QPS)) **Your Word** (*'emrah* – Your instruction and promise) **than** (*ka*) **discovering** (*masa'* – finding and uncovering) **a great** (*rab*) **treasure** (*shalal* – profit and spoil)**."** (*Mizmowr* / Song / Psalm 119:162)

Properly valuing Yah's Word necessitates discounting anything which thwarts its purpose. **"I genuinely hate, shun, and am totally hostile** (*sane'* – I completely shun, detest, and oppose (qal perfect))**, electing to consistently despise and continually denigrate and disparage** (*ta'ab* – choosing to loathe and degrade, while holding in contempt the repulsive nature of (piel imperfect cohortative)) **deception** (*sheqer* – misleading statements, lies, vanity, and all that is fraudulent and unreliable)**, but** (*wa*) **I love** (*'ahab* – I have fondly embraced and formed a close relationship with (qal perfect)) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction)**."** (*Mizmowr* / Song / Psalm 119:163)

This is the dividing line between truth and lies, relationship and religion, life and death, and between salvation and damnation. To love one, you must hate the other. To accept one, you must reject the other. To embrace one, you must shun the other.

Since the point has been made and affirmed a score of times, let it be known that Yahowah doesn't just want us to walk away from religion before we engage in His Covenant and walk to Him, He wants us to be so repulsed by our past that we become opposed to it. God doesn't just damn religion; He despises it. Religion is more than a useless, ignorant, and irrational institution; it is the enemy—Yah's Adversary.

It would be unlike someone as brilliant as our psalmist to forego an opportunity to reinforce Yahowah's formula, one so essential that it is the equation upon which the universe was created, and the model upon which our

salvation is based. **"Seven is the promise** (*sheba' / shaba'*) **during the day** (*ba ha yowm* – in, with, and on the day) **I will come to radiate Your light** (*halal* – I will be completely transformed shining brightly with Your Light (piel perfect)) **according to** (*'al*) **Your righteous and vindicating** (*tsedeq* – fair, just, and acquitting) **means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made)**."** (*Mizmowr* / Song / Psalm 119:164)

This passage is most always translated "Seven times in the day I will praise You." But there are seven issues with such a rendering. First, *sheba'*, meaning "seven" and *shaba'* meaning "to promise," are written identically in the revealed text, so to pick one meaning over the other when both apply, shortchanges the merits of this message.

Second, there is no basis whatsoever for adding "times," and without it the sentence falls apart using the standard approach. It is always preferable to work with the existing words than it is to arbitrarily add a word.

Third, "praise" is the secondary, not the primary, connotation of *halal*. Its principle inference is "to experience a bright, clear light becoming visible from a source, shining and radiating from it."

Fourth, Yahowah is light. When we are empowered by His promise we will be ever more like Him and thus we will radiate His light. And this entire Psalm has been about the transforming nature of God's Promise.

Fifth, the piel stem associated with *halal* requires the object of the verb, which is Yah, to actively respond to the subject, Dowd. And while there is no instance in Scripture of Yah responding to praise, He is on record as promising to empower His children, something which occurs in the most obvious and natural way when He transforms us to be more like Him, radiating His Light.

Sixth, Dowd has used every available word in the Hebrew lexicon to tell us how highly he regards, and indeed loves, Yahowah's testimony, and every aspect of His covenant relationship and plan of salvation. This entire Psalm was written as a love song to the Towrah as the second half of this verse reaffirms. So, even though Yah is the author of the Torah, it would be completely out of context to shift the focus.

And seventh, when the sentence is translated **"Seven is the promise** (*sheba' / shaba'*) **during the day** (*ba ha yowm*) **I will come to radiate Your light** (*halal*)**,"** God's promise and timeline are revealed in the same verse. On the seventh day, we will be Yahowah's children. And it matters not if you calculate this equation weekly concluding with the Shabat, annually, and conclude with Sukah, or historically, with a day reflecting one thousand years of human

migration from the Garden. On the seventh day, we are transformed and become like God. That is His promise.

As I mentioned a moment ago, as a noun, *sheba'* means "seven," but as a verb, it means "to make a promise." Yah's promise is of relationship, adoption, empowerment, enrichment, eternal life, and redemption, followed by the opportunity to live with Him in His home.

Also significant, exchange the Ayin at the end of *sheba'* for a Taw, and the promise of seven is manifest in the *shabat* – Sabbath Day. It thereby provides the model for our salvation, something we'll address more fully in the Instruction section of this *Introduction to God*.

Dowd has been reminding us with His incessant use of *'imrah*, which means both "word" and "promise" that Yah's Word is His "promise." And every significant aspect of that promise flows out of the equation of six, which represents man who was conceived on the sixth day, with God, who is one, yields the perfect result—which is to live together forever. I dare say that very little of what Yah has to say to us can be understood without developing an appreciation for this essential formula and promise.

David's loving overture to the Torah continues with: **"Great** (*rab* – magnificent and considerable) **is the reconciliation** (*shalowm* – is the salvation and security, the peace and prosperity, the friendship and companionship, the blessing and satisfaction, the completeness and soundness, the health and welfare, the contentment and tranquility; from *shalam* – the redemption and restoration, the ransom and restitution) **for the lovers** (*la 'ahab* – for those who desire and are fond (qal participle construct)) **of Your Towrah** (*Towrah* – Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow)**. And to them, it is never a cause to stumble** (*wa 'ayin la mikshowl* – and it never serves as a stumbling block which trips them up)**."** (*Mizmowr* / Song / Psalm 119:165)

There are obviously four key words in this revelation: *shalowm*, *'ahab*, *Towrah*, and *mikshowl*, the last of which was negated. So since *shalowm* is being presented as a really "*rab* – great" thing, let's consider each word one at a time.

To begin, *shalowm* is probably the single most frequently spoken and best-known Hebrew word. While it is thought to mean "peace," that is actually a derivative of the word's primary meaning, which is "reconciliation." You are at peace when all disputes and threats are reconciled. And more to the point, *Yowm Kippurym*, the Day of Reconciliations, is focused upon reconciling our covenant relationship with Yahowah so that we can live with Him.

But there is so much more. And if there were ever a word in which every nuance was relevant, especially in this context, it is *shalowm*. So the great benefits derived from loving the Torah include: "redemption" by God and the "restoration of the relationship" with God, because God has "offered a ransom for our restitution—our return" to Him. This is the process of "salvation" depicted in the Torah. We are "blessed" because God has "satisfied" our debts. This of course makes it possible for us to be "friends" and enjoy one another's "companionship." Also in a real sense, once our "welfare" is in Yah's hands, we are "at peace," "tranquil and content," both "prosperous and healthy." Quite frankly, there may be nothing better than *rab shalowm*.

David has regaled us with a chorus of verses demonstrating his "*'ahab* – love" for everything associated with the Towrah. And while he has presented his affection for Yah's Word from a host of perspectives, this time he is addressing you and me. This time *'ahab* wasn't singular but instead plural.

As we have come to know, when a person *'ahab*'s the Towrah, they are "in love" with it. In fact, I don't know if it is possible to love God without loving His Towrah first, because we can't so much as come to know Yahowah apart from His Towrah. Moreover, it is impossible to form any kind of relationship with God apart from accepting the terms and conditions of the Covenant which are exclusively presented in the Towrah. So loving the Towrah sufficiently to focus upon what it teaches us, and caring sufficiently about its guidance to follow it, determines whether or not we will experience *shalowm*.

Also, since there are many kinds of love, it is instructive to know that *'ahab* is defined as "showing great affection for a close personal relationship." It speaks of "being attracted to something and someone, desiring it and them, preferring it and them over all other options." So when the object of our love is the Towrah and its Author, these are all very relevant considerations.

Further, the qal stem was used in conjunction with *'ahab*. This tells us that our love must be genuine, but also that there is a relational bond which is developed between us and the Towrah as a result of our love. *'Ahab* was also scribed in the participle form, which says that by loving the Towrah we become lovable. And lastly, it was written using the construct, thereby associating the Towrah with love.

Moving on to the title *Towrah*, itself, the first thing we notice is that the word was suffixed in the second person masculine singular – "Your." And since this entire song has been sung to Yahowah, that means that it is Yahowah's Towrah. Now the reason that is relevant is that the Torah cannot therefore be discounted or ignored by claiming that it is the "Jewish Torah." And trust me on this when I tell

you that this is one of two excuses Christians use to dismiss it—the other being Paul's insistence on doing so.

It has been a while since we examined the linguistic ingredients upon which Towrah is comprised, so please consider this a refresher. Using the Strong's reference numbers as a handy guide, here is the definition of Towrah based upon the words which comprise the title: "*Towrah* (8451) – from *tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* (2892-3) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction." Of special interest in this regard is the interplay between "*towb* – causing us to be loved," and the participle form ascribed to *'ahab* relative to us "becoming lovable."

Now if I may, I'd like to express a warning. If you use only one lexicon to study the words found in Yah's Word, especially if you rely on Strong's, you are going to be misled some twenty percent of the time. Most lexicons were written by the same publishing houses from which the most popular bibles come and therefore they were composed to justify their translations. They are very often wrong. So it is only by referencing three or four Hebrew-English dictionaries, by examining every word comprised of the same letters, and by considering each word's root, that any degree of accuracy is achieved in your study. There is a lot at stake here, so take your time and do your homework before you jump to conclusions.

Moving on to the last word in this passage, it was "*mikshowl* – to stumble," which was negated by *'ayin*, meaning "not or never." But in that it has been a while since we actually read the verse, before we address the implications of *mikshowl* in relation to the Torah, here is Dowd's statement once again: **"Great** (*rab*) **is the reconciliation, the salvation, the peace, the companionship, the blessing, the redemption, the restoration, the ransom, and the restitution** (*shalowm*) **for the lovers** (*la 'ahab*) **of Your Towrah, Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow** (*Towrah*)**. And to them it is never a cause to stumble which trips them up** (*wa 'ayin la mikshowl*)**."**

So the message here is that if you love the Torah, it will never cause you to stumble. Therefore, we can now blame the fact that Christians constantly trip over the Torah on the realization that they don't appreciate it, much less love it.

I'd like to give you an example of how easily people are tripped up by the Towrah. The Christian New Testament speaks of the Torah using the Greek word *nomos*, which means "law," not "instruction, teaching, guidance, or direction." So that causes Christians to think that since it is "law," it has to be "obeyed." And playing along, the King James Version misrepresented the Hebrew word *shama'*, which means "listen," as "obey" eighty-one times, mostly in reference to Yahowah's voice and testimony. But there is no Hebrew word for "obey." None. There isn't even a Hebrew word for "submit."

Similarly, the Hebrew word, *shamar*, which means "to observe" in the sense of "closely examining" and "carefully considering" was changed to "keep" two-hundred-eighty-three times in the King James Version when associated with the Torah. So to Christians misguided by their New Testament and by their Old Testament translations, the Torah became "a set of laws to be obeyed" as opposed to instructions and guidance to be examined and considered. The difference is so monumental it's hard to put it into words. These perspectives come from opposing sides of the earth.

Chafing at these supposed laws is what made it possible for the notion of salvation though faith in the gospel of grace to be so readily received. Faith was easy and laws were hard. Grace was free and liberating and laws were a burden which had to be obeyed. And quite frankly, laws aren't "lovable."

Now, please listen carefully, this does not mean that you should disregard God's instructions. It only means that He didn't tell you or me that we had to obey them. Through the auspices of freewill, God has given all of us permission to overlook His Torah. But like children ignoring their father's advice, it's ultimately going to get us into trouble. For example, as a man you don't have to be circumcised, and as a parent you don't have to circumcise your sons, but if you choose not to do so, you cannot participate in the Covenant or benefit from Passover. You are not punished for failing to obey a law, but you aren't rewarded for failing to capitalize upon His instructions either.

In a more mundane way, we can appreciate how guidance and consequence differ from law and punishment in the parental direction not to touch a hot stove. It's not a law but instead good advice. And should a child disregard it and burn themselves, that consequence is not a punishment.

Throughout this ode to the Torah, Dowd has used most every word in the Hebrew lexicon to tell us that he has prioritized the Torah, focused upon the Torah, carefully examined and explored the Torah, thoughtfully considered and evaluated the Torah, that he knows and understands the Torah, that he agrees with the Torah, that he accepts the Torah, that he has acted upon the terms and conditions of the Covenant as they are presented in the Torah, that he loves the

Torah, and that he realizes that as a result of the promises presented in the Torah that he will be saved and enjoy eternal life. But he has never referred to the Torah as a "set of laws," nor said that he "obeys" the Torah, even that he "keeps" the Torah in the sense of being "obedient" to it. Never once.

The fact is Dowd didn't obey the Torah. His life is a living testament to this fact. And that is the essence of this story.

We all know that later in his life, David did many inappropriate things—most all of which were not in keeping with the Torah. And while these things were counterproductive, they did not affect his salvation or his ultimate relationship with Yah. And that is because the Covenant and salvation are both based upon what Yahowah has promised and what He has done, not upon what we say and do. Therefore, the reason that we are regaled by this man's misguided deeds is to reinforce the single most important lesson contained in the Torah.

What we say and do is irrelevant. What Yahowah says, has done, and will do is relevant. That has been and continues to be the message of this Psalm.

If David could be saved, if he could enjoy such an amazing relationship with Yahowah while occasionally tripping over his tongue and own two feet, then so can we. The only question then becomes, how do we put ourselves in the same position? And the answer to that has been boldly proclaimed in the ongoing chorus of this song: observe the Towrah, think about the Towrah, come to understand the Towrah, accept the terms and conditions of the Covenant as presented in the Towrah, walk to Yah along the path He provided in the Towrah, and as a result of coming to love the Towrah, come to know and love its Author.

So by errantly representing the title "Towrah" throughout the Greek New Testament, and then by mistranslating Yahowah's words, especially *Towrah*, *shamar*, and *shama'* in the Covenant Scriptures, stumbling blocks were placed before the Towrah which caused billions of believers to hate that which they should have loved. And the consequence has been devastating, as the Torah alone brings *shalowm*.

I realize that this is a profoundly controversial conclusion, but the evidence for it is ubiquitous and irrefutable. God persistently asks us to observe and listen to His Torah Instructions, but He never orders us to obey these directions. And while that is a factual statement, it can easily be taken out of context and twisted to imply that we should disregard Yah's guidance.

And yet the only point I am making here is the same one Dowd and Yah are making. Both encouraged us to observe and listen, to think and understand, to respond and engage, to trust and rely. If you do these things relative to the Torah's instructions regarding relationship and salvation, your obedience to what

is perceived as a "set of laws" will be irrelevant—just as it was with David. Focus your attention on understanding and it will engender an appropriate response.

One last thought. Yahowah gave us three gifts: mortal life, freewill, and a conscience. He then revealed His Towrah Instructions so that during our mortal lives we would use our conscience to consider His Guidance and then based upon what we learn; freely choose to associate with Him in the Covenant and walk to Him along the Path He provided. But if instruction and guidance is replaced with law, then choice is rendered moot because laws have to be obeyed.

Even after devoting almost four pages to the previous verse, the next one is every bit as essential to our understanding of the Towrah—its contents, purpose, and benefits. **"I confidently and totally expect** (*sabar* – I look forward to and anticipate the certain benefit of, waiting (piel perfect)) **to be saved** (*la yashuw'ah* – to be freed, rescued, delivered, and be kept safe through Yahowsha')**, Yahowah** (יהוה)**, for** (*wa*) **I act upon** (*'asah* – I actively engage in, literally endeavor to work with, assume the responsibility of, actually celebrate, and totally profit from (qal perfect)) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract)**."** (*Mizmowr* / Song / Psalm 119:166)

The reason that Dowd is so utterly confident, the reason that he knows for certain that he will absolutely be saved is because he has observed Yah's Towrah, considered Yah's promises, come to understand Yah's Covenant, has accepted Yah's terms and conditions, and then has chosen to rely upon the means Yah has established to achieve justice and vindicate him. So, since Yah is trustworthy, since Yah's provisions are everlasting, Dowd can dispense with faith. He is so certain that God will honor His promises that he confidently and totally expects to be saved. He knows that he is going to be saved.

In this light, it is interesting to note that *sabar* also means "to examine and to inspect." It speaks of "using the perception of sight to be observant, to learn something as a result of this effort, which then thereby facilitates making an informed decision." This therefore explains the source of David's assurance. He "*sabar* – examined and inspected" Yahowah's Towrah and came to embrace its provisions and promises. He acted upon and accepted the offer. It is as simple as that.

Reinforcing this, Dowd has once again linked his salvation to properly responding to the terms and conditions of the Covenant. He has thereby driven another nail into Paul's coffin. To be saved, one must act. It does not come by way of faith.

Once again, this love song directs our attention to the object of the Psalm's affection... **"Your enduring testimony and restoring witness** (*'edah*) **cares for**

and watches over (*shamar* – she remains focused upon, guards, and protects) **my soul** (*nepesh*) **because** (*wa*) **I have genuinely loved them very much** (*ma'od 'ahab* – I have significantly, consistently, continually, and literally shown my affection and desire for them (qal imperfect waw consecutive))**."** (*Mizmowr* / Song / Psalm 119:167)

So now presenting the related and more prevalent attributes of *shamar*, this refrain concludes with: **"I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine** (*shamar* – I am totally focused upon, diligently investigate and evaluate, watching over, caring for, and secure in) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You) **and** (*wa*) **Your enduring testimony and restoring witness** (*'edah*)**. Indeed** (*ky*) **all of my ways** (*kol derek* – my entire path though life) **correspond to You** (*neged* – match Yours, they are straightforward and are designed to enable me to come before You)**."** (*Mizmowr* / Song / Psalm 119:168)

When we come to know and understand God's Way, our way will correspond with His. And that's a very good thing because it means that we will receive the full benefit of everything He is offering: a personal relationship, adoption into His family, empowerment and enrichment, salvation and eternal life.

These lyrics were sung under the heading of the letter ש Shin. Originally drawn to resemble teeth, the graphic depiction spoke of the importance of language and nourishment. So, let's consider how these words nourish us.

"Those holding high office, political rulers, religious leaders, and military officers (*sar*)**, pursue me** (*radaph*) **in vain, without cause and for nothing** (*chinam*)**. For from** (*wa min*) **Your words** (*dabarym*)**, their hearts tremble in fear of impending anguish and doom** (*leb pachad*)**.**

I am more pleased with (*'anky 'al suws*) **Your Word** (*'emrah*) **than** (*ka*) **discovering** (*masa'*) **a great** (*rab*) **treasure** (*shalal*)**.**

I genuinely hate, shun, and am totally hostile (*sane'*)**, electing to consistently despise and continually denigrate and disparage** (*ta'ab*) **deception** (*sheqer*)**, but** (*wa*) **I love** (*'ahab*) **Your Towrah** (*Towrah*)**.**

Seven is the promise (*sheba' / shaba'*) **during the day** (*ba ha yowm*) **I will come to radiate Your light** (*halal*) **according to** (*'al*) **Your righteous and vindicating** (*tsedeq*) **means used to achieve justice and resolve disputes** (*mishpat*)**.**

Great (*rab*) **is the reconciliation and salvation, the security and peace, the prosperity and friendship, the companionship and the blessings, the satisfaction and the contentment, the redemption and restoration, and the ransom and restitution** (*shalowm*) **for the lovers** (*la ‘ahab*) **of Your Towrah, Your Source of Teaching and Instruction and the Place from which Your Guidance and Direction Flow** (*Towrah*)**. And to them it is never a cause to stumble which trips them up** (*wa ‘ayin la mikshowl*)**.**

I confidently and totally expect (*sabar*) **to be saved** (*la yashuw’ah*)**, Yahowah** (*Yahowah*)**, for** (*wa*) **I act upon and actively engage in** (*‘asah*) **the terms and conditions of Your relationship agreement** (*mitswah*)**.**

Your enduring testimony and restoring witness (*‘edah*) **cares for and watches over, guards and protects** (*shamar*) **my soul** (*nepesh*) **because** (*wa*) **I have loved them very much** (*ma’od ‘ahab*)**.**

I literally observe, completely explore, thoughtfully consider, actually scrutinize, closely examine (*shamar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*) **and** (*wa*) **Your enduring testimony and restoring witness** (*‘edah*)**. Indeed** (*ky*) **all of my ways** (*kol derek*) **correspond to You** (*neged*)**.”** (*Mizmowr* / Psalm 119:161-168)

†

It was almost one-hundred and fifty pages ago that we began our review of this, the longest and most important Psalm. For me, it has been a wonderful voyage of discovery, and I’m glad that you have joined me during this exploration of the Torah.

While I’m not qualified to carry Dowd’s sandals, I feel a special kinship with him nonetheless. We think similarly and share many flaws and passions in common. So while I cannot wait to meet him in person, I feel like I already know him.

And one of the things I’ve come to appreciate is why Yahowah loved this man more than any other. Among His creation, it is my contention that Dowd is the closest thing Yah has to a son. He is the man most like God in terms of His thinking and passion. I believe this Psalm serves as proof. Second only to the Torah, itself, it is the most brilliantly written, the most inspiring, and enlightening poem ever written. And it is beyond all else, a celebration of the Towrah and everything it represents.

So are you ready for the crescendo? I know I am.

"Let's actually choose to approach and come near (*qarab* – let's move into close proximity, drawing near, consistently presenting ourselves (qal imperfect jussive))**, singing and rejoicing with me** (*rinah* – expressing our joy musically, proclaiming our enthusiasm and gladness)**, before Your presence** (*la paneh* – unto the face of)**, Yahowah** (יהוה)**, in the manner** (*ka* – consistent with and according to the way) **Your Word** (*dabar*) **provides understanding when we choose to thoughtfully evaluate it** (*byn* – makes it possible to apprehend when we elect to engage our minds, are discerning, discriminating, and perceptive, exercising good judgment after paying very close attention (hiphil imperative))**."** (*Mizmowr* / Song / Psalm 119:169)

With the hiphil stem the subject, which is Yah's Word, causes the object which is us, to participate in the action, which with *byn* is understanding. And that is to say that understanding is a participatory endeavor. It isn't something you are given but instead achieve.

Affirming this reality, byn was also scribed in the imperative—the mood of volition. We have to want to comprehend. We have to choose to focus upon the evidence and elect to exercise good judgment concerning it.

Hundreds of Christians have written me discounting the amplified translations and intense word focus in *Yada Yah* by saying: "The holy spirit gives me the spiritual insights I need to know God." So they opt out of observation. And even when I ask them how it is possible that their "holy spirit" could give them information that contradicts God's testimony, they deflect the challenge by saying that they don't have the time or inclination to learn Hebrew. Yet, until you do your own investigation, until you examine a document closely, you will never know if it can be trusted. Without due diligence, you accept opinions and intuitions on faith.

We are being invited to sing the lyrics of this song to the Torah, and to draw neigh unto the very presence of God. But to actually approach Yah and to sing along, we not only have to walk along the same path with Dowd, we have to understand what the words mean. And that requires focused observation and careful consideration of God's Word—the Torah.

Speaking of understanding Yah's Word, David requests: **"Let her consistently come** (*bow'* – I want her (speaking of his understanding of Yahowah's Word) to arrive and genuinely pursue my inclusion (qal imperfect jussive)) **with a petition for mercy on my behalf** (*tachinah* – bearing a request and plea for clemency and favor for me) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise** (*'emrah* – Your Word) **because I want**

You to save me (*natsal* – I seek to be transformed by Your favor and deliverance (hiphil imperative))**.”** (*Mizmowr* / Song / Psalm 119:170)

Tachinah is derived from *chanan* which means “mercy.” It speaks of “an unearned and undeserved favor.” Yahowchanan, Yahowsha’s most beloved Disciple, carried *chanan* in his name. But this merciful message was lost when those who preferred Greek to Hebrew arbitrarily changed the man’s name. No one named “John” lived in the first century.

Since our psalmist continues to beat the same drum, although in slightly different places, we would miss a beat if we didn’t take note of the fact that Dowd’s understanding of Yahowah’s Word is serving as the basis of his petition to God for mercy. Dowd is not pleading with God to save him based upon his faith, his deeds, or his love, but instead in accordance with Yah’s Promise to provide unearned favor to those who do not deserve it. If Dowd has drummed this simple message into your head then you know how to proceed.

As for me, I’m going to sing along and follow him. **“My lips** (*saphah*) **will pour out** (*naba’* – will profusely bubble forth) **songs of adoration and thanksgiving** (*tahilah* – singing uplifting lyrics and providing accurate testimony conveying an enlightening message) **to You** (*‘al* – unto You (from 11QPS)) **because** (*ky*) **You consistently teach me** (*lamad* – You have continually instructed, guided, and directed me, training me to understand (piel imperfect)) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations regarding life in the covenant relationship)**.”** (*Mizmowr* / Song / Psalm 119:171)

Yes indeed, David has done this very thing. He has profusely poured out the lyrics of a song which profess his appreciation and thanksgiving for Yahowah’s instruction and guidance. But since the psalm has been consistent, let’s carefully note that even though the scrolls unearthed above Qumran bear witness to the fact that this song was being sung to Yahowah, this uplifting and enlightening message has consistently focused upon God’s willingness to teach us using His Towrah.

It has been a long time since we have sung the praises of *choq*. But as we know, *choq* is from *chaqaq* and thus speaks of God’s “written recommendations, engraved thoughts, and inscribed prescriptions which allocate a portion of what is His by cutting us into the Covenant agreement so that we might participate in the relationship.”

To sing the words of a song, you have to invest the time to learn them, or you’re likely to get tongue tied. **“My tongue** (*lasown* – used as a metaphor for language and speech) **elects to continually sing** (*‘anah* – it chooses to answer the invitation, actually respond to the summons, consistently testify as a witness,

speaking truthfully while genuinely conveying accurate information regarding (qal imperfect jussive)) **Your Word** (*'imrah* – Your message and promise, Your instruction and teaching) **because** (*ky*) **all of** (*kol* – every one of) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are righteous and vindicating** (*tsedeq* – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent)**."** (*Mizmowr* / Song / Psalm 119:172) While it is simply gilding the lily at this point, even the Hebrew word for tongue, *lasown*, reveals how to pronounce the third letter in YaHoWaH's name.

Of course to understand the lyrics to a song, you have to invest the time to learn what they mean. And if you recall, we have invested a lot of time on *'anah*. Its positive connotations include: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, and 10) to live together in a marriage. It all seems to fit this tune.

And in this case, *'anah* was scribed using the qal stem, telling us that Dowd actually responded to Yahowah's invitation and that the words he sung should be interpreted literally. Written in the imperfect, we know that singing became a habit for Dowd, something he did consistently and continually. And in the jussive form, this was a song Dowd elected to sing regarding an invitation he chose to accept. And if that don't make you want to clap your hands and shout *halaluw*-Yah, then we are reading *'anah* from a different hymnal.

Lest we forget, the reason that Dowd chose to sing this song is "*ky* – because" "*kol* – all of" the "*mitswah* – terms and conditions of Yah's Covenant agreement" are "*tsedeq* – righteous and vindicating, truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent." That is reason enough to make anyone in their right mind want to sing.

Reaching up to Yahowah in the right way... **"Let it actually and always be** (*hayah* – I want it to genuinely and eternally be (qal imperfect jussive)) **Your hand** (*yad* – used as a metaphor for Yah's power and ability) **which helps me** (*la 'azar* – which literally provides this assistance and support (qal infinitive construct)) **because** (*ky*) **I have chosen** (*bachar* – I have selected and I prefer, I have considered and tested all of the options and have selected, deciding upon (qal perfect)) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym* – Your directions which guide our choices, teaching us how to respond correctly and rationally to You)**."** (*Mizmowr* / Song / Psalm 119:173)

Once again, the Hebrew tenses are speaking to us. First, *hayah* was scribed using the qal imperfect jussive, and in the third person singular, requiring us to augment "be" with "let it actually and always be," thereby expressing volition, reality, and consistency. Second, *'azar* came to us by way of the qal infinitive construct, not only telling us that the help is genuine and the hand real, but also that as a verbal noun God's hand and His help are one in the same—inseparable.

Also please note that this is the third time in three verses that Dowd has deployed "*ky* – because" to say that his actions are a response to Yahowah's instructions. He is not expressing his beliefs, faith, or opinions, but is instead "*bachar* – choosing to respond" to that which he has come to know.

So now we find after a long chorus of volitional expressions emanating from the breadth of Hebrew tenses, upon reaching the conclusion of this song, Dowd has "*bachar* – decided." He has "*bachar* – considered the other options and tested conflicting choices and he has selected" Yahowah's "*piquwdym* – the precepts and instructions God entrusted to us to encourage us, after carefully examining His directions, to respond appropriately to Him.

Reinforcing this, Dowd selected another volitional term: **"I desire** (*ta'ab* – I want (qal perfect)) **Your salvation** (*yashuw'ah* – Your deliverance, rescue, and offer of freedom)**, Yahowah** (יהוה)**. Your Towrah** (*Towrah* – Your teaching, instruction, guidance, and direction) **makes me happy and brings me pleasure** (*sha'sha'y* – is my delight because it is the thing I enjoy most)**."** (*Mizmowr* / Song / Psalm 119:174)

To properly convey the qal stem and perfect conjugation associated with *ta'ap*, it would have to be rendered: "I completely desire and absolutely want." Dowd was trying to be as unequivocal as words allow. After all, he was speaking to the most unambiguous individual in the universe. Yahowah has made it impossible for an informed and rational person to misinterpret His message and intentions.

There is a powerful insight provided by the Dead Sea Scroll known as 11QPS that is not reflected in the Masoretic Text or in English. The following noun, name, and title are juxtaposed, which is to say that they are not separated by a conjunction, independent pronoun, or punctuation: *Yashuw'ah Yahowah Towrah.* They flow one from the other. They are one in the same. Without one, you cannot know or receive the other.

The essence of an individual, the part God actually cares about, is their consciousness or soul. Therefore... **"My soul** (*nepesh*) **is literally and continually restored and kept alive by choice** (*chayah* – choosing to actually and always be renewed and nourished, protected and consistently sustained (qal imperfect jussive))**, and it elects to incessantly reflect Your light** (*halal* –

wanting to be transformed so as to unremittingly experience Your brilliant light (piel imperfect jussive)) **because** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your basis for exercising judgment and Your plan for making fair decisions) **genuinely and continually assist me** (*'azar* – actually and always choose to help me and support me (qal imperfect jussive))**."** (*Mizmowr* / Song / Psalm 119:175)

After telling us what he has decided upon and what he wants, our psalmist enlightens us with three verbs, all of which convey a literal interpretation, continuous action, and volition. Dowd therefore wants and has chosen for his soul to be actually and always renewed and nourished, protected, and kept alive so that it can incessantly reflect and unremittingly experience Yah's brilliant light. And this is all because Dowd has chosen to allow the means God has selected to resolve disputes and achieve justice to genuinely assist him—now and forever.

And that brings us to the last verse or the last refrain of this amazing song. In it David reminds us that he would have remained a lost sheep had he not sought God in the proper place. **"I had wandered about** (*ta'ah* – I had been misled and had gone astray (qal perfect)) **like a lost sheep** (*ka 'abad seh* – in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist)**. So I want You to seek, to be responsible for, and to do what is required on behalf of** (*baqash* – please look out for, be accountable to, desire the company of, and seek to secure the fate of (piel imperative)) **Your servant** (*'ebed* – associate and coworker)**, for indeed** (*ky* – because) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo' shakach* – I have not ignored, been unmindful of, ceased to care about, nor have I forgotten) **Your enduring testimony and restoring witness** (*'eduwth* – Your everlasting and renewing message)**."** (*Mizmowr* / Song / Psalm 119:176)

True to form, the rabbis changed the last word, erasing "*'eduwth* – Your enduring testimony and restoring witness," replacing it with *mitswah*, which they habitually render "commandment."

Since the last time we saw *'eduwth* was nearly twenty verses ago, it is from *'ed*, which means "witness and testimony" and speaks of "evidence." *'Ed* is of course, indistinguishable from *'ad*, which means "eternal and everlasting." And both words are a derivative of *'uwd*, "that which embraces and surrounds us to restore us by bearing witness to that which is continually affirming and true."

On a planet polluted from tip to stern by religion, we have all wandered about like lost sheep, one breath away from squandering our mortal existence. This admission acknowledges that while Dowd is now Yah's favorite son, he was once just like every other lost soul on earth.

There is therefore only one thing which separates the glory which is now Dowd's and an ignominious mortal fate awaiting most of humankind, and that is Yahowah's "*'eduwth* – enduring testimony and restoring witness." Dowd chose not to overlook it and not to lose sight of its significance. He responded appropriately to it, because unlike those corrupted by religious alternatives, he never ignored it or ceased to care about it. Yah's enduring testimony was not forgotten by Dowd, so Dowd was not forgotten by Yah.

It really is that simple.

Dowd knew that Yahowah would look after and be responsible for his soul, because that is what He had promised to do in His Word. Moreover, Dowd realized that Yahowah, Himself, would do everything that was required for him to be saved and live forever in God's family. Welcome home Dowd.

The concluding eight verses of this magnificent Psalm were brought to us by the letter † Taw. Drawn originally as an upright pole and beam, it is fittingly symbolic of a doorway to a family home. But it also serves as Yahowah's sign, His mark, and as His signature. Yet even more than this, Yahowah's final word, His Towrah, begins with the letter Taw. And so does *tahilah* – song.

"Let's actually choose to approach and come near (*qarab*)**, singing and rejoicing with me** (*rinah*)**, before Your presence** (*la paneh*)**, Yahowah** (*Yahowah*)**, in the manner, consistent with, and according to the way** (*ka*) **Your Word** (*dabar*) **provides understanding when we choose to thoughtfully evaluate it** (*byn*)**.**

Let her consistently come (*bow'*) **with a petition for mercy on my behalf** (*tachinah*) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise and Word** (*'emrah*) **because I want You to save me** (*natsal*)**.**

My lips (*saphah*) **will profusely pour out** (*naba'*) **songs of adoration and thanksgiving – singing uplifting lyrics and providing accurate testimony conveying an enlightening message** (*tahilah*) **to You** (*'al*) **because** (*ky*) **You consistently teach me** (*lamad*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq*)**.**

My tongue (*lasown*) **elects to continually sing, choosing to answer the invitation, actually respond to the summons, consistently testify as a witness, speaking truthfully while genuinely conveying accurate information regarding** (*'anah*) **Your Word** (*'imrah*) **because** (*ky*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah*) **are righteous and vindicating – truthful, just, fair, right, justifying, and acquitting, rendering the guilty innocent** (*tsedeq*)**.**

Let it actually and always be (*hayah*) **Your hand** (*yad*) **which helps me** (*la ‘azar*) **because** (*ky*) **I have chosen** (*bachar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to carefully examine for guidance so that we respond appropriately to You** (*piquwdym*)**.**

I completely desire and absolutely want (*ta’ab*) **Your salvation** (*yashuw’ah*)**, Yahowah** (*Yahowah*)**. Your Towrah** (*Towrah*) **makes me happy and brings me pleasure. It is my delight because it is the thing I enjoy most** (*sha’sha’y*)**.**

My soul (*nepesh*) **is literally and continually restored and kept alive by choice** (*chayah*)**, and it elects to incessantly reflect and unremittingly experience Your brilliant light** (*halal*) **because** (*wa*) **Your means to resolve disputes and achieve justice** (*mishpat*) **genuinely and continually assist me** (*‘azar*)**.**

I had wandered about, and I had been misled and had gone astray (*ta’ah*) **like a lost sheep, in the manner of a lamb awaiting slaughter, its life wasted and nearly squandered, soon to be destroyed and ceasing to exist** (*ka ‘abad seh*)**. So I want You to seek, to be responsible for, and to do what is required on behalf of** (*baqash*) **Your servant** (*‘ebed*)**, for indeed because** (*ky*) **I have not overlooked, lost sight of the significance of, or failed to respond properly to** (*lo’ shakach*) **Your enduring testimony and restoring witness** (*‘eduwth*)**.”** (*Mizmowr* / Psalm 119:169-176)

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I did not want to consistently interrupt the lyrics of this magnificent ode to the Towrah with comparisons to Christian *babel*, but now that Dowd’s song has been sung, let’s compare a dozen verses under the auspices of the Ancient Hebrew Ghah, which was depicted by way of a twisted rope: ᚱ. While the letter has been mostly lost to time, evidence for it is retained in Gomorrah and Gaza.

When the meanings of the words which were originally spelled using this letter are considered, we find that many of them are related to darkness, storms, blindness, wickedness, and that which is crafty and twisted. As such the ᚱ Ghah serves as the prefect platform to introduce the religious corruptions of this Psalm.

As has been our custom, I’ll present what God actually said, revealing the words He chose. Then we’ll compare that to the allegedly authorized *King James Version*, the supposedly literal *New American Standard Bible*, the especially

popular, albeit paraphrased, *New International Version*, and the ever-creative, and always entertaining, *New Living Translation*.

While every comparison is enlightening, let's begin where Dowd began. In the 1st verse, Yahowah's prophet wrote: **"Enjoyable and happy** (*'ashry* – properly guided and blessed, straight and favorable) **is the Way** (*derek*) **to becoming innocent, perfect, and entirely blameless** (*tamym* – to becoming totally righteous, sound, perfectly healthy, whole, and complete, unimpaired and right, in absolute accord with the truth) **by walking** (*halak* – following) **in** (*ba*) **the Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah** (יהוה)**."** And yet, unwittingly encouraging their readers to follow *ha Satan* instead, the four most popular and influential English bible translations conveyed an very different message. The allegedly authorized KJV published: "Blessed are the undefiled in the way, who walk in the law of the LORD." The supposedly literal NASB offered: "How blessed are those whose way is blameless, Who walk in the law of the LORD." The popular paraphrase known as the NIV suggested: "Blessed are they whose ways are blameless, who walk according to the law of the LORD." While the novel, and oft creative NLT offered this opinion: "Happy are people of integrity, who follow the law of the LORD." Most importantly, by errantly translating these words, they not only missed the fact that this passage explains the Covenant request which asks Abram to "walk to Me and become perfect (*tamym*), the also missed the connection between Yah's seven "*chag* – festival feasts" and the means God uses to make us blameless.

Turning now to the 51st verse of Psalm 119: **"The arrogant and haughty, the insolent and presumptuous, those who are self-willed, self-absorbed, and self-motivated** (*zed*)**, such authorities, ambassadors, and teachers talk big, and they interpret everything, but they show no respect for** (*lyts*) **the extraordinary** (*ma'od*) **eternal Witness** (*'ed*)**. From** (*min*) **Your Towrah** (*Towrah*)**, I will not lean or turn away nor will I thrust it aside** (*lo' natah*)**."** But alas, Christians failed to communicate most of this when they published: KJV: "The proud have had me greatly in derision : yet have I not declined from thy law." NASB: "The arrogant utterly deride me, Yet I do not turn aside from Your law." NIV: "The arrogant mock me without restraint, but I do not turn from your law." NLT: "The proud hold me in utter contempt, but I do not turn away from your law." When the "scholars" responsible for these publications came to "*twrh*" in the text, they had two ethical choices: transliterate the title as "Towrah" or translate the Hebrew word into English as "teaching, instruction, direction, or guidance." There is no justification for changing "*twrh*" to "law." But by doing so, they beguiled millions into believing that the "Old Testament" conveys

outdated laws which should no longer be obeyed, rather than teaching to be understood and guidance to be followed.

Turning next to verse 60, we find: **"I am coming quickly** (*chuwsh*) **and** (*wa*) **without hesitation, reservation, or question** (*lo' mahah*) **to observe the terms and conditions of Your relationship agreement, knowing that I will be watched over and kept secure by Your covenant** (*la shamar mitswah*)**."** And yet we find Christians promoting: KJV: "I made haste, and delayed not to keep thy commandments." NASB: "I hastened and did not delay to keep Your commandments." NIV: "I will hasten and not delay to obey your commands." NLT: "I will hurry, without lingering, to obey your commands." While you could argue that it is permissible to inadequately render *mitswah* as "commandments," there is no excuse for changing "*shamar* – observe" to "keep," much less "obey." But, the moment someone fails to see the "terms and conditions of the Covenant" in *mitswah*, the second error becomes almost irresistible.

Turning the message in verse 63 upside down, Christians somehow managed to transform this: **"I am** (*'any*) **a partner and companion, both friend and family, living in close association** (*chaber*) **with all** (*la kol*) **who as a result of the relationship are blessed by walking along the path** (*'asher*) **genuinely revering and actually respecting You** (*yare'*)**, and of those who are transformed by carefully observing, closely examining, thoughtfully considering, and genuinely caring about and heeding** (*wa la shamar*) **Your precepts, those instructions which You have entrusted to us, encouraging us to pay close attention, and to examine for guidance so that we respond appropriately to You** (*piquwdym*)**,"** into this: KJV: "I am a companion of all them that fear thee, and of them that keep thy precepts." NASB: "I am a companion of all those who fear You, And of those who keep Your precepts." NIV: "I am a friend to all who fear you, to all who follow your precepts." NLT: "Anyone who fears you is my friend – anyone who obeys your commandments." This entire Psalm exists to express the author's love for Yahowah's Towrah. He cannot wait to enter Yah's presence. So how is it possible that this love is to be expressed as "fear?"

Once again jumping three verses ahead, we find Christians up to the same tricks. They magically turned God's testimony in verse 66: **"The positive benefits of, and the satisfaction associated with** (*tuwb*)**, judgment, which is the process of informed, rational, decision making** (*ta'am*)**, and then also** (*wa*) **understanding based upon knowledge** (*da'ath*)**, teach me so that I might benefit by choosing to respond appropriately** (*lamad*)**. So indeed and emphatically** (*ky*)**, in** (*ba*) **the terms and conditions of Your binding covenant agreement** (*mitswah*) **I completely trust and totally rely, as they dependably establish me, because they are verifiable and enduring, influencing and**

transforming me (*'aman*)**,"** into this: KJV: "Teach me good judgment and knowledge: for I have believed thy commandments." NASB: "Teach me good discernment and knowledge, for I believe in Your commandments." NIV: "Teach me knowledge and good judgment, for I believe in your commands." NLT: "I believe in your commands; now teach me good judgment and knowledge." When a person comes to know, there is no longer any reason for belief. Knowledge and understanding lead instead to "trust and reliance." And that is why *'aman* conveys those very things.

It is hard to imagine how Christians could have corrupted this testimony any further, even if that had been their intent. In the 71st verse of the 119th Psalm, Dowd said on behalf of Yahowah: **"It is good and beneficial for me** (*towb la*) **that indeed** (*ky*) **You provided Your testimony** (*'anah*) **for the purpose of** (*ma'an*) **teaching me how to properly respond to** (*lamad*) **Your engraved and clearly communicated prescriptions of what I should do to be cut into this relationship** (*choq*)**."** And yet the religious elected to promote: KJV (the allegedly authorized): "It is good for me that I have been afflicted ; that I might learn thy statutes." NASB (the supposedly literal): "It is good for me that I was afflicted, that I may learn Your statutes." NIV (the popular paraphrase): "It was good for me to be afflicted so that I might learn your decrees." NLT (the eternally creative): "The suffering you sent was good for me, for it taught me to pay attention to your principles." Throughout the millennia clerics and kings have flourished by convincing those they were impoverishing that suffering was godly. So even though this Psalm has consistently expressed the great joy associated with Yah's teaching, the religious establishment couldn't help themselves, and collectively every English Bible ignored the primary connotations of *'anah* to advance the notion that God wants to "afflict" us so that we "suffer."

Turning the page to the 91st verse, we are reminded that those who read English bible translations have very little hope of knowing what Yahowah actually inspired His prophets to write. Christian publishers ignored this: **"Therefore** (*la*) **Your means to achieve justice and resolve disputes** (*mishpat*) **literally stand and they are totally sustained** (*'amad*) **this day** (*ha yowm*)**. Indeed they are for** (*ky*) **everyone and everything, for all** (*ha kol*) **of those who engage, work, and serve with You** (*'ebed*)**,"** and wrote this: KJV: "They continue this day according to thine ordinances: for all are thy servants." NASB: "They stand this day according to Your ordinances, for all things are Your servants." NIV: "Your laws endure to this day, for all things serve you." NLT: "Your laws remain true today, for everything serves your plans." Reading these, and comparing them to their own renderings in the first verse of the Psalm, it is apparent that they want you to believe that *mishpat* and *towrah* are the same word, and that both mean "law." And yet, throughout this Psalm *towrah* has been

linked to "*lamed* – teaching" which leads to "*byn* – understanding," and *mishpat* has been consistently presented in harmony with "*tsedeq* – vindication."

In the 118th passage of Psalm 119, Dowd was inspired to say something relevant, even accurate. **"You reject** (*salah* – You literally and totally repudiate the notion of having a relationship with) **everyone** (*kol* – anyone) **who allows themselves to become misled and thereby strays** (*shagah* – who is deceived and thus wanders away) **from** (*min*) **Your clearly communicated prescriptions of what we should do in life to live** (*choq* – Your inscribed thoughts and engraved recommendations which cut us into the relationship)**, for indeed** (*ky*)**, deception** (*sheqer* – a misleading statement and a promise which disappoints) **becomes their treacherous delusion** (*tarmyt* – the myth which beguiles, betrays, and accuses them)**."** These relevant insights, with the slight of a religious hand, were then transformed into babel, neither true, nor useful, albeit verbose and redundant. KJV: "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood." NASB: "You have rejected all those who wander from Your statutes, For their deceitfulness is useless." NIV: "You reject all who stray from your decrees, for their deceitfulness is in vain." NLT: "But you have rejected all who stray from your principles. They are only fooling themselves." Too bad the religious scholars who penned these translations on behalf of religious institutions didn't see their work and faith reflected in these words.

In the 120th verse, Dowd expressed his reaction to Yahowah in terms we can all appreciate. **"My flesh** (*basar* – my human nature) **gets goose bumps** (*camar* – literally bristling in total excitement) **out of** (*min* – because of) **an awesome respect for You** (*pachad* – holding You in such high esteem as a result of my intense admiration for You)**. And because of** (*wa min*) **Your means to achieve justice and resolve disputes** (*mishpat* – Your basis for exercising judgment) **I am genuinely respectful and completely awed** (*yare'* – I respect and revere You)**."** But, appreciating this, will get you into trouble, as it is the antithesis of what Yah wants: KJV: "My flesh trembleth for fear of thee; and I am afraid of thy judgments." NASB: "My flesh trembles for fear of You, And I am afraid of Your judgments." NIV: "My flesh trembles in fear of you; I stand in awe of your laws." NLT: "I tremble in fear of you; I fear your judgments." This is yet another case of parroting, of monkey see, monkey do. No one was thinking. As you all know, and I've just mentioned, Dowd has paired "*tsedeq* – vindication" with "*mishpat* – the means to resolve disputes" a dozen times, so there is no chance whatsoever that the Psalmist would have been "trembling for fear" over being called "righteous and innocent."

This, which was scribed in the 151st verse, is profound: **"Yahowah** (*Yahowah*)**, You** (*'atah*) **are approachable and desirous of close, personal, and intimate relationships** (*qarowb* – You are near and in close proximity for the

purpose of kinship and familial association)**. And** (*wa*) **all of** (*kol*) **the terms and conditions of Your relationship agreement** (*mitswah* – Your authoritative directions and written instructions regarding Your covenant contract) **are trustworthy and reliable, dependable and true, enduring and everlasting** (*'emeth* – honest, certain, continual, sure, supportive, confirming upholding, nourishing, firm, verifiable, and eternal)**."** And while "the LORD," known in Scripture as "*ha Satan*," is near, his commandments are the antithesis of Yah's, and thus untrue. So why did these Christian publishers replace God's name with the Adversary's title, and write: KJV: "Thou art near, O LORD; and all thy commandments are truth." NASB: "You are near, O LORD, And all Your commandments are truth." NIV: "Yet you are near, O LORD, and all your commands are true." NLT: "But you are near, O LORD, and all your commands are true." Considering how consistently wrong these are, is it any wonder Yahowah condemns all religious institutions? Here, every translation missed the fact that the "*mitswah* – terms and conditions of the covenant" make Yahowah "*qarowb* – approachable." And also that these *mitswah* are eternally trustworthy and true, in effect undermining their "New Testament."

Turning to the 166th verse of the 119th Psalm, let's compare what Yahowah inspired Dowd to write, with what Christians wrote. In Hebrew, the lyrics read: **"I confidently and totally expect** (*sabar*) **to be saved** (*la yashuw'ah*) **Yahowah** (*Yahowah*) **for** (*wa*) **I have acted upon and have actively engaged in** (*'asah*) **the terms and conditions of Your relationship agreement** (*mitswah*)**."** But that is not what we find in these English bibles: KJV: "LORD, I have hoped for thy salvation, and done thy commandments." NASB: "I hope for Your salvation, O LORD, and do Your commandments." NIV: "I wait for your salvation, O LORD, and I follow your commands." NLT: "I long for your salvation, LORD, so I have obeyed your commands." Only one problem, there is no Hebrew word for "obey," and that isn't what *'asah* means. Okay, two problems, YHWH does not spell "the LORD."

I promised a dozen examples and don't want to disappoint. So here is one more, this time from verse 170. The Psalm actually reads: **"Let her consistently come** (*bow'* – I want her (speaking of his understanding of Yahowah's Word) to arrive and genuinely pursue my inclusion (qal imperfect jussive)) **with a petition for mercy on my behalf** (*tachinah* – bearing a request and plea for clemency and favor for me) **before Your presence** (*la paneh*) **in accordance with** (*ka*) **Your Promise** (*'emrah* – Your Word) **because I want You to save me** (*natsal* – I seek to be transformed by Your favor, having observed Your means of deliverance (hiphil imperative))**."** And yet, almost universally, the ambassadors of Babel proclaimed: KJV: "Let my supplication come before thee: deliver me according to thy word." NASB: "Let my supplication come before You; Deliver me according

to Your word." NIV: "May my supplication come before you; deliver me according to your promise." NLT: "Listen to my prayer; rescue me as you promised." Maybe this is why Christians have come to mistakenly believe that God listens to their prayers, when instead, He wants us to listen to Him.

An Introduction to God

Volume Three

Part Four

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Towrah – His Teaching

Now that we have considered what the *Towrah* has to say about the *Towrah*, pondered the merits of the *Towrah* from the perspective of the Proverbs, and have learned how to properly observe the *Towrah* from the Psalms, it is time to reflect upon what the Prophets revealed regarding the *Towrah*. And speaking of prophets, they don't get any bolder or better than Yasha'yahuw – a name which has been corrupted by theologians to "Isaiah"—all to keep you from knowing that it is Yahowah who saves.

"The prophetic revelation of (*chazown* – the message regarding the future communicated by God to) **Yasha'yahuw** (*Yasha'yahuw* – a compound of *yasha'* – salvation and Yahowah, meaning: Yah Saves (changed to Isaiah by religious clerics to disguise this revelation))**, son of** (*ben*) **Amowts** (*'Amowts* – the almighty (serving as a reference to Yah))**, who** (*'asher* – as a result of this relationship) **witnessed prophetic visions** (*chazah* – received information from God) **regarding** (*'al*) **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics to disguise this relationship)) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – meaning the Source of Reconciliation and Restoration (changed to Jerusalem by religious clerics who wanted to disguise this fact)) **in the days** (*ba yowm* – during the time of) **of Ezyahuw** (*'Ezyahuw / 'Uzyahuw* – meaning Almighty Yah (changed to Uzziah by religious clerics to disguise the inclusion of Yahowah's name))**, Yowtham** (*Yowtham* – meaning Yah Perfects (and empowers) (changed to Jotham by religious clerics who don't want you to know that YHWH is pronounced Yahowah, nor understand that Yah restores))**, Achaz** (*'Achaz* – meaning he has grasped hold (unchanged phonetically because it does not convey anything about Yah))**, and Yahizqyahuw** (*Yahizqyahuw* – meaning Cry Out to Yah and Yah will Lift Up (corrected from 1QIsa) (changed to Hezekiah by religious clerics who don't want you to notice Yahowah))**, kings** (*melek* – royal rulers) **of Yahuwdah** (*Yahuwdah* – meaning Yah is Abundantly

Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah (changed to Judah by religious clerics who wanted to hide this relationship))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:1)

The message is in the names. But it was entirely forfeited by the religious community who reduced the passage to: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

Speaking of the names, the rabbinical Masoretes did the same thing to Yahizqyahuw's name that they did to the title Ma'aseyah (changing it to ha Mashiach). And while neither of the two passages from Daniel are extant in the Dead Sea Scrolls where Ma'aseyah was originally scribed, with Yahizqyahuw we have proof because the Great Isaiah Scroll serves as a witness to every letter of every word this prophet wrote. Therefore we know that the rabbis changed the Hey to a Chet at the beginning of Yahizqyahuw in order to disassociate the king's name from Yahowah.

So then in an effort to roll back the consequence of their religious malfeasance, we must look to Hebrew words which feature z-q, as the Zed and Qoph are sandwiched between a pair of Yah's. And what we find is "*za'aq* – call or cry out" and "*zaqap* – lift up." Therefore the name Yahizqyahuw says: Call Out to Yah and Yah will Lift you Up.

And while we are addressing religious corruption, you'll notice the scope of Yasha'yahuw's predictions: Yahuwdah and Yaruwshalaim. Period. So while it might be a stretch to say that the rest of the world is not of interest to Him, it isn't His focus. Yahowah initiated His Covenant relationship in this place, and in the end He will renew it here. This realization moots any possibility of a Roman Catholic Church, of Mecca and Islam, and of America and Mormonism. There is no place in Scripture for Replacement Theology. The Church did not replace Yisra'el.

We are going to review a half-dozen references to the Torah in what is unarguably the greatest prophetic book ever written. But in each case, as is our custom, we first get our bearings, so that we appreciate the context of the predictions.

"Listen (*shama'* – pay attention and hear this) **heavens** (*shamaym* – in the spiritual realm) **and** (*wa*) **pay attention and hear this** (*shama'* – listen) **earth** (*'erets* – in the material realm)**, for indeed** (*ky* – emphasizing this point)**, Yahowah** (ዮሃዎህ - ፣ሃ፣ሀ - יהוה – *Yahowah*) **has spoken the Word** (*dabar* – has communicated this message using words (piel perfect)**: 'I nurtured and reared** (*gadal* – I honored, promoted, and enriched) **the children** (*benym*) **and** (*wa*) **I lifted them up** (*ruwm* – raising them and helping them grow (polel perfect))**, but**

(*wa*) **they** (*hem*)**, themselves, rebelled and revolted against Me** (*pasha' ba* – they were openly defiant, they transgressed our agreement, and offended Me when they stepped forward and marched off in a different direction)**.'"** (*Yasha'yah* / Yah Saves / Isaiah 1:2)

The opening line of this declaration reveals two pertinent facts. First, Yahowah's Word prevails in heaven and on earth. And that means that if you are a Christian or Muslim and don't like it now, you wouldn't like heaven very much either.

Second, Yasha'yah, unlike Paul, is simply a conduit for Yahowah's testimony. God is speaking in first person.

Moving on to the meat of the message, our Heavenly Father is in the child rearing business. He reached out to the Children of Yisra'el, lifted them out of human bondage, and enriched them with His presence and His Torah. But as is the case with far too many children, they ultimately rebelled against Him. And since this is a blanket indictment, it isn't something which was done independently, but instead collectively. Moreover, collective rebellion against God is the very essence of religion.

Underscoring this reality, *pasha'* carries two meanings, the first of which addresses overt defiance, revolt, and rebellion. In this regard, the Children of Yisra'el transgressed against the Covenant by failing to uphold the terms and conditions which applied to them. And as such they forfeited their relationship with God. Then secondarily, as a result of substituting a manmade religion for their association with God, they marched off in a different direction. They went back to Babylon with their Talmud.

This is the fruit of freewill and the consequence of choice. We are invited to be God's children, and that means we can refuse His offer. Most have.

Before we move on, there is a Christian myth which suggests that their god originally formed his covenant relationship with Jews, but once they turned on him, he turned to the Gentiles, which they take to mean "the church," and transferred all of his promises to them. But based upon these first two verses, that isn't possible. Even after Yahuwdym have rebelled, Yahowah's prophetic promises are still focused entirely on them. Their rebellion had taken place long before this book, devoted entirely to them, was written.

Using loaded terminology, Yah continues to address His wayward children in first person. **"A bull** (*sowr* – a male cow, but also a foe and one who descends bearing their own burdens) **actually recognizes** (*yada'* – knows and realizes (qal perfect)) **the one who has acquired him** (*qanah* – the one who possesses him)**, and** (*wa*) **the ass** (*chamowr* – the donkey, a beast of burden, and a pile of non

descript matter) **his feeding trough and manger** (*'ebuwc*)**, but** (*wa* – (from 1QIsa) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God) **does not know** (*lo' yada'* – is unaware and does not recognize, acknowledge, or respect Me)**. My family** (*'am* – My people) **does not understand** (*lo' byn* – they are thoughtless and unperceptive, unaware and undiscerning, ignorant and irrational, and generally comatose and clueless)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:3)

The bull has long been the most prevalent pagan religious symbol for god. It was used in Babylon, Assyria, Egypt, and Greece at the time. It is why Yah's rebellious children carved a golden calf at the base of Mount Horeb. However, key aspects of bovine mythology still permeate Christianity to this day. You see, the sun crosses the astrological sign of Taurus the Bull during the Vernal Equinox impregnating the Mother of God and Queen of Heaven, known as Easter on the Sunday bearing her name, so that nine months later, on December 25th, the son of the sun is born on Christmas Day.

Underscoring the consequence of this religion, the same word used for bull, *sowr*, also depicts an adversary. The victims of which descend from a higher place to a lower one carrying their own burdens. Therefore it shouldn't be a surprise that they are "*qanah* – possessed and even owned," or that Christians speak reverently of "their Lord," frequently bowing to him on Sundays.

Then turning to the ass, we find haunting echoes of Ishmael and today's Muslims who Yahowah predicted would be "wild asses of men, their hands raised against their brother and their brother's hands against them while living in hostility with the whole world." But even this dumb and stubborn animal knows he is owned and possessed by Allah and that he is eating out of Muhammad's repulsive trough.

But Yisra'el is clueless and comatose, both ignorant and irrational, which for the moment puts them one step behind Christians and Muslims. Confused into believing that they are being Torah observant by obeying the Talmud, they neither recognize their rabbinical lords as such nor admit that they are actually being fed by rebellious men.

That's not good, so Yah gives 'em a... **"Woe** (*howy* – alas you are headed in the wrong direction, wake up and stop what you are doing) **foreign nation** (*gowy* – Gentiles, non Yahuwdym, and thus people from different places and races) **of sinful** (*chatsa'* – wrongdoing and blameworthy, misguided and disenfranchised) **people** (*'am*)**. Massive, severe, and stubborn** (*kabed* – very significant and challenging) **is the consequence of corruption and distortion** (*'aown / 'awon* – is the liability incurred as a result of violating the agreement, the guild associated

with perverting and twisting My testimony, and is the guilt which comes from the perversity and perversion of bowing down) **of the seed** (*zera'* – the descendants and offspring) **which is displeasing and harmful** (*ra'a'* – that which is injurious and mischievous, wicked and evil)**. Children** (*benym* – sons) **of corruption and perversion** (*shachath* – who are ruined and rotten, destroyed and decaying) **have abandoned** (*'azab* – neglected and forsaken, deserting and disassociating from) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה)**. Having completely rejected and despised** (*na'ats* – having totally spurned and shown contempt for, blaspheming (piel perfect)) **the Set-Apart One** (*qadowsh*) **of Yisra'el** (*Yisra'el* – those who engage and endure with God)**, they are strangers** (*zuwr* – they are alienated and estranged, having walked away)**, having gone backwards** (*'achowr* – turning away and backsliding)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:4)

Just because God has not forgotten about them, just because He is still focused on them, does not mean that He is impressed with Yahuwdym or Yisra'el. In fact the opposite is true. Anyone short of Yahowah would have spurned these people. They have made themselves unlovable. Even worse, they have done to themselves what they did to God, and have become rejected and despised as a result of their religious and political corruptions. But that will change, because they will ultimately change.

Before we delve into the details, let's make sure we have an eye for the big picture. We have left the poetry of the Psalms and entered the prose of the Prophets, so it is especially easy to lose our bearings. The banter no longer rolls off the tongue like the lyrics of a song. This is serious business—God's business. And He is not happy.

As we turned the page from Dowd's joyous love song to the Torah, to Yasha'yahuw's prophetic announcements about the consequence of ignoring it, even demeaning it, we are hearing an entirely different tune. This is God's reaction to us being off key, singing a chorus of sour notes, while blasphemous lyrics leave our lips.

This pronouncement from Yahowah against His people remains a blanket indictment, a wholesale admonishment, and indeed, a universal condemnation. This is not what God would have said if a few people had gone astray for miscellaneous ancillary reasons. So let's face the music: nothing short of religion could cause this overwhelming rebellion. Only religion corrupts to this magnitude. Quite honestly, there is no other viable candidate.

Moreover, this manifests all of the hallmarks of religion. It is national in scope, affecting all of Yisra'el. And it has become so bad, God is now referring to the nation as *gowy*, foreigners, who no longer bear any resemblance to *Yahuwdym*. There is nothing Yahowah could have called them more

inflammatory than *Gowym*. It says that they are no longer His family, no longer related to Him, no longer associated with His name, no longer His people.

To drive this point home using words which are more familiar to you, words which are actually rooted in *Yahuwdym* and *Gowym*, to a Jew, Gentiles are a lesser species, a lower, less civilized form of life. They are unclean, ignorant, pagans. We are not talking about oil and water here, because they are both liquids. And while they don't intermix, they will at least make contact and touch one another. A Jew's most boastful claim is that they are not like the Gentiles. And that is precisely what God had just called them because they had become indistinguishable.

Every religion ever conceived beguiles the same way. They pervert and twist the truth. Corruption and counterfeit are their hallmarks.

Christianity isn't completely false. The problem is that so much of Yah's testimony is ignored and misconstrued in Christendom, and then so many pagan myths have been mixed in, that the end result is vastly more poisonous than nurturing.

This passage also reminds us that religion claims the lives of otherwise innocent victims. The overwhelming preponderance of children raised in a religious culture ingest the lie. Religion is deadly. Muslims beget Muslims and kill their own children with their faith.

For those who would say that Yahowah was only criticizing the Jewish religion, keep in mind that all but one of mankind's most popular religions has Jewish origins. Judaism as it is practiced today is a product of Rabbis Akiba and Maimonides—both Jews. Christianity was created by Paul, another Jewish rabbi. With Islam, the Qur'an and Hadith affirm that Muhammad paid Jewish rabbis in Yathrib to recite portions of their Babylonian Talmud, which he then twisted to serve his agenda. And that is why the bible and Qur'an share so many characters in common. Socialist Secular Humanism was conceived by Adam Wieshaupt, another Jew. And with Communism, Karl Marx and Vladimir Lenin were both Jewish. If ever a race of people were responsible for massive corruptions with severe consequences, Yahuwdym turned Jews and acting like Gentiles, fit the bill.

Before we move on, we need to let Yahowah's comments sink in. By promoting and accepting religious alternatives God's children alienated themselves from their Heavenly Father. When they rejected God, God rejected them. By violating the Covenant, they became strangers.

With Yahowah, there is no gray area. You are either with Him or not. **"For** (*'al*) **what reason** (*mah*) **do you want to be continuously afflicted and eternally destroyed** (*'owd nakah* – do you choose to be forever stricken by others,

subjugated, ravaged, and die)**? And yet you repeatedly and habitually** (*yacaph* – you add to your own plight, and again and again (hiphil imperfect)) **rebel, turn away, and withdraw** (*tsarah* – you are obstinate and stubborn, unwilling to consider the directions you have been given, and you renounce Me)**. The whole head** (*kol ro'sh*) **is diseased** (*choly* – sick, ill, injured, and weak)**, and the entire heart** (*wa kol leb*) **is cramped and crippled** (*dowy* – unhealthy and dysfunctional, infirmed and faint)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:5)

God is asking a question. And I think He genuinely wants to know the answer. Given the choice between being continually afflicted by mankind's religious and political schemes and dying as a result or being freed from human oppression, engaging in a relationship with God, and thereby living forever, why do 99.9999% of people choose religion over relationship, subjugation over freedom, affliction over mercy, death and destruction over eternal life and divine empowerment? It is a reasonable question without a rational answer.

There is a popular myth promoted in philosophical and political circles which states that given adequate opportunity man will choose freedom over submission. But yet given that the most popular religion in the world is named "*Islam* – Submission," and that very few people have fought the tyranny and oppression of the Roman Catholic Church, history begs to differ. Even today when Muslims are liberated from their secular governments by outside forces, they almost universally choose the subjugation of Sharia Law—the most oppressive system of governance known to man. People seem more comfortable being controlled than liberated.

I witnessed this personally, immediately after the demise of communism in the old Soviet Union. Comfortable having every aspect of their lives controlled by their government, the citizens of the new Russian Federation were completely overwhelmed with the pitiful few choices they were now afforded. And as a result, the oligarchs took over. Acting like the Mafia, they replaced communism with fascism—and now only the illusion of freedom remains.

The irrational answer, of course, is religion isn't rational. In its every form and manifestation, it causes its victims to not only turn away and withdraw from God, but to be stubborn and obstinate in the process. Not once in 10,000 exchanges with religious individuals have I witnessed a single believer respond to evidence and reason even in the face of undeniable facts and irrefutable logic. Faith will not even consider that which is opposed to it, even when the opposition comes from God, Himself.

The most debilitating cancer is religion. It eats away at a person's mind and heart until both are diseased and crippled, becoming useless. It is a disease that even God cannot cure, because it renders its victims unwilling to consider, much

less ingest, the antidote. In fact the victims of this disease come to nurture and protect it, and thus have no interest in a cure.

As such, the whole person is stricken by this diabolical foe. **"From** (*min*) **the soles of the feet** (*kap regel* – even the palms of the hand) **all the way up to the head** (*'ad ro'sh*)**, there is nothing sound about him** (*'ayn ba mathom* – as no part of the body is healthy or uncorrupted)**. Crushed, battered, and bruised** (*pesa'* – stricken, injured, castrated, and emasculated) **by way of becoming united and bound together as a society in a spellbinding fellowship of occult origins** (*chabuwrah* – wounded; from *chabar/cheber* in a covenant and alliance associated with a charmer's magic spell)**, they have become devastated by a deadly plague** (*makah* – as a pandemic disease has wreaked havoc throughout the entire population)**. It is a raw and open wound which they have allowed to go unwashed** (*tary lo' zuwr* – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry perpetrated by a foreign adversary which leads to total estrangement and irreversible alienation (truly qal passive perfect))**.**

They have not accepted any prescriptions, any medicine, or any remedy (*wa lo' chobes* – they have not been healed, restrained, nor properly led or governed (pual perfect))**. In their calloused, fat, and bloated, incapacitated state** (*ba ha shamen* – in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding) **then they have not been the least bit receptive or responsive** (*wa lo' rakak* – so they have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, they are totally resistant and completely impervious (pual perfect))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:6)

Wow, that's quite a vivid picture. After their souls had been ruined by religion, according to God there is nothing to salvage, no hope for a cure. He revealed that the damage would span generations—even millennia.

Throughout our exploration of Yahowah's Word, I have tried to be a transparent guide, but sometimes I can't help but get in the way. This is one of those occasions. A careful and complete examination of the linguistic possibilities which emerge from the letters upon which the words of this divine admonishment were comprised yield a myriad of intriguing possibilities. So it is instructive for you to know how I went about translating this passage. The better you understand the process, and the more familiar you are with the options, the more independent you will become in your quest to know Yah.

To begin, I could have rendered *min kap regal 'ad ro'sh* in the opening: "From the hands, the feet, all the way up to the head," to more inclusively demonstrate that every aspect of our walk, our deeds, and our thoughts have

become "*mathom* – corrupted." And that is because *kap* is equally comfortable conveying "palm of the hands" or "soles of the feet."

Further, *pesa'*, *chabuwrah*, and *makah* can all be translated: "wound." In fact, if we are to believe the Masoretic diacritical markings, this is nothing more than a string of three nouns following a succession of four nouns—all peppered with prepositions and conjunctions, but without the benefit of a single verb. Therefore, based upon the rabbinical vocalization, the opening text reads: "from sole foot and until head not in him health wound and wound and wound fresh." They would have us believe that the first verb was *zuwr*, which was negated to tell us that they "do not wash or wring out the fluid from an open wound so as to remove the filth or infection." (Although to be fair, by negating *makah* with *'ayn*, we get "is not sound" and thus transform the negated noun into the equivalent of a verb.)

Surprisingly, it does not take much effort to find uniqueness and action among the terms which were actually revealed. For example, the verb and noun forms of *pesa'* are scribed identically, giving us the opportunity to translate it "crushed, battered, and bruised, stricken, castrated, and emasculated" in this diatribe exposing the consequence of religious corruption.

Similarly, a modicum of investigation reveals that *chabuwrah*, which can also mean "wound," is from *chabar* or *cheber*, depending upon your vocalization preference. Therefore, rather than being a simple and nondescript "injury," we find religion "uniting people and binding a society together in a spellbinding fellowship—charming them into participating in a covenant predicated upon occultism and magic spells." And this is especially relevant considering the dominant influence of Kabbalah mysticism, indeed Occult spiritualism, in rabbinical Judaism. It all began with Maimonides, the father of the Jewish religion as it is practiced today.

Progressing on to *makah*, we find another noun whose initial definition is "wound." But that is just on the surface, because if we dig just a bit deeper we unearth the realization that *makah* also describes the consequence of religion, suggesting that it is so contagious that it quickly envelops an entire society. And that is because *makah* speaks of a "devastating and deadly plague, a pandemic disease which infects and ravages an entire population, conquering and slaughtering nations." It is from *nakah*, a verb which denotes "subjugating, striking, smiting, scourging, and slaying," even "applauding, possessing, punishing, and perishing.

Anything this contagious, this infectious, is of course a "*tary* – raw and open wound, an inflamed and infected filthy lesion." But should you prefer a shallower approach, you could limit *tary* to "fresh or moist" and thereby miss its contribution to the pandemic plague of religion.

In this context, the principle meaning of *lo' zuwr* is barely sufficient. It simply says that the inflamed and open wound "remains filthy because it has not been cleansed." The puss of religious platitudes is still oozing out, because no one has bothered to "wring out the offensive contagion." But further elucidating Yah's criticism, we find that *zuwr* describes the particular type of infection which is now killing God's children: "the loathsome harlotry of foreign and adversarial ways which leads to total estrangement and irreversible alienation."

As the first official verb in the indictment, *zuwr* was written using the truly qal passive. It is a stem so fraught with meaning, the Masoretes didn't even recognize it. It is first and foremost the voice of reality, telling us that while using symbolic language, this condition is real. Moreover, its affect upon the populous is a result of passivity. It therefore isn't so much that they chose not to be cleansed, or that they were opposed to having the rabbinical ooze removed from their systems, but that they were so apathetic, they didn't bother to seek a remedy. And there may be no better explanation of how religion corrupts an entire society than this. Far too few people care sufficiently about others to endure the criticisms which a hurled at those who dare speak out against religion on behalf of Yahowah's testimony, so the contagion spreads.

Also noteworthy, *zuwr* featured the perfect conjugation. And that means these human afflictions went "totally unwashed." The "estrangement was completed, and the alienation was irreversible."

This then only brings us to the halfway point of this extraordinary passage. So now in our quest to appreciate Yahowah's prophetic renunciation of religion we must confront *lo' chobes*, which because it was scribed in the third person plural, was translated: "They have not accepted any prescriptions, any medicine, or any remedy." Written using the pual stem, which is the passive form of the piel, we come to realize that the victims of religion are suffering because they have not bothered to even consider God's prescriptions, much less nourish their souls on His Torah which is the only antidote. So they are neither healed nor restrained from their deadly delusions. Moreover, the reason "any" was added to these translations was that with the perfect conjugation, the unwillingness to ingest God's medicine was total and complete.

As we approach Yahowah's closing thought, we find many potential meanings associated with *shemen / shamen / shaman* depending upon how vowel points are added to the consonants. Striving to make the best choice, we must consider whether God meant to say "olive oil," "richness," "fat," "putting on weight," "eating an inappropriate diet," "being bloated," "becoming slimy," "leading an easy life," "being rich and living surrounded by abundance," "being calloused," "being unresponsive," "being incapacitated," or "lacking understanding." And, of course, many of these things may have been implied in

the midst of this overt condemnation of all things religious. And that is why I elected to render the compound phrase, *ba-ha-shamen*: "In their calloused, fat, and bloated, incapacitated state." But was also eager to share that it could also have conveyed: "in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding..." "...then they have not been the least bit receptive or responsive."

This conclusion was provided by "*wa lo' rakak* – so they have allowed themselves to become totally hardened and inflexible, stubborn and recalcitrant, they are totally resistant and completely impervious." Also scribed using the pual perfect, "they have allowed themselves to become unreceptive because they haven't even bothered to respond" to Yah's guidance. His Torah teaching, His Covenant opportunity, His Salvation promises aren't of any interest to them. So they certainly sound a lot like Christians who have been poisoned by Pauline Doctrine.

And therein lies the value of due diligence. So while we cannot be certain that Yahowah expected us to include all of the following criticisms in His indictment, we now realize that many, if not most, of these observations were intended:

"From the palms of the hands and the soles of the feet, all the way up to their head, there is nothing sound about him, as no part of the body is healthy or uncorrupted.

Crushed, battered, and bruised, stricken, injured, castrated, and emasculated, by way of becoming united and bound together as a society in a spellbinding fellowship of occult origin, they have become devastated by a deadly plague – as a pandemic disease has wreaked havoc throughout the entire population.

It is a raw and open wound which they have allowed to go completely unwashed – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry of a foreign adversary which leads to total estrangement and irreversible alienation.

They have not accepted any prescriptions, any medicine, or any remedy. They have not been healed, restrained, nor properly led or governed. In their calloused, fat, and bloated, incapacitated state, and in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding, then they have not been the least bit receptive or responsive.

They have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, and they are totally resistant and completely impervious." (*Yasha'yah* 1:6)

Or you could dispense with all of the anti-religious rhetoric and rely on the King James Version, believing "the Lord sayith": "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

But alas, as I have suggested before, let's not be unfair. The King James was after all, nothing more than a politically inspired revision of the Geneva Bible. And that religious tome, by its own admission, only served to update the Bishop Bible, which was a revision two times over of John Wycliffe's translation of the Latin Vulgate. It in turn was a translation of the Septuagint, itself a translation of the Hebrew text. So since the KJV was filtered through five revisions and four languages we shouldn't expect accuracy.

Further exacerbating the problem, by the time Jerome began his translation on behalf of the Vatican, the Septuagint had been corrupted to the point it was highly unreliable. And with respect to the King James, the only credible manuscript of the Masoretic, the Codex Leningradis, would not be published for two hundred years. So even if they had deployed Hebrew scholars, which they didn't, it wouldn't have mattered. Furthermore, the Great Isaiah Scroll, from which this translation was derived, wouldn't be found for another three centuries. So if it weren't for the fact that the King James Version claims to be the authorized word of god, we'd give them plenty of slack.

Moving on, we discover that the choice between religion and relationship is not without consequence. Therefore, speaking prophetically of what Yahowah had shown him would happen to Yisra'el as a result of the curse they had brought upon themselves, Yasha'yahu reported:

"Your country (*'erets* – your land) **is devastated, desolated, and deserted** (*shammah* – is a sparsely populated wasteland and has become essentially uninhabitable)**. Your cities** (*'iyr* – your towns and villages) **have been burned with fire** (*saraph 'esh* – have been consumed by flames)**. Your soil** (*'adamah*) **as a result** (*la neged*) **is devoured** (*'akal*) **by unauthorized and illegitimate strangers** (*zar* – foreigners from different places and races who have no right to be there)**. They have brought appalling devastation upon it** (*shamem* – they have caused it to become a sparsely populated wasteland, ruined and ravaged, an astounding desolation and desecration (1QIsa))**. Accordingly** (*ka*)**, it will be overthrown and demolished** (*mahphekah* – overturned and destroyed) **by foreigners from different places and races who have no right to be there** (*zar*

– by unauthorized and illegitimate strangers)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:7)

This prophecy was precisely fulfilled between 133 and 135 CE when after failing to recognize the actual Ma'aseyah, rebellious and religious Jews at the urging of Akiba chose one of their own, Bar Kocpha. His revolt against Rome turned out poorly. Jews were exiled from the land, as foreigners rushed in. Their cities and towns were burned to the ground, while the earth itself was salted and overturned, converting the lush land into a devastated and desolate wilderness where almost no one lived for centuries. And when those who had no legitimacy in the land claimed it for themselves, Muslims built the most appalling desecration upon the Temple Mount—Allah's Dome of the Rock.

Yasha'yah continues to unveil what would happen to Yisra'el eight hundred years in the prophet's future...

"Unless (*luwle'*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **of the regiment of conscripts** (*saba'* – hosts of messengers and envoys managed within the auspices of command and control) **left a remnant** (*yatar* – spared and preserved a remainder, leaving some behind)**, some survivors for us** (*la saryd*)**, a few individuals** (*ma'at*)**, as was the case with** (*ka*) **Sodom** (*Cadom* – meaning scorched, but usually transliterated Sodom)**, we would be like** (*hayah damah*) **G'amorah** (*G'amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:9)

Unlike every other nation which has been conquered and utterly destroyed, a remnant of Jews have remained so that the land could be repopulated, and more importantly, so that Yahowah could honor the promises He had made to their fathers.

And now as the world stews in a cauldron of religious, political, and patriotic propaganda, becoming ever more like Sodom and Gomorrah with each passing day, we find God telling the world's leadership to listen to His Word and to pay especially close attention to His Torah. **"Listen to** (*shama'* – actually hear and genuinely pay attention to (qal imperative)) **the Word** (*dabar*) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **religious leaders and political dictators** (*qatsyn* – captains of industry and military officers) **of Sodom** (*Cadom* – scorched) **and** (*wa* – associating and combining the Word of Yahowah with... (from 1QIsa but omitted from the MT) **listen to** (*shama'* – choose to hear and respond to (hiphil imperative)) **the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response

and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction) **of our God** (*'elohym*) **people** (*'am*) **of G'amorah** (*G'amorah* – meaning place of manipulation and tyranny where people are enslaved, but usually transliterated Gomorrah)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:10)

When this prophetic statement is corrected through the witness of the Great Isaiah Scroll, it reveals in no uncertain terms that even as mankind's collective morality and mentality tumbles in the pre-Tribulation years, approaching the decadence on display in Sodom and Gomorrah, there will be no distinction between "the Word of Yahowah" "*wa* – and" "the Torah of our God." To "*shama'* – listen" to one is to "*shama'* – hear" the other. And equally relevant, this also affirms that the Torah will remain God's prescription for what ails us. Neither the Physician nor His methods have changed.

The consideration of Hebrew tenses is always relevant, but it becomes especially so when the same verb is used to address two different audiences as "*shama'* – listen" was in this case. When addressing the world's political and religious leaders, it was spoken using the qal imperative. And then when speaking to the people living in Gomorrah, the hiphil imperative was selected. This difference in stems is significant, and actually serves to shade our options regarding translating the imperative mood—which can either express a command or a desire.

So turning first to the people responsible for Sodom, we discover that they are literally being told to listen. Here the subject, which is comprised of clerics and kings, popes and presidents, will be influenced by the Torah's recital—which is to say that they will be judged by its pronouncements.

But by using the hiphil stem, the subject of *shama'* the second time it is deployed, which is to address the world's population during the last days, we learn that they will actually determine how the Torah will affect them—saving them or condemning them—based upon whether they are willing to listen to the Torah or whether they choose to ignore it. So they are being given the opportunity to choose whether the Torah saves them or condemns them. In their case, we might therefore see the imperative mood as an invitation to express their freewill.

But regardless of how we present the nuances of Hebrew grammar, or whether an individual is a perpetrator or devotee of religion, the instruction is clear: listen to the Word of Yahowah, to the Torah of our God.

This wonderful prophetic affirmation regarding the enduring relevance of the Torah as the eternal Word of God was the prophetic insight we came to

Yasha'yah to find. We now know that the Torah remains Yah's means of judging the world and saving individuals within it. And that was worth our investment of time. But there is something additional I'd like you to consider.

Within this context of God expressing His frustration over the pervasive nature of religious corruption as a result of men convoluting and counterfeiting His Towrah to the point that such institutions and rituals are now more irritating and indoctrinating than instructive and beneficial, God says He has had enough of such sacrifices...

"'What is it to Me (*mah la*) **the many** (*rab*) **sacrifices of yours** (*zebach* – slaughters and killings of yours (second person plural))**?' says** (*'amar* – proclaims and communicates (qal imperfect)) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה**). I have completely satisfied and literally fulfilled** (*saba'* – I have absolutely and overwhelmingly fulfilled and have personally endured all of the pain and disassociation necessary to meet and abundantly satisfy all of the requirements of (qal perfect, first person singular)) **the uplifting offering of the lambs** (*'olah 'ayl* – the elevating offering of the sacrificial lambs)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:11)

Improperly translated, this may be among the most misleading statements in the Covenant Scriptures. The *King James Version* renders this opening salvo: "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams,..." From this the *New Living Translation* opined: "'What makes you think I want all your sacrifices?' says the Lord. I am sick of your burnt offerings of rams..."

Beyond the obvious fact that the Hebrew text does not support "purpose, think, want, all, the LORD/Lord, full of, sick, burnt," or especially "your burnt," the implication of these clerical publications is that we are free to disregard Yahowah's Passover instructions regarding the sacrificial lamb. One wouldn't even have to extrapolate as far as these "translators" did to infer that since "the Lord" is "full of the burnt offerings of rams" and does not "want all of our sacrifices," that we are being encouraged to dispense with Passover all together. And while we are at it, the ignorant and irrational might assume that God would welcome the substitution of the Babylonian celebration of Easter and its ceremonial ham instead—especially if He was so sick of lamb? And since there are sacrificial animals associated with the Festival Feast of Shelters, why not avoid all the fuss and mess by observing something pagan—say Christmas for example? But is that what God is advocating?

Apart from the context of this overt prophetic condemnation of religious practices, there would be two ways to translate the operative verb in this startling revelation. *Saba'*, which was scribed in the first person singular qal perfect, was rendered "I have completely satisfied and literally fulfilled," because *saba'* means

"to satisfy, to be satisfied, to fulfill, and to be fulfilled. To satisfy and to fulfill are similar concepts, because by satisfying a debt or promise you have fulfilled your obligation. It is also appropriate to be satisfied as a result of following through on one's commitments.

It is especially interesting to note that of the ninety-seven times *saba'* appears in the Torah, Prophets, and Psalms, the positive implications of "satisfying, being satisfied, fulfilling, and being fulfilled," are consistently represented in English translations with the lone exception of this one verse. Only in Isaiah 1:11 is *saba'* turned into a negative concept to express "I have had my fill," which implies "I've had more than enough and can take no more."

Even the first use of *saba'* in Exodus 16:8 implies that the Children of Yisra'el were "*saba'* – satisfied" with the provision of bread Yahowah gave them each morning. Therefore, both lexicons and the text itself dictate that *saba'* scribed in this way should be rendered: "I have or will literally fulfill and I have or will totally satisfy."

By examining the text more closely, we find that by using the qal stem this statement must be literally interpreted. It must reflect something which either has or will actually occur. And in the perfect conjugation, the act of fulfilling and satisfying must be total and complete, lacking nothing and requiring nothing additional throughout the whole of time. But speaking of time, the verb does not indicate if this has happened or if it will occur. But since it was not scribed in the imperfect, it does not represent a continuously ongoing or unfolding condition, and thus suggests that translating *saba'* in the present tense, as both the KJV and NLT authors did, was the least appropriate choice.

I am aware, as are you, that Yahowah "*saba'* – completely satisfied and literally fulfilled" the Torah promises He has made regarding Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths. Moreover, *saba'* is also the Hebrew word for "promise."

Therefore, it seems to me that God is encouraging religious individuals to question the merits of their sacrifices, suggesting that they are meaningless to Him. (Giving up chocolate for Lent and pork on Fridays isn't going to impress Him.) But more than this, He is encouraging them to compare their sacrifices to His sacrifice. He wants everyone to know that He has done everything necessary to save us. Nothing more needs to be accomplished. And then by connecting these two thoughts, we should come to the realization that the best way to observe *Pesach*, *Matsah*, and *Bikurym* is to celebrate the fact that Yahowah fulfilled His promise to save us by satisfying our debts.

Central to understanding all of this is the awareness that Yahowah isn't stuck in time as we mortals are. He can speak of that which He will do as that which He

has done. Even though at the time of this writing His fulfillments were seven-hundred years in the future from the prophet's perspective, and nearly two-thousand years in the past from ours, God has seen and experienced all of it as if it were here and now.

Moving deeper into the text of this prophetic declaration, be aware that *'olah* is only construed to be a "burnt offering," because the word is used in the context of an offering and it actually means "to ascend"—thereby acknowledging that smoke rises. So based upon, and indeed indistinguishable from, *'alah*, such an offering is symbolically seen as "going up" to "meet and visit with" God. And that is precisely what the sacrifice of the Lamb of God accomplished on *Pesach*, *Matsah*, and *Bikurym*, enabling us to live forever, to become perfect in Yah's eyes, making it possible for us to participate in the Covenant as a member of our Heavenly Father's family.

Also relevant, as we complete this verse, you will notice that there will be several words chosen to represent the various sacrifices. In addition to the "*'ayl* – lamb," we will soon have "*merya'* – filthy animals," "*par* – bulls," "*kebes* – rams," and "*'athuwd* – goats." And since all but *'ayl* have decidedly negative connotations associated with them, we ought to take an especially close look at the "*'olah* – elevating offering" of the "*'ayl* – lamb" to see why this sacrifice was completely satisfied and literally fulfilled by God.

To begin, the *'ayl* represents the "perfect unblemished sacrificial lamb." But this is no ordinary animal, because the *'ayl* is further defined as: "the leader of the flock," which is one of Yahowsha's favorite metaphors. He represents "the frame of the doorway," speaking of Passover. More specifically, the *'ayl* is the "place where doorposts anchor to a home, and upon which the door swings open or closes." This then addresses how our response to the Ma'aseyah's fulfillment of these promises determines whether heaven's door is open or closed for us.

Furthermore, *'ayl* presents the sacrificial lamb as the "source of robust heath and vigor," and indeed as "the one who helps empower and strengthen." Then to further underscore all of these metaphors associated with the Ma'aseyah, the *'ayl* is "the Upright One" who hung upon the "upright pillar" on our behalf.

And yet even though all these insights are relevant, Yahowah was not finished. It was crucial that He reinforce the fact that His children are nourished by every part of the sacrificial animal which is good to eat, and that only the fatty tissues and inedible portions are "sacrificed," rising up to heaven. This further affirms the fact that God does not benefit from our sacrifices, even though we benefit from His.

Yahowah said...**"But** (*wa*) **the lipid and fatty tissues** (*cheleb*) **of the filthy animals** (*merya'* – gross, fat-laden cows)**, and** (*wa*) **the blood** (*dam*) **of the bulls**

(*par* – male cow, from *parar* – that which breaks covenants, frustrates relationships, and violates agreements, creating divisions and scattering people)**, and the rams** (*wa kebes* – addressing the sources of human domination)**, and the goats** (*wa 'athuwd* – speaking of those in positions of authority)**, I do not desire nor want** (*lo' chaphets* – I take absolutely no pleasure in and do not enjoy, period! (qal perfect))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:11)

The religious notion that we are somehow currying favor with God though our sacrifices is repugnant. Not only are our contributions worthless to Him, by considering them meritorious, we actually display an arrogant and ignorant contempt for what He has done. It would be like someone buying you the most magnificent home on the most beautiful property in the world, and then you handing your benefactor two pennies and a nickel from your pocket as your contribution. All you would do is insult them and diminish the value of their gift.

Also, keep in mind that this passage is prophetic, and thus speaks of how Yah's instructions regarding His seven Invitations would be, and now have been, corrupted to the point that in the lives of the religious they serve no purpose and are actually counterproductive.

Therefore, God is asking: **"So when** (*ky*) **you persistently come to be seen in My presence** (*bow' la ra'ah paneh* – you habitually pursue Me to be seen before Me (qal imperfect / niphal infinitive construct)**, who sought this from your hand** (*my baqas zo'th min yad* – who is responsible for conspiring to teach and require you to have this be part of what you engage in) **in order to** (*'el* – from 1QIsa) **tread upon** (*ramac* – to aggressively seek to conquer, trample, harm, and destroy (qal infinitive construct)) **the sounding of My trumpets [the means used to announce the Called-Out Assembly Meetings]** (*chatser* – My abodes (addressing Yaruwshalaym), My courtyards (referring to the Temple surroundings), My enclosures (speaking of God's protective covering), and My towns (referring to the settlements throughout Yahuwdah)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:12)

God is asking those who would go to their local synagogue, temple, or church, bearing gifts which had been solicited by the very clerics who personally benefited from them, "Why?" What on earth causes religious devotees to believe that God has solicited, much less receives, or even wants, anything they have to offer. And yet the institutions which feast on such donations have flourished by beguiling the gullible into believing that by giving they are earning God's favor.

So Yahowah is saying that by offering that which He did not request, believers are making a mockery of those things which He did request. He asked us to meet with Him seven times a year, on days announced by the blast of a trumpet. And yet, not one Christian, Mormon, or Muslim in a million does as He

has instructed. They almost universally prefer to respond as their religion dictates. And as a result, men and women are not only ignoring God's plan, they are replacing it with one of man's creation, all the while expecting God to be pleased with them for having preferred man's to His.

It is one thing to disappoint God and ignorantly miss your opportunity to capitalize on the means He provided for you to meet with Him, but it is another altogether to make Him angry. And that is precisely what the faithful are doing when they revel in the worthless, pagan idolatry of their religion, worshipping false gods while believing that they are pleasing the real one.

For those who might protest and say that this prophecy was focused upon Yahuwdah, not the world, and thus on Judaism, and not Christianity, Islam, and Socialist Secular Humanism, I would remind you that each of these schemes was sponsored in whole or part by Jews.

"You should not continue to add things (*lo' yasap* – you should not incessantly increase or consistently incorporate something else (hiphil imperfect))**, coming with and bringing** (*la bow'* – arriving with wanting to include (hiphil infinitive construct)) **an offering** (*minchah* – presenting and sacrificing) **which is futile and worthless, pagan and idolatrous** (*shawa'* – vain and spurious, forged or counterfeit) **while burning incense** (*qatoreth*)**. It** (*hy'*) **is an abomination, a disgusting ritual, a repugnant religious practice, and a form of worship which is repulsive** (*tow'ebah* – a loathsome and abhorrent thing, idolatrous and adulterous, objectionable and of the occult, ethically and morally inappropriate and corrupting) **to Me** (*la*)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:13)

So the next time you hear a Muslim recommend that you observe Ramadan, a Christian suggest you attend a Christmas Eve or Easter sunrise service, a Jew recommend that you join them in the celebration of Rosh Hashanah or Chanukah, or a Socialist Secular Humanist invite you to a May Day parade, you'd be wise to just say, "No!"

In the initial part of this statement, the verbs *yasap* and *bow'* are juxtaposed, and both are presented using the hiphil stem. This means that the subject, which is those who are incessantly incorporating and continually including other things into their offerings, is causing the object of these verbs, which is the pagan and idolatrous offerings themselves, to participate in the action as an under-, or secondary, subject. That is to say that these spurious and counterfeit religious rites become a problem—indeed an abomination—by the very fact that they are brought before God in a worship setting by those who consider their additions appropriate.

Worse, in the imperfect, these incessant additions are so common they have become habitual. Moreover, they have ongoing and unfolding consequences throughout time. This means that man's forgeries and counterfeits have and will continue to make religious practices repugnant. Yahowah will never consider Christmas or Easter appropriate. They were and remain an abomination.

Now had God simply said that the rites and rituals which comprise man's religious schemes were worthless, even futile, as they are all pagan and idolatrous, that should have been sufficient to dissuade people from participating in these mythological celebrations. But He went well beyond that, calling these spurious counterfeits of His plan "*tow'ebah* – an abomination." They are "disgusting rituals, repugnant religious practices, and a form of worship which is repulsive." Rather than endear mankind to God, they separate us all the more from Him. Rather than please Him, they repulse Him. So, if you want to get as far away from God as is possible on this planet, then attend a religious service on Christmas or Easter.

As we have already learned, Yahowah is not accommodating, nor compromising, when it comes to those who stray from His instructions. While He does not hate or punish those who ignore His advice, here we have discovered that corrupting and counterfeiting His message through the incorporation of pagan mythologies is an especially grievous offence.

At issue here is that these Babylonian religious rites born out of the occult aren't additions in the sense of building upon and adding to Yah's plan. They are instead designed to hide, to disguise, and then to replace the Torah's means to relationship and salvation. They are laid on top of the truth and act as counterfeits or clever forgeries. And that more than anything else is why Yahowah finds religious holidays such as New Year's Day, Lent, Easter, Halloween, and Christmas so repugnant. They cause believers to ignore Passover, Unleavened Bread, FirstFruits, Reconciliations, and Shelters. And considering the personal sacrifice Yahowah made to facilitate the plan the religious counterfeits impersonate, it's little wonder He is so hostile to them.

Making Himself perfectly clear, Yah is prophetically announcing that He isn't going to tolerate the incorporation of man's religious notions among the key elements of His plan. It is one or the other. You cannot celebrate Christmas and Shelters, Passover and Easter, worship on Sundays and observe the Shabat. For Yah's plan to prevail for you, you must exclusively rely on His plan of restoration, His Shabat, His Called-Out Assembly Meetings...

"The means to renewal and restoration (*chadash* – the times of confirmation and reaffirmation determined by the lunar cycles) **and the Shabat** (*shabat* – the promise of sevens where we rest while Yah settles our debts) **— the**

invitation to (*qara'* – the summons to) **the Called-Out Assembly Meeting** (*Miqra'* – the designated and appointed time to be welcomed and greeted) **— I shall not allow to be overcome** (*lo' yakol* – I can never allow to endure or prevail (qal imperfect)) **with the corruption of idolatrous worship** (*'awen* – with false, deceitful, and wicked testimony which is in conflict with the relationship and standard)**, or its** (*wa hy'* – from 1QIsa) **Set-Apart Assembly** (*'asarah* – the set-apart meetings associated with Yah's *Miqra'ey* throughout the Towrah)**."** (*Yasha'yah* / Yah Saves / Isaiah 1:13)

Christianity has grown by incorporating and amalgamating pagan belief systems. The birth, death, and resurrection of the Christian "Jesus Christ" is played out in lock step with the mythology of Bacchus, Dionysus, Osiris, and Tammuz. Halloween, which is All Hollow's Eve to Roman Catholics, is rooted in the Roman religion—as is New Year's Day. Virtually every detail, from the timing of Christmas, to its decorated tree, wreaths, Yule logs, and exchange of presents is Babylonian in origin. Likewise, the Babylonians celebrated Easter on the Sunday nearest the Vernal Equinox, with an egg-laying bunny, ham, and hot cross buns. It was easier for the Christian religion to accommodate the religious practices of pagans than change the pagans so that their actions reflected the Torah. But, it was wrong.

And until Christianity renounces Christmas, Easter, Sunday Worship, Jesus Christ, the Cross, the Trinity, its New Testament, its Gospel of Grace, and Salvation through Faith, it will continue to be wrong.

'Awen is a most revealing term. It speaks of the "calamity and misfortune which result from idolatrous worship and the corruption" of God's testimony. That which is *'awen* is "in conflict with the standard and hostile to the relationship."

Before we move on to the next verse, I would be remiss if I didn't address the singular nature of every term in this concluding statement. In reality, we must observe seven cycles of the moon to celebrate the Spring, Summer, and Fall Miqra'ey at the appropriate times. And yet since these Called-Out Assembly Meetings provide the one and only means to renewal and restoration, it makes sense that *chadash* was singular.

Further, while there is but one Shabat each week, there are special *shabatown* associated with the *Mow'ed Miqra'ey*. However, the instruction for all of them is the same: rest and reflect on the fact that Yahowah has done all that is required to settle our debts so that we can settle down with Him.

Likewise, Yah is presenting His seven Called-Out Assembly Meetings as a singular path, which is why *Miqra'* was not *Miqra'ey*. They function as a single unit.

Recognizing that the "holiest day" on the Christian calendar, the celebration of Easter Sunday, is "a new moon festival," and that Christmas time is the religion's sacred season, we read... **"Your monthly festivals** (*chodesh* – your lunar celebrations) **and** (*wa*) **your appointed assembly times** (*mow'ed* – your sacred seasons) **are hateful toward and hostile to** (*sane'* – they are intensely disliked and detested by, even openly adverse to) **My soul** (*nepesh*)**. They have become** (*hayah* – they were and they will be) **to Me** (*'al*) **a problem** (*la torach* – a wearisome burden) **which I have become tired of** (*la'ah* – which I have grown impatient and weary of, grieved by and offended by (niphal perfect)) **bearing** (*nasa'* – sustaining and enduring (qal infinitive construct))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:14)

To say that God is not impressed with Rosh Hashanah, Easter Sunday, and Ramadan, would be an understatement. He loathes them. And yet religions are so rife with their own festivals and meeting times, Friday prayers and Sunday Worship, Christmas and Ramadan define them.

There are two spectacular examples of how Jewish festivals now differ from Yahowah's *Miqra'ey*. *Pesach* and *Matsah* are observed as celebrations of "Jewish history" rather than as the means to salvation. And *Yowm Kippurym* has become a time where Jews fast for twenty-four hours and "afflict their souls," as opposed to realizing that the day serves as a means to reconciliation so that we can party together as family.

These things known, how are we to interpret the idea that a spiritual being like God has a mortal/animal *nepesh* – soul? The answer it turns out lies right at the heart of this discussion. Yahowah needed a "*nepesh* – soul" to personally satisfy and literally fulfill His "*Mow'ed Miqra'ey* – Called-Out Assembly Meetings." God diminished some of His spiritual energy to accept a material form. And then to communicate with us as a human, He had to have a soul. Moreover, since *Matsah* requires Yah to go to the place of separation to resolve the penalty of our sin, His spirit could not accomplish what His soul could do. The full ramifications of this discussion are so enormous we will have to devote most of the Prophets section to it.

This then answers the question so many ask, wondering how divergent their religious faith can be from Yahowah's instructions: **"So** (*wa*) **when** (*ba*) **you stretch out** (*paras* – reach out) **your hand** (*kap*)**, I will conceal My eyes from you** (*'alam 'ayn min* – I will consistently ignore it and be continually unaware of it, screening you from My sight (hiphil imperfect))**. Also** (*gam*)**, even though** (*ky*) **you make a great many** (*rabah* – increasing your lengthy) **prayers and requests** (*taphilah* – pleas for intervention)**, I do not hear them** (*lo' shama'* – I never listen to them and I'm literally deaf to them (qal participle))**. Your hands** (*yad*) **are completely full of** (*male'* – are literally brimming with) **blood** (*dam*)**, your**

fingers (*'etsba'* – (from 1QIsa)) **with corruption** (*'awon* – twisting and perverting, depravity, perversity, and guilt (from 1QIsa))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:15) (Methinks that this was one of those rare occasions where the KJV relented, and didn't render *shama'* as "obey.")

There are things which God does not know—which He chooses not to know. And among these things are the souls of religious individuals. Not only isn't God omniscient, He does not know those who do not know Him.

Don't bother reaching out to God in church. He will not see you there, because He is not there. If you embrace the cross, don't expect God to embrace you. He told you and me how to reach out to Him by acting upon the terms and conditions of the Covenant. He told you and me where to find Him in the Torah. If you have chosen to ignore or reject those directions and instructions, you have been put on notice that God will ignore and reject you. You have no excuse; no complaint.

I'm particularly irritated by Christian prayers which routinely focus on pleading with God to intervene on behalf of the believer. Fortunately, God isn't bothered by them because He doesn't hear them. Not one of the formal prayers proclaimed in the gaudiest cathedrals, nor a single request made by a believer, has reached God's ears. Not one.

If you want to have a conversation with God, begin by listening to Him. Recite the Torah out loud. Respond to what He has said.

Religion is the deadliest scheme ever conceived by man. It is as potent as it is pervasive. Just as a single germ can kill you, it doesn't take much religion to poison your mind, corrupt your heart, or damn your soul. More than anyone on earth, the founders and proponents of religion have blood on their hands.

Moreover, their deadly schemes kill by corrupting Yah's Torah Testimony, by perverting and twisting it. And this is precisely what scribes have done with their fingers.

Let's consider one additional verse before we move on. It begins with a succession of three verbs—all of which were spoken using the imperative: **"Remove these impurities** (*rachats* – wash oneself (qal imperative)) **and** (*wa* – (from 1QIsa)) **become pure** (*zakah* – moral, justified, and acquitted (hithpael imperative))**. Then** (*wa* – (from 1QIsa)) **change direction and reject** (*suwr* – turn around, walk away, and distance yourself from (hiphil imperative)) **the errant and evil nature** (*roa'* – the inappropriate, improper, immoral, and displeasing aspects) **of your deeds** (*ma'alal* – actions and activities) **from** (*min*) **before** (*neged* – the conspicuous counterfeits and corresponding counterparts) **My sight** (*'ayn* – My eyes)**. Stop** (*chadal* – cease, leave, abandon, give up, refuse, and

refrain from (qal imperative)) **being bad** (*ra'a'* – being so miserable, so harmful, so evil, so displeasing, troublesome, begrudging, and unacceptable (hiphil infinitive construct))**."** (*Yasha'yah* / Yah Saves / Isaiah 1:16)

The impurities, which must be removed before Yah will acknowledge our prayers or lift us up, are actually described by the dual nature of *neged*. It speaks of "conspicuous counterfeits," of those things which "correspond by being opposites," and of which "parallel the same path while heading in different directions."

This has been such a powerful lesson; it is worth a quick review...

"The prophetic revelation of Yasha'yahuw, son of Amowts, who witnessed prophetic visions regarding Yahuwdah and Yaruwshalaim in the days of Ezyahuw, Yowtham, Achaz, and Yahizqyahuw, kings of Yahuwdah. (1:1)

Listen heavens and pay attention and hear this earth, for indeed, Yahowah has spoken the Word: 'I nurtured and reared the children and I lifted them up, but they, themselves, rebelled and revolted against Me.' (1:2)

A bull actually recognizes the one who has acquired him, and the one who possesses him, and the ass his feeding trough and manger, but Yisra'el does not know, is unaware and does not recognize, acknowledge, or respect Me. My people do not understand, they are thoughtless and unperceptive, ignorant and irrational, and generally comatose and clueless. (1:3)

Woe, wake up and stop what you are doing, foreign nation of sinful, misguided and disenfranchised, people. Massive, severe, and stubborn is the consequence of corruption and distortion, the liability incurred as a result of violating the agreement, and the guilt associated with perverting and twisting My testimony, of the offspring which is displeasing and harmful.

Children of corruption and perversion have abandoned, neglected and forsaken, deserted and disassociated from, Yahowah. Having completely rejected and despised the Set-Apart One of Yisra'el, they are strangers, having gone backwards. (1:4)

For what reason do you want to be continuously afflicted and eternally destroyed? And yet you repeatedly and habitually rebel, turn away, and withdraw, you are obstinate and stubborn, unwilling to consider the directions you have been given, and you renounce Me. The whole head is diseased, and the entire heart is cramped and crippled, dysfunctional and infirmed. (1:5)

From the palms of the hands and the soles of the feet, all the way up to their head, there is nothing sound about him, as no part of the body is healthy or uncorrupted. Crushed, battered, and bruised, stricken, injured, castrated, and emasculated, by way of becoming united and bound together as a society in a spellbinding fellowship of occult origin, they have become devastated by a deadly plague – as a pandemic disease has wreaked havoc throughout the entire population.

It is a raw and open wound which they have allowed to go completely unwashed – an inflamed and infected filthy lesion, a contagion which they did not bother to wring out, a malady born out of the loathsome harlotry of a foreign adversary which leads to total estrangement and irreversible alienation.

They have not accepted any prescriptions, any medicine, or any remedy. They have not been healed, restrained, nor properly led or governed. In their calloused, fat, and bloated, incapacitated state, and in their slimy and unresponsive ways, with their wholly inappropriate diet, and in their riches and abundance, and because of their lack of understanding, then they have not been the least bit receptive or responsive. They have allowed themselves to become hardened and inflexible, stubborn and recalcitrant, and they are totally resistant and completely impervious. (1:6)

Your country is devastated, desolated, and deserted, a sparsely populated wasteland which has become essentially uninhabitable. Your cities, towns, and villages have been consumed by flames. Your soil as a result is devoured by unauthorized and illegitimate strangers, by foreigners from different places and races who have no right to be there. They have brought appalling devastation upon it. Accordingly, it will be overthrown and demolished, overturned and destroyed, by unauthorized foreigners and illegitimate strangers. (1:7)

Unless Yahowah of the regiment of conscripts left a remnant, some survivors for us, a few individuals as was the case with Sodom, we would be like G'amorah. (1:9) **So listen to the Word of Yahowah religious leaders and political dictators of Sodom and listen to the Towrah of our God, people of G'amorah.** (1:10)

'What is it to Me the many sacrifices of yours?' says Yahowah. I have completely satisfied and literally fulfilled the uplifting offering of the lambs. But the lipid and fatty tissues of the filthy animals, and the blood of the bulls, and the rams, and the goats, I do not desire nor want. (1:11)

So when you persistently come to be seen in My presence, who sought this from your hand in order to tread upon the sounding of My trumpets [the

means used to announce the Called-Out Assembly Meetings], My abodes [addressing Yaruwshalaym], My courtyards [referring to the Temple surroundings], My enclosures [speaking of God's protective covering], and My towns [referring to the settlements throughout Yahuwdah]. (1:12)

You should not continue to add things, and you should not incessantly increase or consistently incorporate something else, bringing an offering which is futile and worthless, pagan and idolatrous, forged or counterfeit, while burning incense. It is an abomination, a disgusting ritual, a repugnant religious practice, and a form of worship which is repulsive to Me.

The means to renewal and restoration and the Shabat — the invitation to the Called-Out Assembly Meeting — I shall not allow to be overcome with the corruption of idolatrous worship, or its Set-Apart Assembly. (1:13)

Your monthly festivals and your appointed assembly times are hateful and hostile to My soul. They have become to Me a problem and a wearisome burden, which I have become tired of bearing. (1:14)

So when you stretch out your hand, I will conceal My eyes from you, I will consistently ignore it, and be continually unaware of it, screening you from My sight. Also, even though you make a great many lengthy prayers and requests, I do not hear them. Your hands are completely full of blood, your fingers with corruption. (1:15)

Remove these impurities and become pure. Then change direction and reject the errant and evil nature of your deeds from before My sight. Stop being bad." (*Yasha'yah* 1:16)

There are two interesting tidbits worth considering before we press on. The first is the appearance of *yakach* in the 18th verse. It suggests that Yah not only wants us to walk with Him, but also is encouraging us to engage in debate with Him. **"Please** (*na'*)**, let's walk** (*halak*) **and** (*wa*) **let's reason together** (*yakach* – let's have a spirited debate and decide based upon the arguments) **says** (*'amar*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה)**."** (1:18) It is such an intriguing invitation. And yet it is one I've somehow felt comfortable with for some time. So I suppose it's God who has encouraged such boldness.

But beyond the audacity of walking and reasoning with Yahowah, God is telling us that we can indeed understand what He has revealed to us. And with such understanding, we can dispense with faith, as it becomes unnecessary. Furthermore, "reasoning together" strongly suggests that God is comfortable with us questioning Him, asking Him why He said and did one thing verses another. This in turn means that we aren't being asked to blindly believe Him, but instead come to know Him and His thinking.

The second insight is found in the following verse. Still speaking of walking and debating with Him, God says: **"If** (*'im*) **you are willing** (*'abah* – and voluntarily accept this invitation) **and listen** (*shama'* – hear and receive this message)**, the goodness** (*tuwb* – the prosperity and beauty) **of the land** (*ha 'erets* – the realm) **you shall find nourishing** (*'akal* – taste and consume)**."** (1:19)

The reason this short passage appeals to me is because even after stating "Please..." and then "If you are willing and voluntarily accept this invitation..." the authors of the KJV, NASB, and NLT all elected to change *shama'*, which means "listen" to either "obedient," "consent," or "will only obey." And yet, what Yahowah is sharing with us is that the way to walk with Him, and the way to reason together with Him, is to listen to what He has to say. Those who do are nourished by all that is good and beautiful.

The first chapter of Yasha'yah contained the first of twelve references to the Towrah. The second is found in the second chapter. It begins by reminding us that this message is from Yahowah, not Yasha'Yahuw. The man was merely a conduit.

"The Word (*ha dabar* – the statement and message) **which as a result of the relationship** (*'asher*) **Yasha'yah** (*Yasha'yah* – Yahowah Saves (from 1QIsa))**, the son** (*ben*) **of Amowts** (*'Amowts* – the Almighty)**, prophetically observed** (*chazah* – received from God) **regarding** (*'al*) **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **and** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:1)

There is yet another message here which is being reaffirmed. Yahowah's gaze remains focused upon Yahuwdah and Yaruwshalaim, and not on the Church, Christians, Washington, or Rome. While we can learn from their example, God has not replaced Jews with Gentiles.

Next we are reminded that these words depict events which will unfold during the last days. So if Yahowah mentions the Torah in this context, its relevance endures. And if He does not mention a "New Testament," we know that such a document plays no role in the culmination of human history.

"And (*wa*) **it shall come to be** (*hayah* – it shall exist) **in** (*ba*) **the last of days** (*'acharyth ha yowmym* – at the end of time and final period of history)**, the Temple Mount** (*beyth har* – which is the lofty home of the elevated family) **of**

Yahowah (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **shall be established** (*kuwn* – shall be fashioned and formed (explicit in 1QIsa)) **and it will come to continuously exist** (*hayah* – it will always be (qal imperfect) **in** (*ba*) **highest** (*ro'sh* – summit) **of mountains** (*harym*)**, and shall be lifted up** (*nasa'* – raised) **from** (*min*) **the hilltops** (*gib'ah*)**. And** (*wa*) **all** (*kol*) **of the people from different races and places** (*ha gowym* – the Gentile nations) **shall travel en masse** (*nahar* – shall flow as a constant stream of people (qal perfect)) **to Him** (*'el* – to God)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:2)

Therefore, we know that this prophecy is addressing yet unfulfilled events in our future. The Temple Mount has not yet been lifted up, nor has it been established forever. But when it is raised to the highest point of Mount Mowryah, it will come to exist over Golgotha and not beside or below it. Moreover, the Temple will be reestablished so that the Torah can be observed in all of its splendor. And that is why all of the people who survive Yahowah's return will flock to it en masse. So while that's good news for those of us who love the Torah, it's a wee bit of a problem for those who favor the Vatican.

In our not-too-distant future, the Earth will be returned to the conditions experienced in the Garden of Eden, as Yahowah, Himself, camps out with His creation in Yaruwshalaim. And so the world will come to Yahowah, the God of Yisra'el, to learn all that can be known about His Torah.

"And (*wa*) **many** (*rab*) **people** (*'am* – members of the family) **shall go** (*halak* – walking on a journey) **and** (*wa*) **say** (*'amar*)**, 'Let's elect to go** (*halak* – let's walk (qal imperative)) **and** (*wa*) **let's choose to ascend** (*'alah* – let's climb (qal imperfect cohortative)) **to** (*'el*) **the mountain** (*har*) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**, to the Temple** (*beyth* – house, home, and family) **of the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – the one who supplants his heels; a synonym for Yisra'el)**. And** (*wa*) **let's choose to let Him continuously teach us** (*yarah* – let us allow Him to become our source of continual instruction and guidance (hiphil imperfect jussive)) **from** (*min*) **His ways** (*derek* – His directions)**. Then** (*wa*) **let us constantly walk** (*halak* – let's choose to consistently travel through life (qal imperfect cohortative)) **in** (*ba*) **His paths** (*'orach / 'arach* – journeying in His company)**. For indeed** (*ky* – emphasizing this point)**, from** (*min*) **Tsyown** (*Tsyown* – the Signpost along the Way)**, the Towrah** (*Towrah* – Teaching and Instruction, Guidance and Direction) **and** (*wa*) **the Word** (*dabar*) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **shall continually go out** (*yasa'* – shall be consistently brought forth (qal imperfect)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:3)

Hasta la vista Christianity. *Ciao* Islam. *Adieu* Judaism. Goodbye and good riddance. The Towrah, like Yahowah, has returned to Yaruwshalaim.

Therefore, the Christian New Testament, the Jewish Talmud, the Islamic Qur'an, and the Communist Manifesto have gone from errant and irrelevant to nonexistent. And those who have placed their faith in them are no more.

Also speaking of what wasn't mentioned here is Yahowsha'. So much for the myth of the "Second Coming." It is Yahowah who will be teaching us.

"And (*wa*) **He will adjudicate matters** (*shaphat* – He will govern (qal perfect)) **between** (*bayn* – among) **the people from different races and places** (*ha gowym*) **and** (*wa*) **reason together** (*yakach* – arbitrate, having a spirited debate and correct and righteous discussion (hiphil perfect)) **on behalf of** (*la*) **the abundantly great and numerous** (*rab*) **family members** (*'amym* – the related peoples)**. Then** (*wa*) **they will completely crush and grind** (*kathath* – beating) **their weapons** (*chereb* – swords and daggers) **into** (*la*) **plowshares and digging implements** (*'eth*)**, and** (*wa*) **their spears** (*chanyth* – their siege weapons which pierce and are hurled) **into** (*la*) **pruning tools** (*mazmerah* – husbandry sheers for trimming)**. And the people from different races and places** (*gowy* – foreign nations) **will not** (*lo'*) **continue to raise** (*nasa'* – incessantly lift up (qal imperfect)) **weapons** (*chereb* – swords and daggers) **among** (*'el*) **other people from different races and places** (*gowy* – foreign nations)**. And** (*wa*) **they shall no longer** (*lo' 'owd* – never again) **teach or learn** (*lamad* – be trained and guided in) **the ways of war** (*milchamah* – of wielding weapons in continuous battles)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:4)

God is speaking of the Thousand Year Right—of the celebration of heaven on earth known as the Millennial *Shabat* of *Sukah*, which will commence on the Called-Out Assembly Meeting of Shelters in Year 6000 Yah.

And during this time, this is Yahowah's invitation: **"Choose to journey to** (*halak* – elect to walk and travel to (qal imperative)) **the Family and Home** (*beyth* – the Household) **of Ya'aqob** (*Ya'aqob* – serving as a synonym for Yisra'el and the Covenant)**, and** (*wa*) **continually walk** (*halak* – choose to consistently journey, literally travel, actually move about, and genuinely and forever explore (qal imperfect cohortative)) **in** (*ba*) **the light** (*'owr*) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤀𐤅𐤓)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:5)

Some seven-hundred and fifty pages ago, I encouraged you to join me in embarking on a great journey of discovery. Now Yahowah has extended the same invitation.

There is so much to be known and understood about the correlation of Yahowah to light, an entire book could be written on the subject. But suffice it to say for now, that as a spiritual being, Yah's nature is best understood as being similar to light—which is to say that it is principally energy as opposed to matter. And as such, it is much more powerful and capable than anything found in the

material realm. And as such it is not subject to decay nor is it limited in any way by time. Further, it is light which makes observation possible—something which in turn makes it possible for us to know Yah and understand His Towrah – Guidance.

Therefore, what this is telling us is that when Yahowah returns, He will arrive as light, and not as a material creature, diminished by the constraints of accepting human form. And through His Towrah, He will enlighten us. More essential still, those who accept His call, who come to the Covenant and who journey through the Towrah, will become like God, and will continuously walk in the light of Yahowah.

Once again, we have already received the insights regarding the Torah that we turned to this prophetic pronouncement to find. But there is more to learn. So, if it is alright with you, I'd like to explore another nine verses.

Returning to the days preceding and during the Tribulation, we discover: **"Indeed** (*ky*)**, the people** (*'am*) **have forsaken and abandoned** (*natash* – rejected and disassociated from) **the House and Family** (*beyth* – Household and Home) **of Ya'aqob** (*Ya'aqob* – the father of Yisra'el)**. For indeed** (*ky*) **there is a multitude** (*male'* – there is an overflowing number) **from the east** (*min qedem*)**, even** (*wa*) **those who practice sorcery** (*'anan* – those who are fixated on the words of the deceased and who are demon possessed, practicing divination, those who turn clouded, obscured, and satanic spiritualism to a barbaric religion)**, as was the case with** (*ka*) **the Palishty** (*Palishty* – Philistines, from which Palestinian is derived)**, along with** (*wa ba*) **the children** (*yeled* – the young boys) **of uncivilized foreigners** (*nakary* – of aliens who behave like wild animals bringing disaster, misfortune, and calamity) **who scoff and demean while inflicting harm to themselves and others with their hands** (*caphaq* – who strike themselves and others with hostile hands which shouting disparaging slogans)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:6)

Yah just told us what we already know, that barbaric foreigners influenced by an overtly satanic religion, acting like animals, and calling themselves Palestinians, would shout disparaging slogans at the descendants of Ya'aqob while terrorizing them. He even evoked what is now a four-thousand-year-old prophecy to do so—the one which speaks of the descendants of Ishmael, today's Muslims, being wild asses of men, raising their hands against their brothers while living in hostility against the whole world.

And make no mistake, the only reason the Muslims who refer to themselves as Palestinians have invaded the House of Ya'aqob en masse is because Yahuwdym abandoned Yahowah, estranging themselves from Him.

Speaking of the lands to the east from which the occult-inspired Islamic Arab terrorists have come, and of the ostentatious wealth derived from the OPEC-controlled oil oozing from their sand, and the American weapons they have purchased with their ill-gotten gain, Yah predicted: **"And his land** (*wa 'erets* – and his nation (speaking of the young men who act like uncivilized animals)) **is filled** (*male'*) **with silver and gold** (*keceph wa zahab* – money and tangible forms of wealth)**, and there is no end** (*wa 'ayn qatseh*) **to the storerooms of treasure** (*'owtsar* – riches and wealth)**. His land** (*wa 'erets*) **is overrun** (*male'* – filled) **with horsepower** (*cuws* – with that which swiftly skims across the surface) **and no end to** (*wa 'ayn qatseh*) **his war vehicles** (*merkabah* – mobilized weapons)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:7)

The greatest transfer of wealth in human history has occurred as a result of the OPECers of Arabia confiscating vast swaths of land and then the refineries built on them. And they have used their wealth to buy a never-ending stream of weapons. Saudi Arabia alone, without an enemy in the world, recently committed to buy seventy-billion-dollars worth of America's most sophisticated arms. These weapons, along with those America has given to Pakistan, Kuwait, the United Arab Emirates, Iraq, and Egypt, will all be brought to bear against Israel. And it is the specificity of these prophecies which prompts the informed and rational to trust the One who offered them.

"And his land (*wa 'erets*) **is filled** (*male'* – overrun) **with worthless religious objects devoted a false god** (*'alyl* – good for nothing, futile, and valueless deity; from *'al* – is not, is nothing, is rather a meritless alternative) **which are** (*la* – the result of) **the work** (*ma'asah* – the labor and pursuit, the achievement and undertaking; from *'asah* – that which is engaged in and acted upon, prepared and produced, fashioned and accomplished, instituted and celebrated) **of his hand** (*yad*)**. They bow down in worship, prostrating themselves** (*chawah* – chanting and shouting) **to that which** (*la 'asher*) **they have fashioned and made** (*'asah* – they have conceived and created) **with his fingers** (*'etsba'*)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:8)

There is no god more obviously false than Allah, no religion more completely worthless than Islam, no scheme more obviously manmade than that of Muhammad. And its signature move has always been prostration. Moreover let's not forget, it was not only the product of one man, it was conceived and is still based directly east of Yisra'el.

Speaking of Muhammad, the example he set and the religion he founded, Yahowah revealed: **"And he bowed down in submission** (*shachach* – through fear he surrendered, he prostrated himself, and he was humbled and cast down (niphal imperfect waw consecutive))**. The man** (*'adam*)**, and also** (*wa*) **mankind** (*'ysh*)**, have been humiliated and humbled** (*shaphet* – have been brought low,

diminished and abased (qal imperfect waw consecutive))**.** [And You will not ever lift them up (*wa ‘al nasa’ la* – You will not respect or forgive them (not extant in 1QIsa or any of the DSS))**.]”** (*Yasha’yah* / Yah Saves / Isaiah 2:9)

In Arabic, *Islam* means “submission.” It is a religion wholly based upon fear. The Qur’an itself says: “He who fears will obey.” So this humiliating interaction with Satan not only caused its lone prophet to bow down before the Adversary and to be cast down with him, but over time it has come to diminish and abase all humankind. Very few people today are immune to the hazards of Islam—with a quarter of the world’s population afflicted and impoverished by the religion and the rest of humanity brought low by the terror Allah inspires. But this is especially true of Yisra’el, because Islam is the most anti-Semitic religion ever conceived by man.

As I surveyed the conclusion of this passage and the next, while I was contemplating its inclusion in this book, I realized that there were two problems. This prophetic revelation has been in Yahowah’s voice, and yet the conclusion of the 9th verse would have to have been spoken by Yasha’yah. But that’s nothing compared to the 10th verse, which would have the prophet telling the Muslims (who obviously aren’t going to listen to Him) “to enter into the rock and to hide in the dirt for fear of being terrorized by the sheer dread of Yahowah’s presence.” Fortunately, we don’t have to wrestle with these issues because the conclusion of the 9th verse and the entirety of the 10th, were rabbinic additions. They are not found in any Qumran scroll.

Moreover, as we ponder what Yahowah said next, we remain reliant on the Great Isaiah Scroll because there are eight differences between it and the Masoretic rendering of what is now known as the 11th verse. **“Then** (*wa* – (from 1QIsa)) **the arrogant perspective** (*gabhuwth ‘ayn* – conceited outlook) **of man** (*‘adam*) **will be humbled** (*shaphel* – will be brought low (verb form derived from 1QIsa)**, and** (*wa*) **the haughtiness** (*ruwm* – the self-centered, self-guided, and self-reliant overconfidence) **of mankind** (*‘iysh*) **will be brought down** (*shachach* – will be bowed (verb form derived from 1QIsa)**. Then** (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤓𐤀𐤓𐤆) **alone** (*la bad* – as part of or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw’* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*))**.”** (*Yasha’yah* / Yah Saves / Isaiah 2:11)

There are six not-so-subtle insights associated with this prophetic pronouncement. First, man has become as Yahowah predicted: “arrogant and haughty.” His political and religious schemes are especially: “self-centered, self-

guided, self-reliant, and overconfident." And nothing says manmade more than Akiba's rabbinic Judaism, Paul's Christianity, Constantine's Roman Catholicism, Muhammad's Islam, Wieshaupt's Socialist Secular Humanism, or Joseph Smith's Mormonism.

Second, Paul's statements about the arrogant nature of man in the opening of his letter to the Romans was nothing more than an amplification of this passage, and thus was not a prediction which can be attributed to him.

Third, man will push his agenda to the limit before God intervenes. And then those who have promoted man above God will have the air sucked out of their slogans, religious balloons, and lives.

Fourth, *bad*, which was translated "alone," also speaks of "an extension which is set apart from the whole." As such, it reaffirms that any visual manifestation of Yahowah represents a diminished aspect or manifestation of Him—not all of Him.

Fifth, *sagab* has three very different meanings, all of which could apply. Its primary connotation presents this visual manifestation of Yahowah as "being inaccessible," which is to say that the arrogant and self-reliant proponents of religious, political, military, and economic schemes will not be able to approach Yahowah on this day. They will be prohibited and excluded.

Then addressing *sagab*'s secondary meaning, we find Yahowah as the lone source of "power and empowerment, of authority and support, of salvation and protection, and even of growth and prosperity." Those who have accepted and acted upon the terms and conditions of His Covenant will thereby enjoy the benefits of this decision.

Also, since sagab can be translated "exalted as having a high status," we find a contrast between the diminished state of humankind compared to the elevated state of God.

And sixth, *ba ha yowm ha huw'* was used to describe this as a very specific day, as *Yowm Kippurym*, the Day of Reconciliations. It is on this day that the fate of those who have reconciled their relationship with God and those who remain in rebellion will be determined. This is the day Yahowah will return.

Emphasizing this, we read: **"Indeed** (*ky* – emphasizing this point) **this day** (*yowm*) **is for** (*la*) **Yahowah** (ዮሃዋህ - ፣ሃ፣ሀ) **of the spiritual envoys** (*saba'* – of the command and control regimen of messengers) **against** (*'al*) **all of** (*kol*) **the unduly proud and haughty** (*ge'eh* – the morally failed who rise up and promote themselves) **and** (*wa*) **those who are exalted and lifted up** (*ruwm* – those with status and position who rise up)**. And then** (*wa* – from 1QIsa)) **all** (*kol*) **that which is being promoted** (*nasa'* – that which is being lifted up, respected,

exalted, desired, and endured) **will be brought low** (*shaphel* – will be debased and shamed)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:12) Both religion and the religious will be exposed and condemned on this day.

Those who would have men bow down before them will bow down before God in judgment. **"Conceited and high ranking** (*gabhuwth* – arrogant, haughty, exalted, and lofty) **men** (*'adam*) **will bow down** (*shachach* – will be humbled, weakened, reduced, and be brought low)**, and** (*wa*) **the self-willed individuals whose unwarranted desire for status makes them arrogant** (*ruwm 'iysh* – the high ranking individuals who are self-promoters and haughty) **will be humbled and humiliated** (*shaphel* – will be defeated, shamed, and cast down)**. Then** (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤋𐤁𐤃) **alone** (*la bad* – as part or extension of the whole) **will have the power and authority to protect and save** (*sagab* – will be exalted for having been concerned about, defended, supported, and empowered, enabling growth and facilitating prosperity) **in this specific day** (*ba ha yowm ha huw'* – on this the one and only day (singular and specific and thus speaking of His return on *Yowm Kippurym*))**."** (*Yasha'yah* / Yah Saves / Isaiah 2:17)

Yahowah will speak several more times of these same high ranking religious, political, economic, and military leaders bowing down before Him in judgment—on one occasion saying that every one of them will be on their knees before Him. And it is this reference which is removed from its context and truncated in the Christian New Testament to wrongly infer that everyone will bow before God. But such is not the case. Yahowah's children will stand alongside their Father. And only those being judged will bow down and then be cast down.

When the religious are judged and removed from society, so too will be their religious images. **"And** (*wa*) **the worthless religious images used in worship services** (*ha 'elyl* – the futile religious artifacts and idols) **will be completely swept away and totally discarded** (*kalyl chalaph* – will entirely go away, be removed, and literally disappear (qal imperfect))**."** (*Yasha'yah* / Yah Saves / Isaiah 2:18)

God has made it abundantly clear that He will not tolerate anything associated with religion in heaven. And that means that during the one-thousand-year celebration of *Sukah*, there will be absolutely no religious practitioners nor any religious images.

This tirade against idols and idolaters concludes in the 22nd verse with Yasha'yah saying: **"You, Yourself, will cease to engage with and will separate from** (*la chadal min* – You will abandon, give up on, refuse, and reject) **the men** (*ha 'adam* – the humans) **with** (*'asher*) **a *nesamah* / conscience** (*nesamah* – the capacity to be rational and moral through the exercise of good judgment) **because of** (*ba*) **their anger and resentment** (*'aph* – the presence of their animosity and

bad temperment)**. For indeed** (*ky*)**, in what way** (*ba mah* – for what reason) **should I consider him worthy** (*chashab huw'* – should I impute any value to him)**."** (*Yasha'yah* / Yah Saves / Isaiah 2:22)

Nesamah first appears in *Bare'syth* / Genesis 2:7, where Yahowah makes man in His image, differentiating him from all other animals by giving humankind a *nesamah* – conscience. We find this term again in 7:22, where Yahowah lets us know that all men with a *nesamah* who were similarly hostile to Him and to one another, save the eight aboard the Ark, died in the flood.

This is the very essence of religion...

"Woe to (*howy* – alas this warning) **those who say** (*ha 'amar* – those who promise and affirm) **that which is bad** (*la ha ra'* – that which is harmful and evil) **is good** (*towb* – beautiful and pleasing, valuable and agreeable)**, and also** (*wa*) **that which is good** (*la ha towb* – pleasing, valuable, and agreeable) **is bad** (*ra'* – is harmful)**, those who constitute and establish** (*sym* – appoint, assign, place, and ordain) **darkness** (*choshek* – obscurity and the absence of light) **for** (*la*) **light** (*'owr* – illumination and enlightenment) **and** (*wa*) **light** (*'owr* – illumination and enlightenment) **for** (*la*) **darkness** (*choshek* – obscurity and the absence of light)**, those who constitute and assign** (*sym* – appoint, place, consider, and ordain) **that which is bitter and poisonous** (*mar* – disagreeable and deadly) **for** (*la*) **that which is pleasant and acceptable** (*mathowq* – sweet, pleasing, and enjoyable) **and** (*wa*) **that which is pleasing and acceptable** (*mathowq* – sweet, pleasant, and enjoyable) **for** (*la*) **that which is disagreeable and deadly** (*mar* – bitter and poisonous)**."** (Yasha'yah / Yah Saves / Isaiah 5:20)

That which is good, enlightening, and agreeable has been replaced by that which is bad, obscuring, and unacceptable. Sunday has replaced the Shabat. Easter has replaced Passover. The Lord has replaced Yahowah. The Gospel of Grace has replaced the Torah. And on and on it goes until the poison of religion destroys every soul it corrupts. And that is why all of this follows "Woe!"

"Woe to (*howy* – alas this warning) **those who are wise in their own eyes** (*chakam* – those who perceive themselves to be shrewd, cunning, and crafty) **when** (*wa*) **right in front of their face** (*neged paneh* – before their presence) **is the ability to understand** (*byn* – is the information needed to know the truth, to be perceptive and discerning, and to intelligently distinguish between right and wrong)**."** (Yasha'yah / Yah Saves / Isaiah 5:21)

It's hard not to see Jews and Christians in this warning. Both have the Towrah right in front of them. And yet they ignore it.

To say that God is not impressed with religious, political, military, or corporate titles, or those who hold them, would be an understatement. **"Woe to** (*howy* – alas this warning) **to the mighty and powerful individuals** (*gibowr* – the political, religious, military, and economic leaders)**, to those** (*la*) **drinking to the point of drunkenness** (*shathah yayin*)**, the individuals** (*'iysh*) **who are wealthy and warriors** (*chayl* – the politically, economically, and militarily powerful) **who mix** (*masak* – produce and pour) **intoxicating libations** (*shakar*)**..."** (Yasha'yah / Yah Saves / Isaiah 5:22)

The more closely aligned you are with influential human institutions, the more distant you are from God. As such, we see a different spirit at play, one which is intoxicating and bewildering.

While it isn't restated in the text, this next statement also falls under the warning, Woe to...**"those who acquit** (*tsadaq* – vindicate) **the guilty** (*rasha'* – the wicked and evil who have violated the standard) **because of** (*'eqeb*) **a bribe** (*shochad* – a gift with an explicit quid pro quo, a tribute payment, or attempt to buy political influence)**, and the vindication** (*tsadaqah* – innocence) **of the guiltless** (*tsadyq* – righteous who are in accord with the standard) **they remove from them** (*suwr min*)**."** (Yasha'yah / Yah Saves / Isaiah 5:23) Even though this is a prophecy regarding the last days, political and judicial corruption have been around a very long time.

"So therefore (*la ken*) **just as** (*ka*) **the chaff** (*qash* – stubble and straw) **is consumed** (*'akal* – eaten and destroyed) **by tongues** (*lashown*) **of fire** (*'esh* – of flame)**, and** (*wa*) **the dry grasses** (*chashash* – burnable foliage) **in a blaze of fire** (*lehabah* – when burned) **falter and go limp** (*raphah* – fade and fail) **at the root** (*shoresh* – the source and base)**, they will come to be** (*hayah*) **like** (*ka*) **the stench of decay** (*ha maq* – the smell associated with the decomposition of organic matter)**, and** (*wa*) **the blossom** (*perach* – the bud, shoot, or flower) **as** (*ka*) **the fine dust** (*'abaq* – soot) **is stirred up and carried away** (*'alah* – is withdrawn and goes away)**. Indeed** (*ky*) **they reject and despise** (*ma'as* – they avoid all association with, refusing to accept) **the** (*'eth* – as a form of emphasis) **Towrah** (*Towrah:* from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and

direction) **of Yahowah (**𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄**) of the spiritual envoys** (*saba'*)**. And the Word** (*'imrah* – the instruction and the promise) **of the Set-Apart One** (*qadowsh* – devoted and purifying one) **of Yisra'el** (*Yisra'el* – of individuals who engage and endure with God)**, they treat with contempt** (*na'as* – they dislike, even abhor, and blaspheme, they condemn, spurn, and revile)**."** (Yasha'yah / Yah Saves / Isaiah 5:24)

One of many things religious Jews, Christians, Muslims, Mormons, and Socialist Secular Humanists have in common is that they reject the Torah of Yahowah, spurning the Word of God in favor of their Talmud, New Testament, Qur'an, Book of Mormon, and Origin of the Species. And as a consequence, the Guidance which would have saved them will be used to condemn them. At the end of their mortal existence, their bodies will decay, returning to the dust from which they emerged, and their souls will be blown away like chaff in a firestorm.

It was in the beginning, as it will be at the end, when it comes to forming a relationship with God and to being saved, the only thing which matters is our response to Yahowah's Word as it is presented in His Torah. Neither religious affiliation nor faith, neither prayers nor prostrations, neither the content of one's heart nor the sum total of their donations will mean anything.

Let's jump ahead three chapters and consider what happens to the confederation of nations, known today as "the New World Order," as the planet arms itself for war during the tribulation.

"The nations (*'am* – peoples) **are led and told to form alliances** (*ra'ah* – are shepherded and commanded to associate as allies (qal imperative)) **and are actually terrorized and destroyed** (*wa chathath* – and become confused and fearful, so discouraged they panic and are shattered (qal imperative))**. Listening and responding to** (*'azan* – paying attention to the news and weighing the revelations from) **all of the distant places of the world** (*kol merchad 'erets*)**, they arm themselves for war** (*'azar* – they gird themselves, strengthening their militaries) **and yet** (*wa*) **dismayed, they become divided and are abolished** (*chathath* – they are terrorized and destroyed, confused they panic and are shattered (the repeat of this phase in the MT does not exist in the DSS))**."** (Yasha'yah / Yah Saves / Isaiah 8:9)

It is as if we were reading tomorrow's newspaper. But all of the alliances and armaments will be for naught.

According to God, the assurances upon which the New World Order will be forged will turn out to be as unreliable as Muhammad's promises at Hudaybyah. Outmatched by the pagan merchants of Mecca, Yathrib's Muslims under Muhammad's leadership agreed not to terrorize or rob their hometown for ten

years, and yet the following year, with Allah's blessing, they reneged on their vows and attacked.

Knowing the outcome in advance, we find Yahowah taunting His ill-equipped and misguided foes...**"Take counsel together and devise** (*'uwts*) **the planned revolt** (*'etsah* – the scheme to resist)**, for** (*wa*) **it will be nullified** (*parar* – it will be consistently frustrated and thwarted (hophal imperfect))**. Proclaim the message** (*dabar dabar* – state what you have to say, verbalize and publish the word (piel imperative))**, for** (*wa*) **it will not stand** (*lo' quwm* – it will not be validated or supported (qal imperfect))**, indeed because of** (*ky*) **'Imanuw'el** – **God Is with Us** (*'Imanuw'el* – Almighty God Is Among Us, often transliterated Immanuel; a compound of *'el* – God, and *'im* (scribed in the first person plural (*'imanuw*)) – is with us, is associated in a relationship with us, and is among us (combined as one word in 1QIsa and written as two distinct words in the MT))**."** (Yasha'yah / Yah Saves / Isaiah 8:10)

Man's schemes are compelling, but they will all be thwarted. Man's words are spellbinding, but they are invalid. Man's weapons are powerful, but they will not prevail, because "*'Imanuw'el* – God Is with Us."

This next statement is translated from the Dead Sea Scrolls which is why it differs from the Masoretic Text. In that we are listening to the words spoken by God, accuracy is paramount.

"For (*ky*) **this is what** (*koh*) **Yahowah** (ዮሃዋህ - ᎥᏂᎦᏛ) **said** (*'amar* – spoke and revealed) **to me** (*'ely*) **in association with** (*ka*) **His great power** (*chezqah yad* – taking me, His child, by the hand and directing me in a strong, authorized, and engaged manner)**, instructing me** (*yacar* – teaching and directing me) **from** (*min* – against) **walking** (*halak*) **in** (*ba*) **the way** (*derek*) **of these** (*zeh*) **people** (*'am*)**, in order to say** (*la 'amar*)**: 'You should not call** (*lo' 'amar*) **a conspiracy** (*qesher* – a rebellion as a result of a conscious, open, and planned alliance to set up a new governing system in a treasonous act; from the verb *qashar* – to league and conspire together to bind others)**, accordingly** (*la*)**, everything** (*kol*) **which** (*'asher*) **these people** (*'am*) **intend** (*'amar* – proclaim and promise)**. This** (*zeh*) **rebellion as a result of conscious, open, and planned alliance to set up a new governing system** (*qesher* – conspiracy and league which has conspired together to bind others through treason and treachery) **indeed is against Him and fears Him** (*wa 'eth mowra'* – is terrified of Him and dreads Him)**. You should not revere or respect them** (*lo' yare'* – be inspired, astonished, or awed by them) **and** (*wa*) **you should not fear them** (*lo' 'arats* – you should not be terrorized by them, letting them prevail and oppress you)**."** (Yasha'yah / Yah Saves / Isaiah 8:11-12)

There are at least three reasons for Yahowah to tell us not to call everything we see people engaged in a "conspiracy." First, *qesher* describes "an open, conscious, and planned rebellion," as opposed to those which we are witnessing today which are clandestine. Further, most people don't make a conscious decision to oppose God, but instead are beguiled into believing that what they are doing is right. Also, as a result of the kind of religious and political indoctrination pervasive in our world, participation isn't so much planned, but practically unavoidable.

Second, by the time these predictions become a reality, Satan will be in open rebellion against Yahowah. There will be no more hiding behind religion—no more clever counterfeits or corruptions.

Third, we lose credibility when we speak of conspiracies. Our voices are better used to proclaim Yahowah's testimony. This fact will be underscored momentarily.

There are many Hebrew words where context determines which of several, often divergent, definitions, apply. These opposing connotations often provide perspective and reflect the consequence of opposing views we may hold of God. For example, those who fear Him will find their fears affirmed during judgment. But those who respect Him sufficiently to consider His guidance will find God revering them, even adopting them into His family. So in this light, please consider...

"Associate with (*'eth*) **Yahowah** (יהוה - YHWH) **of the spiritual envoys** (*saba'* – of the vast array of implements and messengers)**. With Him** (*'eth*)**, you should be prepared to be set apart** (*qadash*)**. And Him** (*wa huw'*) **you should revere and respect** (*mowra'*)**, and Him** (*wa huw'*) **you should view as awesome** (*'arats* – consider inspiring and regard with awe)**."** (Yasha'yah / Yah Saves / Isaiah 8:13)

Highlighting the consequence of these opposite perspectives on God relative to fearing versus revering Him, next we learn that for those who choose to "*qadash* – be prepared to be set apart" unto Yahowah during the last days, God will become their sanctuary, or set-apart place. But for the "*qesher* – conspirators in open rebellion" against Him, God will be their undoing.

"And He will choose to literally and always be (*wa hayah* – of His own volition, He genuinely was, He actually is, and He will consistently be (qal imperfect (from 1QIsa) consecutive)) **accordingly** (*la*) **a set-apart place** (*miqdash* – a sanctuary; from *qadash* – to be prepared to be set apart)**. But therefore** (*wa la*) **a stumbling stone** (*nagap 'eben* – a rock which is bothersome, plagues, and defeats) **and also** (*wa*) **accordingly** (*la*) **a rock** (*tsuwr*) **serving as an obstacle which causes the downfall** (*mikshowl* – which is a stumbling block

to be tripped over, prompting the weakening and overthrow) **of** (*la*) **the two** (*shanaym* – both) **houses** (*beyth* – families and households) **of Yisra'el** (*Yisra'el*)**—like** (*la*) **a snare** (*pah*) **and like** (*wa la*) **a trap** (*mowqesh* – a device which captures and controls) **for** (*la*) **the inhabitants of** (*yashab* – those who dwell in) **Yaruwshalaim** (*Yaruwshalaim* – the Source from which Reconciliation Flows)**."** (Yasha'yah / Yah Saves / Isaiah 8:14)

The "two houses of Yisra'el" speak of the divisions, rival claims, and attempts to control the Northern Kingdom, known collectively as Ephraim, and the Southern Kingdom, which is Yahuwdah (Judah). Occurring initially following King Solomon, this separation of Yisra'el into "two houses," neither of which was allied with Yahowah, was explained by the prophet Hosea. Using him, God revealed that both houses had broken His Covenant and were therefore no longer His children. He divorced Himself of them—but not forever.

Speaking prophetically of what would eventually occur, God told the prophet Hosea that He, Himself, would heal the rift (something He accomplished on *Pesach*, *Matsah*, *Bikurym*, and *Shabuw'ah* in 33 CE (Year 4000 Yah)), and that two days (which represents two thousand years) later He would reunite Yisra'el and then reconcile Himself with His children. But to bring union and reconciliation, the rebellious and divisive time of the conspirators must end. And that is what is being predicted here in this passage.

While Scripture tells us that in the last days, just prior to Yahowah's return, when the consequence of political, religious, economic, and military corruption and oppression becomes intolerable, that a remnant of Yahuwdym from Yisra'el will return to God and be reunited, we don't know if it will be thousands or millions who will be reconciled. But from this next verse, we know that many will not be so fortunate.

"And (*wa*) **they will stumble and be overthrown** (*kashal* – they will fail and be brought down) **with** (*ba*) **a great many** (*rab*) **also** (*wa*) **falling** (*naphal* – being brought down and ruined)**. And** (*wa*) **they shall be destroyed, ceasing to exist** (*shabar* – broken and cut off)**, and also** (*wa*) **ensnared and controlled** (*yarash* – trapped)**, even** (*wa*) **captured, becoming immovable while clinging together** (*lakad* – caught, seized, bound, and imprisoned while grasping at each other)**."** (Yasha'yah / Yah Saves / Isaiah 8:15)

The language here was designed to convey two very different eventualities—one for the conspirators and the other for their victims. While both will stumble, be brought down, and fall, those who have led the rebellion against God will be incarcerated, while the souls of those they beguiled and abused will be destroyed, ceasing to exist. What's interesting, however, in all of this is that even when

confronted by God, these religious, political, economic, and military leaders will cling together.

In this next passage, there are two very different ways to translate *tsarar*, the verb associated with *ta'uwdah*: God's "written and restoring testimony – the authoritative document regarding the legally binding terms of His agreement." *Tsarar* can be rendered "to wrap up, cover, bind, and store" the document, to "keep it safe from" and "to harass and frustrate" its "enemies and the adversary who are hostile to it," or "to bring about the purpose and activity associated with" the testimony for the purpose of "fixing, mending, and restoring."

Also, we find *chatham* associated with Yahowah's *Towrah*. Based upon how we translate this verb, God could be saying that His Instructions "will be signed and sealed with His personal stamp," that His Guidance "will be sealed up and made secure," or that His Teaching "represents what will become the appropriate and authorized model and pattern for living."

Therefore, I am inclined to include all of these definitions in this fully amplified translation: **"Choose to literally wrap up, cover, bind, and store the written and restoring testimony, keeping it safe from and so as to harass and frustrate its enemies and the adversary who oppose it, and elect to genuinely bring about the express purpose associated with this authoritative and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of returning by mending and restoring the relationship** (*tsarar ta'uwdah* – scribed in the qal imperative singular absolute)**. Sign, seal, and affix the personal stamp to the Towrah's Teaching, sealing up and securing the Towrah's Guidance, because the Towrah's Instructions represent the appropriate and authorized model and pattern for living** (*chatham Towrah* – scribed in the qal imperative singular absolute) **with** (*ba*) **My disciples – those who are familiar with and accustomed to Me** (*limud* – those who learn from and are instructed by Me and those whose behavior is patterned after Mine)**."** (Yasha'yah / Yah Saves / Isaiah 8:16)

Ta'uwdah, which was translated "written testimony" and "authoritative and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of returning by mending and restoring the relationship," could also have been rendered as "a witness which both attests to and confirms a prophetic directive regarding one's return and restoration." It is from *'uwd*, which conveys the ideas of "to return and to restore, repeatedly testifying about God's solemn promise in His continual and eternal witness."

Having seen this vision of the future, and recognizing the eternal role the Towrah will play in our lives, the prophet Yasha'yahuw affirms: **"And** (*wa*) **I will continue to be completely certain the predicted events will transpire** (*chakah*

– I will, as a matter of choice, wait confidently expecting a totally favorable outcome (piel perfect consecutive)) **according to** (*la*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄), **the One who** (*ha*) **is currently hidden from** (*cathar min* – is now concealed from) **the family and house** (*beyth*) **of Ya'aqob** (*Ya'aqob* – the one who digs in his heels, serving as and named the father of Yisra'el)**. So** (*wa*) **I will anticipate a beneficial mass gathering and coming together** (*qawah* – I have chosen to look forward, focusing on this future mass movement of individuals to a central location) **according to Him** (*la*)**."** (Yasha'yah / Yah Saves / Isaiah 8:17)

While *chakah* speaks strictly of confidently expecting, indeed being certain, that something good is going to transpire as predicted, *qawah* carries two connotations, which is why it was rendered as such. Therefore, Yasha'yah is not only confident that Yah's predictions are reliable; he knows that the wayward house of Yisra'el will ultimately be gathered to Yaruwshalaim by Yahowah and then be reconciled.

Yasha'yahuw realized that every prophetic statement Yahowah was revealing through him served as a sign pointing to the Covenant and as a symbol of what it represented in the lives of God's children. So he penned...

"Behold (*hineh* – look here and pay attention)**, I** (*'anky*) **and** (*wa*) **the children** (*yeled* – the youth, offspring, and descendants) **whom relationally** (*'asher* – as a blessing) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **has entrusted to me** (*natan la* – have been given to me and placed before me) **are accordingly like a sign of the consent agreement** (*la 'owth* – an example and illustration which make our consent to the agreement clearly known (singular in the DSS)) **and** (*wa*) **like a miraculous symbol which inspires and communicates something profoundly beautiful** (*la mowpheth* – are accordingly a visible and tangible display of God's power and fairness, and serve as an indication of His wonderful message (singular in the DSS)) **in** (*ba*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **from an association with** (*min 'eth*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **of the spiritual messengers** (*saba'* – hosts of envoys who serve in a command and control regiment) **who** (*ha*) **dwell** (*shakan* – abides) **in association with** (*ba*) **Mount** (*har*) **Tsyown** (*Tsyown* – representing the sign, monument, and post along the Way)**."** (Yasha'yah / Yah Saves / Isaiah 8:18)

But not everyone would be on the same page. There would be those who would prioritize religion over relationship, man's spiritual advice over God's promises, the assistance of saints rather than the gift of life. **"So when instead** (*wa ky*)**, they say to you** (*'amar 'el*)**, 'Seek after and consult with** (*darash 'el* – look to and petition, seeking answers, insights, and assistance from, forming a relationship with) **the ghosts of the dead** (*'owb* – communicating with the spirits of the deceased, with saints and their forefathers through human mediums) **and**

through spiritualists (*wa ‘el ha yida’ony* – religious intermediaries who communicate with departed individuals) **who chirp and mutter** (*ha tsaphaph* – who chatter) **and who growl, moaning and groaning** (*wa ha hagah* – and whose plots and plans are devised in hushed tones)**,’ should not** (*ha lo’*) **a family** (*‘am* – a nation and people) **genuinely and continually seek after and consult with** (*darash ‘el* – consistently look to and actually petition, seeking answers, insights, and assistance from, forming a relationship with (qal imperfect)) **God** (*‘el* – the Almighty (singular in DSS while plural in the MT))**—the gift of** (*ba’ad* – the payment offered, the service rendered in a *quid pro quo* for) **life** (*ha chay* – of renewal and restoration) **for those who are dying** (*‘el ha muwth* – for those who are perishing) **according to** (*la*) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow; from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **and** (*wa*) **according to** (*la*) **the confirmed and eternal written testimony** (*ta’uwdah* – the authoritative, enduring, and affirming document regarding the legally binding terms and conditions of the agreement for the purpose of mending the relationship which prophetically affirms our return and restoration)**? If and when** (‘im – whenever) **they fail to proclaim** (*lo’ ‘amar*) **the Word** (*ha dabar*) **like this** (*ka zeh*)**, they will not be blessed by** (*‘asher ‘ayn la*) **seeking or longing** (*shachar* – conjuring an incantation while seeking hidden knowledge or trying to ward off trouble)**.”** (Yasha’yah / Yah Saves / Isaiah 8:19-20)

Should you be verifying these translations using interlinears and lexicons, please note that there are two options regarding *ba’ad* in the final clause of the question. It can be rendered as a preposition, communicating “behind, through, over, and around,” or as a noun, conveying “the price paid, the gift offered as a *quid pro quo*, or the service rendered in exchange for one’s life.” Considering the revealing parallelism which is derived as a result of choosing one form of speech over the other, the choice seems obvious.

In this passage, *wa*, which was rendered “and,” does not distinguish between the *Towrah* and *Ta’uwdah*, but instead associates and connects them. Perhaps the best way to look at this would be to see the *Towrah* not only as the first five books of the *Ta’uwdah*, which is comprised of the Torah, Prophets, and Psalms, but also

to recognize that Yahowah's "*towrah* – teaching, instruction, direction and guidance" permeate the entirety of His "*ta'uwdah* – written testimony."

Moving on to the next prophetic statement regarding the Towrah, we witness the consequence of religion. **"The earth** (*ha 'erets* – the land and the realm) **is defiled and polluted** (*chaneph* – is corrupted and profaned, becoming godless) **under** (*thachath* – beneath) **its inhabitants** (*yashab* – those who abide there)**, indeed because** (*ky*) **they pass over and are alienated from** (*'abar* – they repeal and banish, transgressing and getting rid of) **the Towrah** (*Towrah* – the Source of Teaching and Instruction and the place from which Direction and Guidance Flow)**, they have completely discarded, totally changed, and have actually violated** (*chalaph* – they have a different and new version of, and have removed, altered, and transgressed (qal perfect)) **the clearly communicated prescriptions of what we should do in life to live** (*choq* – the inscribed thoughts and engraved recommendations regarding life in the relationship) **and they have broken and nullified, having disassociated from** (*parar* – they have frustrated, thwarted, dissolved, and revoked) **the everlasting and eternal** (*'owlam* – forever enduring) **Familial Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages (singular))**."** (Yasha'yah / Yah Saves / Isaiah 24:5)

Based upon what Yahowah has said, and what I've experienced, it would be reasonable to conclude that 99.999% of today's population has alienated themselves from Towrah, violating it by either discarding God's prescriptions or by placing their faith in a new, different testament. As such, God is directly exposing and condemning Christianity, and its Gospel and Grace and New Testament, Judaism and its Mishnah and Talmud, Islam and its Qur'an and Hadith, while indirectly criticizing the politically correct and multicultural mantra of Socialist Secular Humanism.

You will notice that the singular, and thus one and only, Covenant, is "*'owlam* – everlasting and eternal." Further it is being directly associated with the Towrah. The combination of these things in a prophetic verse forever eliminates the possibility of a Christian New Testament, and they serve as an eternal condemnation of Pauline Doctrine.

There are twelve references to the Towrah in Yasha'Yahuw / Isaiah. Collectively they prove that the Towah is not only the operative document influencing the last days, but also throughout all eternity. And since the Torah has not been neglected nor replaced, there can be no New Testament, no Oral Law, no Qur'an Recital, no book of Mormon. These next two verses drive this point home in no uncertain terms.

"So now (*'atah* – at this time) **consistently go and literally bring forth** (*bow'* – actually return to and bear, while continuingly applying and pursuing (qal imperative)) **that which is actually written** (*kathab* – that which is permanently inscribed and engraved (qal imperative)) **upon** (*'al*) **the stone tablets** (*luwach*)**, and in association with them** (*'eth wa* – in conjunction with)**, that which is inscribed** (*chaqaq* – engraved and portrayed) **upon the written scroll** (*'al sepher* – the documented body of literature and book (known as the Torah, Prophets, and Writings))**. And** (*wa*) **this shall exist as such** (*hayah* – I have chosen for this to actually and continually be this way (qal imperfect jussive)) **during** (*la* – concerning) **the last days** (*yowm 'acharown* – the end and final days) **to** (*la* – and on behalf of) **forever** (*'ad* – into eternity)**, continuing always** (*'ad* – forever and ever) **throughout all time** (*'owlam* – enduring without limit into infinity, and thus everlasting and eternal)**."** (Yasha'yah / Yah Saves / Isaiah 30:8)

Yahowah's testimony is in writing. The Word of God is found engraved upon the two Tablets of Stone, inscribed in the Towrah, and documented in the Prophets and Psalms. Moreover, God's instructions are eternal, everlasting, and forever.

Therefore, as we move on to the next verse, we find God defining "rebellion" as being "unwilling to listen to Yahowah's Towrah." He says that those who are contentious and defiant with regard to His Towrah are "stubborn, deceitful, and mendacious." So, if you are religious, you may want to reconsider...

"For indeed (*ky*)**, they are** (*huw'*) **a rebellious** (*mary* – a bitter and contentious, revolting and defiant) **people** (*'am*)**, deceitful and stubborn** (*kechash* – mendacious, unreliable, and obstinate) **children** (*benym*)**, children** (*benym*) **who are unwilling** (*lo' 'abah* – who are unyielding, not agreeable, and un-accepting, reluctant and adverse) **to listen to** (*shama'* – hearing, receiving, and paying attention to) **Yahowah's Towrah** (*Towrah Yahowah* – Yahowah's Torah Instruction and Teaching, Yahowah's Source of Guidance and Direction; derived from: *tow* – Yah's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Yah, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction to Yahowah))**."** (Yasha'yah / Yah Saves / Isaiah 30:9)

You surely noticed, the Towrah is Yahowah's. It is not "Jewish Law."

Before we move on to the next Towrah reference, if you are still clinging to the notion of God amending His testimony by way of subsequent religious texts, I'd encourage you to pause a moment and think. How utterly ridiculous would it be for God to create, publish, communicate, and enable the plan inscribed in the Towrah, at great personal price, and then to change it with the Talmud, New Testament, Qur'an, or book of Mormon, only to return to the original plan for the rest of time? If you have a rational answer to that question, one which is in complete accord with Yahowah's Teaching, then please, share it with me.

In the forty-second chapter, Yasha'Yah was asked to inscribe some of Yahowah's most revealing prophetic promises regarding Yahowsha', the living embodiment of the Towrah. This testimony begins by explaining the identity, source, nature, means, purpose, and destiny of the Ma'aseyah...

"Behold, here is (*hen* – look now at this present time and see, for surely this is) **My servant** (*'ebed* – My associate and coworker)**. My support is continuously with Him** (*tamak ba* – My hand is consistently upon Him, I genuinely uphold Him, and accept Him (qal imperfect)) **– My Chosen One** (*bachyr* – My Elect, the instrument of My desire, the extension of My preferred relationship)**.**

My soul (*nepesh* – speaking of the unique consciousness of a living being) **is pleased to make amends and provide restitution, facilitating fortuitous acceptance by having satisfied the punishment** (*ratsah* – to provide favor and enable reconciliation by paying and satisfying the debt, thereby removing the penalty)**.**

I have bestowed (*natan* – I have placed) **My Spirit** (*ruwach*) **upon Him** (*'al*) **so that** (*ken* – forasmuch then reliably and justly) (from 1QIsa)) **He will bring forth** (*yatsa'* – He will extend, spread, and disseminate) **His means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which His judgment will be exercised and His sound decisions will be made (in 1QIsa suffixed in the third person masculine singular)) **to** (*la*) **the people from different races and places** (*ha gowym*)**."** (Yasha'yah / Yah Saves / Isaiah 42:1)

Hen tells us that there is a time certain when Yahowah will make Himself known, even visible. And "*'ebed* – servant" serves as another affirmation that Yahowsha's title is actually Ma'aseyah, meaning "the work of Yah."

Tamak ba, scribed in the qal imperfect, reveals the source of the Ma'aseyah's success. He is "continuously upheld" and "actually supported" by Yahowah, who is speaking in first person throughout this passage. Yah is the source of His acceptance and ours. He is the reason Yahowsha' stood up for us so that we could stand, upheld, by Him.

This means to resolve the issues which separate us from God was Yah's choice—His preference. He decided that He would personally pay the price to redeem us, which is what we learn from "*bachyr* – the extension of My desire."

There is a reason that Yahowah has a "*nepesh* – soul," which is the Hebrew term for "animal consciousness." For God to accept human form, for Him to set-apart and diminish some of His spiritual energy, and manifest Himself as a man, He has to have a soul.

But since Yahowah is "*ruwach* – spirit," for His Chosen One to represent Him, His *ruwach* must "*natan* – be bestowed" upon His soul. This then tells us that the Ma'aseyah Yahowsha' had a physical body in addition to God's soul and spirit. While there is no Trinity, Yahowsha', Himself, was triune.

The reason for this threefold nature is then explained using *ratsah* and *mishpat*. The "*mishpat* – means used to achieve justice and resolve disputes" requires Yahowah's soul to "*ratsah* – provide restitution by personally satisfying the penalty, thereby facilitating our acceptance." This occurred on the *Mow'ed Miqra'* of *Matsah* when His soul went to the place of separation to accept the punishment we deserved. And since She'owl, the place of separation, is by definition the one place Yahowah's Spirit cannot go, His "*nepesh* – soul" was sent there to "*ratsah* – make amends, and to satisfy the debt" otherwise required of our souls.

And in this way, the Ma'aseyah Yahowsha', as Yahowah's Servant, "*yatsa'* – extended" the "*mishpat* – means used to achieve justice and resolve disputes" to the "*gowym* – people from every race and place."

So it is fair to say, this was an especially revealing prophetic promise. The information required to explain Yahowsha's nature, and to understand what He accomplished during the three most important days in human history, has been laid before our eyes.

Moving on, this next statement reveals that Yahowsha' would speak softly, and that He would not cry out for assistance during His sacrifice. It further affirms, that rather than being received as the human manifestation of God, He would not be respected by men. In fact, those He created wouldn't even listen to Him.

"He will not speak loudly or cry out for help (*lo' tsa'aq* – He will not summon assistance)**, and He will not be lifted up nor desired** (*lo' nasa'* – He will not be respected or honored)**. And** (*wa*) **the sound of His voice** (*qowl*) **will not be heard** (*lo' shama'* – will not be listened to) **in the public places** (*ba ha chuwts* – outside in the streets)**."** (Yasha'yah / Yah Saves / Isaiah 42:2)

What I find particularly ironic in this regard is that Christians, who errantly boast that their religion was based upon the testimony of their "Lord Jesus Christ," don't actually listen to Him. They either ignore or reject most everything He had to say—especially regarding the enduring and saving nature of the Torah.

As we endeavor to translate this next prophetic revelation, we are required to examine every potential vocalization of each word, and then contemplate their symbolism in context with the work of the Ma'aseyah.

"The opposition to and the harassment associated with trying to break (*ratsats* – the struggle crush (qal passive)) **the branch, the standard, and the means to acquire and redeem** (*qaneh* / *qanah* – that which is an extension from the foundation, the standard and the measure, and means to ransom someone; serving as metaphors for the *Ma'aseyah*, the *Towrah*, and the *Miqra'ey*) **will not destroy Him** (*lo' shabar* – will not cripple Him or break Him, nor will they cause Him to cease)**.**

And (*wa*) **the healing and restoring** (*kehah* – alleviating) **flax** (*pishtah* – the plant whose blue blossoms in the early spring signal the season to observe *Pesach*, *Matsah*, and *Bikuwrym*, while the fibers of the plant were used to make white linen garments and wicks for oil lamps; symbolic of the Spirit's Garment of Light) **He shall not quench or extinguish** (*lo' kabah* – He shall not snuff out or cease to be effective)**.**

To and for those who trust and rely (*la 'emeth* – on behalf of the trusting and reliant) **He will bring forth** (*yasa'* – He will descend and serve by producing and extending) **the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which judgment will be exercised and sound decisions will be made)**."** (Yasha'yah / Yah Saves / Isaiah 42:3)

Qaneh, or *qanah*, depending upon the application of diacritical markings, is translated "reed" in most all Christian bibles, even though that represents its tertiary definition. And yet its primary characterization as "branch," represents Scripture's most prevalent metaphor for the Ma'aseyah. This is because His genealogy followed the Dowd/David branch of the family tree which, once rooted in the Land, was initiated by Abraham, Sarah, and Yitschaq—the first family of the Covenant.

That is not to say that "reed" is irrelevant, however, only that "branch" is more telling. You see, Moseh, the implement Yahowah used to reveal His Towrah, was "*masah* – drawn out of" the reeds along the banks of the Nile in Egypt.

And speaking of the Towrah, *qaneh* also depicts "the standard, the unit of measure, and the scales of justice." Each of these concepts serves as a symbol of the Towrah.

And if that were not enough, as part of its principle definition, *qaneh* is said to represent "an extension from the foundation or base." This is precisely what *'edon*, "the upright pillar and the foundation," represents.

Further, *qaneh* is sometimes rendered "bone" and "shoulder joint." This too is prophetic because Yahowsha's bones were not broken as He hung on Mowryah's upright pole on Passover. And by His willingness to be punished in this way, He shouldered our burdens. *Qaneh* is even the "shaft of a lamp stand," which is relevant because Yahowsha' serves as a Light along the Way to God.

As we have learned, the verb form of most nouns often defines them. Written identically in the text, *qanah* is active. It means "to purchase or to acquire something or someone in exchange for a payment so as to redeem them." This of course speaks to the means Yahowsha' used to "*mishpat* – achieve justice by resolving the disputes" which once separated us from Yah.

Regardless as to how many of these connotations apply, *qaneh* is flanked by two verbs: *ratsats* and *lo' shabar*. And so it is that we find religious and political individuals then and now "*ratsats* – in opposition to" the Towrah and the Ma'aseyah, "breaking" one while "opposing" the other. They wanted "to crush" Yahowsha' and they "created all manner of hardships" for those who have chosen to observe Yah's Instructions. But their animosity "*lo' shabar* – did not destroy Him or break Him." He continued without ceasing to complete the work Yahowah had assigned to Him.

As we well know, His work involved "*kehah* – healing and restoring" humankind. That being true, why do you suppose Yahowah associated *kehah* with "*pishtah* – flax," and not with man?

I think the answer to that question lies in what flax represents. It was first used in *Shemowth* / Exodus, where the emergence of the plant's blue flower in the early spring was used in conjunction with budding of barley to indicated when we are to observe *Pesach*, *Matsah*, and *Bikuwrym* – the means Yahowsha' used to "*kehah* – heal and restore us."

But more than this, the fibers of the "*pishtah* – flax" were used in two revealing ways: to make wicks for oil lamps and to weave linen garments. The

plant is therefore symbolic of the Set-Apart Spirit's Garment of Light which makes those who observe *Pesach*, *Matsah*, and *Bikuwrym* appear perfect in Yah's eyes.

It is this light, and the influence of these days, that the Ma'aseyah Yahowsha' "*lo' kabah* – shall not quench or extinguish." Indeed, that is precisely how He "*mishpat* – achieved justice and resolved the dispute" between humankind and God. Moreover, the means to benefit from this promise is "*la 'emeth* – to trust and rely" upon the Ma'aseyah Yahowsha's fulfillment of the Towrah's promises.

So, while I cannot say for certain that Yahowah intended for us to see all of these remarkable symbols, I'm fairly certain that He did not say: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth," as the *King James Version* published. But to be fair, I know Him, and Sir Francis Bacon's associates did not.

The reason we turned to this passage is found in the following statement. **"He will not become incapacitated or falter** (*lo' kahah* – He will not become disheartened, be restrained, or be disabled)**, and** (*wa*) **He will not always be oppressed or harassed** (*lo' ratsats 'ad* – He will not struggle or be opposed forever)**. He will bring about** (*sym* – cause, establish, direct, appoint, place, and preserve) **the means to resolve disputes and achieve justice** (*mishpat* – the basis upon which judgment will be exercised and sound decisions are made) **in the land** (*ba ha 'erets*)**, and** (*wa*) **from whence** (*'ay* – from which and where) **accordingly** (*la*) **they will inherit** (*yarash* – come to receive and possess through an inheritance (1QIsa features *yarash* – inherit in place of *yachal* – to wait in the MT)) **His Towrah** (*Towrah* – His Torah Instruction and Teaching, His Source of Guidance and Direction; derived from: *tow* – His signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Him, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward Him)**."** (Yasha'yah / Yah Saves / Isaiah 42:4)

One of the many goals of this *Introduction to God* is to equip you to translate Hebrew so that you can observe the Torah, Prophets, and Psalms using your own eyes. Said another way, my hope is that once I've guided you through the Word, you will no longer need me to reveal the meaning of these words. And as a step in this direction, please note that *'ay* is a particularly challenging term. Written Ayin Yowd, it is rendered as a noun and translated "isle, isles, or islands" thirty-five

times. The second most popular rendering, and occurring on sixteen occasions, is "from whence, from which, and from where," which is how I've translated it here. In my mind, it makes no sense whatsoever for "islands" to "*yarash* – inherit" anything, much less the Towrah. However, when we inherit Yah's Towrah's Guidance we receive Yah's redemption and we are adopted into our Heavenly Father's family, thereby making us entitled to an inheritance from Him. Not only does one flow from the other, the only way to inherit the Covenant is through the Towrah.

So, while there are two options regarding *'ay*, there is no mistaking the fact that the Great Isaiah Scroll, written in Yahuwdah/Judah, found in the caves above Qumran, and dating to the second century BCE, features "*yarash* – inherit," while the Masoretic Text, authored one-thousand-three-hundred years later in Spain in the 11th-century CE, deploys "*yachal* – to wait for." Recognizing that the DSS witness is considerably older and closer to the source, and that the MT variation of "islands waiting" is senseless, how do you suppose the *King James Version*, the *New American Standard Bible*, the *New International Version*, and the *New Living Translation* rendered this verse? Did any of these publications refer to the Dead Sea Scrolls?

KJV: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." NASB: "He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law." NLT: "He will not falter or lose heart until justice prevails throughout the earth. Even distant lands beyond the sea will wait for his instruction." And the NIV: "He will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."

Of course, you and I know that *Towrah* does not mean "law." But, and this is relevant, since the "His" in this passage is addressing Yahowsha', if it was "His Law," this means that He did not replace His Law with Grace. And this means that Paul lied and that Christians are wrong. Recognizing this vulnerability, after what can only be called a reckless and undisciplined rendering, the NLT translated *towrah*, a singular noun and title, "instructions."

But in actuality, it does not matter. Yahowsha's Towrah and His Instruction are indistinguishable. And when it comes to His Directions, God will not tolerate a rival or any alterations. The one and only Towrah provides the lone means to participate in the Covenant and to be saved by God.

And speaking of God, we are reminded that these words are His...

"This is what (*koh*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤊𐤄𐤝) **said** (*'amar*)**, the God** (*ha 'el*) **who created** (*bara'*) **the heavens** (*ha shamaym* – the spiritual realm)**, expanding them** (*natah* – and stretching them)**, and** (*wa*) **who stamped out and spread out**

(*raqa'*) **the land** (*ha 'erets* – the material realm)**, giving** (*natan* – bestowing upon) **its offspring** (*tse'etsa'*) **a conscience** (*nesamah* – ability to exercise good judgment and discriminate between right and wrong, truth and lies, good and bad, life and death, that which is of God and is reliable and that which is of man and is unreliable) **for the people** (*la ha 'am* – on behalf of the family (singular masculine absolute)) **upon it** (*'al*) **and** (*wa*) **the Spirit** (*ruwach*) **for the walk** (*la ha halak*) **through it** (*ba*)**."** (Yasha'yah / Yah Saves / Isaiah 42:5)

I find *raqa'* to be an intriguing term when it is deployed to say that God "stamped and hammered out" the "*'erets* – land and material realm" as well as its "*tse'etsa'* – offspring." Once the energy required to establish the universe, both spiritual and material, was "*bara'* – created," matter and life were stamped out, just as books are printed on a press. Matter is just organized energy following Yah's design, and life is the result of His DNA code.

I also like His transition, from energy to matter to life, because that is how the process actually occurred. But God did not stop there. He gave one form of life, "*'am* – people," a "*nesamah* – conscience" so that we might choose to "*halak* – walk" in His "*ruwach* – Spirit." The *nesamah* is the means we use to direct our steps so that we, by way of the Towrah, and its Covenant, come to receive Yah's *Ruwach*—thereby being born anew into His family.

Throughout this next passage, we are challenged to decide if Yahowah is still speaking singularly of the "*'am* – people and family" or if He has returned to addressing the Ma'aseyah, speaking prophetically of Him. All of the pronouns are masculine singular, which work equally well for *'am* and the Son, but do not distinguish between them.

Also relevant, most every time Yahowah summons us to meet with Him so that He can vindicate us and save us, the invitation is offered on an individual basis—one at a time, and thus is singular. Moreover, the "*'am* – people who comprise God's family" were chosen by God to scribe His eternal witness – the testimony which enlightened the world regarding the Covenant and means to salvation. Therefore, since we cannot be certain, I'm going to make a case for both and translate the passage twice, once with it referring to the "*'am* – family" and then again with these words being prophetic of Yahowsha'.

"I (*'any*)**, Yahowah** (ዮሃዋህ - ፣ሃ፣ሀ)**, have invited you** (*qara'* – have genuinely called, summoned, and welcomed you to meet and totally encounter Me [speaking of the *'am* – family (qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) **in righteousness along with vindication** (*ba tsedeq* – in honesty, fairness, and justice, providing innocence)**. And I have chosen to firmly and powerfully grasp you by the hand** (*chazaq ba yad* – I have provided overwhelming

encouragement, continual strength, and consistent opportunity to you, reliably holding onto your hand (hiphil imperfect jussive – saying that Yah is empowering, encouraging, and firmly establishing His family, that the benefit is ongoing throughout time, and that this is Yahowah's decision and desire))**. I have watched over you and have saved you** (*natsar* – I have continually observed, protected, and preserved you (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results))**.**

And (*wa*) **I have dedicated you** (*natan* – I have placed and appointed you, constituted and established you (qal imperfect – similarly requiring a literal interpretation in the anticipation of ongoing benefits)) **as** (*la*) **the family** (*'am* – the assembly of related people in a (masculine, singular, absolute)) **Covenant** (*beryth* – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the *'am* – family))**, to** (*la*) **shine upon** (*'owr* – to enlighten) **people from different races and places** (*gowym* – the nations)**, to** (*la*) **open the eyes of** (*paqach 'ayn* – to provide sight for (qal infinitive construct which serves as a verbal noun)) **the blind** (*'owr* – those who cannot see the light, those without enlightenment)**, to** (*la*) **bring out** (*yatsa'* – to serve by bringing forth) **captives held in detention** (*'acyr* – prisoners who are not free) **from** (*min*) **being shut out** (*macger* – being on the wrong side of a closed door, or a prison)**, and those** (*wa* – (from 1QIsa) **from** (*min*) **the house** (*beyth* – family and home) **of imprisonment and captivity** (*kele' / kala'* – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) **who are abiding in** (*yashab* – who are living in) **darkness** (*choshek* – which is the absence of light)**."** (Yasha'yah / Yah Saves / Isaiah 42:6-7)

Now as we strive to determine the subject of this statement, our first clue has to be derived from context. In most cases, the identity of a pronoun is ascertained by looking at the last time a subject was specified—and in this case, that is the "*'am* – family or people." So we are compelled to prioritize this clue. Moreover, here is another: while Yahowsha' embodies the *Miqra'ey*, which is based upon *qara'*, it is awkward to suggest that Yahowsha' would be invited to meet Yahowah or to be summoned to Him. And that is because Yahowsha' is part of Yahowah. So this also favors the "*'am* – family" over the "*ben* – Son."

The verbal phrase "*ba tsedeq* – in righteousness and along with vindication" works for both the Ma'aseyah and the people. And that is because these things are God's doing. Also, since Yahowsha' is the hand of God, and since He displays the power of God, *chazaq ba yad* is appropriate when applied to Him, even though Yahowah is on record using this exact phrase to say that He firmly grasped hold of His people by the hand to lead them away from the Crucible of Egypt.

Natsar is equally comfortable being rendered "watched over" as it is "saved." Both connotations favor the family over the Son. The salvation aspect of this verb is much more at home describing the benefit Yahowah has offered to His children.

The primary meaning of *natan* is "to give," which is how it was translated in the previous passage, but that doesn't fit exceptionally well regardless of the subject. But if we consider *natan*'s secondary connotations, those being "to dedicate, to place and appoint, to constitute and establish," the verb performs beautifully for both potential subjects. And what is important here is that Yahowah "*natan* – established" the "*'am beryth* – family Covenant" – of which there is only one.

Especially revealing is the use of *'owr*, which as a noun means "light," but as a verb means: "to shine, to provide sight, to brighten, and to enlighten." This distinction is important because in the text, *'owr* and *gowym* are juxtaposed. If they are both nouns, it would be "light people." The "*la* – to" preposition was scribed before, not after *'owr*. This means the passage cannot be accurately translated "a light to the nations" without artificially adding a verb in the place of the preposition, and then adding a preposition where there is none. But as a verb, these problems are all resolved.

Continuing to evaluate these phrases, we find that since the *'am* represents the "*'am beryth* – people of the Covenant," and the "family" who brought us Yahowah's Towrah, Prophets, and Psalms, both are equally at home enlightening, opening eyes, and freeing the people of the world from being shut out of Yahowah's home. Without the Towrah, and without Yahowsha' its human manifestation, we would all be blind and destined to live in darkness, separated from God. One is only valuable when connected with the other – the promise and its fulfillment.

All things considered then, the preponderance of the evidence compels us to identify the singular, second person, masculine pronouns, with the "*'am* – family" who brought us Yah's Word and who comprise His Covenant. But since the most important member of that family was Yahowsha', now as promised, here is the same prophetic pronouncement with the Ma'aseyah Yahowsha' as its focus.

"I (*'any*)**, Yahowah** (፡ዮሃዋህ - ፣ሃ፣ፈ)**, have called out to You** (*qara'* – have welcomed You (qal perfect – affirming that this is to be interpreted literally not symbolically of a completed act, but without reference to time)) **in righteousness along with vindication** (*ba tsedeq* – in honesty, fairness, and justice, providing innocence)**.**

And I have chosen to firmly and powerfully grasp (*chazaq* – I have provided overwhelming encouragement, continual strength, and consistent

opportunity to (hiphil imperfect jussive – telling us that Yah is empowering, encouraging, and firmly establishing You, that the benefit is ongoing throughout time, and that this is Yahowah's decision and desire)) **You by the hand** (*ba yad*)**. I have watched over You** (*natsar* – I have continually preserved You (qal imperfect – once again requiring a literal interpretation with the anticipation of unfolding results))**.**

And (*wa*) **I have dedicated You** (*natan* – I have placed and appointed You, constituted and established You (qal imperfect – also requiring a literal interpretation and an ongoing benefits)) **to** (*la*) **the family** (*'am* – the assembly of related people (masculine, singular, absolute)) **Covenant** (*beryth* – relationship (singular construct – telling us that there is only one Covenant and that it is eternally associated with the *'am* – family))**, to** (*la*) **shine upon** (*'owr* – to enlighten) **people from different races and places** (*gowym* – nations)**, to** (*la*) **open the eyes** (*paqach 'ayn* – to provide sight (qal infinitive construct which serves as a verbal noun)) **of the blind** (*'owr* – those who cannot see the light, those without enlightenment)**, to** (*la*) **bring out** (*yatsa'* – to serve by bringing forth) **those bound** (*'acyr* – those who are not free (from 1QIsa)) **from** (*min*) **being shut out** (*macger* – being on the wrong side of a closed door, a prison)**, and those** (*wa* – (from 1QIsa) **from** (*min*) **the house** (*beyth* – family and home) **of imprisonment and captivity** (*kele' / kala'* – confinement and restraint, of being restricted, restrained, and withheld, even forbidden) **who are abiding in** (*yashab* – who are living in) **darkness** (*choshek* – which is the absence of light)**."** (Yasha'yah / Yah Saves / Isaiah 42:6-7)

As suggested a moment ago, the reason that this prophetic revelation works either way is because Yahowsha' was the most relevant member of Yahowah's "*'am* – family," and He was the living embodiment of what the "*'am* – people" wrote. The Word and the Son said, do, and represent the same thing. The lessons here are that there is one Covenant and one means to justly resolve disputes. Both are presented in the Towrah and the Word and the Servant are one.

Recognizing that Yah's people are Yahuwdym, and that His Servant is Yahowsha', next we read: **"I am** (*'any*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**. This is My name** (*huw' shem*)**. And** (wa) **My glory** (*kabowd* – My manifestation of power, splendor, and status, My abundance and honor) **I will not give** (*lo' natan* – I will not bestow (qal imperfect – signifying a literal interpretation with ongoing implications)) **to** (*la*) **another** (*'acher* – someone or something different, something which materializes subsequently or later) **or** (*wa*) **My renown and reputation** (*tahilah* – the adoration and appreciation I have earned) **to** (*la*) **religious images** (*pacyl* – paintings, carvings, statues, symbols and icons used during worship, along with idols; from *pacal* – that which is crafted and shaped by men)**."** (Yasha'yah / Yah Saves / Isaiah 42:8)

So much for Allah and the Lord Jesus Christ. But that is just the beginning. Say goodbye to the Christian cross, the Black Stone of the Ka'aba, and the Jewish Star of David, as well as to all of the religious images and names of false gods which permeate the human culture.

But what do you suppose the chances are that religious institutions with economic schemes to protect, revealed Yahowah's testimony accurately? For that answer, consider this sampling:

KJV: "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." "LORD" isn't in the text and it isn't a name. So this, from the NASB, is no better: "I am the Lord, that is My name; I will not give My glory to another, Nor My praise to graven images." Giving substance to the notion that there is a conspiracy to hide the truth, the NLT crafted: "I am the Lord; that is my name! I will not give my glory to anyone else, nor share my praise with carved idols." So the moral of this story is: you can't trust religious people.

This particular revelation from Yahowah concludes with: **"Behold** (*hineh* – look now and see)**, that which is first and foremost** (*ha ri'shown* – beginning and primary things) **has occurred** (*bow'* – has come to be (qal perfect – speaking of that which is genuine and complete))**, and** (*wa*) **that which is renewing and affirming** (*ha chadash* – restoring) **I am** (*'any*) **reporting** (*nagad* – conveying and making known) **in advance of** (*ba terem* – before) **this happening** (*tsamach* – they bud and grow)**. I am enabling you all to hear this** (*shama' 'eth* – I am reporting this news to you (hiphil imperfect))**."** (Yasha'yah / Yah Saves / Isaiah 42:8)

From Yahowah's perspective, everything He has planned and promised has already occurred, but that is not the case for us, as we are currently stuck in the ordinary flow of time. So God is affirming that He has already accomplished the big things, the important things, relative to our existence, relationship, and salvation. We will be restored and renewed, and we will grow, just as He has reported in advance.

Since there is yet another reference to the relevance of the Towrah in this prophetic pronouncement, let's move ahead and consider it. **"You have and will see** (*ra'ah ra'ah* – you have viewed and will witness (qal perfect and then qal infinitive absolute)) **many things** (*rab*)**, but** (*wa*) **you are unobservant** (*lo' shamar* – you fail to properly consider or evaluate the evidence)**. His ears** (*'ozen*) **are open** (*paqach* – (from 1QIsa))**, but** (*wa*) **he does not listen** (*shama'* – hear)**."** (Yasha'yah / Yah Saves / Isaiah 42:20)

This has never been as true as it is today. Via the internet and electronic media, most everything and everyone can be seen, heard, and known. And yet this may be the most ignorant, irrational, and immoral generation in human history.

"Yahowah (𐤉𐤄𐤅𐤄 - 𐤇𐤦𐤇𐤦𐤦) was willing, even desirous (*chaphets* – expressed His purpose and plan by voluntarily choosing (qal perfect)**, for the sake of** (*ma'an* – on account of) **His sense of honesty and fairness, His justice and vindication** (*tsedeq* – of doing what is right) **to reveal His great** (*gadal* – to show and promote His magnificent, nurturing, empowering, enriching, and enabling (hiphil imperfect)) **Towrah** (*Towrah* – Source of Teaching and Instruction, Guidance and Direction) **and to prove its worth** (*wa 'adar* – and to demonstrate that it is admirable and noble, splendid and glorious, even majestic (hiphil imperfect))**."** (Yasha'yah / Yah Saves / Isaiah 42:21)

Yahowah's perception of His Towrah is absolutely clear. Let there be no argument, unless you are willing to openly defy God.

If you know someone who does not view the Torah as the most magnificent document on earth, as honest and fair, just and vindicating, nurturing and empowering, enriching and enabling, admirable and glorious, then their perspective is out of sync with God's. And perhaps the problem is that "they have seen many things, but they are not observant, that their ears are open, but they do not listen.

This passage, of course, means that to be a religious Jew, Christian, or Muslim you have to be ignorant, irrational, or both. I don't state that to be unkind, but to reveal the obvious.

This being the case, there can only be one Covenant, one way to meet God.

𐤉𐤄𐤅𐤄

The last two of the twelve times Yahowah presents the enduring merits of His Torah in His revelation through the prophet Yasha'yahu occur in the 51st chapter. It begins...

"Listen (*shama'* – choose to actually pay attention (qal imperative)) **to Me, to God** (*'ely*)**, those who are genuinely pursuing** (*radaph* – those actually focusing upon and exerting considerable effort to move toward (qal participle construct – influencing and linking the pursuit with)) **vindication** (*tsedeq* – becoming innocent and righteous)**.**

Those seeking to know (*baqash* – those searching by learning information about, those desiring and inquiring about, those requesting (piel participle construct – which tells us that Yahowah not only responds to those who seek Him, but also that He and the means to learn about Him are one)) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤁𐤏𐤁𐤓) **should be observant so as to interpret and understand, looking** (*nabat* – should choose to pay attention, to consider and to demonstrate their regard (hiphil imperative – here the seeker, by making this choice, causes what the rock enclosure represents to participate, thereby facilitating understanding)) **to the Godly** (*'el*) **rock and enclosure** (*tsuwr* – the rock summit (speaking of Mount Horeb where the Torah was revealed), the rock cliff (speaking of Golgotha where Passover was fulfilled), and the enclosure (speaking of the Garden of Eden where the relationship began)) **you were cut out of, set apart from, and engraved** (*chatsab* – you were cleaved, divided, and inscribed (speaking symbolically of the Covenant, Yisra'el, and the Towrah) (pual perfect – telling us that the separation and inscription set us totally apart from the world))**, and** (*wa*) **to God's** (*'el*) **hammering out** (*maqabah* – chiseling out (speaking of the Instructions on the two tablets of stone) and piercing (symbolically addressing Yahowsha's fulfillment of Passover)) **of the cistern** (*bowr* – source of water carved out of rock (a Scriptural metaphor for living waters, the source of life and purification emanating from the Rock of our Salvation)) **from which you were picked out** (*naqar* – bored out and dug out (denoting the fact that we would return to the dust from which we were made if not for the work of God))**."** (Yasha'yah / Yah Saves / Isaiah 51:1)

Throughout this prophetic revelation, one thing above all else has become clear to me—and I hope to you as well. Yahowah is making this interesting for us, but not easy. He has made it so that in order to know Him, we have to spend time with Him—doing so by studying His Word.

He genuinely wants us to "*radaph* – exert considerable effort in the pursuit" of "*tsedeq* – vindication." But not for the purpose of saving ourselves, instead for the purpose of "*baqash* – learning, of seeking to know" Him. It is only in this way that we will come to "*nabat* – properly interpret, understand, and appreciate" the many words and symbols He uses to enlighten us. For indeed, without "*nabat* – careful observation and thoughtful consideration," virtually everything Yahowah conveyed throughout this instruction would be missed by the casual reader.

These challenges exist for two reasons. Being adopted into God's family, and being invited to campout with Him, is personal and forever. Yahowah does not want to spend His eternity or share His home with apathetic dimwits who have ignored His instructions and turned a deaf ear to His guidance. If you are not willing to be observant, to explore His Word, consider His universal symbols, and

engage in this voyage of discovery, then heaven would be hell for you, because that is what we will be doing.

And second, exploration is fun. It is how we learn, how we grow. And there are few more interesting ways to spend our time than considering words—as they are the ultimate symbols. This is something God obviously enjoys.

In this light, while it is possible that I've alluded to metaphors Yahowah didn't intend, it is highly more likely that I failed to mention others He wanted to bring to mind. Also, since I've included the full benefit of the Hebrew tenses and the symbolism behind each of the words, within the text of this revelation, there is no reason to provide further commentary on the passage. But that does not mean that you shouldn't go back and interpret God's words for yourself, because understanding has its rewards.

Before we move on to God's next statement, you should know that when one compares the Great Isaiah Scroll to the Masoretic Text, they will discover that only four of the twenty-three verses of the 51st chapter agree. That is an 83% discrepancy rate—a flunking grade by any scholastic standard. And looking at the surrounding chapters, this is not uncommon.

And that is a shame, because to know what the Covenant represents, to appreciate the Covenant's benefits, to know how to engage in the Covenant, we must...**"Observe so as to properly interpret and understand, looking** (*nabat* – choose to pay attention, to consider and to show your appreciation (hiphil imperative – the seeker, by making this choice, causes what Abraham represents to act upon them, thereby including us in the Covenant)) **to the Godly** (*'el*) **Abraham** (*'Abraham* – Merciful, Loving, and Enriching Father (symbolic of our Heavenly Father and the Covenant))**, your father** (*'ab*)**, and to** (*'el*) **Sarah** (*Sarah* – to contend with, to engage with, to persevere and endure with, and to be empowered by (thereby explaining our Spiritual Mother's role in *Yisra'el – ysh* (individuals) who *sarah* (engage and endure with and are empowered by) *'el* (God)) **who bore you** (*chyl* – she gave you birth after turning around her attitude, thinking, and perspective, bringing you all to this place by experiencing the pain associated with labor and the joy associated with the birth of a new life (polel imperfect – telling us that we can experience this same change of thinking, and thus be born anew, and that by doing so we will experience the ongoing benefits of being a child in God's family))**.**

For indeed (*ky* – this is important so pay attention)**, I invited him to meet with Me** (*qara'* – I called-out to him, I summoned him, I met with him, and he encountered Me (qal perfect – suggesting a literal interpretation of a completed act)) **as one** (*'echad* – as a unique and solitary individual (associating him with Yah who is "*'echad* – one"))**. But then** (*wa*) **I descended to bless him** (*barak* – I

diminished part of Myself out of love and knelt down to favor him (piel imperfect – saying that Abraham was positively influenced by this fortuitous encounter and that the benefits were ongoing throughout time)) **and** (*wa*) **I caused him to become numerous and great** (*rabah* – I enabled him to be much more than he previously was, empowering and enriching him, causing him to have many descendants, and facilitating their continued existence (hiphil imperfect – telling us that Yah was responsible for what happened and that He engaged on behalf of the ongoing consequences))**."** (Yasha'yah / Yah Saves / Isaiah 51:2) (To this, the Great Isaiah Scroll adds that Abraham "*parah* – was made fruitful" by Yahowah.)

Those familiar with Paul's letter to the Galatians know that the Devil's advocate associated the Covenant memorialized in the Towrah with Hagar, and thus with slavery. Methinks Yah does not agree.

Everything you need to know about the Covenant is provided by Yahowah, as He discusses its terms and conditions, and equally important, its benefits, with Abraham. And this presentation is found in one, and only one place: the Towrah.

When we study the Towrah, especially in the light provided by the Prophets, it becomes clear that we will return to the very place we began. We were once perfect and immortal, and we camped out with God in paradise. And while that was nearly six thousand years ago, in just two score and two years from the time of this writing, Yahowah's return, and the completion of His work, will bring us back home. The entire earth will be like the conditions experienced in the Garden of Eden—the Enclosure of Great Joy.

So here Yahowah is predicting that as we celebrate the Millennial Shabat, Yisra'el, and perhaps the entire earth, will become a perfect paradise. **"Indeed** (*ky* – this is completely reliable) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄) **will comfort** (*nacham* – will demonstrate compassion by consoling) **Tsyown** (*Tsyown* – the signpost along the Way)**. He will console, demonstrating compassion to** (*nacham*) **all of** (*kol*) **her destroyed and depopulated places** (*charabah* – her deserted ruins)**.**

And even (*wa*) **her lifeless places devoid of the word** (*midbar sym* – those desolate wilderness areas without the word) **will be as** (*ka*) **Eden** (*'Eden* – Great Joy, that which is delightful and pleasurable)**, and also** (*wa*) **her desert wasteland** (*'arabah*) **will be as** (*ka*) **the Garden Enclosure** (*gan* – that which is covered, protected, and surrounded to promote the growth of life) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄)**.**

Overwhelming happiness (*sasown* – exultation, great gladness, rejoicing) **and** (*wa*) **joy** (*simchah* – pleasure and delight, cheerfulness and gladness) **will be found in her** (*matsa' ba* – will be attained in her (from 1QIsa)) **– songs of thanksgiving** (*towdah* – expressions affirming the character of God)) **and** (*wa*)

the sound (*qowl*) **of singing with the accompaniment of musical instruments** (*zimrah* – songs with lyrics and melody)**.**

Sorrow (*yagown* – grief and anguish) **and** (*wa*) **mourning for the dead** (*'ebel*) **shall disappear** (*nuwc* – flee away)**."** (This concluding sentence is found in the Great Isaiah Scroll but not in the Masoretic Text.) (Yasha'yah / Yah Saves / Isaiah 51:3)

This is the story of our relationship with God coming full circle and returning to the place it began. This is the message behind the Miqra' of Sukah, where we are invited to campout with our Heavenly Father in the *'Erets*, which is now *'Eden*. We will sing songs and be joyous. And also, since Tsyown is the heart of the Land, the metaphor which is the realm of God, has been defined. It is paradise.

Yahowah must say this many hundreds of times, but it never seems to be enough... **"Listen, and pay attention to Me, so that you respond appropriately to Me** (*qashap 'el* – elect to hear Me, be alert, ever ready to reply to My request (hiphil imperative)) **My family** (*'am*) **and** (*wa*) **My people** (*le'om* – those who gather unto Me)**.**

To Me (*'el* – to Me as God) **listen, carefully considering what you hear** (*'azan* – choose to pay attention, giving serious thought to the message so that you perceive and understand what was communicated, weighing, testing, evaluating, and thinking about what you hear, and then respond, allowing it to influence you (hiphil imperative))**, because indeed** (*ky* – for the sign of) **the Towrah** (*Towrah* – Source of Teaching and Instruction and the Place from which Guidance and Direction Flow) **from** (*min*) **and associated with Me** (*'eth* – according to Me) **shall go out** (*yatsa'* – shall be brought forth and disseminated, descending to serve)**, and** (*wa*) **My means to resolve disputes and achieve justice** (*mishpat* – My formula to make decisions and execute good judgment) **will accordingly** (*la*) **shine upon and enlighten** (*'owr* – serve as a light, thereby guiding) **the family** (*'am*)**."** (Yasha'yah / Yah Saves / Isaiah 51:4)

Of course, if you are not part of Yahowah's "*'am* – family," or a "*le'om* – person who gathers together with God" in accordance with His instructions, then this request is not for you. Feel free to ignore Yahowah and His Torah.

While we have heard this instruction many times, there are two aspects of it which were unique this time. First, Yah used *qashap 'el* and *'el 'azan* rather than shama' to convey "listen." Therefore, we would be foolish not to consider how *qashap* and *'azan* flavor the request beyond that conveyed by the vastly more common *shama'*. And what we discover is that while *qashap* has a stronger emphasis on "paying attention," its uniqueness is in the fact that it "encourages us to respond appropriately," especially as this relates to "replying to a request."

Turning to *'azan*, we find a deeper focus upon "consideration." God wants us to exercise our *nesamah* so that we "*'azan* – give serious thought to His message, coming to perceive and understand what He has communicated." Furthermore, and what may be a surprise to many, Yah is encouraging us "to weigh, test, and evaluate" what He has said. Therefore, He wants us to know and understand rather than believe, as opposed to accepting something on faith.

Both were scribed in the hiphil imperative. The hiphil stem tells us that the subject of the verb, and that would be Yahowah's family, causes the object of the verb, which is God's voice as it is communicated in the Towrah, to influence them. The imperative reveals that our Heavenly Father hopes that His desire in this regard becomes something that we choose.

Since this is the last of the twelve times we witness Yahowah's Towrah in Yahsa'yahuw, it is appropriate to reinforce the fact that the title, *Towrah*, is comprised of: : "*Towrah* (8451) – from *tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction."

And while all of this is fascinating, it's the conclusion of the verse which is especially compelling. God is speaking of His return, and He is equating Himself to His Towrah. He says that the Towrah is "*min* – from" Him, and that it is "*'eth* – associated with and according to" Him. So regardless of whether He "*yatsa'* – descends to serve" as Yahowah or Yahowsha', God and His Torah are one. Yahowah, Yahowsha', and the Towrah are the "*mishpat* – means to resolve the disputes" which separate us, and thus are the source of our vindication. Moreover, Yahowah, Yahowsha', and the Towrah are also the "*'am* – family's" "*'owr* – source of light, enlightenment, and guidance."

This is a powerful and unequivocal affirmation that the Towrah is coming with Yahowah when He returns, because the Towrah is associated with and according to Yahowah. It, and not the Christian New Testament, the Talmud, or the Qur'an, will save those who have used it as a light to guide them to God.

And for you Christians out there, if the Towrah is the guiding light of Yah's return to save His family, as this passage affirms, there is no role whatsoever for a Gospel of Grace. The New Testament is rendered moot. It would be irrational to

believe that God annulled and replaced His Torah with something new and different, only to return to the Torah in the end.

In direct opposition to Paul, who said that the Torah only served until "Christ," according to Yahowah, Yahowsha' is the Torah, and He is returning with it. This passage alone, therefore, was worth the time it took to find it.

Those who divided this prophetic proclamation into chapters and verses, attached "*raga'* – to instantly accomplish something which brings rest" to the last verse, when the verb is more appropriately presented in connection with this next, related, statement. So, in association with His Towrah, His means to salvation, His light, and His family, Yahowah proclaims...

"Approaching is the time of the intimate association (*qarowb* – at hand, near and close is the relationship, and we will be united as kin) **when I instantly bring resolution** (*raga'* – when with the application of My enormous energy and without the passage of time, I settle the conflict and bring rest and relaxation (hiphil imperfect))**.**

My vindication (*tsedeq-y* – My honesty and fairness, My accurate portrayal of the truth, and My righteousness and justice which is in accordance with the standard) **shall go forth bringing** (*yatsa'* – shall descend to serve, disseminating and extending) **My salvation and liberation** (*yasha'-y* – My rescue, deliverance, and liberation)**.**

And (*wa*) **My Sacrificial Lamb** (*zarowa'* – arm [speaking of God's outreach and ability to perform] (singular in 1QIsa but plural in the MT)) **will uphold the standard and establish justice, will govern, adjudicate, and vindicate** (*shaphat* – will arbitrate and litigate as the established authority and judge over) **the family** (*'am*) **as God on My behalf** (*'el*)**, which is why** (*'ey*) **they will confidently expect Him and look forward to His beneficial arrival** (*qawah* – they will anticipate His future arrival and expect Him to gather them unto Him (piel imperfect) (*qawah* is suffixed in the third person masculine singular (Him) in 1QIsa and in the first person masculine singular (Me) in the MT))**.**

And (*wa*) **for God's** (*'el* – unto and on behalf of the Almighty's) **Sacrificial Lamb** (*zarowa'* – arm (singular) [speaking of God's outreach and ability to perform] (scribed in the third person masculine singular, again associating the Sacrificial Lamb with *'el* – God)) **they will wait, consistently eagerly anticipating a favorable resolution** (*yachal*)**."** (Yasha'yah / Yah Saves / Isaiah 51:5)

Before we consider *zarowa'*, which is either "the Sacrificial Lamb" or "Arm" of God, let's first evaluate *shaphat*. Like so many words, it has both positive and negative connotations, which must be applied appropriately according to the

context. And in this case, since we are told that the "*'am* – family" is "*qawah* – confidently expecting Him and looking forward to Him delivering a favorable outcome," we have two compelling reasons to apply the positive connotations of *shaphat* and, at least in this context, ignore the less favorable ones. On the bright side, Yahowah's Sacrificial Lamb will "adjudicate," which means that He will "arbitrate" on our behalf, acting as our "intercessor," even "defender." More to the point, since we have just been told that He will "*mishpat* – advance God's means to resolve disputes and achieve justice," in accordance with Yah's Towrah, we are told exactly how He will "vindicate" the family while still "upholding the standard."

So while *shaphat* can be rendered "will judge, executing judgment, condemning and punishing," these aspects of word, while valid, apply to those outside of God's family as opposed to those within it.

Zarowa', which appears thirteen times in the Towrah, is almost always translated "arms" or "shoulders," even though it is most always singular in the revealed text (albeit often plural in the Masoretic). So while it should often defined in the Towrah as "the Sacrificial Lamb" of God, there is very little distinction between the arm of God, which does His work and which shoulders our burdens, and the Ma'aseyah's role as the Passover Lamb.

The one time *zarowa'* appears in *Bare'syth*, the identity of the "Sacrificial Lamb" is revealed, because the sentiment is directed toward the hand of God, the Mighty One of Ya'aqob, the Shepherd, and the Rock with established Yisra'el, who is one in the same. **"And His defense and resolve** (*qesheth*) **was restored and renewed** (*yashab* – was alive) **with** (*ba*) **enduring, establishing, and everlasting consistency** (*'eythan*)**.**

So then (*wa*) **the Sacrificial Lamb** (*zarowa'* – arm) **of His hand** (*yad* – serving as a metaphor for the power and authority of God) **is physically able to accomplish the intended task of purifying** (*pazaz* – from *paz*: is pure, superior, refining, cleansing, and capable) **from** (*min*) **the hand** (*yad*) **of the Mighty One** (*'abyr*) **of Ya'aqob** (*Ya'aqob* – one who supplants and digs in his heels)**, from** (*min*) **the name and renown** (*shem*) **of the Shepherd** (*ra'ah*)**, the Rock which has built** (*'eben* – the stone; from banah – the one who built and established) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God)**."** (*Bare'syth* / In the Beginning / Genesis 49:24)

In this passage, since *zarowa'* and *yad* are juxtaposed in the text with "hand" suffixed in the third person masculine singular ("His"), by rendering *zarowa'* "arm or arms" the clause would read "the arms of His hand," which is senseless.

But, as the Sacrificial Lamb of God, we are treated to a wonderful expose on some of the most wonderful metaphors for God.

The first of two times *zarowa'* appears in *Shemowth*, His identity is further reinforced. **"So therefore** (*la ken*)**, say** (*'amar*) **to** (*la*) **the children** (*ben*) **of Yisra'el** (*Yisra'el* – individuals who engage and endure with God)**, 'I am** (*'any*) **Yahowah (**𐤉𐤄𐤅𐤄)**, and** (*wa*) **I will descend, extending Myself to serve you, by bringing you out** (*yatsa'*) **accordingly** (*'eth*) **from** (*min*) **being under** (*thachath*) **the burden of forced labor** (*cabalah*) **in the Crucible of Egypt** (*Mitsraym* – serving as a metaphor for human religious, political, economic, and military oppression and divine judgment)**.**

And (*wa*) **I will save you all** (*natsal 'eth*) **from work as a slave, from being owned by them, and from service to their gods** (*min 'abodah*)**. And** (*wa*) **I will redeem you** (*ga'al*) **in accordance with** (*'eth ba*) **the outreach of** (*natah*) **the Sacrificial Lamb** (*zarowa'*) **and through** (*wa ba*) **many intense and important** (*gadowl*) **punishments** (*shephets* – suffering pain as a result of another party's guilt, thereby achieving justice)**.'"** (*Shemowth* / Names / Exodus 6:6)

And so it is in *Shemowth* 15:16 that we find Yahowah's magnificent Sacrificial Lamb equated with Passover, and as the one who pays the ransom to redeem us. But then in its fourth Torah appearance, in *BaMidbar* / In the Wilderness / Numbers 6:18-19, there is no doubt. There the *zarowa'* is the shoulder of the sacrificial lamb, who, along with Unleavened Bread, serves as "the Nazarite Doorway to the Sheltered Home and Household of the established Meeting Times and Assembly," as "the primary means to becoming set-apart," and as the one who is "given" on our behalf as "a fellowship offering to fulfill a promise." While there is more, you get the picture.

And so, based upon our willingness to consider Yahowah's Testimony, I say to you with considerable confidence that God revealed: **"Approaching is the time of the intimate association** (*qarowb*) **when I instantly bring resolution** (*raga'*)**. My vindication** (*tsedeq-y*) **shall go forth bringing** (*yatsa'*) **My salvation and liberation** (*yasha'-y*)**. And** (*wa*) **My Sacrificial Lamb** (*zarowa'*) **will uphold the standard and establish justice, will govern, adjudicate, and vindicate** (*shaphat*) **the family** (*'am*) **as God on My behalf** (*'el*)**, which is why** (*'ey*) **they will confidently expect Him and look forward to His fortuitous arrival** (*qawah*)**. And** (*wa*) **for God's** (*'el*) **Sacrificial Lamb** (*zarowa'*) **they will wait, consistently eagerly anticipating a favorable resolution** (*yachal*)**."** (Yasha'yah / Yah Saves / Isaiah 51:5)

This next declaration contrasts the spiritual from the material, the clothed from the naked, the preserved from the decaying, and the mortal from the immortal...

"Lift up (*nasa'* – raise) **your eyes** (*'ayn* – your visual outlook and perspective) **to the spiritual realm** (*la ha shamaym* – to the universe)**, and also** (*wa*) **pay attention to and observe** (*nabat* – look at and consider) **God** (*'el*) **in the material realm** (*'erets* – on earth) **from below** (*min thachath*)**, and see who created these** (*wa ra'ah 'asher bara'* – and perceive who conceived and made these (from 1QIsa as the phrase is not extant in the MT))**.**

For indeed (*ky*) **the universe** (*shamaym* – the spiritual realm)**, like** (*ka*) **smoke, a cloud of freely moving particles** (*'ashan*)**, will be clothed and then will vanish from view** (*malah* – will be dispersed and disappear, no longer seen / *melah* – as it will be enveloped in a white garment which preserves)**. But the earth** (*wa ha 'erets* – however, the material realm)**, like** (*ka*) **a physical garment** (*beged* – ornate apparel made of material, speaking specifically of the robes and suits worn by those who betray by trickery and treachery) **will wear out** (*balah* – become useless and obsolete, will grow old, decay, and decompose)**. And those who dwell on it** (*wa yashab* – those who inhabit it)**, like** (*ka*) **annoying gnats** (*ken* – lice, flies, maggots, and mosquitoes)**, will die** (*muwth*)**.**

But (*wa*) **My salvation** (*yashuw'ah*) **is everlasting** (*hayah 'owlam* – was, is and will eternally exist (qal imperfect – affirming that this statement is trustworthy and that the consequences are ongoing throughout time))**, and** (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **shall never be abolished** (*lo' chathath* – shall not be abrogated, dismissed, confused, discouraged, broken, or destroyed (niphal imperfect – meaning that this statement is reliable and eternal))**."** (Yasha'yah / Yah Saves / Isaiah 51:6)

To begin at the end, there is no abrogation with Yah. The overt Qur'anic edict from the 106th verse of the 2nd surah which says that Allah abrogates contradictory verses, replacing the previous message with a more recent and newer revelation, thereby tossing the old one into oblivion, is not part of Yahowah's vocabulary. And while the Christian New Testament isn't as forthright regarding abrogation, such annulments and replacements nonetheless serve as the crux of Paul's letters, and thus as the foundation of the religion itself.

Returning to the beginning, God exists in the spiritual and material realm. After all, the Ma'aseyah Yahowsha' is the corporeal manifestation of Yahowah. And the Set-Apart Spirit, our Spiritual Mother, was set-apart from our Heavenly Father to serve us here on earth. So while the proper perspective for those seeking to know Yahowah is to view Him as spirit in heaven, we can also come to know Him by paying attention to Yahowsha', and considering His words and deeds. But do not lose sight of the order in which these perspectives were presented, as is the tendency of Christians.

Now moving on to the second point of this passage, as with much of what Yahowah has to tell us, we can view His instructions from two distinct perspectives—both of which are revealing. The most obvious interpretation is that the heavens and the earth will one day be destroyed, along with all the painful memories associated with them. This will occur so that God's children will be able to witness a new creation and then explore those new worlds with our Heavenly Father.

But there is an even more intriguing possibility if we render *shamaym* as "the spiritual realm" as opposed to "the universe." *'Ashan*, which was translated "smoke," is used symbolically throughout the Towrah as a metaphor to depict the fact that as a result of the *Mow'ed Miqra'ey*, purified and redeemed souls rise up to God in heaven as their physical substance is transformed into energy. Further, since *'ashan* can also translated "a cloud of freely moving particles," it is often used symbolically to describe the Set-Apart Spirit's protective covering which surrounds and envelops us.

And so now from this perspective we are free to consider *malah*, which tells us that as spiritual beings, we "will be dispersed" from the material realm to live in the spiritual realm, where we will "seem to disappear" from the perspective of those left behind here on earth. This view then becomes particularly telling when associated with the upcoming Taruw'ah Harvest, where the souls of Yahowah's children "will vanish" as we are summoned to heaven.

But there is more, because with the *melah* vocalization of the same verb, we discover that we will be "clothed in garments which are designed to cover us completely." This is yet another reference to the Set-Apart Spirit's Garment of Light, which makes us appear perfect from God's perspective. And also interesting, *melah* as a noun, serves as the Hebrew word for "salt," which is used to preserve food, and to keep it from becoming contaminated and spoiling. Today, our Heavenly Father's children are the "salt of the earth," as our souls are preserved by God. And don't miss the fact that salt is white, the "color" of the spiritual apparel we will wear in eternity, as it reflects the full spectrum of light and serves as the symbol of purity.

And it is from this alternate perspective (which I see as that which was actually intended) that all of the following contrasts make sense. Reinforcing this, we read that the "*beged* – ornate physical garments of those who betray others, tricking them" worn in the material realm will wear out, unlike those now protecting by Yah's children. Indeed, the fancy threads worn by the elite in religious, political, economic, and military institutions are "*balah* – useless and obsolete" in the spiritual realm, because like all material things they "decay and decompose."

While it is not popular, nor politically correct, to convey the fact that God is annoyed with far more people than He loves, there is no getting around this reality. From Yahowah's perspective, those who are poisoned by religion are "*ken* – annoying gnats, lice, flies, maggots, and mosquitoes." He wants nothing to do with them, and will in fact swat them away. They are going to "*muwth* – die." Also telling in this regard, *ha Satan* is equated to a maggot by Yahowah in this same book.

You will also notice that after those whom Yahowah has clothed and preserved are transformed into spiritual beings and rise up to Him, then all of those who remain on the earth become irritants. This is exactly what is going to occur during the immediate aftermath of the Taruw'ah Harvest sometime before the beginning of the Tribulation.

In contrast to this, we find that Yahowah is promising that His "*Yashuw'ah* – salvation" "*hayah 'owlam* – is everlasting, existing forever." And His "*tsadaqah* – vindication and righteousness" "*lo' chathath* – shall never be abolished or abrogated." Such is the distinction between God and man, between the relationship and religion, between the spiritual and material realms.

While it is amazing to me that God has to say this, as you'd think it would be common practice, what makes it all the more bewildering is that as few as one in a million do as He requests. **"Choose to consistently listen to Me, to God** (*shama' 'el* – I'd like you to genuinely pay attention to what I have to say (qal imperative))**, to actually know and understand** (*yada'* – to be shown, to be aware of, to become familiar with, and to learn about and consider (qal participle construct) **vindication** (*tsedeq* – that which is right, righteous, just, fair, and acquitting)**.**

People who have (*'am*) **My Towrah** (*Towrah:* from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved by Me, to become acceptable to Me, and to endure with Me, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction regarding Me) **in their hearts** (*ba leb*) **are not impressed by and do not respect** (*'al yare'* – are not awed or intimidated by) **the defiant taunts, derogatory slurs and blasphemous contempt** (*charaphah* – the lowly status and reproach) **of humankind** (*'enowsh* – mankind who is mortal; from *'anash* – desperately sick, woefully wicked, and incurable)**. So** (*wa*) **do not be dismayed or confused** (*'al chathath* – be discouraged or separated) **as a result of** (*min*)

their hateful words (*sane' dabarym* – adversarial messages (from 1QIsa))**."** (Yasha'yah / Yah Saves / Isaiah 51:7)

Those who listen to God are saved because they come to value His Towrah. But that makes them the subjects of defiant taunts and derogatory slurs, because virtually every religious, political, academic, economic, and media spokesperson on earth is opposed to Yahowah's Instructions. The institutions which enrich and empower those who blaspheme God all falter and fail when exposed to His Teaching.

Fortunately, only those who are ignorant of the Towrah are confused by the hateful words of mortal men, of "*'enowsh* – the woefully wicked who are incurable." Unfortunately, that would be most people. And with *'enowsh* we have been told that we shouldn't even waste our breath trying to save them.

For here is their fate...**"For indeed** (*ky*)**, insects who feed on rotting flesh** (*'as*) **will consume them** (*'akal* – will devour them) **as with their ornate and beguiling apparel** (*ka ha beged* – as will be the case with the robes and suits worn by those who trick and betray)**, and just as** (*wa ka*) **wool** (*tsemer*) **is eaten by** (*'akal*) **moths** (*cac*)**.**

But (*wa*) **My vindication and righteousness** (*tsadaqah* – My means to make you innocent and prosper, My sense of fairness and justice, My standard) **accordingly is forever** (*la 'owlam* – enduring throughout eternity)**, and** (*wa*) **My salvation** (*yashuw'ah*) **is for all generations in all places for all time** (*dowr dowr* – for every generation, every lineage, every class of person, every home and dwelling place, and period of time regardless of when or where a person lives or who they are related to (scribed in the plural and singular forms, construct and absolute))**."** (Yasha'yah / Yah Saves / Isaiah 51:8)

And so it would be reasonable to conclude that the first and last word on salvation can be found in the Towrah.

This next sentence is a long one, but an important one, for those who are seeking to understand the Torah's role in our lives.

"And (*wa*) **the remnant** (*sha'ar* – the remainder) **of the family** (*ha 'am* – the related people and kin)**, the priests** (*ha kohen* – ministers)**, the Lewy** (*ha lewy* – those who unite), **the gatekeepers** (*ha sow'er* – those who stand guard at the doorway)**, the singers and musicians** (*syr*)**, the servants** (*natyn* – those doing chores often in association with the Temple)**, and all** (*wa kol*) **those who have**

separated themselves (*badal* – who have dismissed, left, moved away, and set themselves apart (niphal participle – which means that as a result of their relationship they have become what they have done: that by separating they have become set apart)) **from** (*min*) **the people** (*'am* – related families) **of the earth** (*ha 'erets* – of the realms and lands) **unto** (*'el* – toward the direction of) **the Towrah** (*Towrah* – the place from which Guidance and Direction Flow and the Source of Instruction and Teaching) **of the Almighty God** (*ha 'elohym*)**, their wives** (*'ishah* – women)**, their sons** (*beny*)**, and their daughters** (*wa bat*)**, all** (*kol*) **those who have come to actually know and genuinely understand** (*yada' byn* – who were familiar with discernment (qal participle, telling us that those who actually knew and understood were now actually known and understood))**, prevailed upon** (*chazaq 'al* – restored, courageously strengthening, and resolutely establishing (hiphil participle affirming that with both parties engaged in the relationship, they became restored, resolute, and strong)) **their honorable** (*'adyr* – respected) **brothers** (*'ach* – kinsmen) **to genuinely move toward and actually pursue** (*bow'* – to come (qal participle thereby affirming that this movement was real and that by pursuing [the Torah] they were pursued [by God])) **in** (*ba*) **a binding oath** (*'alah* – a sworn promise) **and** (*wa*) **vow** (*sabuw'ah* – a contractual promise to fulfill an agreement between parties in full conformity with the truth) **to** (*la*) **actually walk** (*halak* – to genuinely move through life and make progress (qal infinitive construct, which when following la denotes a sense of purpose)) **in** (*ba*) **the Towrah** (*Towrah* – Teaching, Direction, Instruction, and Guidance) **of the Almighty** (*ha 'elohym* – God)**, which relationally** (*'asher* – which based upon this relationship) **was given** (*natan* – was bestowed and provided (niphal perfect indicating that this gift was inspired by a relationship and that it was complete, lacking nothing)) **by way of** (*ba*) **the hand of** (*yad*) **Moseh** (*Moseh* – from *mashah* – the one who draws out)**, the servant of** (*'ebed* – associate and coworker of) **God, the Almighty** (*ha 'elohym*)**, and to** (*wa la*) **be especially observant** (*shamar* – to closely examine, carefully consider, thoughtfully contemplate and evaluate [the Towrah] (qal infinitive construct denoting genuineness and purpose))**, and to** (*wa la*) **actively engage in** (*'asah 'eth* – to actually participate in, do, celebrate, and profit from (qal infinitive construct affirming that this commitment is both real and that it serves an actual purpose)) **all of** (*kol*) **Yahowah's** (**ዉሃዉህ - ፣ሃ፣ሀ**)**, our Upright One's** (*'edown* – our Foundation's)**, terms and conditions associated with the covenant** (*mitswah* – authoritative directions and instructions regarding the binding contract)**, the means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which good judgment will be exercised and sound decisions are made)**, and** (*wa*) **clearly communicated and inscribed prescriptions for living** (*choq* – the shared and nourishing thoughts which cut us into the relationship)**."** (*Nachemyah* / Yahowah Comforts / Nehemiah 10:29-30)

Those who follow Yahowah's Instructions, separate themselves from human political and religious institutions and societal customs. Those who wish to participate in God's family must first walk away from these things before they can walk to God, who is represented by His Torah. Therefore, we are being asked to make a sworn oath to walk in the Torah of our God, recognizing that it provides the lone means to developing a relationship with Him, while also representing the lone path to God. And that is why we are being asked to observe what it teaches us.

The reason the Towrah is so vital, is that it not only provides the means to know Yahowah, it contains the "*mitswah* – terms and conditions" of the Covenant, to which we must respond if we want to participate in a relationship with God. And the Towrah contains the "*mishpat* – means God uses to resolve disputes and achieve justice," which is to say His plan of salvation. If you want to live with God, His "*choq* – clearly communicated and inscribe prescriptions for living" are found in but one place – the Towrah.

This statement also makes an important distinction. The Towrah is from Moseh. It was given to Him. His hand was used as the implement to memorialize what Yah revealed. It is God's Towrah, not Moseh's.

Based upon the information we have considered, there can be no mistaking the enduring merit of the Towrah from Yahowah's perspective. His Teaching is His eternal Witness. The Torah was, it is, and it will always be the source which Directs us to God, which Guides us to the Covenant, and where God's Instructions regarding salvation are found. So, why not just move on to the Covenant? Haven't we already learned all we need to know about the Towrah?

After all, Yah began His revelation to us with the Covenant, and the Covenant is the only reason we exist. So while it is always appropriate to study every aspect of this relationship, everything we need to know about the Covenant is found in the Towrah. Without the Towrah there is no Covenant.

The fact remains: God consistently intertwines the relevance of His Towrah throughout His prophetic portrayal of His Covenant with Yisra'el – past, present, and future – so there must be a reason. And if that reason is nothing more than repetition is reinforcing, then we would be remiss if we didn't capitalize on the example He set. What's more, there is always more, because our Heavenly Father never stops teaching His children.

However, as we continue our journey to understand the Towrah through the words of the prophets, in the interest of time, one thing will change. As a result of what we have already learned, we are in a better position to consider passages apart from the whole of their context.

And speaking of prophets, second only to Yasha'yahuw, Yirmayahuw, whom we know as Jeremiah, was Yahowah's most prolific predictive implement. Twice already we have turned to the words he scribed, first to expose the crime of replacing Yahowah's name with "the Lord," and then to prove that the Covenant has not yet been renewed. So while Yasha'yahuw is best known for revealing how God would save us, Yirmayahuw focuses on religious corruption—the poison He is saving us from.

Although God's witness isn't stuck in time as we mere mortals are, should you be curious Yahowah spoke through Yasha'yahuw between 742 to 700 BCE, and then through Yirmayahuw from 626 to 587 BCE. This means that "Jeremiah" lived during the waning days of the kingdom of Yahuwdah (known as "Judah"), and that he personally witnessed the destruction of Yaruwshalaim (known today as "Jerusalem") by Babel, which we know as Babylon. That's pertinent because the Babylonian religion and Christianity are surprisingly similar.

Yirmayahuw, whose name means "Rise Up to Yah," shares a personal vignette which is applicable for all of us at the beginning of his book. He acknowledges the fact that Yahowah not only knows the future, He has already engaged in it, forming relationships with those who would work with Him to convey His message and advance His plan.

"And (*wa*) **the Word** (*dabar*) **of Yahowah** (יהוה - הָיָה - יֹאמֶר), **it/He literally came to exist as** (*hayah* – He actually came to be as (qal imperfect waw consecutive third person masculine singular ("it" referencing the *dabar*/word which is masculine singular, but otherwise "He" and thus referencing the continual presence of))) **God to me** (*'el*)**, in order** (*la*) **to say** (*'amar* – share and affirm, promise and convey)**, 'In the period before** (*ba terem* – in advance of the time) **I formed you** (*yatsar* – I prepared you) **in the womb** (*ba ha beten*)**, I knew you** (*yada'* – I was aware of, familiar with, and chose you)**. And in the time before** (*wa ba terem*) **I brought you out of** (*yatsa' min*) **the loving and merciful source of your origin** (*rechem / racham* – the maternal womb of tender affection and compassion) **I set you apart as** (*qadash*) **a prophet** (*naby'* – one who proclaims the message of God, a person who serves as a spokesman for God) **to the people of different races and places** (*la ha gowym* – to the Gentiles)**. You are My gift** (*natan* – I gave you to them, I appointed you, and I placed you in this position)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 1:4-5)

This proclamation differs from the introduction to Yasha'yahuw in two meaningful ways—one of which is especially relevant. Not only is it vastly more personal, it identifies Yirmayahuw as Yahowah's chosen witness to the "*Gowym* – Gentiles, the people from different races and places." Whereas Yasha'yahuw was not only written to Yahuwdah and Yaruwshalaim, and specifically addressed Yahowah's wayward children, in it the *gowym* were presented as the adversary—the source of religious corruption. Therefore, we should not be surprised that we find such overt condemnations of the Babylonian religion throughout this book – including their use of "Lord" and "New Testament." In fact, it is in this prophetic revelation that we find the basis of the Madonna, Christmas, and Easter all condemned.

This perspective regarding the intended audience of this book ought to have caused the whole world to take pause because of what it portends. It means that Yahowah's angry rant against the religious establishment throughout the 23rd chapter of this prophetic pronouncement, with its crescendo being the scheme which replaced Yahowah's name with the Lord, was directed at Gentiles, and thus Christians, not Jews. The same conclusion is also valid regarding the revelation that the Covenant has not yet been renewed, and that when it is, the Renewed Covenant will be predicated upon a literal and complete incorporation of the Torah in our lives.

Also, and on a directly related subject, *Yirmayahuw*/Jeremiah was actually what *Sha'uwl*/Paul falsely claimed to be: he was God's witness to the Gentiles. In this way, Yah's chosen prophet told us that we should reject most everything Babel's false prophet had to say.

Returning to this introduction, we find that like Moseh, Yirmayahuw was a reluctant witness, as he perceived himself as anything but a linguist. And yet unlike Moseh who was eighty at the time he was called to serve, Yirmayahuw was but a teenager. Therefore, we can assume that while age is irrelevant to Yah, and that young and old are both invited to proclaim His Word, the recognition that we are flawed implements is a common trait among effective witnesses.

"And I said (*wa 'amar* – so then I [Yirmayahuw] exclaimed)**, 'Alas, this cannot be** (*'ahah* – this cannot be happening)**, Yahowah** (יהוה - אדני)**, my Upright One** (*'edon* – my Foundation)**. Look** (*hineh* – behold, be aware, take note)**, I do not know** (*lo' yada'* – I am unfamiliar with) **how to speak** (*dabar* – how to properly convey the word)**. Indeed** (*ky*)**, I am** (*'anky*) **a teenager** (*na'ar* – an adolescent)**.'**

So then (*wa*) **Yahowah** (יהוה - אדני) **spoke** (*'amar*) **as God to me** (*'el*)**, 'You should not say** (*'al 'amar*)**, "I am** (*'anky*) **a teenager** (*na'ar* – a young man)**," because** (*ky*) **upon behalf of all of whom** (*'al kol 'asher* – as the

Almighty's blessing for everyone) **I am sending you** (*salah* – I am dispatching you)**, go** (*halak* – you should embark on that journey) **so that** (*wa 'eth*) **everything** (*kol*) **which** (*'asher* – as a result of the relationship) **I instruct** (*sawah* – I direct and decree) **you will consistently say** (*dabar* – you will speak, continually communicating the word (piel imperfect))**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 1:6-7)

Age is not an excuse. And since Yahowah is good with words, we don't have to be articulate when we convey His message. But more than this, God is telling us that everything we read in this book was directed to Gentiles and came from Him.

Speaking of the Gentiles generally, and of Babel and what Babylon represents specifically, God said...

"'You should not be frightened by their presence (*'al yare' min paneh* – do not revere, respect, be awestruck by, or be afraid of their appearance) **because indeed** (*ky*) **I am** (*'anky*) **with you** (*'eth*) **to deliver and defend you** (*la natsal* – to keep you safe)**,' prophetically declares** (*na'um* – promises) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה)**.' And** (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **reached out** (*shalach* – He extended) **His hand** (*yad*) **and He touched me** (*wa naga'*) **on the mouth** (*'al peh*)**. Then** (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **said to me** (*'amar 'el*)**, 'Behold** (*hineh*)**, I have bestowed and placed** (*natan* – I have given and produced) **My words** (*dabar* – My message and statements) **in your mouth** (*ba peh*)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 1:8-9)

This then affirms that everything we read in this prophetic book came from Yahowah. It was inspired word for word by God. And while that is reassuring for those of us who love Him and respect His Towrah, it's devastating news for Gentile institutions, particularly the one most influenced by Babel: Christianity. I say that because there is a far greater correlation between this religion and Babylon than there is between it and Yah's Towrah.

Now speaking of God's Teaching, the first of eleven times Towrah appears in Yirmayahuw occurs in the 8th verse of the 2nd chapter. There we find Yahowah revealing His frustration with the religious establishment:

"The priests (*ha kohen* – the ministers) **have not said** (*lo' 'amar*)**, 'Where, and under what circumstances should we expect to find** (*'ayeh* – questioning where to look for) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה)**?' for those who seized and covered over** (*wa taphas* – as those who have been caught in the act of dishonoring and profaning) **the Towrah** (*ha Towrah* – the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return,

even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction) **do not know Me** (*lo' yada'* – they do not recognize or acknowledge Me and they do not respect or understand Me)**. So** (*wa*) **the shepherds** (*ra'ah* – speaking of religious and political leaders) **rebel against and offend Me** (*pasha' ba* – are in defiance, indignant, and transgressing against Me)**. Even** (*wa*) **the prophets** (*naby'*) **communicate the message** (*naba'*) **in conjunction with** (*ba*) **the Lord** (*ha ba'al* – the one who seeks to own others, lording over, controlling, and possessing them)**. But then afterward** (*wa 'achar*) **they do not themselves value or follow their way** (*lo' ya'al halak* – they discount their guidance, and do not walk accordingly)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 2:8)

This is about as forthright a rebuke of religion as anything we have yet considered. These priests are not Yah's ministers, but instead "the Lord's." They are not only serving *Ba'al*, they are completely clueless as to where a person should look to find Yahowah. And that is because they have hidden the Torah, even dishonored it, plastering over God's teaching with their testimony, whether that be the Talmud, New Testament, Church Canon, the Qur'an, or the Book of Mormon. Those who claim to speak for God, who say that they are serving God, and that they were authorized by God, do not even know Him. Those who act as if they were shepherds, guiding, feeding, and protecting the flock, are themselves rebelling and transgressing against the very God they say they represent. Moreover, those who speak in the name of the Lord, not only know that their message is worthless, they, themselves, hypocritically ignore it. As definitions of religion go, it doesn't get any better than this.

That known, just because this revelation was a gift to the Gentiles, does not mean that the message presented herein will be well received by them, or that everything which is written in Yirmayahuw is about Gentiles. For example, while Christians are clueless as to where to find Yahowah, having covered His Towrah with their preferred religious text, which thereby causes them to be ignorant about God, such has also been the case with Jewish priests and Islamic imams.

And you'll notice that the Torah is the fulcrum of this passage. The way a person responds to Yahowah's Instructions influences everything else they do and say—even their spiritual associations. Also, speaking of spiritual relationships, God has said that the religious have cast their lot with *Ba'al*, who is Satan. In contrast to Yahowah, the Adversary seeks to lord over men, controlling and possessing them – as do far too many religious leaders.

The Torah is front and center again in the 8th and 9th chapters of Yirmayahuw. The first of these references begins:

"How can you say (*'ekah 'amar* – why do you claim)**, 'We** (*'anahnuw*) **have the capacity to understand and are wise** (*chakam* – we as learned religious sages have knowledge and are discerning regarding prophetic pronouncements)**,' and also** (*wa*)**, 'The Towrah** (*Towrah* – the teaching and instruction, the guidance and direction) **of Yahowah (𐤉𐤄𐤅𐤄𐤋 - 𐤉𐤄𐤅𐤄 - יהוה) is surely with us and is accordingly truly ours** (*'eth 'aken*)**?' Behold** (hineh – now pay attention)**, for this misleading lie** (*la ha sheqer* – for the utterly useless and valueless deception) **which was perpetrated by** (*'asah* – worked and performed, engaged in and done by) **the writing implement** (*'et* – the pen)**, it is a disappointing deception and the vain fraud** (*sheqer* – the lie) **of the scribes and authorities** (*caphar* – of those who say they are accountable, the political, religious, academic, and military officials)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 8:8)

The *caphar* represent "learned and literate leaders." They are "government, military, and religious officials, judges, teachers, and scribes." So this word not only identifies the individual authorities who rule over these human institutions, but also their publishers and promoters. So God is saying that those who should know better, are actually fools. Those who claim that they are telling the truth are actually lying.

It is one of the greatest ironies in human history. Religious leaders who claim that they are leading people to God by speaking on behalf of the God of the Torah are doing just the opposite. Those who claim to be holy, to be trustworthy, are in reality despicable liars. As a result, you should never trust a pastor or priest, a rabbi or imam, a religious scholar or theologian. With their translations, their books, their sermons, they lie. They have neither the capacity to understand the Torah, nor the ability to interpret its instructions.

God, Himself, affirms His animosity toward religious leaders in the next verse. Revealing the fate of the religious, and the consequence of religion, it reads:

"The learned sages and wise men (*chakam* – the religious interpreters who claim to understand) **completely shame and humiliate themselves** (*bowsh* – should be totally ashamed, and in an appropriate time they will suffer emotional anguish as a result of their serious sin against society (hiphil perfect))**. They have been caught** (*lakad* – they have made their choice, they have clung together, and they have been immovable, and as a result these rulers have ensnared themselves

as they have been caught providing mistaken information (niphal imperfect waw consecutive))**, and** (*wa*) **they will be cast down for having done this dreadful and horrible thing** (*chathath* – they will be terrified and broken for having instilled fear, they will be frightened and abolished for having terrorized others, they will become confused and will be dismayed for this abomination (qal perfect))**.**

They have completely rejected (*ma'as* – they have totally avoided, despised, spurned, and refused to accept (qal perfect)) **an association with** (*ba*) **the Word** (*dabar*) **of Yahowah** (יהוה - ፡ቃል - ፡ነ). **And so** (*wa*) **regarding the wisdom of their instructions** (*chakamah* – their administrative prowess, their shrewdness in religious affairs, their skillfulness in military endeavors, and their teaching)**, of what value is it to them** (*la mah* – what is the point)**?"** (Yirmayahuw / Rise Up to Yah / Jeremiah 8:9)

The moral of this story is: the Towrah provides the means to form a relationship with God and the basis of salvation while religious instructions frustrate both. If you don't want your soul to be destroyed, don't believe them. If you don't want your soul to be cast down, don't promote their dreadful lies.

The second half of the next verse is particularly insightful relative to the character and motives of such disingenuous clerics. Listen...

"Indeed (*ky*)**, from** (*min*) **the least significant** (*qatan*) **and up to** (*wa 'ad*) **the greatest and most important** (*gadowl* – the highest ranking and most influential)**, all** (*kol*) **will be cut off** (*basa'*) **for having dishonestly solicited ill-gotten gain** (*besa'* – for having used deception to take advantage of others and satiate their greed for material wealth, plundering their victims)**. From** (*min*) **the prophet** (*naby'* – those who claim to be inspired and speak for God [read: Paul, Akiba, and Muhammad]) **and including** (*wa 'ad*) **the priest, cleric, and minister** (*kohen* – the priesthood [read: pastors and popes])**, every one of them** (*kol* – all of them without exception) **engage in and promote** (*'asah* – perform and profit from) **useless deceptions and communicate lies** (*sheqer* – egotistic vanity and utter futility while articulating that which is misleading and false, and are as a result complete frauds)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 8:10)

What more does a person need to know about God's position on religion to walk away from it? And in light of this, how does anyone justify being religious? This indictment against religion is unequivocal, undeniable, indisputable, irrefutable, universal, and damning.

But God was not done. Affirming once again that His disagreement with the world's religious community is based upon their disregard for His Towrah, we find the following declaration in the ninth chapter...

“So (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) **says** (*‘amar* – promises and declares)**, ‘Because** (*‘al* – on behalf of the fact that) **they have abandoned and forsaken** (*‘azab* – they have rejected and disassociated themselves from) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction) **which as a result of the relationship** (*‘asher* – as a favor and blessing) **I gave to you, placing it before you** (*natan la paneh*)**. Moreover** (*wa*) **you have not listened to** (*lo’ shama’* – you have not used your sense of hearing to receive) **My voice** (*qowl*)**. And you do not walk** (*wa lo’ halak*) **in it** (*ba* – in association with her [speaking of the Towrah which is a feminine noun])**.”** (Yirmayahuw / Rise Up to Yah / Jeremiah 9:12)

While writing this section I came across a news story on “integrating the Haredim (orthodox Jews) into the labor market” in Israel. As it turns out, the Haredim, who wear black suits and black hats, are paid not to work so that they can spend all day being religious. In Jerusalem, they form minions and bob their heads up and down as they recite rabbinical prayers from rote below the Temple Mount. Curious, I investigated the religious teachings of the Haredim, and found the following: “Haredim Jews, the most religiously orthodox, believe that two distinct guides to Jewish law were given to the Israelites known as the “Written Law” which is the Torah and the “Oral Law” which is the explanation of the Written Law that is revealed by the scholars and religious leaders of each generation. The traditional interpretation of the Oral Torah is considered the authoritative rendering of the Written Law by the Haredim. For them, Jewish Law, known as Halacha, meaning the “walk,” is considered as a set of God-given instructions to affect spiritual, moral, religious, and personal perfection. As such, it includes codes of behavior applicable to many hypothetical circumstances, which have been pored over and developed throughout the generations in a constantly expanding collection of religious literature. An early written compilation of Halacha, the Talmud, is considered authoritative by these orthodox Jews.”

And yet, based upon this prophetic declaration, God strongly disagrees. Yahowah has affirmed that they have “abandoned His Torah” and that they “do

not walk in it." Religious Jews have replaced Yahowah's Towrah with their laws, and they are *'azab* as a result.

God says as much in the next verse, telling us that religious individuals have walked away from Him and have followed after the Lord instead...

"Rather (*wa*)**, they continually walked** (*halak* – they journeyed on a path through life (qal imperfect waw consecutive)) **following** (*'achar* – and retreating back after) **the stubbornness and adversarial nature** (*sharyruwth* – the hardness which represents a reluctance to change; from *sharar* – the antagonistic nature) **of their hearts and attitudes** (*leb* – of their emotions and ambitions) **while also** (*wa*) **following after** (*'achar*) **the Lord** (*ha Ba'al* – the one whose ambition it is to rule over, possess, control, and own, and serving as Satan's title throughout Scripture)**, which** (*'asher*) **they learned** (*lamad* – they were trained and taught, instructed and directed) **by their fathers** (*'ab*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 9:13)

The fact that the instigators and adherents of religion most always refer to their god as "the Lord" is indicting. And this is especially condemning of Judaism which not only systematically removed all references to Yahowah's name, but went so far as to replace Yahowah with "the Lord." But let us not forget Christianity, which not only changed the Ma'aseyah Yahowsha's name and title so that it would no longer reflect Yahowah, but also in their bible translations, books, sermons, and hymns consistently call their god "the Lord." Even in Islam, the Qur'anic god is initially introduced as "the Lord."

And that is especially concerning because "*ha Ba'al* – the Lord" is Satan's title. It reveals the Adversary's ambition which is to lord over, controlling, possessing, and owning human souls.

God always explains Himself. Speaking of the consequence of being misled by our fathers, the first thing Yahowah asked of Abram, even as a prerequisite for participating in His Covenant Family, was: **"Walk out of** (*halak min*) **your country** (*'atah 'erets*) **and away from** (*min*) **your relatives** (*'atah moledeth*)**, and away from** (*min*) **your father's** (*'ab*) **house** (*beyth*)**, to God's** (*'el*) **realm** (*'erets*) **which by relationship** (*'asher* – as a blessing) **I will show you and provide** (*ra'ah*)**."** (*Bare'syth* / In the Beginning / Genesis 12:1) Fathers far too often corrupt their children, teaching them to be religious, patriotic, and political, often militaristic, and they encourage their sons to observe cultural traditions – most all of which lead us away from God.

And then He would engrave the following words in stone, reinforcing the consequence of fathers corrupting their children: **"And God** (*'elohym*) **conveyed** (*dabar*) **all of** (*kol*) **these words** (*dabar*)**, providing perspective** (*'eleh*) **in our presence** (*'eth*)**, saying** (*'amar*)**: I am** (*'anky*) **Yahowah** (𐤉𐤄𐤅𐤄𐤋)**, your God**

(*‘elohym*)**, who relationally** (*‘asher*) **descended to serve, bringing you out and delivering you** (*yasa’*) **from the realm** (*min ‘erets*) **of the crucible of oppression in Egypt** (*mitsraym*)**, out of the house** (*min beyth*) **of slavery and servitude** (*‘ebed*)**. You shall not exist with** (*lo’ hayah la*) **other, different, or additional** (*‘aher*) **gods** (*‘elohym*) **in relation or proximity to** (*‘al*) **My presence** (*paneh*)**. You shall not prepare or produce for yourself** (*lo’ ‘asah*) **accordingly** (*la*) **a carved image, idol, or object of worship** (*pesel*)**, or any** (*kol*) **visual representation of something** (*tamunah*)**, which is** (*‘asher*) **in** (*ba*) **the heavens above** (*samaym min ma’al*)**, or** (*wa*) **which is** (*‘asher*) **on** (*ba*) **the earth** (*‘erets*) **below** (*tahath*)**, or** (*wa*) **which is** (*‘asher*) **in** (*ba*) **the waters** (*mayim*) **beneath the land** (*tahath ‘erets*)**. You shall not bow down and worship them or speak for them** (*lo’ hawah*)**, and you shall not serve them** (*lo’ ‘abad*)**. For indeed** (*ky*)**, I** (*‘anky*)**, Yahowah** (𐤉𐤄𐤅𐤄)**, your God** (*‘elohym*)**, am a zealous and jealous God** (*qara’ ‘el*)**, counting and reckoning** (*paqad*) **the perversity of twisting and distorting the way and the delusion of deviating from it** (*‘awon*) **of the fathers** (*‘ab*) **upon** (*‘al*) **the children** (*ben*) **concerning** (*‘al*) **the third and the fourth generations** (*silesym wa ‘al ribea’*) **of those who are hostile to Me and who shun Me** (*sane’*)**. But I will do what is required to affect and deliver** (*‘asah*) **unmerited and unfailing mercy and unearned favor** (*checed*) **to** (*la’*) **thousands** (*‘elep*) **who love** (*‘ahab*) **Me and who closely observe and carefully consider** (*shamar*) **the terms and conditions of My binding covenant contract** (*mitswah*)**.”** (*Shemowth* / Names / Exodus 20:1-6)

And it is in this light, and from this perspective, that we should receive this prophetic warning: **“Rather** (*wa*) **they continually walked** (*halak*) **following** (*‘achar*) **the stubbornness and adversarial nature** (*sharyruwth*) **of their hearts and attitudes** (*leb*) **while also** (*wa*) **following after** (*‘achar*) **the Lord** (*ha Ba’al*)**, which** (*‘asher*) **they learned, were trained, taught, instructed, and directed** (*lamad*) **by their fathers** (*‘ab*)**.”** (Yirmayahuw 9:13) The reason we must walk away from our fathers, from our homes, from our political and religious affiliations, is that these influences pull us away from God. All too often, they reflect the desires and schemes of the Lord, of *ha Ba’al*, of Satan himself.

God is completely intolerant of religious corruption. And those who promote such caustic schemes become His enemies. **“So likewise therefore as a result** (*la ken*) **this is what** (*koh*) **Yahowah of the spiritual envoys** (*Yahowah saba’*)**, the God of Yisra’el** (*‘elohy Yisra’el*)**, says** (*‘amar* – responds and answers)**, ‘Look here at Me and pay attention** (*hineh* – behold (scribed in the first person singular))**: these people consume** (*‘akal ‘eth ha ‘am* – as these related individuals eat) **this bitter and sickening substance** (*ha zeh la’anah* – this toxic curse which afflicts)**, and** (*wa*) **I allow them to drink** (*shaqah*) **poisonous** (*ro’sh* – harmful

and deadly, embittering) **waters** (*maym*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 9:14)

Yah has strung together as string of Hebrew words – *la ken koh* – to convey the fact that the consumption of afflicting toxins is a result of "following after the Lord," and being "directed to do so by their fathers." This isn't God's plan; it is Satan's. His testimony is poisonous. It kills souls.

Yahowah isn't feeding the people this bitter and sickening substance. Ha Ba'al is. And while God is allowing religious people to drink the Adversary's poisonous waters, that is what is required under the auspices of freewill. We are all free to be nourished by God's Towrah Teaching or to dine on Satan's rubbish.

In trying to evaluate the possible meanings of *la'anah*, I was compelled to consider its composite parts. *La* is used throughout the Torah, Prophets, and Psalms to convey: "according to, as a result of, so likewise," just as it was at the beginning of this very verse. And *'anah* is among the most interesting of all Hebrew words.

As you may recall, regarding *'anah*, I have shared its potential meanings, both positive and negative. On the godly side of the equation we find: 1) to answer, especially a call, 2) to respond, especially to a summons, 3) to testify, speaking as a witness, 4) to think, being especially thoughtful and concerned, 5) to ask questions, 6) to receive answers, 7) to speak truthfully, providing accurate information, 8) to reply by making a declaration, 9) to sing or shout, vocally communicating, 10) to live together in a marriage, consummating it. But on the demonic side of the ledger we discover that *'anah* conveys: 1) to be preoccupied, 2) to afflict or be afflicted, 3) to be put down, 4) to be depressed, 5) to be cast down, 6) to stoop or bow down, 7) to humble oneself, 8) to be humiliated, 9) to be disturbed and worried, feeling anxious, 10) to be raped and violated, especially in the context of demeaning women, 11) to become weaker, ultimately ceasing to exist, 12) to deny oneself, 13) to be silenced, and 14) to oppress or be oppressed.

The word is the most prominent in Yahowah's presentation of the Day of Reconciliation, where He invites us to "*'anah* – answer and respond" to His invitation to meet with our Spiritual Mother. Rabbis, however, rather than render 'anah "answer and respond," chose "afflict" instead, suggesting that God wants us to "afflict our souls." And yet, the contrast for those whose eyes are open is that Yah afflicted His own soul on the Called-Out Invitation to Meet with Him of Unleavened Bread so that our souls wouldn't be afflicted. But those who choose not to heed this invitation, and especially those who convolute it and upend it with their religious rhetoric, they will find their souls "*'anah* – afflicted and cast down, ceasing to exist." That is the poison their religion has fed them.

The consequence of consuming religious rubbish is being separated from God. Our Heavenly Father will not under any circumstances allow those filled with this garbage to walk into His home. Therefore: **"And** (*wa*) **I will scatter them** (*puwts* – I will completely disperse them) **among** (*ba*) **the people from different races and places** (*gowym* – the Gentiles who are alien to Yisra'el) **which** (*'asher*) **they and their forefathers have not known** (*hem wa 'ab lo yada'*)**, and** (*wa*) **thereafter** (*'achar*) **I will dispatch them** (*shalach* – letting loose of) **with** (*'eth*) **the sword** (*ha chereb* – the cutting implement which severs, separates, and divides) **until as a result of the enduring witness I imprison them** (*'ad kalah 'eth* - until I eternally restrain and incarcerate them or destroy and annihilate them as a result of the everlasting testimony)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 9:15)

The "*chereb* – sword" represents "the cutting implement which severs, separates, and divides" souls from participating in the Covenant Relationship with Yahowah. Those on the wrong side of this divide are "*puwts* and *shalach* – scattered and dispersed" among the "*gowym* – people who are unrelated" to Yah. The souls of such individuals will either be "*'ad kalah* – eternally incarcerated" in the Abyss, or they will be "*'ad kalah* – eternally destroyed," depending upon whether they have spread or more naively have unwittingly consumed Satan's toxic waste.

It's worth noting here that while Yirmayahuw's prophetic declaration was given as a gift to *Gowym* – people from different races and places – the focus remains on Yisra'el. Yahowah consistently uses His chosen people as an example, both good and bad, to reveal the consequence of accepting or rejecting His Towrah. Through them, and from this perspective, the effect of placing one's faith in Christianity, Islam, and Socialist Secular Humanism can be known. This means that those who reject Yah's Word will be rejected by God, regardless of race.

As a result of promoting the Talmud, New Testament, and Qur'an, at the expense of the Towrah, God's actual testimony is known to very few people. And when it is shared, boldly and bluntly, as it is in this *Introduction to God*, the message is so foreign, so inconsistent with religious teaching, most people reject it out of hand. And that is what this next passage reveals...

"And it shall come to be (*wa hayah* – and a time will exist) **when indeed** (*ky*) **you will report** (*nagad* – warn and advise, inform and tell) **this** (*zeh*) **to** (*la*) **the people** (*'am* – related individuals and family)**, accompanied by** (*'eth* – with) **all of** (kol) **these, the Almighty's** (*ha 'elah*) **words** (*dabarym* – statements)**, and** (*wa*) **they ask you and God** (*'amar 'el* – they respond, question, and say to you and to God)**, 'What has Yahowah spoken concerning us, and why is the Word of Yahowah against us** (*mah dabar Yahowah 'al*)**, with** (*'eth*) **all of** (*kol*) **this great** (*zeh gadowl* – this large quantity of significant) **misfortune and misery**

(*ra'ah* – disaster and destruction, calamity and suffering)**? And what is our offense** (*wa mah chata'ah* – how have we missed the way, forfeited our rights, and incurred such guilt)**? Why are we to blame, and where did we miss the way** (*'asher chata'* – which is our sin and where did we go wrong)**, concerning** (*la* – to) **Yahowah, our God** (*Yahowah 'elohym*)**?'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 16:10)

What is particularly interesting here, is that the concluding question was phrased to reveal that Yah recognizes that religious individuals believe that their faith is placed in Him – even though it is not. They believe what their pastor, imam, rabbi, and priest has told them. So when things don't turn out well, when they are confronted with the truth, they are in a quandary. They can't process the fact that their religion is in conflict with God's testimony. They don't have the capacity to recognize that their beliefs have led them astray and that as a result their religion cannot save them from their plight. And even if you tell them where they have gone wrong, as God is going to do in the next verse, the truth doesn't impress them. They are wholly impervious to it—even when the condemning testimony is from the very God with whom they are convinced they are associating. This is true with every one of the thousands and thousands of religious individuals with whom I have shared *Prophet of Doom* and *Yada Yah*.

"And then (*wa*) **you shall answer for God and say unto them** (*'amar 'el 'al* – you shall respond for the Almighty and declare to them)**, 'Relationally** (*'asher*) **your fathers** (*'ab*) **have completely and literally abandoned and rejected** (*'azab* – forsaken and disassociated from (qal perfect)) **an association with Me** (*'eth* – accompanying Me)**,' prophetically declares** (*na'um*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה)**, 'and they have walked** (*wa halak*) **following after** (*'achar*) **other and different** (*'acher* – additional) **gods** (*'elohym*)**, and they have engaged with them and served them** (*wa 'abad*)**, and they have bowed down and worshipped them, prostrating themselves in allegiance to them** (*chawah la*)**. And with regard to Me** (*wa 'eth*)**, they have completely and literally rejected and disassociated from** (*'azab* – actually abandoned and totally forsaken (qal perfect)) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction)**. They have**

not observed or considered it (*wa lo' shamar* – and they have not examined, explored, or evaluated it)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 16:11)

That is God's answer to Judaism, Christianity, and Islam, even Socialist Secular Humanism – as well as to those who place their faith in such schemes. They have worshipped and served gods of man's making, if not man himself, bowing down to deities and diatribes conceived initially in Babylon.

To reject Yahowah's Towrah, is to disassociate from God. The means to our relationship with Him and our salvation by Him are presented exclusively in His Towrah. The religious go astray by placing their faith in other books – books which were written by men.

As a result...**"And you, yourselves, are evil and displeasing** (*wa 'atem ra'a'* – you are disagreeable, miserable, distressing, wicked, morally corrupt)**, engaging in even more than** (*la 'asah min* – doing far worse than) **your fathers** (*'ab*)**. And you should also be aware** (*wa hineh* – so you should notice)**, each individual** (*'iysh* – mankind) **is walking** (*halak* – going about) **following after** (*'achar*) **the stubbornness and adversarial nature** (*sharyruwth* – the firmness and unwillingness to change; from *sharar* – the twisted and rival nature) **of his evil and wicked heart** (*ra' leb* – his own improper ambitions, errant attitudes, and immoral emotional responses)**, thereby failing to listen to Me** (*la bilty shama' 'el* – therefore no longer hearing God)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 16:12)

While no Christian to my knowledge has read more than the first fifty pages of this *Introduction to God*, the few who made it that far rejected it by slandering Yada', your guide. And then they quoted Paul to refute what Yahowah had revealed. Actually listening to what God has to say wasn't something they were willing or able to do.

Also relevant, most Christians dispense with exploring Yahowah's Word by suggesting that the "Holy Spirit" reveals the truth to them. They therefore don't have to be observant, even though that is what God asks of us. After all, according to evangelical Christians: "salvation is free and studying is work." So rather than listen to God speak to them through His written Word, they turn inside and listen to their own justifications and opinions, not knowing that such insights are incongruous with the very Spirit they claim has inspired them.

Moving on to the next verse, recognize that we are invited to live with God, but to RSVP we must accept the terms and conditions associated with this offer. Yisra'el rejected them, as have Christians and Muslims. So for such people, they remain oppressed by the very religions and political schemes in which they have placed their faith.

"So I will cast you out (*wa tuwl 'eth* – and I will remove you) **from** (*min*) **this** (*zeth*)**, the Almighty's** (*'al*) **realm** (*'erets* – land)**, toward** (*'al*) **the land** (*ha 'erets* – the realm) **which** (*'asher*) **you and your fathers** (*'atem wa 'ab*) **do not know** (*lo' yada'* – will not recognize or be familiar with)**, and there** (*wa sham*) **you will serve** ('abad – work on behalf of and worship) **other** (*'acher* – different) **gods** (*'elohym*) **day and night** (*yawmam wa laylah* – in the light and in the darkness)**. Because as a result of the relationship** (*'asher*) **I will not bestow** (*natan* – give, allow, or produce) **mercy** (*chanynah* – any undeserved favor or unmerited benefit) **for you** (*la* – on your behalf)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 16:13)

According to Yah, His "*chanynah* – mercy" is for the thousands who observe His instructions. Those who ignore His Towrah, who don't listen to His Word, will not receive "*chanynah* – any undeserved favors or unmerited benefits." And that means that they will be excluded from the benefits of the Covenant and from the favors associated with His Called-Out Meetings.

The notion that "Ha Shem," "the Lord," "Jesus Christ," and "Allah" are false gods is such an anathema to the victims of religion that they reject this reality out of hand. And yet the Jewish, Christian, and Islamic gods have almost nothing in common with Yahowah. Just because they are popular, does not make them God. And that is what the only real God has just revealed.

So the first people to hear this message from God, like religious individuals have consistently done throughout the ages, rather than listen to and accept Yahowah's testimony as His Word was revealed by Yirmayahuw, resorted to ad hominem arguments and they turned against God's messenger. This is exactly what religious Jews, Christians, Muslims, and Mormons do today.

"And then (*wa*) **they said** (*'amar*)**, 'Let's go** (*halak* – let's walk in this direction) **and** (*wa*) **let us plot against** (*chashab 'al* – let's scheme up an account against, and let's invent a plan to impute judgment upon) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah)**. Surely** (*ky*) **the Towrah** (Towrah – teaching, instruction, guidance, and direction) **is not ruined by means of, wasted because of, nor is it torn asunder by** (*lo' 'abad min* – is not lost on, destroyed by, nor blotted out, ceasing to exist as a result of (qal imperfect)) **the priest** (*kohen* – minister and cleric, the government or religious individual)**, or** (*wa*) **the advice and counsel** (*'etsah* – the plans and schemes, the revolt and resistance) **of** (*min*) **the wise** (*chakam* – shrewd and learned sages)**, even** (*wa*) **by the word** (*dabar* – the message and statements) **of those who claim to speak through inspiration** (*naby'* – prophets who proclaim the message of their god)**.**

Let's go (*halak* – let's make a decision to walk to him (qal imperative)) **and** (*wa*) **let us strike back, defeat and destroy him** (*nakah* – we should beat him,

smite him, ruin him, and wound him (hiphil imperfect cohortative)) **with the tongue** (*ba ha lashown* – with spoken language)**. And also** (*wa*) **we will not ever pay attention or respond to** (*'al qasab 'el* – we will choose not to listen to and consistently reject (hiphil imperfect cohortative)) **all of** (*kol*) **his words** (*dabarym* – his statements and message)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 18:18)

The purpose of the Talmud was not to interpret the Towrah, but instead to cause its message to be lost on mankind. Rather than the Christian New Testament affirming the Towrah, most of it contradicts Yahowah's testimony. While the Qur'an claims to confirm the Towrah, it is its antithesis. So while the learned and wise, religious priests, and wannabe prophets have all claimed that their revelations are confirmed by the Towrah, in actuality their scriptures and testimony are in conflict with it. Such men have engaged in a war of words with God. And it is a losing battle.

As a result, there is no hope for the overtly religious. That is not my opinion, but instead the prior verse's concluding comment. Religion is an unrelenting foe.

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Yahowah spoke with and through Yirmayahuw for a prolonged period of time. He had a lot to say, and much of it was in rebuke of religious faith. So now we pick up the story in the 26th chapter.

"At the beginning (*ba re'shyth*) **of the reign** (*mamlakuwth*) **of Yahowyaqym** (*Yahowyaqym* – Yah Takes a Stand)**, the son** (*ben*) **of Yo'shyah** (*Yo'shyah* – Yah Supports)**, the king** (*melek*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **this, the Word** (*ha zeh dabar*) **from and according to** (*min 'eth*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤄𐤆𐤄 - יהוה) **came to** (*hayah*) **to be declared** (*la 'amar*)**. And this is what** (*koh*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤄𐤆𐤄 - יהוה) **had to say** (*'amar*)**: 'Stand** (*'amad*) **in** (*ba*) **the courtyard** (*chatser*) **of the House** (*beyth* – Home and Temple) **of Yahowah** (𐤉𐤄𐤅𐤄 - 𐤄𐤆𐤄 - יהוה) **and speak** (*wa dabar*) **to all of the inhabitants** (*'al kol 'iyr*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **who come** (*ha bow'* – who arrive) **to** (*la*) **bow down, prostrating themselves while worshipping** (*chawah* – to reveal one's interpretation of (infinitive construct – making this a verbal noun)) **the Temple of Yahowah** (*beyth Yahowah* – the House and Home of Yahowah) **with** (*'eth*) **all of the words** (*kol ha dabarym*) **which** (*'asher*) **I have instructed you** (*sawah* – I have directed and ordained you) **to speak** (*la dabar*) **to them** (*'el*)**.**

You should not subtract (*'al gara'* – you should not omit) **a word** (*dabar*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 26:1-2)

Now if the etymology of *chawah*, translated "bow down, prostrating themselves while worshipping" sounds encouraging, and if *chawah* is something Yahowah subsequently commends the inhabitants of Yahuwdah for doing, then God has some explaining to do because man bowing down and worshipping conflicts with the entirety of His testimony. But fear not fellow explorers. The primary connotation of *chawah* means "to make a speech so that one's interpretations become known by way of a public announcement or verbal performance." These people, therefore, are coming to make a religious statement in both word and deed. And interestingly, the word before *chawah* in most Hebrew lexicons is *chuwd*, which means "to engage in a taunting game by proposing an allegory or riddle."

Moreover, as we are about to discover, these people are being condemned for being wrong, not commended for being right. Yahowah is hoping that as a result of listening to His declaration that they will refrain from what they have been doing (bowing down to worship while making a religious statement) and reverse course so that they might return to Him. In other words, God is calling them away from religion and to a relationship.

"Maybe (*'uwlay* – if suppose perhaps there is a chance that) **they will listen** (*shama'* – hear what is said (qal imperfect)) **and return** (*suwb* – stop going in the wrong direction, turn around, and change their attitude and thinking)**, each individual** (*'iysh* – speaking of a solitary man or woman) **from** (*min*) **his unfortunate and harmful way** (*derek ha ra'ah* – his path which leads to disaster, to suffering, anxiety, and ruin)**. And** (*wa*) **I will provide encouragement, express sympathy, provide comfort, and relent from** (*nacham* – I will console them and refrain from (niphal perfect consecutive)) **moving in the direction of** (*'el*) **the unfortunate circumstances** (*ha ra'ah* – the anxious and troubling situation) **which** (*'asher*) **I** (*'anky*) **am on record and on the verge of** (*chashab* – based upon an accurate accounting and thoughtful, just, and rational response have considered) **acting upon** (*la 'asah* – of engaging and doing) **because of** (*la min*) **the presence** (*paneh*) **of their evil deeds** (*roa' ma'alal* – sinful acts, misguided endeavors, and wicked practices)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 26:3)

We have all gone down the wrong path. We have all done many things which were inappropriate, even harmful to ourselves and others. But all God asks is that we turn around and return to Him. If we do, He will not only embrace us, and encourage us, even comfort us, our evil deeds will be forgotten, just as their consequence will be resolved. This is mercy, clemency, unearned and undeserved favor.

Stop being religious and engage in a relationship with God and everything you have done will be forgiven. That is the message being communicated here.

And should you accept this proposition, then not only is this the proper way to respond, you now know what will happen if you choose not to listen...

"And so (*wa*) **you should say** (*'amar* – you should choose to communicate literally and completely (qal (literally) perfect (completely) consecutive (reflecting your desire and mine)) **to him** (*'el* – for him from God)**, 'Now this, and precisely this, is what** (*koh*) **Yahowah** (יהוה - הוה - יהוה) **says** (*'amar*)**: "If** (*'im* – and whenever) **you do not listen to Me** (*lo' shama' 'el* – you turn a deaf ear to God) **so as** (*la*) **to walk** (*halak*) **in** (*ba*) **My Towrah** (*Towrah* – My Teaching and Instruction, My Guidance and Direction)**, which as a result of the relationship and as a blessing** (*'asher*) **I have given to you, placing it in your presence** (*natan la paneh* – I have bestowed before you and through you)**, so as** (*la*) **to listen** (*shama'*) **closely to** (*'al*) **the words** (*dabarym*) **of My associates** (*'ebed* – My coworkers and servants)**, the prophets** (*ha naby'* – those who speak for God) **which I have sent to you** (*'asher 'anky salah 'el* – which as a result of the relationship and as a blessing, I, God, have dispatched to reach out to you) **and** (*wa*) **repeatedly** (*shakam* – shouldering the burden by doing so early and often)**, although sent** (*wa shalach* – and yet dispatched) **you have not listened** (*'al shama'*)**, so then** (*wa*) **I will accordingly cause** (*'eth natan* – I will therefore appoint) **this house** (*zeh beyth* – this specific family and home [speaking of Yisra'el]) **to be as** (*ka* – to resemble) **Shiloh** (*Shiloh/Shylow* – that which belongs to him; Shiloh was the temporary home of the Ark of the Covenant and the Tabernacle (Yahowsha' 18:1 & 1 Shamow'el 1:24/4:3-4), it is where Yahowah appeared as the Word to personally meet with Shamow'el (meaning He listens to God) (1 Shamow'el 3:21); but it was utterly destroyed and became completely uninhabited)**.**

And with this city (*wa 'eth zo'th 'iyr* – and now addressing this city [Yaruwshalaim])**, I will cause it to be** (*natan la* – I will appoint and bestow it as) **a means to** (*la*) **recede from, show disdain for, and humble, revealing the insignificance of** (*qalalah* – to curse; from *qalal* – to trivialize and diminish the influence of, thereby slighting and vilifying) **all of** (*kol*) **the world's** (*ha 'erets* – the material realm's and land's) **people of different races and places** (*gowym* – the Gentiles)**."""** (Yirmayahuw / Rise Up to Yah / Jeremiah 26:4-6)

There is a lot going on here, so let's examine this in sections. It begins by telling Yirmayahuw to precisely proclaim Yahowah's Word to those who were acting religious. God is giving them another chance to change their direction and return to Him. The means to accomplish this is once again the Towrah. When

Yah's Instructions guide and direct our steps our prior failures are forgiven and no longer subject to recrimination.

But, this admonition is being presented as a proposal, one which is subject to being accepted, ignored, or rejected. And from this perspective, Yah's prophets are responsible for warning us about the consequence of disregarding God's Towrah. The souls of those who do will become like Shiloh: lifeless and abandoned.

It is interesting to note that Yahowah never reveals how Shiloh was destroyed. The archeological evidence revealed from excavations conducted during the 1920s point to a time around 1050 BCE, which was during the lifetime of Dowd/David, and his and his people's battles with the Philistines. But during the 1960's as a result of reconsidering the time collar-rimmed storage jars were produced, a very arrogant archeologist revised the date of its demise to around 700 BCE, which would be around the terminus of Yasha'yahuw's life and some one hundred years before Yirmayahuw scribed these words. However, upon further review, the archeological consensus is once again 1050 BCE.

Therefore, Shiloh was a thriving community, one which benefitted from God's personal presence, when Yahowah's Ark of the Covenant and Tabernacle were there, but it became deserted, desolate, and lifeless the moment they were removed. And that is the lesson associated with Shiloh.

With Yaruwshalaim, however, the story is even more complicated. While it is, as the name implies, the source of reconciliation, and thus the place where God became approachable, it is also the place where man is estranged from God, and thus where God recedes from humankind. You see, Yahowah's Towrah details the way to reconciliation, presenting a seven day journey which begins and ends in Yaruwshalaim. Even Yahowah's Covenant, the lone means to engage in a relationship with God, was affirmed in Yaruwshalaim, on Mount Mowryah. So as a result, a person's choice to embrace or shun this Covenant and Way determines their fate. Those who choose in favor of God, who listen to Him, whose steps are guided by His Towrah, are embraced. But those who look to Jerusalem, to their church, mosque, or temple with the intent of being religious, they will be shunned. Their souls will "*qalalah* – recede from" God, as they will be seen as "insignificant" to God. As a result of religion, such souls are "*qalalah* – diminished to nothingness, ceasing to exist."

But there is more to it than this. Satan covets everything Yah loves, and thus the Adversary has made Jerusalem the most cursed and contentious place on earth. It is the birthplace of religion. It is the place where his corruptions have come to fool the world's "*gowym* – Gentiles: people from different races and places."

Throughout this presentation of Yahowah's Word, I have routinely pointed out the obvious, that God's animosity is almost universally directed at religious leaders. Their reaction to His testimony is the reason:

"And so (*wa*) **the priests** (*ha kohen* – the religious ministers and political advisors) **and the prophets** (*ha naby'* – those claim to be inspired by God)**, in addition to all of the people** (*wa kol ha 'am* – and the entire nation) **accordingly** (*'eth*) **heard** (*shama'* – listened to and received the message from) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah) **speaking these, God's words** (*dabar 'eth 'eleh dabarym* – communicating this, the Almighty's message) **in the House** (*ba beyth* – in the Home and Temple) **of Yahowah** (𐤉𐤄𐤅𐤄 - יהוה)**. And then** (*wa*) **it came to be** (*hayah* – it came to pass) **just as** (*ka*) **Yirmayahuw** (*Yirmayahuw* – Rise Up to Yah) **was finishing** (*kalah* – concluding) **speaking the Word** (*dabar*)**, including everything** (*'eth kol*) **which** (*'asher*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה) **instructed him** (*sawah* – directed him) **to speak** (*dabar*) **to all of** (*'el kol*) **the people** (*ha 'am*)**, then** (*wa*) **the religious ministers and political advisors** (*ha kohen* – the priests) **and those who had claimed to have been inspired by God** (*ha naby'* – the prophets)**, in addition to all of** (*wa kol*) **the people** (*ha 'am*)**, seized him** (*taphas* – grabbed hold of him and arrested him), saying ('amar – declaring)**, 'You must be put to death and die** (*muwth muwth* – you will be assassinated and destroyed, killed and dispatched)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 26:7-8)

Catholics and Muslims have a long history of killing those who have dared hold them accountable by citing God's Word. It is lethal to them, so they dispatch it by destroying those who convey it. Even today, if I were to stand in the foyer of any church, mosque, or temple, and read Jeremiah out loud, I would be silenced and slandered.

Those who claim to serve God, those who claim to speak for God, hate what God has to say. Rather than listen to Yahowah, they will do everything in their power to mute His messengers.

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Way back in the Name Section of this *Introduction to God* we studied what Yahowah revealed through Yirmayahuw regarding the renewal and reaffirmation of His Covenant. In that this passage revolves around the Towrah, let's consider its message here as well.

It is now obvious that Yahowah's relationship with Yisra'el and Yahuwdah was shattered as a result of religious individuals walking away from His Towrah.

So for reconciliation to occur, for the Covenant to prevail, something had to be done—something only God could do.

"Behold (*hineh*)**, days** (*yowmym*) **are coming** (*bow'*)**, prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**, when** (*wa*) **I will actually cut** (*karat*) **relationally with** (*'eth*) **the household and family** (*beyth*) **of Yisra'el** (*yisra'el*) **and on behalf of** (*wa 'eth*) **the household and family** (*beyth*) **of Yahuwdah** (*Yahuwdah*) **a renewing, restoring, and repairing** (*chadash* – with the secondary meaning being: a renewed, repaired, and restored) **Family-Oriented Covenant Relationship** (*beryth*)**.**

It will not be exactly the same as (*lo' ka*) **the** (*ha*) **Covenant** (*beryth* – familial relationship, marriage vow, and binding agreement) **which relationally** (*'asher*) **I cut** (*karat* – created through separation) **with** (*'et*) **their fathers** (*'abowtam*) **in the day when** (*ba yowm*) **firmly grasping Me** (*hazaq* – I repaired, renewed, and restored them, I established, sustained and supported them) **in their hand** (*ba yad*) **I led them out** (*yasa'* – I descended, extended Myself, and I served them by guiding them away) **from** (*min*) **the realm** (*'erets*) **of the crucible of Egypt** (*mitsraym* – a metaphor for human religious, political, economic, and military oppression and divine judgment)**, which relationally** (*'asher*) **they broke, disassociating themselves** (*parar* – they violated and nullified, they frustrated and shattered, splitting away) **from** (*'eth*) **My Family-Oriented Covenant Relationship** (*beryth* – My nurturing and engaged relational agreement established on the foundation of *beyth* – family and home)**, though** (*wa*) **I** (*'anky*) **was married to them** (*ba ba'al hem*)**, prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**.**

Indeed (*ky*) **with this** (*ha zo'th*) **Familial Covenant Relationship** (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) **which relationally and beneficially** (*'asher*) **I will cut** (*karat* – I will create and establish through separation) **with** (*'eth*) **the House** (*beyth* – household and family) **of Yisra'el** (*yisra'el* – those who engage and endure with God) **after** (*'ahar*) **those days** (*ha yowm hem*)**, prophetically declares** (*na'um*) **Yahowah** (*YaHoWaH*)**, I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan 'eth Towrah*) **within their inner nature** (*ba qereb*)**. And** (*wa*) **upon** (*'al*) **their heart** (*leb*) **I will actually write it** (*katab*)**. And I shall be** (*hayah* – I will always, reliably, and without interruption or exception be) **God** (*'elohym*) **to and for them** (*la la*)**, and** (*wa*) **they** (*hem*)**, themselves shall be** (*hayah* – they will always and reliably exist) **to and for Me as** (*la la*) **family** (*'am*)**.**

"And they will not teach or learn (*lo' lamad*) **man's** (*'iysh*) **errant pronouncements, thoughts, thinking, or reasoning** (*ra'* – evil ways and

improper principles, bad judgment, false pretenses, and regrettable communications) **any longer** (*‘owd* – ever again)**, or mankind’s** (*‘iysh*) **despondency and grief** (*‘ah* – his tale of woe) **claiming** (*‘amar*) **to actually know** (*da’at* – to be acquainted with and be aware of the evidence regarding) **Yahowah** (*YaHoWaH*)**. Because then indeed** (*ky*) **they all** (*kol*) **will actually know and recognize Me** (*yada’ ‘owty*)**, from** (*min*) **the smallest, youngest, and least significant** (*qatan*) **up to** (*‘ad*) **the biggest, oldest, and most influential** (*gadowl*)**, prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*)**. For indeed, then** (*ky*), **I will forgive** (*salah*) **their sin** (*‘awon*) **and accordingly** (*wa la*) **their offenses against the standard** (*hata’th*) **will not** (*lo’*) **be remembered** (*zakar*) **any longer** (*‘owd* – now or ever again)**.”** (*Yirmayahuw* / Rise Up to Yah / Jeremiah 31:31-34)

This declaration fits nicely into this context. We have come to understand why it is necessary for God to oppose man’s errant religious pronouncements in this way.

Now unless Yahowah told us that He was going to revoke His original plan, and unless He told us that He would create a whole new plan in its place, those who rely on the religions of Judaism, Christianity, Islam, and Mormonism, are in serious trouble. Unless God revealed a strategy by which He was going to annul His Torah, and separate us from its instructions and directions, these religions represent unreliable paths, ultimately leading to the death and destruction of the souls who have placed their faith in them.

And so it is that I have some horrible news for believers. In Jeremiah 31, rather than change His Covenant so that the Towrah no longer provides God’s guidance on precisely how to participate in it, in effect canceling and terminating its provisions, Yahowah has promised the exact opposite—to make the Covenant and the Torah eternally inseparable.

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“And so now (*wa ‘atah*) **this is what** (*koh*) **Yahowah** (𐤉𐤄𐤅𐤄 - 𐤄𐤅𐤄𐤇 - יהוה)**, the God of the spiritual messengers** (*‘elohy saba’*)**, the God of Yisra’el** (*‘elohy Yisra’el*)**, said** (*‘amar*)**, ‘What** (*mah*) **you all** (*‘atem*) **are engaging in** (*‘asah* – acting upon, doing, and celebrating) **is tremendously harmful** (*gadowl* – enormously evil, greatly troubling, overwhelmingly incapacitating, and increasingly disastrous) **to all of your souls** (*la nepesh* – for everyone of you individually).

Consequently and accordingly you (*la la* – therefore, as a result you all) **will be cut off** (*karat* – severed, uprooted, banished, and cast away, ceasing to exist)**, men** (*'iysh*)**, women** (*'ishah*)**, children** (*'owlel* – boys and girls)**, and even infants** (*yanaq* – those who are still nursing)**, from the midst** (*min tawek*) **of Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah)**, so that** (*la*) **there will not be any remnant of you** (*bilthy la sha'eryth* – absolutely no residue nor remains left alive or surviving of you) **spared or remaining** (*yathar* – left or preserved)**.'"** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:7)

Here Yahowah is telling the preponderance of the people that their religious and political behavior has been "tremendously harmful to their souls." According to God, it isn't good to be part of the majority, to go along with the flow of the crowd. In fact the consequence is to be cut off and to be cast away, ceasing to exist. Such people will be uprooted, and thus severed and separated, from Yahuwdah, to the point that nothing of them will remain.

So while the overall message is abundantly clear, the key to understanding the more subtle inference in this verse requires determining what *Yahuwdah* represents metaphorically and spiritually. And that's not immediately obvious because while Yahuw is clearly defined as the familiar form of Yahowah, there is no Hebrew word *dah*.

However, since the place *Yahuwdah* (which is crudely transliterated "Judah"), represents the Southern Kingdom (whose capitol is *Yaruwshalaim*), we know that the people who were given this land were called *Yahuwdym* by Yahowah, the singular of which is *Yahuwdy* (commonly known as "Jew"). Yahowsha' was a *Yahuwdy*—and that is especially significant.

As fortune would have it, there are two Hebrews words scribed Dalet Yowd, *dy*, the first of which is vocalized *diy*. It describes: "one who belongs to," in the sense of "being of or from," someone. It "depicts in a relational sense who someone is related to," addressing "from whom they have come or are comprised." *Dy* is used specifically in this manner by Daniel in 2:33, but also generally in 2:15 and 7:10. And then in Daniel 2:26, 4:16, 4:19, and 5:2 we find *dy* "introducing a relationship," In this case *dy* is used identically to *'asher* – Hebrew's most pervasive relational term. Additionally, *dy* deduces a "purpose" in Daniel 4:6 and a "result" in Ezra 5:10.

Also relevant, *dy* vocalized *day*, the second Hebrew word comprised of these characters, speaks of that which is "abundantly sufficient." It is used in Exodus 36:7 to say that there were more than sufficient materials to build the Tabernacle. It is then deployed in Leviticus 5:7 and 12:8 to tell us that there were sufficient resources to redeem a desired property.

Also interesting is the fact that the most common derivative of *dy* is *dyn*, which communicates the idea of "pleading a cause so as to execute judgment, to contend with and to vindicate." It is commonly deployed in combination with, *mishpat* (see Yirmayahuw 21:12 for example) to mirror the "means used to resolve disputes and achieve justice." Similarly, *dyn* is conveyed in parallel with *shapat* in Psalm 7:9 to communicate Yahowah's role in "deciding our fate by adjudicating the issues which divide us, providing select individuals with legal aid, offering them a defense which vindicates them."

Adding a little humor to the equation, considering the often-adversarial relationship Yah has had with Jews, *dyn* can also mean "to argue with, to fight with, and to oppose," even "to quarrel and debate." While this is not germane to our understanding of *dy*, addressing the dark side of overwhelmingly positive Hebrew words often illuminates the consequence of taking an adversarial stand against God.

Before we bring all that we have just learned together and consider the full implications of Yahuwdy, and thus Yahuwdah, consider the fact that in Ancient Hebrew, which served as the basis for the alphabet deployed to author this revelation, a ד Dalet was drawn to depict a doorway, and the י Yowd is the arm and hand of God. This would then be Yahow reaching out to us, grasping us by the hand, and leading us through the doorway to His home and to life with Him. It is a beautiful picture.

So with all of this known, to be a *Yahuwdy* is: "to be related to Yah, to be from Yah and of Yah; it is to be defended and vindicated by Yah, and to recognize that Yah is more than sufficient."

Therefore, Yahowah's concluding statement in this verse tells us that those souls harmed by religion will as a result be cut off from being related to Yah, from being defended and vindicated by Yah, from Yah's abundance. As a result, no trace of them will be left. They will cease to exist. Death will mark the end of life. Such is the fate of those poisoned by Judaism, Christianity, Islam, and Socialist Secular Humanism.

By including the souls of men, women, children, and even infants in the list of those whose souls who will be cut off as a result of the harm being done to them by religion, a couple of Christian myths are destroyed. The children of corrupt individuals do not get a free pass to God, and there is no such thing as an age of accountability, before which a child born of religious parents is automatically saved. And yet Christian apologists will tell you that all children prior to an age where they are thought to be responsible for their own decisions, are believed to go directly to heaven should they die prematurely. And yet neither idea is permissible in light of this declaration.

Parents thereby commit their own children to this fate by raising them to be religious. And worse, by not sharing Yahowah's Towrah, they preclude them from possessing the instruction required to make an informed choice between relationship and religion. But, and this is critically important, this does not imply that children of the religious are "sent to hell"—only that they aren't going to be in heaven. The fate of those who are injuring their souls isn't eternal punishment, but instead ceasing to exist.

While we are on this subject, I have one last thought to share with you because Yahowah has already shared it with us. Do you remember what He said through Dowd in the 25th Psalm? He revealed that the offspring of the children of the Covenant will inherit its promises. So, there is every reason to think that the children of those who have embraced the Covenant will be embraced by God. Listen... **"All the mannerisms and conduct of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who observe and are saved by His Family-Oriented Covenant Relationship and His Witness. As a result of responding to Your name Yahowah, You will choose to genuinely and completely forgive my sin, because indeed it is great. Hence, whatever individual respects and reveres Yahowah, He will teach him the way he should choose. His soul in the most favorable, pleasing, and festive circumstances will dwell and endure, and his descendants** (*zera'* – children and offspring) **will inherit the realm. A very close and intimate fellowship with Yahowah is certain for those who respect and revere Him. And His Family-Oriented Covenant Relationship, He makes known to him."** (*Mizmowr* / Song / Psalm 25:10-14)

However, even though those who are actively religious believe that their faith is pleasing to God, it is not. **"I am perplexed and provoked** (*la ka'ac* – I am vexed and incensed, displeased and annoyed, grieved and frustrated) **by** (*ba*) **the work** (*ma'aseh* – the labor, business, endeavors, and pursuits; from *'asah* – that which one engages in, acts upon, celebrates, profits from, produces, and does which occupies them) **of your hands** (*yad*) **joining with and burning incense** (*la qatar* – making smoke offerings while engaging in ritualistic religious practices) **to other gods** (*la 'aher* – on behalf of different deities) **in the realm of the crucible of Egypt** (*ba 'erets Mitsraym* – in the land of political, religious, economic, and military oppression) **where** (*'asher*) **you have come** (*bow'*)**, having dwelt as strangers** (*la guwr* – temporarily living as aliens) **there** (*sham*)**.**

In view of that (*ma'an* – in response) **you all will be cut off** (*la karat* – you (plural) will be uprooted and banished, severed from the relationship and cast away, ceasing to exist)**. And** (*wa*) **as a result** (*ma'an*) **you will come to exist as** (*hayah* – you will be) **the object of curses and scorn, demeaned and disregarded** (*qalalah* – vilified and considered worthless, slighted and seen as

despicable, held in contempt and dishonored) **and also** (*wa*) **insulted, slurred, and taunted** (*cherpah* – belittled, slandered, and libeled) **by** (*ba*) **all** (*kol*) **of the Gentiles** (*gowym* – people of different races and places) **of the world** (*ha 'erets*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:8)

And indeed, this is exactly what has occurred. No people in human history have been mocked, insulted, and slurred more than Jews. In fact, one of the things promoters of Communism, Islam, and Christianity have in common is a hatred for these people. They have been persecuted the world over for three thousand years. So you'd think that somewhere, sometime long ago, a Yahuwdym would have figured it out as he or she read these words, and then urged others to change.

But they have been too few, and too neglected. And there are few places where they are more in conflict with God than with the Ma'aseyah – a compound word comprised of *ma'aseh* and Yah. Yahowah's work was accomplished through Him. But religious men and women have long engaged in the business of muddling and mitigating what the Ma'aseyah has done. In Judaism, His work was utterly ignored, as if He had not even been here. In Christianity, His work was disassociated from Yahowah, rendering it meaningless. Muslims, in turn, have created a caricature of Yahowsha' who did nothing except preach Islam.

As has been the case with this entire admonition, the pronoun "you" has been plural, indicating that the majority of people are included in this condemnation.

Of interest in this passage and the previous one, *karat* is an especially telling term. Like so many Hebrew words, it has both positive and negative implications – and therefore its effect depends upon which side of *karat* a soul is on. Each time Yahowah speaks of establishing His Covenant He uses *karat* – telling us that this Relationship Agreement is being cut between God and ourselves. That is to say we are being cut in on the deal of a lifetime.

But far more are cut out than are cut in. And the consequence of being cut out, of rejecting or simply ignoring the terms and conditions of the Covenant, is to be excluded, to be estranged from God, which is to die.

In the 9th verse, Yahowah scolds men and women for the dreadful things they have done in Yahuwdah and Yaruwshalaim, criticizing both subject and king. This then leads to the 10th, where God tells us what His people have become, and why... **"They are not contrite** (*lo' daka'* – they are totally pretentious, unapologetic, and unremorseful)**, even to this day** (*'ad ha zeh yowm*)**. They are not respectful** (*wa lo' yare'*)**. And they do no walk in** (*wa lo' halak ba* – so their steps are not guided by) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of

instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction) **or in** (*wa ba*) **My clearly communicated prescriptions of what you should do to live** (*wa chuwqah* – My recommendations and rules; from *choq* – My shared and nourishing thoughts which were inscribed in writing to cut you into the relationship)**, which** (*'asher*) **I provided** (*natan*) **in your presence** (*la paneh*)**, and before your fathers** (*wa la paneh 'ab*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:10)

As is the case with most all believers: the truth doesn't matter. Even God's testimony is rejected by the religious. There are few lessons as painful or relevant.

Shattering the myth once again that religious behavior is pleasing to God, God says: **"So as a result** (*la ken*)**, this is what** (*koh*) **Yahowah** (יהוה - אלהי - צבאות) **of the command and control implements** (*saba'* – of the ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences)**, the God of Yisra'el** (*'elohy Yisra'el*)**, promises** (*'amar* – says)**, 'Behold** (*hineh*)**, My presence** (*paneh* – My face and personal appearance) **is set** (*sym* – is established) **against you all** (*ba*) **as a result of** (*la*) **this disastrous wickedness** (*ra'ah* – this evil and harmful shepherding of the flock)**, so as to** (*wa la*) **be cut off from** (*karat 'eth*) **all** (*kol*) **of Yahuwdah** (*Yahuwdah* – Yah's Abundance and being Related to Yah)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:11)

The moral of this story is simple enough. All who remain unapologetic regarding their religion, whose steps are not guided by Yahowah's Towrah, and whose lives are not aided by His prescriptions, will be cut off and excommunicated.

Then skipping ahead ten verses in this same chapter we find Yahowah citing the name of His Towrah one final time. It is set into the context of an overt condemnation of religious behavior. In the 21st verse we find Yirmayahuw telling the people...

"Do not associate yourselves with religious behavior by burning incense or by engaging in ritualistic practices (*lo' qiter 'asher qatar*)." He then says that religion has become so pervasive that it is now being practiced **"in public places** (*ba chuwts*)**."** Indicting everyone, and leaving no one unscathed, the prophet tells us that this religious behavior of: **"...your fathers** (*'ab* – your ancestors and forefathers)**, your religious and political rulers** (*melek* – clerics

and kings)**, your societal, military, and economic leaders** (*sar* – elders and nobles, princes and captains)**, and the people** (*'am* – the nation of related individuals and those who consent to follow along) **of the world** (*'eth ha 'erets*)**, will be taken into account** (*zakar* – will be remembered and recalled) **by Yahowah (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה)**, **ascending to God's heart and causing it to withdraw from such unrighteousness and injustice** (*'al leb 'alah*)**."** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:21)

God is not going to overlook a person's religion, that is unless they have disassociated themselves from it. Both the victims and the perpetrators of these beguiling and corrosive schemes will all be held accountable. God's response will be the same, which is to say that He will withdraw from both cleric and laity, king and commoner, lord and subject.

Since all of this flows together, let's read the next two verses before we reflect on them...

"And (*wa*) **Yahowah (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה) is no longer able to** (*lo' 'owd yakol* – will no longer have the capacity to) **bear or tolerate such beguiling deceit** (*nasa'* – suffering or forgiving that which beguiles and deceives) **because of** (*min*) **the presence** (*paneh*) **of all of your willfully evil deeds** (*roa' ma'alal* – your immoral and improper activities and all of your unethical, displeasing, and injurious practices)**, and because of the presence** (*min paneh*) **of the detestable idolatry and repulsive abominations** (*tow'ebah* – disgusting idol worship) **which you have engaged in** (*'asher 'asah* – which you have celebrated, committed, and acted upon)**.**

So (*wa*) **your land** (*'erets* – your world and realm) **will come to be** (*hayah* – will exist) **as a destroyed and desolate place** (*la charabah* – as ruins which are laid waste)**, as a site of appalling devastation** (*la shamah* – as something which is horrible and ugly looking)**, and as a curse to be trifled with** (*wa la qalalah* – and as contemptible and accursed)**, for** (*min*) **it will not be inhabited** (*'ayn yashab*) **as it is** (*ka*) **this day** (*ha zeh yowm*)**.**

This is because of the presence (*min paneh 'asher*) **of your association with religious practices** (*qatar* – your willingness to join others in ritualistic worship, including making offerings, sacrifices, and burning incense)**, and because** (*wa 'asher*) **you have sinned** (*chata'*) **against Yahowah** (*la Yahowah*)**.**

You have not listened to the voice (*wa lo' shama' ba qowl*) **of Yahowah (𐤉𐤄𐤅𐤄 - 𐤉𐤄𐤅𐤄 - יהוה). In** (*wa ba*) **His Towrah** (*Towrah* – His Instruction and Teaching, His Directions and Guidance)**, in** (*wa ba*) **His clearly communicated prescriptions** (*wa chuwqah* – His inscribed recommendations designed to cut you into the relationship)**, and in** (*wa ba*) **His restoring and eternal testimony**

(*‘eduwth* – His enduring, oft repeated, and consistent witness) **you have not walked** (*lo’ halak* – your steps have not been guided)**.**

So therefore (*‘al ken*) **you will meet with** (*qara’ ‘eth*) **this** (*ze’th*) **miserable and evil shepherd** (*ra’ah* – wicked leader of the flock)**, as is occurring** (*ka*) **this very day** (*ha zeh yowm*)**.”** (Yirmayahuw / Rise Up to Yah / Jeremiah 44:22-23)

Yet another time we have impugned Paul’s writings. God’s love does not endure all things. He is forever intolerant of beguiling religious deceit. From His perspective, religious behavior is idolatrous and repulsive.

This is the third time we have witnessed Yahowah condemning “*qatar* – religious behavior” outright. And what’s particularly devastating about this is that *qatar* isn’t being criticized in the context of “errant” religious practices, or even being applied to “false gods.” And that means that *qatar* itself, “religious activities and rituals” even “participating with others in worship,” is considered an abomination. So while there is no Hebrew word per se for “religion,” *qatar* is the most descriptive word available to describe “religious behavior and worship.”

Also, while Yahowah is obviously reprimanding Jews, they aren’t the ones we find engaged in worship, participating in rituals, burning incense, making sacrifices, or providing offerings to support a religious institution. These things are vastly more prevalent in Roman Catholic and Orthodox Christianity – which should give believers pause.

But most important of all, the contrast God is painting is between being religious versus listening to Him so that one’s steps are guided by His Towrah. Of the former, Yah refers to those who are religious as “*roa’ ma’alal* – being willfully wicked,” and “*tow’ebah* –repulsive idolaters,” Whereas those who listen to God, who walk in His Towrah, His prescriptions for living, and His eternal witness, are family.

Yah’s concluding comment reflects the *quid pro quo* emblazoned throughout His Word: everyone gets what they deserve – sometimes even what they want. Those who have chosen to be religious will have the opportunity to meet the malevolent spirit who shepherds the religious. Rather than answering Yahowah’s “*qara’* – invitation to meet with” God, they will “*qara’* – meet” the Adversary. He is after all, the one whom they are worshipping this very day.

So don’t tell me that God isn’t fair (or that He doesn’t have a sense of humor).

The book of Hosea vividly portrays the reason Yahowah had to divorce Himself from Yisra'el. They had become universally unfaithful, with the vast preponderance of people pursuing relationships with false gods – not unlike what we witness in Judaism, Christianity, and Islam – and have consistently seen in Hinduism.

What's particularly troublesome about this is that the one actual God had gone to great lengths to make His presence known to these people. He had established the Covenant in their land, He had saved them from religious and political oppression, and He had revealed His Towrah, Prophets and Psalms in their midst. All they had to do was recall their history and read these revelations to keep from acting so foolishly. But they didn't...

And that is the reason Yahowah revealed: **"My people** (*'am*) **are completely destroyed and they will perish** (*damah* – they are cut off and will cease to exist (niphal perfect – telling us that the people have actively participated in their own absolute demise)) **because of** (*min* – from) **a lack of understanding** (*bely* – corrupted information, inadequate knowledge, and deficient discernment)**.**

Indeed because (*ky*) **you** (*'atah*) **have totally avoided and rejected** (*ma'as* – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) **knowledge and understanding** (*da'at* – information and discernment)**, so then** (*wa*) **I will consistently reject you and avoid you** (*ma'as* – I will actually disassociate from you and will rebuff you (qal imperfect)) **from serving as priests and ministers** (*kahan* – from acting as counselors and clerics) **on My behalf** (*la* – for Me)**.**

Since (*wa*) **you have continually ignored** (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) **the Towrah of your God** (*Towrah 'elohym* – Your God's Torah Instruction and Teaching, Your God's Source of Guidance and Direction; derived from: *tow* – God's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from God, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward God)**, I also** (*'any gam*) **will consistently ignore your children** (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless)**."** (Howsha' / Salvation / Hosea 4:6)

I broke this passage into three segments because Yahowah is making three separate, although related, points. Initially, God is addressing the root cause of mankind's self annihilation. While religion is to blame, for it to mislead, the intended audience must be naive.

If people observed the Towrah, they would not be ignorant. If people knew Yahowah, they would not perish.

To understand, a person must first observe the evidence and then consider it, exercising good judgment to think about what they have learned. The reason that this process is important is because according to God, ignorance and destruction are related. Those who don't know cease to exist. Therefore, existence is predicated upon knowing Yahowah.

Also interesting here is that "*bely* – understanding" contemplates the contribution "inadequate knowledge," "corrupted information," and "deficient discernment" play in our "lack of understanding." Religion, which is corrupted information, is made possible because of a lack of knowledge. Those who know the Torah are not fooled by these frauds.

The second clause of this verse is a *quid pro quo* directed at those who would claim to be God's ministers. It says that since they don't know Him, they won't be used by Him.

God is thereby calling priests, pastors, and religious ministers "frauds." Those who claim to know Him and to serve Him, do not and are not. For someone to be useful to God they must first know God.

Reading this out of context, Christians have seen this as their opportunity. But the possibility of the Christian Church replacing Yisra'el is dashed based upon what follows. More even than Jews, Gentiles have disavowed Yahowah's Towrah.

I find it fascinating to note that all too few people have been willing to listen to Yahowah's prophets. While Yirmayahuw, Zakaryahuw ("Remember Yah"), and Mala'ky ("Messenger") followed Howsha', Yahowah ultimately had to do the job Himself. Yahowsha' therefore entered our world as an expression of Yahowah's Towrah.

In this light the third stanza becomes particularly revealing. The Towrah, like Yahowsha', was begotten by Yahowah. As the offspring of God, they represent Yahowah. Yahowsha' is the Word in the flesh. God came to express Himself directly because far too many of us were disqualified from serving Him in this way.

If a person chooses to avoid the Towrah, they will inevitably instruct their children to do the same. Therefore, the offspring of religious Jews, Christians, and Muslims will be unknown to God.

While this lone verse delineates the reason we paused to consider this passage, the next three shed additional light on what we have just learned. The first acknowledges that the larger human institutions grow, the worse they become. It is the same with nations as it is with religions. They not only feed upon the people's wickedness, the leaders of such institutions are all too often motivated by little more than influence, sex, power, and money. And so it is with the cleric, so it is with those he has conned.

"So as (*ka*) **they grew and became more powerful** (*rabab* – they became more numerous and influential)**, so much the more** (*ken*) **they missed the way** (*chata'* – they sinned, retreated, and went in the wrong direction).

They exchanged (*muwr* – substituted) **their reputation and reward** (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) **for** (*ba*) **shame** (*qalown* – dishonor and disgrace, ignominy and infamy)**."** (Howsha' / Salvation / Hosea 4:7)

By recognizing that *rabab* serves as the basis of rabbi, this becomes funny in a sad sort of way: "As they became rabbis, all the more they went astray." But such is the case with every religion. People go along to get along. They assume that their religion is right because so many people believe it. But the truth has never been popular. And for all of human history deceptions have held sway.

This passage presents an ironic twist. As people grow in stature, they recede from God. The more people move in one direction, the more likely it is that they are all headed the wrong way. The more people strive to be influential, the more insignificant they become. They have substituted transitory wealth for an eternal reward, and have exchanged the illusion of power for its genuine manifestation.

"They feed upon (*'akal*) **the wrongdoing and sin offerings** (*chata't* – the iniquity and propitiations, the errant ways and misguided beliefs) **of My people** (*'am* – My family)**. And so** (*wa*) **therefore** (*'el* – accordingly)**, their perverse distortions** (*'awon / 'aown* – their errant perversions and corruptions, their tendency to twist and distort) **carry away and beguile** (*nasa'* – sweep away, deceive, and indebt) **their souls** (*nepesh*)**."** (Howsha' / Salvation / Hosea 4:8)

This is true both literally and symbolically. If not for people's individual and collective sense of guilt and implied hellish consequence, religions wouldn't exist. They prey on people's fear of the unknown, on their fear of punishment. And as a result, they devour believers' money by promising their victims that

their donations will somehow illicit favor from God. But in the end, the very corruptions and distortions which enriched these clerics, consumed their souls.

"And so (*wa*) **it will come to be** (*hayah* – it was, is, and will be) **as with** (*ka*) **the people** (*ha 'am*) **so as with** (*ka*) **the priest** (*kohen* – the minister and cleric)**. I will record and consider** (*wa paqad* – I will impute and reckon) **against them** (*'al*) **their ways** (*derek* – their conduct and way of life)**. And** (*wa*) **their deeds and practices** (*ma'alal* – their actions and activities)**, I will turn upon them** (*suwb la* – I will return to them, paying them back for what they have done)**."** (Howsha' / Salvation / Hosea 4:9)

From God's perspective, the "blame the pastor for misleading me" alibi will not work. Every religious person will be held accountable for what they have done. And that is because at the very least, believers have given priests the pretence of credibility by participating in their religion, and most have corrupted their children by encouraging them to follow their example. So in the end, a person's religious practices will be held against them. Rather than endearing a soul to God, such activities will convict them of infidelity. And while that isn't a crime in courtrooms established by men, it is a capital offence with God.

Yahowah speaks of His Constitution a second and third time in the 8th chapter of Howsha'. This discussion begins:

"To your lips (*'el chek*) **the Showphar** (*showphar* – the ram's horn which was used as a trumpet to call people's attention to important events on Yahowah's calendar) **is as if it were** (*ka* – is like) **a vulture** (*nesher* – a bird of prey; from an unused root meaning to lacerate) **over** (*'al* – upon, before, or near) **the House** (*beyth* – Home, Family, and Temple) **of Yahowah** (יהוה - בית - לי – *Yahowah*)**, because** (*ya'an* – for the reason that) **you have literally and completely passed over** (*'abar* – you have been led away from and have gotten rid of (qal perfect)) **My Family-Oriented Covenant Relationship** (*beryth* – familial agreement, mutually binding pledge, reciprocal arrangement based upon family and home)**, and also** (*wa*) **have literally rebelled and are totally opposed to** (*pasha' 'al* – have openly and defiantly transgressed against (qal perfect)) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing

you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction)**."** (Howsha' / Salvation / Hosea 8:1)

The Showphar is most directly associated with the *Miqra'* of *Taruw'ah*, which is actually known as "Trumpets." And that association is required to appreciate this comparative reference. You see, the people were now trumpeting a different tune than that they were instructed to convey on the *Miqra'*, singing praises and hymns to gods they, themselves, had made. So their songs were now leading them away from the spiritual harvest associated with Trumpets and were in conflict with the message of *Taruw'ah*.

But more than that, by trumpeting the wrong lyrics, and by marching off in the wrong direction, these religious troubadours were now certain to miss the message Taruw'ah was designed to announce: souls which ignore Yahowah's invitation to meet on *Yowm Kippurym*, the Day of Reconciliations, will die. The vulture is hovering over Yah's House in anticipation of the inevitable.

The reason that believers were playing the wrong tune, the reason they were dead men walking, is that they had "*'abar* – passed over" Yahowah's Covenant. Like religious Jews, Christians, and Muslims today, they didn't believe that its terms and conditions applied to them. And they came to hold this opinion because they were openly opposed to Yah's Towrah. This rebellion and resentment has grown so extreme, that when someone even mentions being Towrah observant, or that there is but one Covenant, the religious are quickly enraged. They have been conditioned to defy God's instructions – and they do.

Such anti-Torah, anti-Covenant indoctrination is the product of religion and politics. God, Himself, says as much in these next three passages.

"Once again (*gam*) **because** (*ky*) **they have sold themselves out** (*tanah* – they have prostituted themselves and have unfaithfully provided favors for money) **among** (*ba*) **the Gentiles** (*gowym* – foreigners from different races and places)**, so now then** (*'atah*) **I will gather them together** (*qabas* – I will assemble them) **and** (*wa*) **treat them with contempt, as worthless** (*halal ma'at* – view them as meaningless, defiled, polluted, and dishonorable) **as a result of** (*min* – because of) **the burden, desires, and pronouncements** (*masa'* – the oppressive yearnings, prophetic utterances, and covetous longings, the bias and the prejudice) **of kings and captains** (*sar wa melek* – political rulers and military leaders, government officials and captains of industry)**.**

Indeed (*ky*)**, 'Ephraym** (*'Ephraym* – symbolic of the Northern Kingdom which was estranged from Yahowah before Yahuwdah for religious reasons) **has greatly increased the size and quantity** (*rabah*) **of altars** (*mizbeach* – places of worship) **to missing the way** (*la chata'* – for the purpose of leading people astray)**, existing as** (*hayah la*) **altars** (*mizbeach*) **to sin** (*la chata'* – error, to

missing the way and to leading people astray)**."** (Howsha' / Salvation / Hosea 8:10-11)

So with these bold statements, Yahowah has impugned both religion and politics, places of worship and national agendas. Kings, captains, and clerics are all to blame for the plight of their people. They have not only led countless souls astray, and away from God, but have done so to satiate their own personal cravings. Their religious and political schemes reflect little more than the bias and prejudice of men. They have conceived institutions devoted to sin.

Please don't miss the fact that to be *halal* is to be held in contempt. To be *halal* is to be impure, polluted, defiled, and dishonorable. Is it any wonder then that Halal is Satan's name, or that Muslims eat that which their religion designates as Halal?

Incidentally, there is a bit of irony here. Those who sell themselves out, who seek to unjustly enrich themselves, are seen as worthless by God. And even this is related to Halal. You see, Jewish rabbis facilitated the creation of the Qur'an by selling Muhammad stories from their Talmud. And while no Jew coveted being seen as a prophet more than Sha'uwl / Paul, no one's pronouncements were ever as worthless or burdensome. And yet great altars have been erected by the religious in honor of both charlatans.

"I have written so much, to the point that I've written countless times (*katab katab la rab ribow'* – literally and consistently written and written, as many as tens of thousands of words I have inscribed)**. And yet they regard** (*chashab* – they consider, have reckoned, and have determined that) **My Towrah** (*Towrah* – My Teaching and Instruction, My Guidance and Direction) **as if it were** (*ka*) **something unauthorized and illegitimate** (*zar* – strange, foreign, and alien, no longer relevant or appropriate)**."** (Howsha' / Salvation / Hosea 8:12)

When a Hebrew word is repeated, as *katab* is here in the text, it requires us to consider the full extent of the term. *Katab* is "to write, to engrave and inscribe." To *katab* is "to communicate in writing using the letters of an alphabet to comprise words, sentences, paragraphs, chapters, and books." To *katab* is "to record a message so that it can be memorialized and shared."

Yahowah has done so much of this for us He not only repeated *katab*, He wrote it both times in the qal imperfect, which is to say that this literally and consistently occurred and that it has ongoing and unfolding consequences. But more than this, God said that His written words were in the "*ribow'* – tens of thousands." Even that His written communication was "*rab* – great in quantity and value."

Ribow' is actually derived from rabab, whose root is rab. As *rabab*, it means to become many or to become great. And a *ribow'*, it is translated as both "thousands upon thousands," and "tens of thousands," in addition to "myriad" and "countless."

And yet with all that Yahowah has written 99.999% of the world's population have been beguiled into believing that the Towrah is "zar – unauthorized and illegitimate, strange and alien, no longer relevant or appropriate." Such is the case with Judaism, Christianity, and Islam. It is the result of the Talmud, New Testament, and Qur'an.

And yet, if Yahowah's Guidance is "unauthorized," whose is sanctioned? If Yahowah's Instruction is "illegitimate," whose is valid? If the Towrah is "strange, foreign, and alien," what is appropriate and acceptable? If the Towrah is "no longer relevant," then what is applicable? Is there an authority more credible than God?

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This exact same theme continues in Ezekiel. Yahowah has used His prophets to reveal the ugly truth about religion.

The introduction reads: **"It came to be, existing exactly this way** (*hayah hayah*)**, the Word** (*dabar*) **of Yahowah** (𐤄𐤉𐤄𐤋 - 𐤃𐤁𐤓 - יהוה – *Yahowah*) **came to** (*'el*) **Yachezq'el** (*Yachezq'el* – God Strengthens, Prevails, and Grows)**, the son of** (*ben*) **Buwzy** (*Buwzy* – emerging from evil)**, the royal advisor** (*ha kohen* – the governmental minister) **in the land of** (*ba 'erets*) **Kasdym** (*Kasdym* – Chaldea; a.k.a., Babylon)**, on the ancient waterway** (*'al kabar mahar* – on the Great River)**. And** (*wa*) **She came to be** (*hayah* – She came to exist) **there on him** (*sham 'al* – here and now as God upon him)**, the hand of Yahowah** (*yad Yahowah*)**."** (Yachezq'el / God Grows / Ezekiel 1:3)

So once again, this prophet was a scribe whose hand was moved by Yah. His resulting testimony is therefore irrefutable and beyond reproach. And that should be a serious concern for many because throughout this book Yahowah reveals that He is opposed to what man has become.

While we have come to Ezekiel to consider what Yahowah had to say about His Towrah, before we turn to the first of the seven times God's Teaching is referenced, let's seek a little reinforcement. This prophecy turned out to be precisely accurate.

"And (*wa*) **I will cause a remnant** (*yatar* – sparing a few) **to exist as** (*ba hayah*) **refugees, escaping** (*palyt* – sparing and delivering them from) **the sword** (*chereb* – deadly weapons of war) **in the Gentile nations** (*ba ha gowym*) **among which you will be scattered** (*ba zarah*) **around the world** (*ba ha 'erets*)**."** (Yachezq'el / God Grows / Ezekiel 6:8) And it happened just that way, and to no other people than these.

A precious few were spared from the worst of this in the fall of 1945. The youngest of these will be 88 in the fall of 2033 when they finally and fully acknowledge what they have done to Yah to deserve a fate far worse than they received.

"And (*wa*) **your refugees, those who escaped captivity** (*palyt*)**, they will be reminded of and will remember** (*zakar*) **being against Me** (*'eth*) **in the Gentile nations** (*ba ha gowym*) **which** (*'asher*) **they were taken captive** (*shabah* – carried off, imprisoned, and plundered)**. There** (*shem* – with the name they were called)**, because of the relationship** (*'asher*)**, My heart was broken by them** (*shabar 'eth leb* – My heart was crushed and grieved by them)**. Relationally** (*'asher*)**, they were unfaithful** (*zanah*)**, and they left Me** (*suwr min 'al* – they departed from Me, removing themselves from Me, forsaking Me and rejecting Me)**. And with their eyes** (*wa 'eth 'ayn* – as a result of their perspective) **they were unfaithful** (*zanah*)**, returning to** (*'achar*) **worshipping religious imagery** (*gilowlym* – nebulous and idolatrous things they had crafted)**. And** (*wa*) **they are divided and separated** (*qowt* – they experience self loathing and grieve) **in the face** (*ba paneh* – in the presence) **of the evil** (*ra'ah* – wicked and harmful things, and the miserable feelings and misfortune) **which** (*'asher*) **they have engaged in** (*'asah* – they have participated in)**, for all** (*la kol*) **of their detestable abominations and repulsive behavior** (*tow'ebah* – abhorrent religious worship)**."** (Yachezq'el / God Grows / Ezekiel 6:9)

Since Yahowah's animosity toward Yisra'el was a result of their religion, and since Judaism is less adverse to the Torah than Christianity, ought not Christians be worried? Are they unaware of the consequence of participating in "*tow'ebah* – abhorrent religious worship?"

Even though the consequence of separating themselves from Yahowah by worshipping gods they had devised was devastating, knowing in advance that there would be a price to pay for such repulsive behavior and willful infidelity, had a positive result. Something worthwhile was accomplished. Those with open minds came to realize that Yahowah's predictions always come true, that He is always consistent, and that He is consistently intolerant of religious behavior. Therefore:

“But then (*wa*) **they will come to recognize** (*yada’* – to know, acknowledge, and realize) **that indeed** (*ky*) **I am** (*‘any*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה – *Yahowah*)**. It was not in vain** (*lo’ ‘el chinam* – it was not for nothing, for no reason, or without cause) **that I spoke** (*dabar*) **to them** (*‘al*) **about engaging in** (*la ‘asah* – regarding acting upon and participating in, doing and causing) **this** (*ze’th*) **evil** (*ra’ah* – wickedness and wrongdoing, troublesome, harmful, and immoral behavior)**.”** (Yachezq’el / God Grows / Ezekiel 6:10)

Just don’t do it. Don’t believe them. Don’t join them. Avoid being religious. Because if you don’t...

“**My eyes** (*‘ayn* – from My perspective I) **will not take pity on you** (*lo’ huws ‘al* – will have no compassion for you)**, and I will not show any mercy** (*wa lo’ chamal* – nor will I rescue you from these unfavorable circumstances)**. For indeed** (*ky* – rather) **your ways** (*derek* – your directions) **I will place and hold** (*natan* – I will appoint and assign) **against you** (*‘al* – should concern you)**.**

And so (*wa*) **these detestable things** (*tow’ebah* – these repulsive and abhorrent abominations) **will come to exist** (*hayah*) **in your midst** (*ba tawek*)**, and you will come to actually know** (*yada’* – you will realize) **that indeed** (*ky*) **I am** (*‘any*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה – *Yahowah*)**.”** (Yachezq’el / God Grows / Ezekiel 7:4)

Most of the things Yahowah predicts mankind will do are bad, because man’s most pervasive influence – religion – is bad. But even in a sea of such dire predictions, there is a ray of hope. You see, by revealing that this is going to happen, and by explaining why it is going to occur, God proves that He exists and can be trusted. Once you come to recognize this, your decisions regarding Yah become appreciably easier.

In this next passage, we are reminded that Yahowah’s animosity is directed at society’s troubadours, and that His frustration is with the entire population, because most everyone has listened to the proclamations of religion rather than the voice of the relationship.

“They shall blow their trumpet (*taqa’ ba ha taqowa’*) **and they will all fashion their plan** (*wa kuwn ha kol*)**, but no one is going** (*wa ‘ayn halak*) **to engage in this battle** (*la ha milchamah* – no one is willing to fight)**, for indeed** (*ky*)**, My animosity** (*charown* – intense frustration, animosity, and anger) **is upon** (*‘al*) **the entirety** (*kol*) **of their population** (*hamown* – their multitudes, their riches and abundance and their confusing clamor and tumultuous commotion)**.”** (Yachezq’el / God Grows / Ezekiel 7:14)

As a consequence, speaking of these perverted people, the Land of Yisra’el, and its heart, Yaruwshalaim,...**“I will give them over to** (*natan ba*) **the hand**

(*yad*) **of unauthorized and illegitimate strangers** (*zar* – loathsome and nauseating individuals who are not related and who do not belong [speaking of Babylonians, Greeks, Romans, Christians, and Muslims]) **to be plundered** (*la baz* – to be spoiled, robbed, and looted through military conquest)**, and to the wicked and the unrighteous of the land** (*rasa' ha 'erets* – to those who violate the standard [now speaking of religious and political Jews]) **to be preyed upon** (*la shalal* – to be ravaged, to be taken in a different direction and draw away)**. And they will corrupt and defile her, desecrating and vandalizing the land** (*wa halal wa halal* – and they will profane, besmirch, taint, sully, and pollute her [speaking of the land] over and over again)**."** (Yachezq'el / God Grows / Ezekiel 7:21)

And indeed, this is exactly what has happened, not once but countless times over the centuries. No place on earth has been more desecrated by repulsive religious shrines, temples, churches, and mosques than Yisra'el.

So God said to these militant and religious conquerors and to their victims, **"So I will turn away from them** (*wa cabab paneh min* – and My presence will be removed from them) **as they profane and defile, corrupt and besmirch** (*halal* – dishonor and treat with contempt, taint and sully) **My treasured and cherished place** (*tsaphan*)**. And then** (*wa*) **the brutally ruthless and ferociously violent and destructive thieves** (*paryts* – the cruel, murderous, and lawless thugs) **shall arrive** (*bow'*) **and desecrate her** (*halal* – pollute and profane the land)**."** (Yachezq'el / God Grows / Ezekiel 7:22)

I find it telling that halal speaks of "wounding and weakening as a result of disease or poison." This desecrating and defiling sickness is religion.

When we think of the worst of nations today, the Islamic countries immediately come to mind. But pagan Romans and Christian Byzantines were equally arrogant, covetous, and profane. **"And I will cause the worst of nations** (*ra' gowym* – the most evil, uncivilized, and destructive people from different races and places) **to arrive** (*bow'* – to come)**, and they will come to steal and possess** (*yaras*) **their homes** (*beyth*)**. For I will put an end to** (*wa shabat*) **the arrogance of the empowered** (*ga'own 'az* – the prideful and oppressive, the majesty, splendor, and conceit of the mighty)**. And their sanctuaries, shrines, and temples** (*miqdash* – their holy places and sacred things, their religious foundations) **will be treated with contempt** (*halal* – and seen as poisonous, polluted, and diseased)**."** (Yachezq'el / God Grows / Ezekiel 7:24)

Let there be no misunderstanding. According to God, the worst of people, the most evil and wicked individuals on earth, are the arrogant and beautifully attired leaders of religious institutions. And when we consider those who reside in Israel

today – Jews, Muslims, and Christians – there can be no doubt which shrines, sanctuaries, and temples Yahowah is going to destroy.

If you want to see the most hellish places on earth, walk into a church, synagogue, or mosque. But don't stay very long, lest you be poisoned and polluted by them.

When Yahowah returns, the first thing He is going to do is eliminate every vestige of religion – wiping everything the religious believe is holy off the face of the earth. In a sea of disparaging comments regarding every aspect of religion, this has been one of the most overt. Simply stated: God damn religion.

It is interesting to note that Jews seek peace with the Islamic terrorists who surround them, and who live among them, but... **"Anguishing terrorism** (*qaphadah*) **will come** (*bow'* – will occur) **and they will seek** (*wa baqash* – inquire about and attempt to achieve) **peace and reconciliation** (*shalowm* – safety and salvation)**, but there will be none** (*wa 'ayn*)**."** (Yachezq'el / God Grows / Ezekiel 7:25)

This is an apt depiction of Israel's past, her present, and immediate future. It is what we read in our newspapers and see on our televisions. The viciousness and hopelessness of terrorism has been deployed by the ignorant, by the irrational and the immoral, especially the religious, to harass and oppress humankind for countless centuries. But, few have been more thoughtless or more ruthless than Muslims, especially as they terrorize Israel on behalf of their demonic god. And only in Islam, among all the world's religions, was the founder and his god, first and foremost, a terrorist. So once again, we see enormous specificity in Yahowah's prophetic predictions.

Nothing in human history has wrought more misfortune, more tragedy and catastrophe, than religion – especially Christianity, Islam, and Socialist Secular Humanism. And each is predicated upon lifeless and stupefying messages – appalling hearsay which causes the Torah's teaching to be lost upon its promoters and practitioners. That is not my opinion, but instead is God's conclusion.

"Disaster upon disaster (*howah 'al howah* – calamity upon calamity) **will come** (*bow'*)**, and appalling hearsay upon hearsay** (*shamuw'ah 'al shamuw'ah* – lifeless and stupefying messages upon messages, horrifying and devastating reports, rumors, and news, information which is neither verified nor true; from *shamem* – that which astonishes and destroys, bewilders and stupefies) **will come to exist** (*hayah*)**, and they will seek** (*wa baqas* – they will yearn for and search for) **a revelation** (*chazown* – an inspired communication) **from a prophet** (*min naby'*)**. But** (*wa*) **the Towrah** (*Towrah* – the Teaching and Instruction, Guidance and Direction) **will be lost and wasted upon** (*'abad min* – will be squandered and cease to exist with) **the ministers, priests, clerics, and government advisors**

(*kohen*)**, and upon** (*min*) **the elders and societal leaders** (*zaqen* – most prominent individuals)**."** (Yachezq'el / God Grows / Ezekiel 7:26)

The consequence of religion is "disaster upon disaster," but the problem with religion is that it precludes believers from considering, much less knowing, understanding, or accepting Yah's Towrah. God's teaching is wasted on believers. For them, it is as if it does not even exist.

Before we move on to the next Towrah reference, there is an interesting statement in the next verse I'd like you to consider. Speaking of the "*kohen* – ministers, priests, clerics," "*zaqen* – elders and prominent individuals," as well as earth's "*melek* – heads of state" and "*nasy'* – government officials, including the captains of industry and the military," God said:

"They will react emotionally to the anguish and humiliation (*'abal*)**"** they have brought upon themselves, because **"they will be clothed in destructive lifelessness** (*labash shamamah*)**.... They will be bewildered and terrified** (*bahal* – confused and agonized)**. According to** (*min*) **their ways** (*derek*)**, I will act against them** (*'asah 'eth* – I will engage in opposition to them)**. And by their judgment, their means to resolve disputes** (*wa ba mishpat* – with their reasoning and sense of justice)**, I will judge them** (*shapat* – I will execute judgment)**. So indeed** (*wa ky*)**, they will come to realize and recognize** (*yada'* – know) **that I am** (*'any*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה – *Yahowah*)**."** (Yachezq'el / God Grows / Ezekiel 7:27)

This is not the way you want to meet God. No one who is judged by Him will survive the experience unscathed. Some may die, ceasing to exist, but most of the people on this list will endure a different and far more agonizing and humiliating fate. Immediately after discovering that Yahowah is God, and that the Towrah they rejected is God's only means to save, they will be condemned by God to eternal incarceration – forever separated from Him.

Beyond the fact that the people men revere most are in fact despised by God, what's interesting here is that Yahowah will evaluate religious and political schemers by their rules and will respond like they treated others. Thereby, they will discover the merits of Machiavelli, of Marx, of Muhammad, of Paul. Just as they criticized and excommunicated, even incarcerated, those who opposed their religion, they, themselves, will be opposed by God, finding themselves estranged and imprisoned.

The very people who claimed to speak for God, to be empowered and authorized by God, will be exposed and condemned by God. The irony is delicious.

And it is fair, even just, because... **"The ministers, priests, and clerics** (*kohen* – religious advisors) **devise plots to mistreat, to remove, and to destroy** (*chamac* – they conspire to conceive schemes to unethically, wrongfully, cruelly, and violently wrong, tearing apart and stripping away, ultimately wasting) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction)**.**

They treated that which I had set apart with contempt, defiling My sanctuaries (*wa halal qodesh* – and My Set Apart Ones [speaking of the Spirit and the Ma'aseyah] they profaned and desecrated, dishonored and pierced)**, disassociating and separating** (*bayn* – placing a divide between) **the Set-Apart** (*qodesh* – the Purifying and Cleansing)**.**

On behalf of that which is common and religious (*la chol* – from that which is ordinary, profane, and popular, polluted, tainted, corrupted, and defiled)**, they did not separate themselves** (*lo' badal* – they did not dismiss or reject, they did not disassociate from or abandon)**.**

The disassociation and divide between (*wa bayn* – and the distinction between) **the defiled, idolatrous, and improper** (*ha tame'* – the unclean and impure, the corrupted and tainted) **versus** (*la*) **the flawless and perfect** (*tahowr* – the cleansing and purifying)**, they did not respect or make known** (*lo' yada'* – they did not recognize or acknowledge)**.**

And from (*wa min*) **My Shabat** (*Shabat* – My Sabbath and Seventh day; from *shaba'* – My promise and oath based upon the formula of seven)**, your focus has been averted** (*'ayn 'alam* – you hypocritically have concealed your eyes and attention, your perspective and understanding have left you ignorant and unaware)**.**

And so (*wa*) **I have been treated with contempt** (*halal* – I have been desecrated and dishonored) **in their midst** (*ba tawek*)**."** (Yachezq'el / God Grows / Ezekiel 22:26)

When people plot and scheme ways to discredit and discount Yahowah's Towrah, to tear it apart and strip away its authority, bad things happen.

There may be no better explanation in the whole of Scripture relative to what is wrong with religion. Even the most subtle of these points ought not be missed. The very basis of Christianity, Judaism, and Islam is the distinction between and disassociation of the Ma'aseyah Yahowsha' and the Set-Apart Spirit, separating both from Yahowah and His Towrah.

The things which are "*qodesh* – set apart" unto Yahowah, include in part, Yahowah's name, His Towrah, Covenant, Sabbath, the seven Invitations to Meet God, Yahowsha', the Spirit, and His people. These are the things religious clerics have dishonored and desecrated by disassociating them from one another, and from Yah. They have instead associated with that which is profane and popular, inappropriate and idolatrous.

While exchanging Sunday Worship for the perspective provided by the Shabat is but one of many examples of how religion corrupts and conceals Yahowah's message, it warranted this list because of what the promise of Shabat represents and how it shapes our perspective on God, the Covenant, salvation, and time. To disregard the message inherent in the Sabbath is to treat God's testimony and His deeds with utter contempt.

Continuing to expose and condemn the troubadours of treachery and treason: **"These religious, political, and military officials** (*sar* – these commanders, captains, rulers, princes, nobles, governmental and societal leaders, and religious overseers) **in your midst** (*ba qereb*) **are like** (*ka*) **wolves** (*za'eb* – predatory animals) **tearing apart their prey** (*tarap terep* – violently ripping apart and mercilessly killing their victims, consuming them)**, shedding and spilling their blood** (*shapak*)**, to destroy** (*la 'abad* – to ruin, to squander, to waste, to expel, to drive away, and to annihilate) **souls** (*nepesh*) **for the express purpose of** (*ma'an*) **a dishonest and ill-gotten gain through deception and theft** (*basa' basa'* – immorally severing the relationship, taking unfair advantage, to satiate their greed)**."** (Yachezq'el / God Grows / Ezekiel 22:27) It is why the religious deceive. They have willingly sacrificed souls for wealth.

In classical Greek, *chriso*, the basis of *christo*, and thus *christ*, means "to plaster over and whitewash" in addition to being "drugged." I thought you'd want to know because... **"And these prophets** (*wa naby'* – those who claim to be inspired and speak for God) **plaster over** (*tuwach* – cover over) **to** (*la*) **whitewash** (*taphel* – to misrepresent and fool, to stupefy) **with utterly worthless visions and false prophecies** (*sawa' chazah* – with errant predictions, vain perceptions, deceitful information, and idolatrous revelations)**. But** (*wa*) **pretending to be enlightened and inspired** (*qacam* – acting as soothsayers and occultists serving Lord Ba'al, they pretend to know, but) **they lie on behalf of pagan gods** (*la kazab* – they deceive, promoting idolatrous delusions)**.**

They claim (*'amar* – they promise and declare)**, 'This is what** (*koh*) **my Lord** (*'adonay* – my owner and master)**, Yahowah** (𐤉𐤄𐤅𐤄 - יהוה)**, says** (*'amar*)**,' and yet** (*wa*) **Yahowah** (𐤉𐤄𐤅𐤄 - יהוה) **has not spoken** (*lo' dabar* – did not provide those words and did not profess this message)**."** (Yachezq'el / God Grows / Ezekiel 22:28)

The world's three best-known religions came into existence by plastering over and whitewashing the truth. It is the most effective way to deceive.

Paul's ploy was to remove snippets of Yahowah's testimony from the proper context, misquote Him, and then use the result to erect and guild his own personal edifice, all the while claiming to have been inspired and authorized by God. He plastered over Yahowah's Word with his words. And by doing so, Paul's Gospel of Grace came to supersede, amending and reshaping, the Towrah in the minds of believers. Over time, every aspect of Christianity came to exist in this manner, with an elaborate lie plastering over the truth – not only hiding the truth, but giving the lie credibility.

The Jewish Talmud didn't emerge out of thin air, nor did the Rabbinical Oral Law. By plastering over and whitewashing the Towrah, they managed to claim divine authorization for their personal revelation and they even appeared enlightened. Yet it was only their own vain egos which were served, nothing more.

The same is true with Islam. The Qur'an is right in saying that there is only one God. And while the names and messages of its central characters are consistently misrepresented, the Qur'an is right in claiming that God communicates through a select set of prophets. But everything else revealed by Muhammad and Allah is utterly worthless and false. And this all occurred because Muhammad purchased Talmud readings from local rabbis, and then corrupted their testimony to suit his agenda.

So it is by plastering over and whitewashing the truth, and doing so while claiming to speak for God, that the religious deceive. But their revelations are their own, not God's. Worse, they lie.

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The title "*Towrah*" appears five additional times in the prophetic proclamations Yahowah revealed through Yachezq'el. And while God's message remains consistent, the next three times the title *Towrah* is scribed, we are given a unique and especially revealing perspective. This time Yah has brought His

prophet to the beginning of the Millennial Shabat and given him a view of our future, and of life in His family home.

By reading this prophetic portrait, we can envision our future – and know exactly who and what we will find in heaven when we arrive. We will discover what those who are admitted have considered and accepted. And we will learn precisely what we will not be able to bring with us – even what would cause us to be excluded, or worse, be incarcerated.

In that light, these are some of the most revealing words ever spoken or written...

"And the Spirit (*Ruwach* – the Set-Apart and Maternal manifestation of Yah's nature) **lifted me up** (*nasa'* – carried and raised me)**, and** (*wa*) **She brought me** (*bow'* – She enabled me to arrive, to be present, and to be included) **into God's** (*'el*) **inner** (*panymy*) **courtyard** (*chatser* – protective enclosure and settlement)**. And behold** (*wa hineh* – now pay attention because this is important)**, the glorious manifestation of Yahowah's presence** (*kabowd Yahowah* – the awesomely significant representation and reputation of Yahowah) **filled** (*male'* – completed) **the Family Home** (*ha beyth* – the House, Household, Temple, and Tabernacle)**.** (Yachezq'el / God Grows / Ezekiel 43:5)

And I heard (*wa shama'*) **the Word of God speaking to me** (*dabar 'el*) **from** (*min*) **the Family Home** (*ha beyth* – the House, Household, and Tabernacle)**. Then** (*wa*) **an individual** (*'ysh* – man) **came to be present, standing** (*hayah 'amad* – came to be upright, taking a stand) **beside me** (*'etsel* – by my side, right next to me)**.** (43:6)

And He spoke as God to me (*wa 'amar 'el*)**, 'Son of Adam** (*ben 'adam* – child of the first man created in God's image)**, My throne** (*kise'* – My seat of authority and place of honor) **is this place where I am standing** (*'eth maqowm* – is this place where I stand upright, where I take a stand, this site, home, dwelling, and source of direction)**. And in association with this place, the soles of My feet stand firmly** (*wa 'eth maqowm kap regel*)**.**

Happily, as a result of the relationship (*'asher* – as a blessing and source of good fortune for those who are associated with Me)**, I live here in the place where My name endures** (*shakan shem* – this is My dwelling place, My home, where My name abides) **in the midst** (*ba tawek*) **of the Children of Yisra'el** (*beny Yisra'el* – of the children who engage and endure with God) **forever** (*la 'owlam* – for all time)**.**

And so (*wa*) **the Family of Yisra'el** (*beyth Yisra'el* – the family who engages and endures with God) **shall never again defile, corrupt, or besmirch** (*lo' 'owd tame'* – will not ever again throughout the whole of time desecrate,

vandalize, taint, or sully) **My Set-Apart name** (*qodesh shem*) **– they** (*hem*) **nor their religious and political rulers** (*melek*) **with their unfaithfulness and adultery** (*ba zanuwth* – in their harlotry and whoredom or with their idolatrous immorality) **or with their rulers' shrines to lifeless idols** (*wa ba peger melek bamah* – with their reverence for their leaders' exhaustive and deadly rhetoric, with the worship of the memory of dead religious and political authorities in high places)**.** (43:7)

With them producing and providing (*ba natan* – with them appointing) **their doorway and threshold** (*caph* – their approach, entrance, and doorkeeper) **against and in opposition to** (*'eth*) **My doorway and threshold** (*caph* – My approach, entrance, and doorkeeper)**, and their doorframe** (*mazuwzah* – their framework of a doorway which provides access to a home) **beside** (*'etsel* – in juxtaposition to, in relative proximity to) **My doorframe** (*mazuwzah* – My doorposts and framework of the doorway which provide access to My home)**, now there is this wall** (*wa ha qyr* – now there is this chilly and deep divide) **between Me** (*bayn*) **and between them** (*wa bayn*)**.**

They defiled, corrupted, and besmirched (*lo' 'owd tame'* – they desecrated, vandalized, tainted, and sullied) **My Set-Apart name** (*qodesh shem*) **with their detestable abominations and repulsive religious idolatry** (*ba tow'ebah* – with their loathsome and abhorrent worship) **which they have engaged in** (*'asher 'asah* – which they have acted upon and participated in)**.**

So, I withheld them, restricted them, and imprisoned them (*wa kalah 'eth* – so I kept them away, forbidding them entry and access, I confined them to a prison, wiping some of them out, totally eliminating them) **in My anger** (*ba 'aph* – from My presence as a result of My resentment and displeasure over this situation)**.** (43:8)

So then now (*'atah* – at this point, place, and time)**, I have chosen to sever any connection with them and send them as far away as possible so as to avoid all contact with them** (*rachaq* – I want total, complete, and ongoing separation and disassociation from them and have decided to remove them from My presence and distance Myself from them (piel imperfect jussive))**.**

With their unfaithfulness and adultery (*'eth zanuwth* – in their harlotry and whoredom, their idolatrous immorality)**, and** (*wa*) **their rulers' lifeless idols** (*peger melek* – their leaders' exhaustive and deadly rhetoric)**, away from Me** (*min*)**, then I will dwell** (*wa shakan* – then I will live, abide, and remain) **in their midst [speaking of the children who comprise the family of Yisra'el] for all eternity** (*ba tawek la 'owlam*)**.** (43:9)

You (*'atah*)**, son of man** (*ben 'adam* – child of Adam)**, tell this** (*nagad 'eth* – report this warning) **to the Family of Yisra'el** (*beyth Yisra'el* – to the family who

engages and endures with God) **regarding** (*'eth*) **the Temple and Family Home** (*ha beyth*)**, and they will be confounded, embarrassed, or ashamed** (*kalam*) **as a result of** (*min*) **their perverse corruptions** (*'awon* – their wrongdoing related to twisting, distorting, and perverting the message, and their depravity and iniquity)**. And they will eventually assess** (*wa madad* – and they will come to consider and evaluate) **this instructive example and representation** (*'eth toknyth* – the proportions and pattern presented in this perfect plan, this design, model, and paragon)**.** (43:10)

And if (*wa 'im*) **they are confounded, embarrassed, or ashamed** (*kalam* – perplexed, puzzled, or confused) **regarding everything** (*min kol*) **which they engaged in** (*'asher 'asah* – they did, acted upon, participated in, celebrated, and profited from)**, the design, the appearance, and the outward manifestation** (*tsuwrah* – the previously determined construction details and arrangements, the form and function of the rock foundation) **of the Temple and Family Home** (*beyth*) **and His living arrangements** (*wa takuwnah* – His preparations, regulations, standards, layout and provisions for the dwelling)**, as well as** (*wa*) **His going out of His home to reveal His origin and pattern of life** (*mowtsa'* – His actions and utterances as a result of Him coming forth) **and His means to return home** (*mowba'* – His entryway and His way of coming home)**, and all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and with everything associated with Him functioning as the rock and foundation)**, even** (*wa*) **all of His engraved prescriptions** (*kol chuqah* – His inscribed recommendations for living which cut you into the relationship)**,**

then all of My outward manifestations and appearances, My plans and arrangements for them (*wa kol tsuwrah tsuwrah*)**, and the entirety of My Towrah instruction and guidance for them** (*wa kol Towrah Towrah* – and every aspect of My Towrah teaching and direction for them) **will become known to them** (*yada' 'eth* – will be discovered by them, will be acknowledged by them, and will be understood by them)**. So written before their eyes** (*wa katab la 'ayn*)**, they will observe, understand, and respect** (*shamar* – they will examine, consider, and revere) **all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and everything associated with Him)**, and all of His engraved prescriptions for living** (*wa kol chuqah* – His inscribed recommendations which cut you into the relationship)**, and they will act upon them and engage according to them** (*wa 'asah 'eth* – and they will celebrate them and benefit from them)**."** (43:11)

For the first time in over six-hundred pages, we have read seven consecutive statements from Yahowah without pausing to reflect on any of them individually. We did so because this is one of the most powerful proclamations ever presented, and I wanted you to experience it directly from the mouth of God.

By this time, I suspect that many of you have already considered the full portent of what God just revealed. But since I enjoy serving as your guide and realize that if I do nothing more than affirm the obvious, then I've been useful, we are going to reexamine this prophetic portrait of Yahowah's Home, pausing to reflect on some of the nuances along the way. We are going to consider what and whom we find during the thousand-year-long celebration of *Sukah*/Tabernacles, and then evaluate what and whom were excluded – because I want to see you there.

With Yachezq'el serving as our guide, this journey begins: **"And the Spirit** (*Ruwach* – the Set-Apart and Maternal manifestation of Yah's nature) **lifted me up** (*nasa'* – carried and raised me)**, and** (*wa*) **She brought me** (*bow'* – She enabled me to arrive, to be present, and to be included) **into God's** (*'el*) **inner** (*panymy*) **courtyard** (*chatser* – protective enclosure and settlement)**. And behold** (*wa hineh* – now pay attention because this is important)**, the glorious manifestation of Yahowah's presence** (*kabowd Yahowah* – the awesomely significant representation and reputation of Yahowah) **filled** (*male'* – completed) **the Family Home** (*ha beyth* – the House and Household, the Tabernacle and Temple)**.'"** (Yachezq'el / God Grows / Ezekiel 43:5)

Ruwach is a feminine noun. And that is why the verb *bow'* was specifically prefixed "She." The purpose of the Set-Apart Spirit is to prepare us to enter Yahowah's presence. Without being adorned in the *Ruwach*'s Garment of Light, we cannot approach God. Even Yachezq'el had to "*bow'* – be brought there by Her and to be prepared by Her." The *Ruwach* transformed this "*ben 'adam* – son of man" into "*ben beyth* – a child in the family" of Yahowah. This is the same role our Spiritual Mother plays in our lives as we are born spiritually into our Heavenly Father's Family.

If you recall, the invitation to approach the "*'ishah* – feminine manifestation of God's light" on the Day of Reconciliations preceded the celebration of Tabernacles. Considering *Yowm Kippurym*, we read: **"Then Yahowah declared the Word to Moseh, saying, 'On the tenth of the seventh month is the Day of Reconciliations. This exists as a set-apart and cleansing Called-Out Invitation to Meet with you. And your soul shall respond and answer, appearing before and approaching the adoptive Mother who purifies, enlightens, and elevates** (*'iseh*/*'isah* – the feminine manifestation of light) **unto Yahowah."** (*Qara'* 23:26-27) This then makes it possible for us to approach our Heavenly Father and celebrate Tabernacles with Him.

The "*chatser* – courtyard" is also symbolic of the "*Ruwach* – Spirit," and even of *Sukah*, known as both "Shelters" and "Tabernacles," because it speaks of the "protective enclosure where we settle down and live" in Yahowah's presence. It is what the "*Gan 'Eden* – Protective Enclosure of Joy" represents. So, by using

chatser, we realize that we are being invited to come full circle and return to where we began – celebrating our relationship with God while being protected by Him.

The *kabowd Yahowah* is the "glorious manifestation of Yahowah's presence." As *kabowd* suggests, Yahowah is "awesomely powerful" and God is "massively significant." But more than this, we are told that the *kabowd Yahowah:* "*male'* – filled and completed" the "*beyth* – family home." It is God who perfects us by completing us, and God who empowers us by filling us with His Spirit.

There are few concepts more important than "*ha beyth* – the Family Home." The fact that our Heavenly Father chose to use the Hebrew word for "home" and "family" to describe His Temple and Tabernacle speaks volumes about Him and His plans for us. But more than this, since *beyth* serves as the basis of "*beryth* – Covenant," we have further affirmation that nothing is more important to God than His family. So even though Yahowah is speaking to Yachezq'el from the Temple He, Himself, will establish for the one-thousand-year celebration of Tabernacles, God sees it more as a "family home" than a building. Once again, Yahowah wants to be our Father, not the object of worship.

As we move on to the next statement, **"And I heard** (*wa shama'*) **the Word of God speaking to me** (*dabar 'el*) **from** (*min*) **the Family Home** (*ha beyth* – the House and Household, the Tabernacle and Temple)**. Then** (*wa*) **an individual** (*'ysh* – man) **came to be present, standing** (*hayah 'amad* – came to be upright, taking a stand) **beside me** (*'etsel* – by my side, right next to me)**,"** (43:6), there are six things I'd like to bring to your attention. First, *shama'* speaks of "hearing" not "obeying." Yahowah consistently encourages us to listen to Him. He never tells us to obey Him. And yet, most of the time that *shama'* is deployed in conjunction with Yahowah or His Towrah, it is corrupted to "obey" in English bibles. This isn't a harmless mistake, because it establishes an entirely different kind of relationship than the one our Heavenly Father intends.

From a practical perspective, those of us who listen to Yahowah, those of us who pay close attention to what He has to say, seldom disregard His advice on issues germane to our relationship or salvation. In response, we choose to follow His guidance. Affirming this, there are examples scattered throughout Scripture of individuals doing what God asked. So while the distinction between obeying the rules and choosing to follow directions may seem subtle to some, this change in perspective is essential to understanding Yahowah, His Towrah and His Covenant.

Second, God spoke directly to Yachezq'el. This isn't like the Christian New Testament where the words and commentary are those of the authors. When we

read the Torah, Prophets, and Psalms, we experience God speaking directly to us, unfiltered, uninterrupted, and untranslated. There is no, "But I, Paul, say..."

Third, since the previous passage concludes with, **"behold the glorious manifestation of Yahowah's presence filled the Family Home,"** this means that Yahowah is equating **"the Word of God speaking"** with Himself. Therefore, Yahowah = the Word of God. And while that may not strike you as profound, it tells us that when God's testimony is in conflict with religious teachings, the argument is with God, not with Jews or their religion.

Fourth, the perspective being presented here is that the Spirit introduces us to Yahowah by way of Yahowah's Word, and that after this occurs, we are able to understand why Yahowsha' is standing beside us. I point this out because Christians are universally focused upon "Jesus Christ," especially as He is presented in Paul's letters. And what I've learned is that those who focus on Yahowsha', rather than Yahowah, never come to know God. It is only by observing Yahowah through His Word that we come to know God. By doing so, we come to understand the ways God manifests Himself to associate with and serve us.

Fifth, Yahowsha', who is often presented in the Covenant Scriptures as an "*'ysh* – individual," and who consistently referred to Himself as the "son of man," stood up for us so that we could stand with Him. That is the message, purpose, and result of Passover and Unleavened Bread. So it is essential that we not only recognize that He is standing beside us, but also come to appreciate and capitalize upon why He is standing there.

Sixth, having been introduced to the "glorious manifestation of Yahowah's presence" through the "Spirit," and now having met the "Son," the totality and unity of God's nature is on display before our very eyes. The spiritual and material manifestations of Yahowah enable us to enter His presence and stand with Him.

Since the concept of God being one glorious entity, manifesting Himself simultaneously as flesh and spirit, is difficult for many to grasp, I would like to share an analogy to help you picture the relationship between Yahowah, Yahowsha', and the Spirit. Imagine that you are on the Ark of the Covenant in the middle of the ocean. In your mind's eye, dip two large buckets into the sea. Freeze one and carve it into the shape of a man. Place it in the light so that its form can be seen and felt during its brief physical existence. Then boil the seawater in the other barrel, allowing the steam to envelop those on your vessel.

Possessing more energy than the frozen form of salt water, steam not only moves up, it can be put to work cleaning and empowering things, just like Yahowah's Spirit. One radiates light and is easy to see. The other possesses more

energy and thus is empowering. And yet, steam and ice are the same materially. Both are pure, although diminished, manifestations of the ocean, just set-apart from it.

The buckets of seawater in this analogy came from the same place and are thus identical in their composition. There is still only one ocean from which they emerged, a part of which now also exists set apart in the forms of ice and steam. The frozen water and water vapor were set apart from the whole for the express purpose of demonstrating and revealing the ocean's nature. One is corporeal, or tangible, touchable in the form of a man reflecting light. The other is vapor, representing the Spirit's power to raise souls up to God and to empower us to share His Word. And in the end, they both return to the same source.

This metaphor, while not perfect, helps us understand that Yahowah is one in nature, one in personality, one in power, and one in purpose. He is one entity and consciousness, not three. Consistent with Yahowsha's words, the Spirit and the Son return to the midst of the living waters from which they emerged. That is one of the many things this Yachezq'el 43:6 passage is telling us.

Transitioning to the next verse, we find Yahowsha' speaking to His prophet: **"And He spoke as God to me** (*wa 'amar 'el*)**, 'Son of Adam** (*ben 'adam* – child of the first man created in God's image)**, My throne** (*kise'* – My seat of authority and place of honor) **is this place where I am standing** (*'eth maqowm* – is this place where I stand upright, where I take My stand, this site, home, dwelling, and source of direction)**. And in association with this place, the soles of My feet stand firmly** (*wa 'eth maqowm kap regel*)**.**

Happily, as a result of the relationship (*'asher* – as a blessing and source of good fortune for those who are associated with Me)**, I live here in the place where My name endures** (*shakan shem* – this is My dwelling place, My home, where My name abides) **in the midst** (*ba tawek*) **of the Children of Yisra'el** (*beny Yisra'el* – of children who engage and endure with God) **forever** (*la 'owlam* – for all time)**.**

And so (*wa*) **the Family of Yisra'el** (*beyth Yisra'el* – the family who engages and endures with God) **shall never again defile, corrupt, or besmirch** (*lo' 'owd tame'* – will not ever throughout the whole of time desecrate, vandalize, taint, or sully) **My Set-Apart name** (*qodesh shem*) **– they** (*hem*)**, nor their religious and political rulers** (*melek*) **with their unfaithfulness and adultery** (*ba zanuwth* – in their harlotry and whoredom, their idolatrous immorality) **or with their rulers' shrines to lifeless idols** (*wa ba peger melek bamah* – with their reverence for their leaders' exhaustive and deadly rhetoric, with the worship of the memory of dead religious and political authorities in high places)**."** (Yachezq'el / God Grows / Ezekiel 43:7)

Yahowsha's authority exists because He is from Yahowah, and He represents Yahowah. He is the "Word of God" made flesh. So in this portrait of God's Home, Yahowsha' walked right out of the Word to stand beside the "son of man."

The single most important thing Yahowsha' did on our behalf was to stand up for us. It is why His life matters – in fact, other than affirming the Torah, it is the only reason it matters. His dedication to Yahowah's plan of salvation is what gives Him the authority to determine our fate. And fortunately for us, His stance on the Towrah, and His fulfillment of its promises, are "firm," uncompromised and unrelenting – eternally steadfast.

What's more, since this is Yahowah's Family Home, for Yahowsha's name to endure in this place, Yahowsha' has to be related to Yahowah. And indeed, the Ma'aseyah's name is based upon the God's name. But such is not the case with the New Testament's "Jesus," the Talmud's "Yeshu," or the Qur'an's "Issa." It is Yahowah's name which makes Yahowsha' relevant. An individual by another name isn't God, but is instead a myth.

As part of Yahowah, Yahowsha' endures forever. In spite of the Christian claims to the contrary, God did not and cannot die. He will always exist, and therefore no part of Him can be extinguished – even temporarily. Yahowsha', as part of Yahowah, will continue to endure forever along with the Children of Yisra'el.

I was particularly struck by the juxtaposition of "*beny Yisra'el* – children who engage and endure with God" and "*beyth Yisra'el* – the family who engages and endures with God." The Children of Yisra'el comprise Yahowah's Family. And the purpose of both is to participate in an everlasting relationship with our Heavenly Father.

Now that we know that we will see Yahowah, His Name and His Word, God's Spirit and His Son, in the eternal Family Home, it is time for God to reveal what we will not see there. Never again will Yahowah's Set-Apart Name be "corrupted or besmirched." You will never hear or see "the Lord, HaShem, Allah, or Jehovah" in heaven – nor "Jesus Christ."

More than this, you will not come across any "religious or political leaders" in God's Home. And without them, there will be no religion or politics in heaven.

Every religion man has conceived is "idolatrous and immoral." The statue of "Saint Peter" in front of the Roman Catholic Cathedral bearing "his name," was originally carved by pagans to represent the Roman god Jupiter. The obelisk at the center of the Vatican still bears the Egyptian inscription, certifying that Amen is god. The Ka'aba in Mecca is a rock shrine to rock gods, the largest of which is represented by a Black Stone. Judaism is proclaimed under the "Star of David."

America's most treasured symbol, the Statue of Liberty, depicts the Greek goddess Athena. The Christian cross was first associated with Tammuz in Babylon, and then combined with the sun to form the Egyptian Ankh – the symbol of god and eternal life in the pagan religion.

Especially interesting in this passage is Yahowah's indictment against "the ruler's shrines to lifeless carcasses and idols." And yet even with God denouncing the veneration of deceased humans, one of the hallmarks of humanity has been to revere their forefathers and erect imposing structures and statues to these supposed saints. The pyramids in Egypt serve as especially glaring examples. Consider the Mosque in Medina which was built over Muhammad's grave, or the tendency of Catholics and Orthodox Christians to bury their popes in cathedrals – most notably Saint Peters.

But on the political side of this equation, do not miss the fact that the Washington, Jefferson, and Lincoln Memorials in America are actually called "temples and shrines." Tributes to Marx, Lenin, and Mao were god-like in Russia and China. Even in the Promised Land, the words of Rabbis Hillel, Akiba, and Maimonides are considered scripture among religious Jews, and Christians have more saints than brains. Religious and political capitals are littered with tributes to the forefathers of these institutions. But sadly for them, and those misled by them, that is all that will ever be known of them, because they will be excluded from heaven. The monuments to their lives, like their rotting carcasses, will be no more.

The irony is delicious. The rhetoric so loved by men is hated by God. The forefathers so esteemed by men, with enormous edifices erected in their honor, will be seen as less than worthless by the God who has already rejected and shunned them.

While clerics claim that they are speaking for God, and even serving Him, in reality they all have their own agenda. Man's way is not God's way. For Catholics, they have been indoctrinated into believing that their Church holds the keys which open heaven's door. Protestant Christians believe that their faith in the Gospel of Grace provides salvation. Jews are told that obedience to rabbis and adherence to their Talmud is the means to righteousness. With Muslims it is jihad. And with Humanists, salvation is found in political correctness, multiculturalism, environmentalism, and socialism. Each has their own political and religious framework, their own way...

And yet, rather than bringing us closer to God, man's ways divide us. **"With them producing and providing** (*ba natan* – with them appointing) **their doorway and threshold** (*caph* – their approach and doorkeeper) **against and in opposition to** (*'eth*) **My doorway and threshold** (*caph* – My approach and

doorkeeper)**, and their doorframe** (*mazuwzah* – their doorposts, doorjamb, and framework which provide access to a home) **beside** (*'etsel* – in juxtaposition to, in relative proximity to) **My doorframe** (*mazuwzah* – My doorposts and framework which provide access to My home)**, now there is this wall** (*wa ha qyr* – now there is this chilly and deep divide) **between Me** (*bayn*) **and between them** (*wa bayn*)**.**

They defiled, corrupted, and besmirched (*lo' 'owd tame'* – they desecrated, vandalized, tainted, and sullied) **My Set-Apart name** (*qodesh shem*) **with their detestable abominations and repulsive religious idolatry** (*ba tow'ebah* – with their loathsome and abhorrent worship) **which they have engaged in** (*'asher 'asah* – which they have acted upon and participated in).

So, I withheld them, restricted them, and imprisoned them (*wa kalah 'eth* – so I kept them away, forbidding them entry and access, and I confined some of them to a prison, wiping some of them out, totally eliminating them) **in My anger** (*ba 'aph* – from My presence as a result of My resentment and displeasure over this situation)**."** (Yachezq'el / God Grows / Ezekiel 43:8)

According to Yahowah and Yahowsha', the "*caph* – doorway and threshold" to God's Family Home is comprised of *Pesach* and *Matsah*. There is no other way to get in. You either walk to God along the Way He specified, the Way He provided, the way He personally paved, or not at all. No man is at liberty to alter or amend what God has done, which is why those who have promoted alternative paths have been incarcerated.

There is a subtly here I don't want you to miss. Man's schemes are seldom original. They seldom stand on their own. Instead, the religious contrive a corrupted counterfeits of Yah's Way and then they place their paths right next to His. Good Friday does not stand alone; it was conceived to compete with Passover. Easter was established to replace FirstFruits. Instead of the Day of Reconciliations, Christians have Halloween. Christmas is the religious substitute for Tabernacles. Jews even replaced Trumpets with the Babylonian *Rosh Hashanah*, celebrating the pagan "new year" on the first day of the seventh month. And *Chanukah* is now more revered than *Sukah*.

Islam derives all of its credibility (if we can be so charitable) from Yahowah's Torah – the book it consistently contradicts but relentlessly protests it confirms. Muhammad and his wannabe god went so far as to call "Issa," the Qur'an's Yahowsha', an Islamic prophet, just as they did with Adam, Noah, Abraham, Moseh, and Dowd. Therefore, while the slightest familiarity with the Torah is sufficient to prove Islam false, ignorance reigns supreme (for now).

Even the more modern religious scam of Mormonism isn't unique. The Book of Mormon is a hilarious attempt to usurp God's authority.

I suspect that Satan and his earthbound associates counterfeit for two reasons. First, by placing their scheme alongside or on top of Yahowah's plan, God's instructions are hidden from view. And second, since God is credible, by corrupting what He said, their resulting half truths are more beguiling than if their alternative proposals were attributed to themselves alone. For example, when I exposed and condemned Christianity in a forum today, the Christians were of the belief that I was opposing God, rather than the adjoining edifice men had designed to appear godly. Moreover, no one would have believed either Paul or Muhammad had they not included godly elements in their discourse.

Yahowah is on record as saying that man's ways are not just different than His Way, but are actually adverse to Him. And when you consider Rabbinical teaching, and Christian, Muslim, and Socialist dogma, this is precisely what you find. To illustrate this point, cite your desire to observe the Towrah as a reason for leaving the church and see what happens. See if you can avoid being labeled a heretic, fanatic, or accused of joining a cult. Unreligious Jews who consider Yahowah's Word authoritative, and who do not agree to be governed by Rabbinical Law, are ostracized from their families and community, then publicly disgraced. And as we have seen time and again, a Muslim who so much as speaks out against anything associated with Muhammad, Allah, the Qur'an, or Islam is killed in accordance with Sharia Law – standards which are diametrically opposed to Yahowah's instructions.

As a result of erecting counterfeits and placing them alongside God's doorway and threshold to heaven, man has built a wall between himself and God. Worse, the only way over and around that divide – the Towrah – has been "corrupted, desecrated, tainted, and sullied" by cleric and king.

So, just as there was a wall surrounding the Garden of Eden to keep Adam and Chawah safe from the predators outside, so too a wall exists in heaven to keep the religious and political at bay. God's family is called out of the world, and away from it, which explains why there are no traces of religion or politics, nationalism or patriotism, militarism or ancestor worship in heaven. To choose one is to disassociate with the other.

However, unlike the Garden of Eden, where predators of every ilk were free to roam outside, those who have besmirched, belittled, and corrupted Yahowah's name, as virtually all Christians, Jews, Muslims, and Humanists have done, will be incarcerated or eliminated. They will spend their eternity with the Adversary in the Abyss, or they will cease to exist, depending upon whether one led or followed this revolt against Yahowah.

Twice now God has expressed His frustration over something men consider trivial: corrupting His name. Virtually everyone who is told that God's name is

Yahowah, and the Ma'aseyah's name is Yahowsha', responds by saying that it doesn't matter. They claim that God's name is irrelevant, that "Jesus Christ" is just as good as "ha Ma'aseyah Yahowsha'," and that "Allah, Lord, and Jehovah" are equally acceptable. But God does not agree.

Finally, there are those who think that it is beneath God to get mad, and that such base emotions are undignified, inappropriate, intolerant, immature, unenlightened, and uncivilized. Yet the opposite is true. The only proper, informed, rational, and indeed compassionate response to that which misleads, to that which is deceitful, destructive, deadly, and damning is to despise it. Those who care oppose those who mischievously promote counterproductive schemes under the false pretence that they are trustworthy – that they lead to salvation and to God.

Yahowah despises religion because not to hate it would make Him unloving. And for these reasons, you and I should abhor it as well.

To help drive this point home, please consider the following example. Suppose you came to know that a religious bridge between mortality and eternal life on the other side of a divide was unreliable, indeed deceptive and deadly. Under those circumstances, for you to not warn people about it, to not vehemently oppose it, would be heartless, cowardly, and despicable.

Yahowah is not tolerant of competitive and contrasting counterfeit religious schemes, especially those which are built on His path home – nor should He be. That is the moral of this prophetic warning.

It is also why God said: **"So then now** (*'atah* – at this point, place, and time)**, I have chosen to sever any connection with them and send them as far away as possible so as to avoid any contact with them** (*rachaq* – I want total, complete, and ongoing separation and disassociation from them and have decided to remove them from My presence and distance Myself from them (piel imperfect jussive))**. With their unfaithfulness and adultery** (*'eth zanuwth* – in their harlotry and whoredom, their idolatrous immorality) **and** (*wa*) **their rulers' lifeless idols** (*peger melek* – their leaders' exhaustive and deadly rhetoric) **away from Me** (*min*)**, then I will dwell** (*wa shakan* – then I will live, abide, and remain) **in their midst [of the family of Yisra'el] for all eternity** (*ba tawek la 'owlam*)**."** (Yachezq'el / God Grows / Ezekiel 43:9)

There had been separation in life, and this estrangement would continue unresolved. There would be no reprieve for the religious. After all, God had chiseled His views on this subject in stone. His mercy would be limited to those who chose to observe His instructions. Those who made up their own rules would be separated from Him – as would be their children.

There will be no religious rhetoric in heaven. And it will not be until the religious are removed from the earth, and from God's presence, that our Heavenly Father will be able to truly enjoy His family without interruption or exception.

So with these words, our Heavenly Father has painted a picture of heaven. He has revealed the complexity of His nature and has identified His family. But more than that, in addition to telling us who and what we will find in heaven, God has revealed who we will not find there, and has explained why they will be excluded. And by sharing all of this in advance, Yahowah is hopeful that we will choose to be with Him rather than against Him. But at the very least, He is leaving mankind without excuse.

"You (*'atah*)**, son of man** (*ben 'adam* – child of Adam)**, tell this** (*nagad 'eth* – report this warning) **to the Family of Yisra'el** (*beyth Yisra'el* – the family who engages and endures with God) **regarding** (*'eth*) **the Temple and Family Home** (*ha beyth* – Household and Tabernacle)**, and they will be confounded, embarrassed, and ashamed** (*kalam*) **as a result of** (*min*) **their perverse corruptions** (*'awon* – their wrongdoing related to twisting, distorting, and perverting, and their depravity and iniquity)**. And they will assess** (*wa madad* – and they will consider and evaluate) **this instructive example and representation** (*'eth toknyth* – the proportions and pattern presented in this perfect plan, this design, model, and paragon)**."** (Yachezq'el / God Grows / Ezekiel 43:10)

The hallmark of religion is "*'awon* – corruption and distortion." Elements of the truth are twisted, creating myths which are both caustic and credible. And while that is the substance of religion, its effect is defiance. Even when Yahowah's testimony proves that a central pillar of a religion is false, believers seldom if ever relent. Religion and reason have always been incompatible foes.

But not everyone swallows this poison whole. There are those who do not inhale its toxins. And some, albeit relatively few, come to question their faith. So while most will ingest the narcotic of faith and will be stupefied by its beguiling appearance, for those who are willing to rebel against man's schemes, there is always hope.

Accommodating this reality, *kalam* means more than "ashamed," because if that were all it meant there would be no way out of religion. "Shame" seldom if ever serves as the reason a person comes to reject their faith. Being "puzzled," yes. In fact, being "confounded and confused" most often drives a quest for the truth. Seeking answers to apparent conflicts is the most common motivation for embarking upon a journey from man to God.

Personally, I was baffled and bewildered by the overwhelming number of Christian traditions with pagan origins. And it is these conflicts between religion

and reason which feed most people's quest for the truth. But that is not to say that we aren't eventually "embarrassed" by what we said and did while we were religious. Most are. For example, I'm still embarrassed that it took me so long to recognize that Paul was a false prophet whose testimony was in opposition to Yah. I'm embarrassed that I cited Paul's letters as an evangelist, and later in the initial drafts of *Yada Yah*. It pains me to know that I once believed Christmas and Easter were godly.

Recognizing that a transition in perspective is required for us to know Yahowah, this becomes one of the most important if – then conditional statements ever presented...

"And if (*wa 'im*) **they are confounded, embarrassed, or ashamed** (*kalam*) **regarding everything** (*min kol*) **which they engaged in** (*'asher 'asah* – they did, acted upon, participated in, celebrated, and profited from)**, the design, the appearance, and the outward manifestation** (*tsuwrah* – the previously determined construction details and arrangements, the form and function of the rock foundation) **of the Temple and Family Home** (*beyth*) **and His living arrangements** (*wa takuwnah* – His preparations, regulations, standards, layout and provisions for the dwelling)**, as well as** (*wa*) **His going out of His home and revealing His origin and pattern of life** (*mowtsa'* – His actions and utterances as a result of Him coming forth) **and His means to return home** (*mowba'* – His entryway and His way of coming and going)**, and all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and with everything associated with Him functioning as the rock and foundation)**, even** (*wa*) **all of His engraved prescriptions** (*kol chuqah* – His inscribed recommendations for living which cut us into the relationship)**,**

then all of My outward manifestations and appearances, My plans and arrangements for them (*wa kol tsuwrah tsuwrah*)**, and the entirety of My Towrah instruction and guidance for them** (*wa kol Towrah Towrah* – and every aspect of My Towrah teaching and direction for them) **will become known to them** (*yada' 'eth* – will be discovered by them, will be acknowledged by them, and will be understood by them)**. So written before their eyes** (*wa katab la 'ayn*)**, they will observe, understand, and respect** (*shamar* – they will examine, consider, realize, and revere) **all of His plans and arrangements, His manifestations and appearances** (*wa kol tsuwrah* – and everything associated with Him)**, and all of His engraved prescriptions for living** (*wa kol chuqah* – His inscribed recommendations which cut us into the relationship)**, and they will act upon them and engage according to them** (*wa 'asah 'eth* – and they will celebrate them and benefit from them)**."** (Yachezq'el / God Grows / Ezekiel 43:11)

Judaism strives first and foremost to misrepresent "the appearance and outward manifestation" of God – to deny and misrepresent everything associated with the Ma'aseyah. But they are not alone. The Christian "Jesus Christ" bears no resemblance to Yahowsha'. Their caricature is more akin to Bacchus, Dionysus, Osiris, and Tammuz. Then in Islam, the Qur'an goes so far to rename Yahowsha' "Issa," after Esau, the one person Yah hates.

Turning to the "*beyth* – Temple and Family Home," neither play any role in Judaism, Christianity, or Islam. The living arrangements Yahowah has so carefully delineated regarding His "*beryth* – Covenant" are universally ignored.

And while these things are sad, they pale in comparison to disassociating Yahowah from His "*mowtsa'* – going out of His home to reveal His origin and pattern of life" which enables us "*mowba'* to return home through the doorway He has provided." Judaism, Christianity, and Islam all disassociate the Ma'aseyah Yahowsha' from His fulfillment of *Pesach, Matsah,* and *Bikuwrym*. And by doing so, Yahowah's greatest gift, His ultimate sacrifice, the means to mercy and salvation, is annulled.

My relationship with God is based in large part on the very proposition presented in this passage. When I put all of these pieces together, the most amazing picture emerged. I realized that Yahowah has served us in the forms of the Set-Apart Spirit and the Son. I then came to appreciate the roles each aspect of God's nature played in the grand plan which is the Covenant. Indeed, the whole of the Towrah exists for no other reason than to present and explain the benefits and responsibilities of this relationship. Its every word is Fatherly advice to guide the children who will ultimately occupy the home Yachezq'el was describing.

So in this way, I've come to understand Yahowah's "outward manifestations" and how they work together to complete His "plan," one which is "engraved" in the "prescriptions which comprise His Covenant." The "Towrah" was written to help us come "to know" these things. Its "instructions direct us" to God. And that is why our Heavenly Father wants us to "observe" these "Instructions," "knowing" that those who do will "come to understand and respect" "His plans and arrangements," even "His manifestations and appearances." Collectively they serve as God's "prescriptions for living," each of which comprise our "engraved invitation to engage in this relationship" with Yah. God wants nothing more than for us to "act upon them and to benefit from them."

Those who have accepted the Towrah's invitation to embrace our Heavenly Father in His Family Home share many things in common, one of which is an appreciation of the role Yahowah's Teaching and Instruction plays in presenting what God has done to enable the Covenant Relationship. We have all come to appreciate the fact that when we observe the Towrah we see God in all of His

glory, in all of His appearances and manifestations, fulfilling all of His plans. We come to know Him and what He has done, and in the process we come to understand what a wonderful gift He is offering us. And as a result, we enthusiastically accept our Heavenly Father's engraved prescriptions for living. The entire picture comes into focus and we find ourselves right in the middle of it, standing alongside our God.

"This is (*ze'th*) **the Towrah Teaching** (*Towrah* – the Instruction, Direction, and Guidance) **of the Family Home** (*ha beyth* – the Household and Tabernacle) **of God upon** (*'al*) **the summit** (*ro'sh* – the source and uttermost height) **of the mountain** (*ha har*) **of His entire territory in space and time** (*kol gabuwl* – the boundary and borders of His realm)**. Everything all around it** (*cabby cabby* – the arch of light which surrounds and encompasses it; from *cabab* – which encourages you to turn around and change direction so as to be enveloped and transformed) **is Most Set-Apart** (*qodesh qodesh* – is the most separated unto God, the cleanest of the clean, the purest of the pure)**.**

Behold (*hineh* – look now look and see and pay especially close attention)**, this is** (*ze'th*) **the Towrah** (*Towrah* – the Source of Teaching and Instruction, and the Place Direction and Guidance Flow) **of the Family Home** (*ha beyth* – the Household and Tabernacle)**."** (Yachezq'el / God Grows / Ezekiel 43:12) The Covenant and its Family Home do not exist without the Towrah.

For what may seem like a thousand times, we have been encouraged to behold the Towrah, to look to it and observe it. But what does that mean? Are we to focus on its lists of dos and don'ts? Or is there a bigger picture, more important issues to concentrate upon?

The answer should be obvious by this time. Yahowah has consistently revealed what's important: the Covenant and its terms and conditions because they lead us to our Heavenly Father's Family Home. Focus on them and every other aspect of the picture God has painted for us falls into place. Every color and shade serves to present the Way to the Doorway of Heaven. It's all about Yah's Family and living in His Home. Observing the Towrah brings this picture into focus.

Reinforcing this reality, Yahowah told Yachezq'el the same thing...

"And (*wa*) **Yahowah** (יהוה - *Yahowah*) **said to me** (*'amar 'el* – shared with me)**, 'Son of man** (*ben 'adam* – child of Adam)**, place upon your heart** (*sym leb*)**, look with your eyes** (*ra'ah ba 'ayn*)**, and listen with your ears** (*wa shama' ba 'ozen*)**, accordingly, to** (*'eth*) **everything** (*kol*) **which, as a result of the relationship** (*'asher* – and as a blessing)**, I** (*'any*) **have spoken** (*dabar* – have communicated orally and in writing using words) **with regard to** (*'eth la*) **all of** (*kol*) **the clearly communicated prescriptions and inscribed**

recommendations of what we should do in this life to live in (*wa chuwqah* – the written rules regarding life and abiding in; from *choq* – the shared and nourishing thoughts associated with an allocation of something from one who is set apart which is designed to cut us into a relationship agreement regarding) **Yahowah's Family Home** (*beyth Yahowah* – the home, family, household, temple, and tabernacle of Yahowah)**.'**

And so with all of (*wa la kol*) **His Towrah teachings** (*Towrah towrah* – His Towrah instructions, His Towrah guidance, and His Towrah directions (scribed in the singular as a specific and unique title and then in the plural as a word to indicate that the Towrah is comprised of many teachings, directions, and instructions))**, you should choose to place them on your heart** (*sym leb* – you should decide to set and examine them in your heart (qal stem indicating a literal reading is preferred, perfect conjugation telling us that this should be done without reservation, and consecutive form indicating volition)) **in order to enter** (*la mabow'* – so that you gain entrance to) **the Family Home** (*ha beyth* – the house and household, the temple and tabernacle) **and with regard to** (*ba*) **everything** (*kol*) **which comes forth from** (*mowtsa'* – the ways, acts, and proclamations of, which flows from our journey of exploration to the source of) **this set apart place** (*ha miqdash* – the separated and dedicated sanctuary)**."** (Yachezq'el / God Grows / Ezekiel 44:5)

By stating that He wants us to place everything He has communicated to us regarding His prescriptions which prepare us to live in His home and to be part of His family on our hearts, God is encouraging us to do more than simply see and hear what He has said and written. He wants us to accept His instructions and incorporate His directions into the fabric of our lives. He wants us to love and cherish what He has promised as much as we love Him for what He has done. Those who do these things, who go beyond merely listening to God and reading His Word, and who accept the terms and conditions of the Covenant, will be invited to live in Yahowah's Family Home.

As is often the case, God equips His guides. As proof, I would not have been able to explain the juxtaposition of *Towrah* (singular) and *towrah* (plural) to you six months ago. But somewhere along this "*mowtsa'* – voyage of exploration" I've come to realize that there is no justification for rendering TWRH "Law." And this explains why we are never asked to "obey" or "keep" the Torah. We are instead encouraged to "*shama'* – listen to" and "*shamar* – observe" Yahowah's *Towrah towrah* – teachings, instructions, guidance, and directions. *Towrah* is not just a title; *towrah* is also a descriptive noun based upon an enlightening verb.

And what a concept it is: *Towrah* (8451) derived from: *tow* (8420) – a signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the

source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction."

Sadly, of course, all of that is lost when "TWRH – teaching, instruction, guidance, and direction" is changed to "Law," and when listening to it becomes obeying it, or when observing it becomes keeping it, especially when submission and obedience to it trump knowing and understanding it.

There are few distinctions more dissimilar than listening to instruction is from obeying the law. Fathers teach, they guide; they do not legislate. Loving parents direct; they do not dictate. Lords control, they own, and they oppress. Guides instruct so as to enlighten and liberate.

In terms of establishing the proper perspective and gaining the most accurate understanding of Yahowah, His Covenant Relationship, and His Towrah, there may be no more important revelation than this. It literally sets the stage for understanding.

In this light, let's reexamine two of the most controversial passages we have considered. If you recall, Yahowsha, in His Teaching on the Mount, focused upon the Torah. Speaking of its future validity, He said: **"Do not assume that I have come to dismantle, invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot nor tittle shall be ignored, disobeyed, or disregarded from that which was established in the Torah until the time and place it all happens."** (*Mattanyah* / Yah's Gift / Matthew 5:19)

If the teaching contained in the Towrah was eternally pertinent and always relevant, Yahowsha' would never have said: "until heaven and earth pass away not one jot or tittle shall be disregarded from that which is established in the Torah," or "until the time and place it all happens." He would instead have said that it will endure forever, unchanged. And since Yahowsha' stated that the heavens and the earth will be destroyed following the Millennial Sabbath, this statement strongly implies that the existing Towrah has a limited shelf life.

Remember, we have to hold Yahowsha' to a much higher standard than the testimony of an ordinary man. To be perfect, the Ma'aseyah's declaration has to be precise. And in fact it is, but only if you can make the distinction between the Towrah and *towrah* – between the title and the noun.

Let me explain. The existing Towrah is filled with Yahowah's teachings and instructions, directing and guiding us to Him, to His Covenant, to His Home. This Towrah, therefore, must continue to be in effect until the very last person is informed, until the last choice is made, until the last soul is welcomed into God's family. But once that occurs, this guide to heaven will cease to be relevant because there will no longer be anyone seeking to know God – as we will all know Him intimately. And yet at that time, while no one will need directions to God's house, we will all need instructions on how to live in God's home. Therefore, the Towrah will continue to exist precisely as it was written, right down to the jots and tittles which comprise the Hebrew letters until Yahowah destroys the current universe. Then, at that time, He will provide additional *towrah* to teach us how to make the most of eternal life in our new spiritual home.

Helping us to better understand why Yahowsha' spoke of the Torah's future in this way, let's review Yahowah's prophetic statement regarding the ultimate relationship between the Towrah and the upcoming renewal of His Covenant. God said: **"Indeed with this Familial Covenant Relationship** (*beryth*) **which beneficially I will cut with the House and family of Yisra'el – those who engage and endure with God – after those days, prophetically declares Yahowah, I will actually give My *towrah*, completely providing and producing My teaching and instruction within their inner nature. And upon their heart I will actually write it. And I shall be God to and for them, and they, themselves, shall be to and for Me as family."** (*Yirmayahuw* / Yah Lifts Up / Jeremiah 31:33)

The timing of this coincides with Yahowah's return on the Day of Reconciliations, five days before the one-thousand-year celebration of Shelters begins. So, it might still be appropriate for Yahowah to write a copy of His existing Towrah on the hearts of those living on earth during this period. But with the whole earth returning to the conditions experienced in the Garden of Eden, and with God living in our midst, with religious and political deception a thing of the past, not only would some portions of it become less relevant, there would be so much more that we would need to know, especially as we are empowered by God. As empowered spiritual beings, we will need Yah's instructions more than ever before.

While it's often easy to read right past some of the most important aspects of a message, if we pause here and consider what Yahowah said next, we find that He is actually replacing man's errant teaching with His instructions. Listen...**"And they will not teach or learn mankind's errant pronouncements or reasoning any longer, or mankind's despondency and grief, claiming to actually know Yahowah. Because then indeed, they all will actually know and recognize Me, from the smallest, youngest, and least significant up to the**

biggest, oldest, and most influential, prophetically declares Yahowah. For indeed, then, I will have forgiven their sin and therefore their offenses against the standard will not be remembered any longer." (*Yirmayahuw* / Yah Lifts Up / Jeremiah 31:34)

At this time, there will no longer be any merit to the Towrah's teachings on how to form a relationship with Yahowah, because we will all know Him. At this time, there will be no merit to the Towrah's instructions on how to avail oneself of God's forgiveness, because we will all be forgiven. But beyond this, because there will no longer be any remembrance of our sin, the many Towrah passages which speak of us sinning can no longer exist. And that means that while Yahowah's "*towrah* – teaching and instruction, guidance and direction" will endure forever, His existing Towrah cannot be eternal as it recounts our sins.

In conclusion, the title, *Towrah*, presents Yahowah's instructions and directions on how to get to know Him, on how to engage in the Covenant, on how to benefit from His mercy, and how to get into His Home. The noun, *towrah*, represents our Heavenly Father's eternal teaching and guidance on how we will live together in heaven. Not a single word is contradictory, and every word is consistent.

As we turn the page and enter our new life, so will Yah. The instructions He will give us in the spiritual realm will maximize our enjoyment just as the instructions He has given us in the material realm have maximized our opportunity.

Before we move on to the final prophetic mention of Towrah in Yahowah's revelation to Yachezq'el, let's compare what God revealed to what men have written. God said: **"And** (*wa*) **Yahowah** (*Yahowah*) **said to me** (*'amar 'el*)**, 'Son of Adam** (*ben 'adam*)**, place upon your heart** (*sym leb*)**, look with your eyes** (*ra'ah ba 'ayn*)**, and listen with your ears** (*wa shama' ba 'ozen*)**, accordingly, to** (*'eth*) **everything** (*kol*) **which as a result of the relationship** (*'asher*)**, I** (*'any*) **have communicated orally and in writing using words** (*dabar*) **with regard to** (*'eth la*) **all of** (*kol*) **the clearly communicated prescriptions and inscribed recommendations of what we should do in this life to live in** (*wa chuwqah*) **Yahowah's Family Home** (*beyth Yahowah*)**.' And so with all of** (*wa la kol*) **His Towrah teachings** (*Towrah towrah*)**, you should choose to place them on your heart** (*sym leb*) **in order to enter** (*la mabow'*) **the Family Home** (*ha beyth*) **and with regard to** (*ba*) **everything** (*kol*) **which comes forth from** (*mowtsa'*) **this set apart place** (*ha miqdash*)**."** (Yachezq'el / God Grows / Ezekiel 44:5)

But men changed that message to this in the *King James Version*: "And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house

of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." Is it any wonder Christians are lost? Even the most current Christian rendition, the so-called *New Living Translation*, published: "And the Lord said to me, 'Son of man, take careful notice. Use your eyes and ears, and listen to everything I tell you about the regulations concerning the Lord's Temple. Take careful note of the procedures for using the Temple's entrances and exits."

It is as if Yahowah asked Yachezq'el to call Him "Lord" instead of Yahowah, as if He said "mark well" or "take careful notice" instead of place on your heart, or as if the parallelism of look with your eyes and listen with your ears wasn't what God intended. It is as if Yah used *'amar* which means "to say" rather than *dabar* which is to communicate using words. It is as if *chuwqah* was an "ordinance" or "regulation" rather than a prescription for living. It is as if the primary definition of *beyth* was "Temple" rather than home or family. And with the NLT, it is as if *beyth* was repeated and *miqdash* was never spoken. And especially revealing, it is as if the first thing a Christian would want to do once they arrived would be to find the exits. Since they would neither know nor like the God they found there, I suppose they got that part right.

Yahowah goes on to describe aspects of His Millennial Home in great detail. And since He, Himself, will build it, there is only one reason for Him to do so. His every word depicts an aspect of His nature, reveals something pertinent regarding the Covenant, or describes the means to His mercy. So while I'd love to linger here and gaze upon this portrait of paradise, our current mission is to present Yahowah's perspective on the Towrah, not His earthly Home.

So as we consider this next verse, remember that Yahowah has taken Yachezq'el forward in time to the Millennial Sabbath, which will commence on the Shabat of Sukah in the year 6000 Yah (October 7th, 2033). God is now residing here on Earth. And in that we are still living in the mortal and material realm, there will be children born during this one-thousand-year opportunity to campout with God. And they will need to be afforded the same opportunity we have been given to come to know God, to choose to engage in a relationship with God, and to be saved by Him. Therefore, the current Towrah is still valid, unchanged and in full force as there will still be people to teach, disputes to be resolved, and souls to save.

"Then (*wa*) **My family** (*'am*) **will teach** (*yarah* – will be a source of instruction, guidance, and direction) **the difference between** (*bayn*) **the set-apart** (*qodesh* – the separated) **versus that which is ordinary and common** (*la hol* – compared to the profane; from *halal* – defiling and polluting)**, and between** (*wa bayn*) **the impure** (*tame'* – the inappropriate) **versus** (*la*) **the clean and perfect**

(*tahowr* – the cleansing and purifying)**. They will come to know this** (*yada'* – they will become aware of, recognize, understand, and respect these things)**.**

And during disputes (*wa 'al ryb* – so as contentious quarrels arise)**, they** (*hem*) **will come forth and take a stand** (*'amad*) **in order to** (*la*) **judge** (*shaphat* – to decide and adjudicate)**, thereby** (*la*) **resolving opposing positions** (*mishpat* – exercising sound judgment) **within** (*ba*) **My means to achieve justice** (*mishpat* – making decisions on the basis of My specifications)**.**

And they will decide and execute judgment (*shaphat shaphat*)**, doing so with** (*wa 'eth*) **My Towrah** (*Towrah* – My Instructions and Directions) **and with My clearly communicated prescriptions and inscribed ordinances** (*wa 'eth chuwqah* – My rules and prescribed decrees; from *choq* – My shared, engraved, and nourishing thoughts regarding My willingness to cut you into the covenant agreement) **concerning all of** (*ba kol*) **My Appointed Meeting Times** (*mow'ed* – designated assembly feasts) **which they will observe** (*shamar* – which they will focus upon, pay attention to, and thoughtfully consider) **along with** (*wa 'eth*) **My Shabat** (*shabat* – time to rest and reflect on the oath associated with seven)**, which they will set apart** (*qadash* – they will regard as special, cleaning, and purifying)**."** (Yachezq'el / God Grows / Ezekiel 44:23-24)

This affirms that the Towrah endures in full effect throughout the Millennial Sabbath, just as Yahowsha' predicted. It retains its indisputable and uncontested means to resolve the disputes which separate souls from God. And as a result of the Towrah reigning supreme, Yahowah's Appointed Meeting Times, known as His Mow'ed Miqra'ey, and His Shabat, will be observed.

So while this isn't news to those of us who have observed the Torah and who have engaged in the Covenant, it is the worst possible news for Christians, even Muslims and Jews. There will be no "New Testament," no "Talmud," and no "Qur'an." There is no mention of Judaism, Christianity, or Islam. There is no "Gospel of Grace," no "Jihad," no "faith." No one will be praying on Fridays or worshipping on Sundays. There will be no celebration of Rosh Hashanah, Ramadan, Christmas, or Easter.

Personally, I find it amazing that Christians claim that they "are followers of Jesus Christ" when the Ma'aseyah Yahowsha' warned them about the consequence of ignoring the Towrah. He was Towrah observant, and they are not. As a result, no Christian is actually a "follower of Jesus Christ." Ignoring everything He said and did, they walk in the opposite direction.

As we ponder the prophetic proclamations of Dany'el we discover that while he is speaking from Babylon, which he calls "the land of the Chaldeans," his eyes remain focused on Yahowah's Word. So his writings are relevant today because he knew where to look for answers.

"I (*'any*)**, Dany'el** (*Dany'el* – God Judges and Vindicates)**, by looking closely have come to understand** (*byn* – through careful observation have come to realize and comprehend) **in** (*ba*) **the written scrolls** (*ha cepher* – the inscribed books) **that the number of years** (*micpar ha sanah* – the tale of renewal) **which transpired** (*'asher hayah*) **in the Word** (*dabar*) **of Yahowah** (יהוה – *Yahowah*) **to** (*'el*) **the prophet** (*naby'*) **Yirmayah** (*Yirmayah* – Yah Uplifts and Grows) **for the destruction** (*la chabah* – for the depopulation) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Reconciliation) **to be fulfilled and completed** (*la male'* – to be finished and satisfied) **was seventy years** (*shibi'ym* – was based upon the promise associated with seven)**."** (Dany'el / God Judges and Vindicates / Daniel 9:2)

If you want to know God's plan and understand His timing, you have to do what Dany'el did: closely examine Yahowah's written testimony. And when you do, you will find what Dany'el found: every meaningful aspect of God's plan and timing revolves around seven, the shabat, and Yah's sworn oath to mankind.

Failing to understand this, Christians remain prophetically clueless, believing that no one knows any of the important dates on God's calendar. Begging to differ, Dany'el figured it out. But then again, Dany'el and Christians have a very different perspective and approach. So I would ask Christians, if Dany'el, someone with whom Yahowah had direct conversations, someone whom Yahowah used to scribe Scripture, had to read Scripture to understand it, what prompts them to believe that "relying upon the Holy Spirit for guidance" is sufficient?

As I'm sure you realize, this statement flows out of the previous one. The way Dany'el placed himself before the presence of God, the way he went about seeking God's participation in his search, was to carefully observe Yah's written Word.

"And so (*wa*) **I placed myself** (*natan* – I gave myself) **before** (*'eth*) **the presence of** (*paneh 'el*) **My Foundation and God** (*'edon 'elohym*) **to seek and request** (*baqash* – to search for and secure) **intervention and intercession through prayer** (*taphilah* – communication; from *palal* – to meditate and arbitrate) **and to plea for mercy** (*tachanuwn* – to request a favor) **in abstaining from food** (*sowm*)**, coarse common clothing** (*saq*)**, and ashes** (*'epher* – as being insignificant and worthless)**."** (Dany'el / God Judges and Vindicates / Daniel 9:3)

The religious will remove the concluding portion of Dany'el's statement from the context of the previous verse to infer that God favored this prophet

because he fasted. But what the statement actually conveys is that this top-ranking official in the most powerful government in the world, this man who was smarter and better educated than anyone in his day, approached his study of God's Word from a position of humility. As a conduit between God and man, this man recognized that he was irrelevant. Rather than being nourished and dressed by men as a result of his station, he would be fed and clothed by God. Further, he didn't cover himself in ashes. *'Epher* simply conveys the proper attitude and approach.

The most annoying letters I receive from "readers" are *ad hominem*. Far too many people are interested in the messenger rather than the message. I have repeatedly admitted that I am irrelevant because it is relevant and accurate. Moseh didn't write about himself, nor did Dowd, Yasha'yahuw, Yirmayahuw, Yachezq'el, or Dany'el. They all communicated and commented upon the Word of Yahowah.

Also interesting is *taphilah*, the Hebrew word most often translated "prayer." Surprisingly, it isn't found a single time in the Towrah. Therefore, prayer is not a requirement for participation in the Covenant. Prayer is not needed for salvation. Prayer was not only omitted from Yah's stone tablets, it cannot be found anywhere in His "*towrah* – teaching." That is stunningly profound. The most religious of acts isn't something Yahowah encourages.

Paul's "pray without ceasing" is therefore in complete discord with Yahowah's instructions. The evangelical "sinner's prayer" which is said to serve as the basis of one's salvation, isn't endorsed by God. There is no Divine mandate for beginning or ending a meeting or gathering with prayer. And of course, Muhammad once again looks foolish for revealing that Allah wanted men to prostrate themselves fifty times each day (a burden he negotiated down to five).

Even in this context, the traditional concept of prayer does not fit. Dany'el could not have "*baqash* – sought and requested, searched for or secured" prayer. He was free to speak to God any time he wanted. He didn't need to obtain permission to "pray." But it was reasonable for Dany'el to seek God's intervention while he was meditating upon His communication. Because in this way, Dany'el, like Dowd before him, is seeking Yahowah's assistance. While he is studying God's Word, he wants God to teach him.

This is not to say that we should not talk to God. Moseh did, as did Adam, Noah, Abraham, Dowd, and all of the prophets. But we ought to listen to God first. And we do this the same way Dany'el did: we closely examine His Word.

The second most commonly translated word for "prayer" is *palal*, the root of *taphilah*. While it isn't found in the Towrah either, its meaning is instructive. **"And** (*wa*) **I meditated and sought intervention** (*palal* – I prayed for

intercession, requesting good judgment while asking for help) **concerning** (*la* – on behalf of and according to) **Yahowah, my God** (*Yahowah 'elohy*)**. And I expressed my appreciation** (*yadah* – thankfully acknowledged His attributes)**, and I said** (*wa 'amar*)**, 'O Upright One, the Almighty** (*'ana' 'edon ha 'el*)**, the Powerful and Great** (*ha gadowl* – the One who does marvelous things, who grows and enables others to grow) **and the One who respects and reveres** (*wa ha yare'* – the One who cares deeply about)**, those who focus upon** (*shamar* – who closely observe and carefully consider) **the Family-Oriented Covenant Relationship** (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge based upon a marriage vow) **and whose love is steadfast** (*wa ha chesed* – and whose devotion is genuine and unfailing)**, developing a close relationship with and loving** (*la 'ahab* – demonstrating tender and familial affection for) **those who closely observe and carefully consider** (*wa la shamar* – for those who focus on, pay attention to, and care about) **His terms and conditions for the relationship** (*mitswah* – His written instructions regarding the covenant agreement)**."** (Dany'el / God Judges and Vindicates / Daniel 9:4)

As is the case with much of Dany'el, this chapter cannot be found among the Dead Sea Scrolls. That's unfortunate because no matter how these words are rendered, there appears to be a shortage of pronouns. I share this because it is possible that Dany'el used both *ha gadowl* and *ha yare'* to frame his admiration for Yahowah, calling God both Great and Awesome. And if that is what he intended, then he would be saying that Yahowah, Himself, "focuses upon the Covenant, "*shamar* – observing and considering" it.

While it may sound odd to our ear that God observes His own Covenant, there can be no doubt that He is focused upon it. He develops close, loving, and personal relationships with all of those who observe the Covenant's terms and conditions.

As a result of studying God's Word, Dany'el realized that the vast preponderance of his people had rejected the terms and conditions associated with Yahowah's Covenant. **"We have sinned and missed the way** (*chata'* – we have erred and forfeited the opportunity) **and we are guilty of perverse corruptions and distortions** (*'awah* – of twisting and perverting)**. We are guilty of violating the standard** (*rasa' rasa'* – we are especially evil, wicked, and unjust) **because** (*wa*) **we have rebelled** (*marad*)**. We have turned away from** (*wa suwr min* – we have rejected and abolished, removed and forsaken) **the terms and conditions of Your relationship agreement** (*mitswah* – Your directions and written instructions regarding Your covenant contract) **and also from** (*wa min*) **Your means to resolve disputes and achieve justice** (*mishpat* – Your way to make

decisions and execute good judgment)**."** (Dany'el / God Judges and Vindicates / Daniel 9:5)

For Dany'el to know these things, first he would have to have carefully examined and clearly understood the terms and conditions of the Covenant and the means God uses to resolve our rebellion against Him as they are described in the Towrah. And then he would have had to have read what Yahowah had revealed about the Children of Yisra'el through His prophets. It is how we are expected to learn the truth as well. In fact it is the only way to learn about these things.

And yet the Children of Yisra'el, like Christians and Muslims today, seldom considered these sources of information, preferring instead the witness of men. **"And we have not listened to** (*wa lo' shama' 'el*) **Your servants** (*'ebed* – Your associates and coworkers)**, the prophets** (*ha naby'*)**, who** (*'asher*) **communicated the Word** (*dabar*) **in Your name** (*ba shem*) **to our political and religious leaders** (*melek* – clerics and kings)**, to our societal, military, and economic leaders** (*sar* – elders and nobles, princes and captains)**, to our forefathers** (*'ab*)**, and also to all** (*wa 'el kol*) **the people** (*'am*) **of the world** (*ha 'erets* – of the land and realm)**."** (Dany'el / God Judges and Vindicates / Daniel 9:6) And therein is the problem with the world. It is the reason religions exist. It is the reason so many people have missed the way.

I find it curious that so many people blame God for our mistakes and misery. They will say that "I can't believe a merciful god would allow children to suffer, or allow his word to be corrupted, or allow people to be misguided," as if God made these choices. It is as if they want to blame God for their ignorance, their rebellion, and poor decisions.

Dany'el, as an informed and rational person, knew better... **"Yahowah** (יהוה – *Yahowah*)**, on us** (*la*) **is the presence** (*paneh*) **of shame** (*boshet* – blame as a result of an improper attitude)**. Upon and as a result of** (*la*) **our political and religious leaders** (*melek* – clerics and kings)**, our societal, military, and economic leaders** (*sar* – elders and nobles, princes and captains)**, and our forefathers** (*wa 'ab*)**, who** (*'asher*) **bear the blame of opposing You** (*chata' la* – who are guilty of missing the way and turning against You)**."** (Dany'el / God Judges and Vindicates / Daniel 9:8)

The political, religious, economic, and military leaders of a society, indeed a nation's forefathers, bear the blame for mass rebellion against God. They are the reason children suffer, the Word is corrupted, and people are misguided.

"According to (*la*) **the Foundation and Upright One** (*'edon*)**, our God** (*'elohym*)**, the merciful** (*ha rachamym* – the compassionate) **and the forgiving** (*calychah* – the one who pardons)**, indeed** (*ky*)**, we have rebelled** (*marad* – we

have engaged in premeditated opposition) **against You** (*ba*)**."** (Dany'el / God Judges and Vindicates / Daniel 9:9)

The one and only God who has a plan to pardon us, and who wants to forgive us based upon it, cannot do so because we have rebelled against His plan and have openly opposed Him. And make no mistake: this is an open and comprehensive indictment because the sources of opposition are man's most popular schemes...religion and politics.

Preferring scams concocted by men to the teachings of God: **"So** (*wa*) **we have not listened** (*lo' shama'*) **to Yahowah, our God's** (*ba Yahowah 'elohym* – concerning Yahowah, our God's)**, voice** (*qowl*) **by** (*la*) **walking in** (*halak ba* – having our steps guided by) **His teachings and instructions, His guidance and directions** (*towrah*) **which** (*'asher* – as a result of the relationship and as a blessing) **He provided** (*natan* – He gave as a gift) **in our presence** (*la paneh* – before us) **through the hand** (*ba yad*) **of His servants** (*'ebed* – His associates and coworkers)**, the prophets** (*ha naby'*)**."** (Dany'el / God Judges and Vindicates / Daniel 9:10) So nothing has changed in 2,500 years. The source of man's problems remains singular: ignorance of Yahowah's "*towrah* – teachings and instructions, guidance and directions." We are unwilling to listen to God.

And yet God's teaching is the answer for our rebellion, the antidote for our opposition, the means to our forgiveness, and the source of Yah's compassion. So in this regard, we all have a choice. We can listen to the schemes of men or the "*towrah* – teachings, instructions, guidance, and directions of God. The eternal fate of your soul depends entirely upon your response.

Before we press on to the next statement, I'd be failing as a guide if I didn't point out that this is one of many places where the definition of *towrah* prevails over the title, *Towrah*. Yahowah's teaching isn't limited to the *Towrah*, but also permeates the Prophets. Therefore, this passage serves as an affirmation of our previous realization. In a very real since, everything Yahowah revealed from *Bare'syth* / Genesis to *Mal'aky* / Malachi contains His "*towrah* – guidance."

Blanket indictments of such magnitude are only possible as a result of the corruptions associated with religion and politics. And such ploys prevail because the masses are ignorant of the Towrah.

"And all (*wa kol*) **of Yisra'el** (*Yisra'el*) **has passed over** (*'abar*) **Your Towrah** (*Towrah*) **and** (*wa*) **turned away** (*suwr* – abandoning and abolishing, forsaking and removing themselves from You)**, no longer listening** (*la bilty shama'*) **to the sound of Your voice** (*ba qowl*)**.**

And therefore (*wa*)**, a curse** (*'alah* – an oath by which we submit to that which is harmful, incompetent, and dishonest) **is poured out** (*nathak* – is brought

forth) **upon us** (*'al*) **– the curse** (*ha 'alah* – the oath by which we submit to that which is harmful, incompetent, and dishonest) **and the sworn oath** (*shabuwa'* – the truthful and contractual promise associated with seven and the *shabat*) **which** (*'asher*) **was written** (*kathab* – inscribed using letters and words) **in the Towrah** (*ba Towrah*) **of Moseh** (*Moseh* – one who draws out)**, the servant** (*'ebed*) **of the Almighty** (*ha 'elohym*)**, because indeed** (*ky*)**, we have missed the way** (*chata'* – we have erred and forfeited the opportunity) **according to Him** (*la*)**."** (Dany'el / God Judges and Vindicates / Daniel 9:11)

The opening line includes a play on words. You see, Passover is predicated upon Yahowah "*'abar* – passing over" our sin as if it did not exist. But now Yisra'el, and indeed, Christians, Muslims, and Secular Humanists, are passing over Yahowah's Towrah as if it didn't exist. Those who believe that they are living in accordance with God's will aren't listening to Him.

In the second half of this pronouncement, we are reminded that the Towrah does more than just present the means to engage in a relationship with our Heavenly Father and the benefits of doing so, but also that it delineates the consequence of ignoring God and choosing to be religious instead. We have been forewarned, and we are therefore without excuse. We have brought this suffering upon ourselves. It was not God's choice. We have opened the floodgates of hell, in effect, cursing our children, our communities, our nation, and our planet. We have only ourselves to blame.

But more than this, please don't miss the alliterative similarity between *'alah* and the name of the "harmful, incompetent, and dishonest" spirit who served to "curse" the whole world with his "oath." I am speaking, of course, of Allah and his Qur'an.

The fourth of seven Called-Out Assemblies to Meet with God is named *Shabuwa'*, which we just discovered means: "sworn oath." It is a "truthful and contractual promise associated with seven and the *shabat*." So by telling us the whole truth, by describing in advance what would occur when mankind passed over the Towrah and chose a different way, Yahowah has proven once again that His promises, both redemptive and damning, can be trusted. So, while God is merciful, there are means to exclude oneself from His compassion.

The *Towrah* is not Moseh's. Yahowah's associate served as a scribe for all but *Dabarym* / Deuteronomy, where he provided inspired commentary to help us understand what he had written on behalf of God. Having personally been used in this way, Dany'el knew that Moseh was no more the author of the *Towrah* than Yirmayahuw was responsible for the prophecies presented under his name.

Speaking of the Towrah, it exists primarily to provide the instruction we need to know God, the direction we need to engage in a relationship with God, and the

guidance we need to walk to God along the path He has provided. Those who pass over the Towrah miss the way.

Confirming once more that ignorance and suffering, corruption and death are conditions mankind has brought upon itself, and thus cannot be blamed on God, Dany'el wrote: **"And He confirmed** (*wa quwm* – He took a stand) **with** (*'eth*) **the words He revealed** (*dabar dabar*) **which He spoke against us** (*'asher dabar 'al*)**, and against** (*wa 'al*) **the government** (*shaphat* – the political and religious leaders who litigate and judge and their controlling institutions) **which** (*'asher*) **ruled over us** (*shaphat la* – which led us) **to bring** (*la bow'*) **great** (*gadowl* – massive and enormous) **misery and suffering** (*ra'ah* – wickedness and harm, calamity and misfortune) **upon us** (*'al*) **which has not occurred** (*'asher lo' 'asah*) **in any place under** (*tachath*) **the whole of the heavens** (*kol ha shamaym*) **as** (*ka*) **that which has occurred** (*'asher 'asah*) **in Yaruwshalaim** (*ba Yaruwshalaim*)**."** (Dany'el / God Judges and Vindicates / Daniel 9:12)

Before we plumb the depths of this passage, let's allow Dany'el to complete his thought. **"Consistent with what is written** (*ka 'asher kathab*) **in the Towrah** (*ba Towrah*) **of Moseh** (*Moseh*)**, all of this suffering and misfortune** (*kol 'eth ra'ah* – the entirety of this calamity and misery) **has come upon us** (*bow' 'al*)**. We have not sought** (*wa lo' chalah* – we have made no effort to even request the favor of) **the presence of Yahowah, our God** (*'eth paneh Yahowah 'elohym*)**. We have not returned because we have not changed** (*suwb* – we have not turned around nor recovered) **from** (*min*) **our perverse corruptions** (*'awon* – the wickedness we have committed by twisting, bending, perverting, and distorting)**. And we have not, therefore, reflected upon nor come to understand** (*wa la sakal* – we have not accordingly responded wisely or appropriately to the teaching, ignoring and showing no regard for) **Your verifications and confirmations or Your trustworthy dependability** (*'emeth* – Your unchanging reliability, integrity, enduring honesty, and steadfast truthfulness; from *'aman* – that which is supported and established, sure and nourishing)**."** (Dany'el / God Judges and Vindicates / Daniel 9:13)

When it comes to understanding, few things are as important as viewing the available evidence from the proper perspective. And that is where Dany'el is especially helpful. He is in Babylon, the land of *babel* – the birthplace of religion. He is a fugitive in the heart of the Beast. And as he scours the Scriptures, he is beginning to see why he and his people are suffering in the Adversary's realm rather than flourishing in the Promised Land. It had been their fault, their leaders' fault, not God's.

Unlike religious people today, Dany'el was not crying out, "My god, why have you done this to me," but was instead acknowledging the fact that we have

cursed not only ourselves but also our children. We are suffering the consequences of ignoring our Heavenly Father's advice.

Yahowah had done everything He could do to prevent the suffering of His children, indeed everything He could do to save them and embrace them. Had He done anything more, He would have strangled them, suffocating the life out of them.

God had reached out to mankind many times, each time making sure that the world would come to know about His involvement – and most especially those living in Yisra'el. The names and the stories associated with Adam, Noah, Abraham, and Moses are legend. There are more ancient and modern copies of the Torah than any other book on earth. When we hear the term "prophet," Yahowah's messengers immediately come to mind. And while His name has been corrupted, the central figure in all of human history is the Ma'aseyah Yahowsha'.

In His Torah, Yahowah introduced and then described Himself so that we would have the opportunity to know Him. He explained why He had created the universe and conceived life. He even told us how we could go about forming a personal relationship with Him should we choose to do so.

His offer was wonderful. His promises were extraordinary. His plan was amazing. By following His instructions we could become His children and live forever in His home. By following His guidance we would be perfected, empowered, and enriched. If we accepted His offer, He would do everything required to save us from ourselves.

God did not demand much in return. He asked us to get to know Him, to listen to Him, to consider His directions. He encouraged us to respect Him, embrace Him, and trust Him. All of which do far more for us, than they benefit Him.

So while Yahowah's advice was entirely positive and beneficial, His teaching wasn't exclusively uplifting. As is the case with proper parenting, Yahowah not only told His children what would happen if they listened to Him, He told them what would occur if they didn't. They would suffer the consequences. Not only would those who ignored, or worse rejected, His Towrah be estranged from Him, and thus be excluded from the Covenant and kept out of Heaven, they would endure misfortune and misery here on earth. In fact, they would open the floodgates and bring this suffering upon themselves.

It is what we, collectively as humankind, have done. Rather than enjoying life in God's company in the Promised Land we endure pain, even death, at the hands of men. And even then, rather than turn away from those who have deceived,

destroyed, and damned us, we place our faith in the very men who have led us astray.

No one has done more to estrange souls from God than Paul and Muhammad. And yet they remain the most respected and quoted of men. It matters not that the nations most influenced by Islam are the most hellish places on earth, Muhammad is never blamed. It matters not that Paul's primary mission was to "*'awon* – corrupt, twist, and pervert" Yahowah's Towrah, the very crime Dany'el is citing as the cause of his people's suffering, because Christians believe him over God.

We, of course, have no one to blame for this other than ourselves. We were given a choice and we made the wrong one.

Every now and again I receive a letter from someone who considers themself "enlightened." They will say: "I am an agnostic because a merciful god would not allow children to suffer." It is as if they were suggesting that since god isn't as they would have him be, he does not exist. But in reality, if god were as they picture him, they would not exist.

Consider for a moment what would be required to eliminate all suffering. God would have to decide who could breed and who couldn't, not unlike the Nazis, to keep inferior genetic material from replicating. If blue eyes were considered superior, then all children would have them, as would be the case with blond hair. In fact, if it was considered an advantage to be male, all children would be boys. Everyone would be the same height, the same weight, the same intelligence, and have the same ability. Games, and any other form of competition, would be passé.

No child would be allowed to do anything risky, which would include standing up if they might hurt themselves by falling down. Parenting would be a thing of the past, because there would be nothing to protect children from, nor any advantage in helping them make good decisions or grow.

There would be no love, because there would be no rejection. There would be no success, because there would be no failing. Life would be meaningless because there would be no death. And there would be no mercy because it would be irrelevant. What a miserable world that would be.

As for the other excuse I so often receive, albeit from those who consider themselves to be "religious," it is equally as ignorant and irrational – or simply misguided if you think those pejorative terms are overly hurtful. The related excuse for dismissing everything we are considering goes something like this: "I can't believe that god would allow anyone to corrupt his word."

Mind you, one hundred percent of the evidence dictates otherwise. All one has to do to discredit this claim is to examine the textual history of "bible"

manuscripts. Between 1000 BCE and 1000 CE, we discover that no two are the same, which means that for one to be uncorrupted, tens of thousands of copies have to be corrupted. So God clearly has not done as the religious suppose.

If God were to micromanage His creation to the point that no one was allowed to misrepresent anything about Him, Satan would never have been allowed into the garden. Moseh, Dowd, Yasha'yah, and Yirmayah would be unknown to us as their penmanship was imperfect. Worse, even if God had guided their hand, He would have had to intervene every time someone copied or recited anything He had revealed, precluding a person from favoring it with their own perspective – or worse, misspelling or mispronouncing something. As an example, Guttenberg would have been precluded from printing his bible. Wycliffe's translation – which served as the impetus for the Reformation – would have been prohibited. Even this book would be disallowed, in that I err in my translations, transliterations, explanations, and commentary.

If God were to intervene to prevent everyone from corrupting His message, He would have to forbid most every expression of freewill. We'd be no better than robots, no more valuable than a computer cranking away on a preprogrammed code.

Ultimately, freewill exists so that we can choose to accept or reject Yahowah's guidance. We can embrace Him or rebuff Him. It is our choice. And as a result, suffering exists as the counterpart to the Covenant.

Dany'el understood that it was wrong to blame God for the suffering of his people. He knew that they had done this to themselves. Likewise, we should not blame God for our circumstance or our ultimate fate.

To act as if God is engaged in every aspect of a person's life is to degrade and demean Him, not honor Him. The religious god takes sides in all manner of things, from politics to religion, from war to peace, from sporting events to love interests. And yet, the real God is only interested in His Covenant – and the guidance He has provided to encourage us to embrace it. He is pleased when we share His Word and angered when we corrupt it.

The last word we have from Yahowah regarding His Towrah was reported by Mal'aky, whose name, not so coincidently, is from *mal'ak*, which means "messenger." His witness begins by explaining the role he, himself, played in providing us with this message.

"The pronouncement (*masa'* – the prophetic revelation) **of the Word** (*dabar*) **of Yahowah** (יהוה – *Yahowah*) **to** (*'el*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **by the hand** (*ba yad*) **of Mal'aky** (*Mal'aky* – Messenger)**."** (Mal'aky / Messenger / Malachi 1:1)

As had been the case with Moseh, Yasha'yah, Yirmayah, and so many others, Mal'aky was simply a scribe – a tool in the hands of the ultimate Author. As flawed as we may be, it is the greatest job in the universe. As little credit as we deserve, nothing is more rewarding.

I don't say this to trivialize Mal'aky, because he was chosen by Yahowah for a reason. It could have been that Mal'aky was closer to Yah than anyone on earth at the time. It may have been because Mal'aky was better prepared than most, having studied the Torah and Prophets. And it may be nothing more than Yahowah enjoyed Mal'aky's company, and that would be reason and honor enough. But, credit to where credit is due. The insights and predictions contained herein are God's, not man's.

While Yahowah's Towrah discussion begins in the second chapter, the stage is set right from the outset. **"'I have loved you and have engaged in a close, personal relationship with you** (*'ahab 'eth* – I have expressed my affection for you, desiring a family relationship with you)**, Yahowah** (יהוה – *Yahowah*) **said** (*'amar* – declared)**."** (Mal'aky / Messenger / Malachi 1:2) Consider this God's statement of purpose. It is the reason the Covenant exists. And remember: the Towrah exists to explain the Covenant.

And yet, even though God's declaration is absolutely essential to our understanding, even though it is obvious to those who study His testimony, most still question Yahowah on this, the most foundational of issues. **"But** (*wa*) **you have said** (*'amar*)**, 'How** (*mah* – in what way) **have You expressed Your love for us** (*'ahab 'eth*)**, for Ya'aqob** (*la Ya'aqob* – on behalf of the one who is unrelenting) **rather than** (*lo'*) **our brother** (*'ah*)**, Esau** (*'Esaw* – one who actively works and is used; from *'asah* – to do)**?' declares** (*na'um*) **Yahowah** (יהוה – *Yahowah*)**."** (Mal'aky / Messenger / Malachi 1:2)

Ya'aqob embodies the Covenant and is Yisra'el. Esau represents those who have rejected it. He is thus disassociated from God. So the moral of this story is that Christians are wrong when they say that God loves everyone. He doesn't. Moreover...

"I continue to love (*'ahab*) **Ya'aqob** (*Ya'aqob* – the Father of the Covenant who became Yisra'el)**, but** (*wa*) **I hate** (*sane'* – I detested and loathed, expressing open hostility toward) **Esau** (*'Esaw*)**."** (Mal'aky / Messenger / Malachi 1:2-3)

The persona of Esau is intriguing for a number of reasons. First, the Qur'an's Issa, who is said to be "Jesus," is actually an Arabic transliteration of Esau. Much of Islam grows out of this mistaken identity.

Second, Yahowah came to hate Esau because he married Ishmael's daughter and embraced his religion. That religion according to the Qur'an, is Islam.

And third, written Ayin Sin Wah, modern transliterations of the name Esau serve as an additional affirmation that the Hebrew Wah is a vowel pronounced either as "u" or "o." So even in hostility we find accord.

For there to be love, hate must also be possible. We choose to respond, as does God, to people based upon what they have done or said. In this light, Yahowah has told us what we ought to do and say if we want Him to love us. Similarly, He has revealed what will cause Him to hate us.

This next declaration systematically serves to denounce Esau's religion, as well as its birthplace, its god, and its scripture: Islam, Mecca, Allah, and the Qur'an.

"And (*wa*) **I have determined that** (*sym 'eth* – I have appointed, caused, and positioned that) **his mountains** (*har*) **will be ruinous and lifeless** (*shamamah* – a desolate wasteland) **and his inheritance** (*wa 'eth nahalah* – the infirmity and disease of his wadi (dry waterway)) **will be associated with** (*la*) **a monstrous and venomous reptilian serpent** (*tanah* – a jackal, a conniving and clever omnivore which stalks its prey under the cover of darkness) **in a wasteland without the word** (*midbar* – a lifeless, barren desert devoid of testimony; a compound of *midad / ma'ad / min* – to reject, to deny, to leave, and to waver away from *dabar* – the Word)**."** (Mal'aky / Messenger / Malachi 1:3)

Islam was born in the desolate mountains above the wadi of Mecca. In a lifeless cave in the darkness of night, Muhammad, while practicing pagan rituals, encountered the most conniving of serpents during Ramadan. The experience was so horrific, he claimed to have had the life nearly squeezed out of him. He even admitted at the time that he had been possessed.

Chronologically speaking, the first five verses of the Qur'an (a lifeless recital which is devoid of the Word, which wavers from the way, and which rejects the truth) were "revealed" during this dreadful encounter. They are:

"Read or recite (from the Hebrew word *qara'*, from which the supposedly Arabic Qur'an derives its name) in the name of (from the Hebrew *ba shem*) your Lord (from the Hebrew *rabbi*) who has created. He has created man from (from the Hebrew *min*) a clot. Read or recite and your Lord is the Most Generous. Who has taught (from the Hebrew *lamed*) by the pen. He (the pen) has taught man that

which he knew not." (Qur'an 96 (The Clot):1-5) As a testament to man's foolishness, it was upon this gibberish that a great religion was born.

Returning to Yahowah's revelation, *tanah* is not only defined as a "reptilian serpent," and thus associated with *ha Satan*, but also means "to retell a tale in a regrettable fashion." *Tanah* speaks of the Adversary's principle religious ploy, which is to recast Yahowah's testimony, twisting it sufficiently to make it unreliable. And this process isn't unique to Judaism, but also influences Christianity and Islam, both of which recount aspects of the Towrah, albeit inaccurately. While Judaism's Talmud is a faulty retelling of the Torah, the Christian New Testament and the Islamic Qur'an plaster over it with all manner of myth.

But more than this, *tanah* denotes a "whore," and thus in the context of a serpent is suggestive of the Whore of Babylon – a derogatory metaphor which serves as Satan's most telling title. It addresses the venom this snake spews into its many schemes.

Furthermore, with the inclusion of a Wah, *tanuwah* (which is what is actually scribed in this statement), denotes "a failure which destroys a relationship, estranging and separating the parties and causing them to become hostile." So when viewed collectively, we find that *tanah* is no ordinary "jackal," no matter how "conniving or clever." And *midbar* is no ordinary "desert," no matter how "lifeless." They are symbolic of something more far-reaching, more sinister, and deadly – *Babel:* the birthplace of religion.

Speaking of one of them, of Muslims: **"...they will be called** (*qara'*) **a region of** (*gabuwl* – that which sets the bounds for) **violence and immorality** (*risha'ah* – lawlessness and wickedness, evil crimes and unethical behavior) **and** (*wa*) **the people** (*'am*) **which** (*'asher*) **Yahowah** (יהוה – *Yahowah*) **will denounce and express His displeasure** (*za'am* – accuse and be angry at) **until the end of time** (*'ad 'olam*)**."** (Mal'aky / Messenger / Malachi 1:4) One of the many, many things I love about Yah is that He is open and honest. He has told us what He thinks and how He feels, bluntly, unequivocally, and without reservation.

While it would be rewarding to linger here a bit longer, and ponder some of the many reasons Yahowah is frustrated with religion in general, and Islam in particular, the reason we turned to Mal'aky was to conclude the prophetic review of the Towrah. And for that, we'll have to open the second chapter, and consider God's final warning to the Lowy, better known as the Levitical priests. Disenfranchised by Yah, their genealogical claim to authority would soon be usurped by covetous men known today as "rabbis."

And as with everything which separates humankind from God, these priests fell because they chose not to listen to Yah.

"And now (*wa 'atah*) **for you all** (*'el*)**, this specific condition** (*ze'th ha mitswah* – this authoritative and authorized stipulation, this direction and codicil regarding the covenant contract)**: priests, ministers, judges, and government officials** (*kohen* – clerics, teachers, officers, counselors, and advisors)**, if** (*'im*) **you do not listen** (*lo' shama'*)**, and if** (*wa 'im*) **you do not place it upon your heart** (*lo' sym 'al leb* – speaking of changing one's attitude) **to give** (*la natan*) **respect** (*kabowd* – to value and attribute a very high status) **to My name** (*la shem*)**,' says** (*'amar* – promises) **Yahowah** (יהוה – *Yahowah*) **of the command and control implements** (*saba'* – of the ordered and controlled regime of spiritual messengers and envoys)**, 'then** (*wa*) **I will dispatch** (*shalach*) **in association with you** (*ba 'eth*) **the curse of estrangement and incarceration** (*ha m'arah* – from *'arar* – that which snares, binds, and confines, that which separates, hems in, and renders powerless, that which condemns by ostracizing, disassociating, and imprisoning)**.**

And I will disable and disassociate (*'arar* – I will curse, confine, and bind up) **therefore** (*'eth*) **all of your blessings** (*barakah* – the benefits associated with Me kneeling down in love and My promises to reconcile)**. Then surely** (*wa gam*) **I will cause you to be estranged and I will incarcerate you** (*'arar* – I will bind, separate, and confine you, and I will denounce, condemn and imprison you) **because** (*ky*) **you have not taken this to heart** (*lo' sym 'al leb* – you have been unwilling to change your attitude)**."** (Mal'aky / Messenger / Malachi 2:1-2)

There can be absolutely no doubt that "priests, clerics, ministers, and teachers" have collectively disrespected Yahowah's name. They claim that it cannot be pronounced, and that it should not be used. Worse, in their publications, proclamations, and citations they have universally substituted Satan's title, "the Lord" for God's name. And since this has not been a victimless crime, as a consequence, such priests, clerics, ministers, and teachers" will be "estranged" from God and then "imprisoned" in *She'owl*, having forfeited all of the blessings associated with the Covenant.

There are six Hebrew words, and many more derivatives thereof, which are superficially translated "curse" in English bibles. These include: *'arar*, *qalal*, *'alah*, *qabab*, *naqab*, and *za'am*. *'Arar*, however, upon which *m'arah* is based, is the most common because of the central role it plays in the Towrah, especially in *Dabarym* / Words / Deuteronomy, where it is used in conjunction with its antonym "*barak* – to bless," to reveal the contrast between rejecting or embracing the terms and conditions of the Covenant.

'Arar's etymology reveals that it represents a "snare which binds and confines." It speaks of dumb animals being "separated, hemmed in, rendered powerless, and being unable to resist." This shading of *'arar* is advanced the first time it is used, where in *Bare'syth* / In the Beginning / Genesis 3:14, we read:

"And Yahowah said to the serpent [Satan]**, 'Because you have done this** [misled others by corrupting My testimony]**, you will be cursed, bound, separated, confined, and hemmed in, rendered powerless, and be unable to resist** (*'arar*) **to a far greater extent than all domesticated animals and every beast of the field. Upon your belly you shall go and dust you shall consume and devour all of the days of your life.'"**

Therefore, to be *'arar* is not only to be associated with *ha Satan*, it is "to be ostracized, estranged, disassociated, and separated" from God while being "bound, confined, hemmed in, and rendered powerless," which is "to be condemned and incarcerated without the ability to resist." In the common vernacular, to be *'arar* is "to go to hell."

Affirming these associations, let's not lose sight of the fact that we were introduced to *tanah*, this "monstrous and venomous serpent" in Mal'aky 1:3. It was there that we learned that Satan was both "conniving and clever," and that he "stalked its prey under the cover of darkness."

According to the *Theological Wordbook of the Old Testament*, *'arar* speaks of Satan's fate, of "being banned, denounced, and excommunicated," even "condemned on one's own account." It reports that the majority of the "curses" associated with *'arar* fall into the following categories: the announcement of a penalty or punishment or the announcement of a warning regarding the consequence of disregarding Yahowah's Towrah instructions, particularly as they apply to the Covenant relationship.

Based upon this passage then, it would be fair to say that Yahowah is not only angry that His name has been disrespected, but also that the consequence will be grievous for the proponents of religion. Referring to Yahowah as "the Lord" is therefore a very, very bad idea.

"Behold, I am going to disapprove and reprimand (*hineh ga'ar* – pay attention to Me, because I am going to rebuke and convict) **you and your offspring** (*la 'eth ha zera'*)**. And** (*wa*) **I will spread and cast away** (*zarah* – I will disperse and scatter) **dung** (*peresh* – the waste product of bulls, feces and excrement, refuse and vomit; from *parash* – that which distinctly separates and scatters relationships) **on your faces** (*'al paneh*) **– the waste product** (*peresh* – the refuse, vomit, and excrement of bulls) **of your feasts and festivals** (*chag* – your celebrations and holy days) **– and it will carry you** (*wa nasa'* – and it (third person masculine singular and this referencing the "*peresh* – waste product of the bull") will deceive and beguile you, and it will cause you to exalt yourselves and rebel so that you are confined and brought) **to it** (*'eth 'el* – associating along with it (third person masculine singular and this referencing the "*peresh* – waste

product of the bull") and with it directing you to an association with your god)**."** (Mal'aky / Messenger / Malachi 2:3)

On first blush this is harsh, visceral, and graphic – some might even say crude. We are not comfortable with the idea of God smearing feces on people's faces, as this is the most extreme version of "rubbing it in," of retribution. So the question becomes: is this a reasonable response to priests, clerics, ministers, teachers, judges, and government officials who have universally failed to listen to God and respect His name?

Before we criticize Yahowah's reaction to mankind's ubiquitous failures in this regard, let's make certain we understand what *peresh* actually means. It is first used in *Shemowth* / Names / Exodus 29:14, where we read: **"But the flesh of the bullock, his skin, and his dung** (*peresh*) **you shall burn with fire apart from the camp as a sin offering."** This association with the "feces or waste product" of a bull, which is Satan's most universal guise, is repeated in *Qara'* / Called-Out / Leviticus 4:11, 8:17, and 16:27. So if I may be so blunt, by using *peresh* in association with mankind's feasts and festivals, Yahowah is literally calling religious celebrations "bull shit."

Rather than being crude, this is an adroit response, especially in this context. After all, *Bare'syth* / In the Beginning / Genesis told us that the "curse" an individual endures for failing to listen to Yahowah and respect His name is to be "confined and separated" as if a dumb animal. Moreover, in the same book we discover that the "golden calf" which the Jews built as a religious idol, was not only a "bull" representing the sun god, but also the most ubiquitous symbol for the chief deity in Babylon and Egypt. So it is therefore, the "waste product the bull," which we know today as "religion," that is being smeared on the faces of those who have chosen it. God will see believers as their religion has made them – repulsive.

If you exclude Yahowah's Towrah from your heart, this is what God will see in your heart. Moreover, the refuse of religion, Satan's waste product, is neigh on impossible to scrape away. Those who are immersed in it are "*nasa' 'eth 'el* – carried away by it, beguiled and deceived by it, made belligerent and arrogant by it, and are ultimately brought into association with it."

And should you be curious, *nasa'* was scribed in the qal stem, which means that the picture God is painting should be viewed literally. Also, in the perfect conjugation, He is telling us that the effect of religious corruption is complete. Those who ignore Yahowah's Towrah and name are revolting from God's perspective.

Nasa' is the operative verb of the third of the three sweeping statements Yahowah etched on the first of two stone tablets. And not so coincidently, it was

deployed there in association with the consequence of negating the value of God's name. Yahowah wrote:

"You shall not lift up, bear, or advance (*nasa'* – support or desire, forgive or dignify, respect or tolerate / you shall not deceive or delude, deploy clever tricks, beguiling people, causing them to miss the Way) **through the name of Yahowah your God, accordingly, lifeless and worthless deception or devastating and destructive falsehood (lies which nullify our existence leading to emptiness and nothingness or vain promises which are deceitful), for indeed Yahowah will not forgive or leave unpunished**, **free from guilt, exempt from judgment and sentencing, pardon or release, those who relationally deceive, beguile, or delude** (*nasa'* – advance, lift up, support, bear, or desire, forgive or dignify, respect or tolerate / using clever trickery to mislead)**, in association with His name, to promote and effect vain and ineffectual lies which lead to lifelessness and destruction."** (*Shemowth* / Names / Exodus 20:7)

Therefore, Yahowah is painting a graphic picture with "*peresh* – the waste product of bulls" being smeared on the faces of ministers and their religious rites hoping that people pay attention, listen to Him, and respect His name. Because if they remain unwilling, if they remain religious, they will suffer the consequence. We have been given fair warning.

Before we move on to the next statement, I'd encourage everyone to let the conclusion of this admonition sink in. Yahowah is overtly associating religious celebrations, festivals, and feasts, with Satan's refuse. And therein the single most common justification for observing pagan holidays is torn asunder. Christians will tell you that it does not matter that Christmas and Easter were religious festivals celebrated by the Babylonians, Assyrians, Egyptians, Greeks, and Romans to honor god in the guise of the bull and sun because that isn't what they mean to them. Well, God in no uncertain terms just described how those who participate in these religious holidays appear to Him. Not only is it disgusting, but when it comes to a person's salvation, God's view is the only one which matters.

"And (*wa*) **you should know** (*yada'* – you should be totally aware, recognize, acknowledge, and literally understand (qal perfect)) **that indeed** (*ky*)**, I have sent** (*shalach* – I have reached out and extended) **to you all** (*'el*) **accordingly** (*'eth*) **this** (*zo'th*)**, the terms and conditions of the relationship agreement** (*ha mitswah* – the authoritative directions and written instructions regarding the codicils of the binding contract) **concerning** (*la*) **the existence of** (*hayah* – the enduring characteristics which exist associated with) **the Family-Oriented Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath regarding a mutual alliance and pledge based upon a marriage vow and home which fosters and encourages growth) **in association with** (*'eth*) **Lowy** (*Lowy* – usually transliterated Levi or Levite, the descendant of

Ya'aqob who was assigned the responsibility of serving as a priest and judge; from *lowah* – to attend to, to join with, and to unite)**,' says** (*'amar* – promises) **Yahowah** (יהוה – *Yahowah*) **of the command and control implements** (*saba'* – of the ordered and controlled regime of spiritual messengers and envoys)**."** (Mal'aky / Messenger / Malachi 2:4)

Through His Towrah Yahowah has made His Covenant conspicuous. But more than this, His Towrah reveals the lone prerequisite and four conditions for participating in the Covenant.

To fully appreciate the declaration being made in this passage, we have to understand the special role the Lowy played in association with the Towrah and its Ark of the Covenant. Way back in the "*Dabar* – Word" Volume we reviewed the following passage: **"And it transpired just as Moseh completely finished writing the words of the Towrah upon this, the Almighty's written scroll, successfully completing the Eternal Witness, Moseh directed and instructed the Lowy to lift up, carry, and bear** (*nasa'*) **Yahowah's Ark (source of light, enlightenment, and choice) of the Covenant, saying, 'Accept and grasp hold of the written scroll of the Towrah and place this alongside Yahowah's Ark of the Covenant. Your God, He will always exist there for you in the Eternal Witness and Enduring Testimony."** (*Dabarym* / Words 31:24-26)

The Lowy were employed to convey Yahowah's Towrah to God's children. Their mission was to share and explain His teaching regarding the Covenant to all who would listen, so that others would be able engage in this relationship in accordance with the Towrah's terms and conditions. It was their mission to serve those attending the Mow'ed Miqra'ey by facilitating what Yah described in the His Towrah. They were also called to adjudicate disputes between God's children, once again in accord with the Towrah's directions on these matters. Ultimately, they were the guardians of the Towrah and its Covenant, which means that they were tasked with the prospect of affirming that the Towrah was the place to find and embrace Yahowah. They had, however, forgotten all of this.

The corruption of Lowy to "Levi" and "Levite" is funny in a way. The people entrusted with proclaiming Yahowah's name had the pronunciation of their family name changed by the rabbis who ultimately usurped their authority. The Rabbinical Masoretes not only changed the name of their foes, the Lowy to Levite, they would go on to conceal and corrupt the name of God which the Lowy had been sworn to protect.

If we turn to Ancient Hebrew for further elucidation, we discover that the only letter in Lowy which does not also appear in Yahowah's name is ל Lamed. This character was depicted by way of a shepherd's staff and thus described the

mission of the Lowy which had been to lead, direct, teach, and protect God's people.

Turning to the common letters, we are reminded that the ו Wah, which was drawn in the form of a tent peg, signified the idea of adding to and increasing the size of Yahowah's family. And the י Yowd was formed in the shape of an arm and hand, demonstrating the authority and power of God, and those representing Him, to do whatever work was required.

Still speaking to Lowy and his descendants regarding their stewardship of the Covenant, God said...

"'My Covenant (*Beryth* – My Family-Oriented Relationship) **was with him** (*hayah 'eth*)**: the source of life, renewal, nourishment, and growth** (*ha chay* – staying alive and prosperity)**, and the means to reconciliation, salvation, and satisfaction** (*shalowm* – peace, favor, welfare, safety, health, tranquility, contentment, friendship, companionship, and blessing)**.**

So I gave these to him (*wa natan la*) **to inspire reverence** (*la mowra'* – hoping for some respect and with some trepidation)**, and he respected and revered Me** (*yare'*)**. But now, because of** (*wa min*) **the presence** (*paneh*) **of My name** (*shem*)**, he** (*huw'*) **is dismayed, discouraged, and destroyed** (*chathath* – he dreads it, he is panicked and confused by it, even shattered and frightened)**."** (Mal'aky / Messenger / Malachi 2:5)

Should it not have been obvious, it is now. According to God, His "*beryth* – Family-Oriented Covenant Relationship" "*hayah* – was, is, and always will be" "*ha chay* – the source of life," in addition to "renewal, nourishment, and growth." What's more, this very same Covenant was, is, and always will be "*shalowm* – the means to reconciliation and salvation," in addition to "companionship, friendship, contentment, tranquility, and satisfaction."

It would be hard to find four words more important than these: *beryth hayah chay shalowm*. There is no greater gift than eternal life, no more valuable benefit than salvation. And both exist as a direct result of the Towrah's presentation of the Covenant.

Therefore, we are saved by the Towrah's directions regarding the Covenant, indeed for the Covenant. Neither faith nor religion, neither churches nor prayers, neither gospels nor grace, play a role in our reconciliation. Eternal life is a byproduct of the one and only Covenant – an agreement which is found in but one place. Without the Towrah, there is no means to either of these gifts.

Moving on to the second of two statements, we find that the 'oft-repeated notion that religious Jews "respect" Yahowah's name is untenable. People don't

conceal, change, or corrupt something they revere. If Yahowah's name was respected by rabbis, they wouldn't condemn those who use it.

While He had already done so in His Towrah, Yahowah once again defined the mission of the Lowy...

"Truthful and reliable (*'emeth* – trustworthy and dependable, unchanging and enduring) **teaching, instruction, guidance, and direction** (*towrah*) **was in** (*hayah ba*) **his mouth** (*ba peh* – speaking of Lowy doing his job)**, and injustice** (*wa 'awlah* – that which is deviates from the truth and becomes harmful and damaging to others) **was not found** (*lo' masa'* – was not uncovered) **on his lips** (*ba saphah*)**.**

In reconciliation and salvation (*ba shalowm* – in peace, satisfaction, favor, and friendship)**, and in uprightness and justice** (*wa ba myshowr* – in fairness and in complete accord with the standard; from *yashar* – in uprightness and justice, in a pleasing and agreeable fashion)**, he walked** (*halak* – he followed the path and journeyed through life) **with Me** (*'eth*)**. And a great many** (*wa rab*) **he returned and restored** (*suwb* – he turned around and changed, he brought back) **from** (*min*) **corruption and distortion** (*'aown* – from the iniquity and depravity of twisting and perverting the truth)**."** (Mal'aky / Messenger / Malachi 2:6)

From this we can conclude that those who walk in the Towrah, walk with God. Those who teach the Towrah, direct others to their salvation. Those who are guided by the Towrah, are never misled, nor do they mislead. Those who are favored by God, stand upright in His presence. And to be reconciled unto God is to be pleasing and agreeable to God.

But did you notice the remarkable concluding statement? Yahowah gave the Lowy credit for changing the minds of many of His wayward children, and for bringing them back home. That is remarkably generous, considering that all they had actually done was relay what He had revealed and promised. And yet from God's perspective, their willingness to share His means to achieve reconciliation was sufficient to share the credit.

Along these lines if I may get personal with you, sometimes I imagine the expression on Yahowah's face when He greets one of the many souls who have come to know Him through this presentation of His Towrah. And I see His willingness to include me in these homecomings, and witness the twinkle in His eyes, the smile on His face, His loving embrace, as being too wonderful for words to adequately express. No matter how flawed and unqualified, even undeserving we may be, Yah sees us as His partners.

That is so long as we prepare and then engage advancing His mission...

"Indeed (*ky*) **the lips** (*saphah*) **of the priest** (*kohen* – the minister, the advisor, the judge, the teacher, and the official) **should be kept focused upon** (*shamar* – should consistently observe, consider, and explore) **knowledge which leads to understanding** (*da'at* – the skillful application and processing of reliable information resulting in comprehension)**. The Towrah's teaching** (*towrah* – the Towrah's instruction, direction, and guidance) **should be sought** (*baqas* – should be learned and procured) **from** (*min*) **his mouth** (*peh*) **because** (*ky*) **he** (*huw'*) **is the messenger** (*malak* – the envoy and representative who informs by conveying the word) **of Yahowah** (יהוה) **of the spiritual implements** (*saba'* – of the regime of heavenly messengers)**."** (Mal'aky / Messenger / Malachi 2:7)

Rather than ask God for His guidance in your life, why not do as He has requested? There is no greater calling than serving as one of Yahowah's messengers.

Sadly however, most of those who claim to be serving Him, are actually serving themselves. **"But** (*wa*) **you all** (*'atah*)**, yourselves, have turned away from the Way and corrupted the Path** (*suwr min ha derek* – you have rejected and forsaken the Way and you have reconfigured your version of the Path)**. You have caused many to stumble** (*rab kashal* – to falter, fall, and be brought down)**. By** (*ba*) **your teaching** (*towrah* – your instruction and direction [speaking of the Oral Law and Talmud]) **you have corrupted and perverted** (*shachath* – you have marred and blemished, ravaged and besmirched) **the Covenant with** (*beryth* – the family-oriented relationship agreement with) **the Lowy** (*ha Lowy* – those who unite)**,' affirms** (*'amar*) **Yahowah** (יהוה – *Yahowah*) **of the spiritual implements** (*saba'* – of the regime of heavenly messengers)**."** (Mal'aky / Messenger / Malachi 2:8)

Jewish religious leaders have positioned their Oral Law, their Talmud and the Mishnah, as commentaries on the Towrah, but according to Yahowah, they are corruptions of it. Rather than promote the Way, they cause Jews to stumble and miss the Way. Rather than embrace the Covenant, they blemish and besmirch it.

And as a result... **"'So** (*wa gam*) **I** (*'any*)**, Myself, will give you over** (*natan 'eth*) **to be despised** (*bazah* – to be held in contempt and regarded as evil) **and humiliated** (*wa shaphal* – humbled and seen as repulsive and lowly) **by all of** (*la kol*) **the people** (*'am* – the nations)**, similar to** (*ka*) **a mouth** (*peh*) **which** (*'asher*) **has not observed** (*'ayn shamar* – has not examined, explored, or considered) **My Way** (*'eth derek*) **and is instead lifting up and promoting** (*nasa'* – elevating and exalting) **your presence in your teaching** (*paneh ba ha towrah* – in your instructions, guidance, and directions)**."** (Mal'aky / Messenger / Malachi 2:9) God considers those who promote an agenda which is in conflict with His to be foul mouthed.

Responding to all that Yahowah has revealed, Mal'aky then questions his people. **"Is there not** (*ha lo'*) **one Father** (*'echad 'ab*) **for all of us** (*la kol*)**? Is there not** (*ha lo'*) **one God** (*'echad 'el*) **who created us** (*bara'*)**? Why** (*madduwa'* – what is the reason that) **are we unfaithful** (*bagad* – have we betrayed the trust and acted treacherously, committing adultery)**. Each individual** (*'iysh*) **with his brother** (*ba 'ach*) **has defiled and dishonored** (*halal* – has profaned and desecrated, has violated and polluted) **the Covenant** (*beryth* – the Family-Oriented Relationship Agreement) **of our fathers** (*'ab*)**."** (Mal'aky / Messenger / Malachi 2:10)

To defile and dishonor the Covenant, as Judaism, Christianity, and Islam do, is a death sentence. It is not survivable. And few things violate the Covenant more than the religious arguments which permeate the Talmud, the anti-Torah epistles which comprise the New Testament, or the demonic and twisted rant which became the Qur'an.

As we conclude our review of the Towrah in the Prophets, let's turn to the first verse of the next chapter. It speaks prophetically of the living embodiment of the Towrah – the Ma'aseyah Yahowsha'.

"Behold, I am going to send out (*hineh shalach* – pay attention and look to Me, I am going to extend Myself, reach out, and dispatch) **My Messenger** (*mal'ak* – My Representative who will convey My message)**. And** (*wa*) **He will prepare the way for My presence** (*panah derek la paneh* – He will help make you ready to turn around and pay attention to the path which leads to facing Me)**.**

And suddenly, unexpectedly (*pith'owm* – quickly in a flash and surprisingly) **He will come to God's** (*bow' 'al* – He will arrive and pursue a harvest at the Almighty's) **Temple** (*hekal* – His Sanctuary; from *yakol* – the place where He will prevail)**: the Upright One** (*'edown* – the Foundation of the Tabernacle) **whom** (*'asher*) **you all** (*'atem*)**, yourselves, have sought** (*baqash* – you have inquired about, asked and searched for)**, and** (*wa*) **the Messenger** (*mal'ak* – the Representative of the Message) **of the Covenant** (*beryth* – Family-Oriented Relationship Agreement) **which and whom** (*'asher* – as a result of the relationship) **you all** (*'atem*) **have desired** (*chaphets* – have wanted and delighted in)**.**

Look (*hineh* – pay attention)**, I am coming** (*bow'* – I'm returning to pursue a harvest)**,' promises** (*'amar* – and affirms) **Yahowah** (יהוה) **of the spiritual implements** (*saba'* – of the regime of heavenly messengers)**."** (Mal'aky / Messenger / Malachi 3:1)

Jews did not recognize Yahowah's Messenger. And Christians fail to appreciate the relationship between Yahowah, Yahowsha', and this message regarding the Covenant. These mistakes are equally devastating and damning.

Yahowsha', the diminished manifestation of Yahowah set-apart from Him, served to bring us into the presence of Yahowah. In fact, without His work, Yahowah would not be able to return without destroying our planet and all life thereon.

Also note, there is no "Second Coming" of "Jesus Christ." The Messenger of the Covenant, the Ma'aseyah Yahowsha', prepared the way for Yahowah.

God said this because His energy is so great, it would instantly incinerate matter which is not properly prepared. For flesh to exist in the presence of God, it has to be appropriately equipped and adorned.

But don't rely on my conclusion here. Instead, consider Yah's... **"'And who** (*wa my*) **can endure** (*kuwl* – can bear) **this day** (*'eth yowm*) **when He arrives** (*bow'* – when He returns to pursue His harvest)**? And who** (*wa my*) **will be able to be present with, standing beside His appearance** (*'amad ra'ah* – will be suitably established and sustained in association with His revelation to view Him)**? Because indeed** (*ky*)**, He** (*huw'*) **will be similar to** (*ka* – like and compared to) **a refiner's fire** (*tsaraph 'esh* – flaming light which purges the darkness)**, and akin to** (*wa ka*) **an alkali detergent which cleanses** (*boryth kabash* – a white water-soluble cleansing agent which becomes clear when dissolved and a salt which serves as a preservative)**."** (Mal'aky / Messenger / Malachi 3:2)

There will be no reason for Yahowah to diminish Himself upon His return. So rather than appearing like a man, He will be seen as light – as pure radiant energy. And while His light will be the most wonderful sight His children have ever seen, as they have already been cleansed by it, those who have rejected the Towrah and its Covenant will be purged and dissolved by it.

Those vaporized upon Yahowah's return will have only themselves to blame. **"From the days** (*la min yowm*) **of your ancestors** (*'ab* – fathers)**, you have turned away from** (*bow' min* – you have rejected and forsaken) **My clearly communicated prescriptions and inscribed decrees** (*wa chuwqah* – My recommendations and prescribed ordinances; from *choq* – My shared and nourishing thoughts regarding an allocation of something designed to cut you in on the Covenant agreement)**, and you have not observed them** (*wa lo' shamar* – and you have not focused upon or considered them)**.**

Return to Me (*suwb 'el* – change and turn to God) **and I will return to and restore you** (*wa suwb 'el*)**,' promises** (*'amar* – and affirms) **Yahowah** (יהוה) **of the spiritual implements** (*saba'* – of the regime of heavenly messengers)**."** (Mal'aky / Messenger / Malachi 3:7)

As humankind created in the image of our God, we began life in paradise with God. *Sukah*, or "Shelters," which represents our return to the Garden, actually celebrates our return to God. Moreover, the way to God commences with Passover and Unleavened Bread, where we become immortal and are prepared to meet with our Maker. And you'll notice that this Way passes through Reconciliations, where our relationship with God is restored, before our return is possible.

This then brings us to the final mention of the Towrah in the whole of Yahowah's Testimony. And here we find God encouraging us to:

"'Remember (*zakar* – recall and proclaim) **the Towrah** (*ha Towrah:* from *tow* – the signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, that *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing us, *towr* – so as to provide an opportunity to change our thinking, attitude, and direction) **of Moseh** (*Moseh* – One who Draws Out)**, My servant** (*'ebed* – coworker and associate)**, who, as a result of the relationship** (*'asher* – and as a blessing)**, I instructed and directed** (*sawah* – guided) **in** (*'eth ba*) **Horeb** (*Choreb* – transliterated Horeb; meaning desolate place) **on behalf of all** (*'al kol*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God) **regarding the clearly communicated prescriptions of what we should do in life to live** (*choq* – the shared and nourishing recommendations regarding an allocation of life which is inscribed in writing and cuts us into a relationship) **and the means used to achieve justice and resolve disputes** (*mishpat* – as the basis to exercise judgment and make sound decisions)**."** (Mal'aky / Messenger / Malachi 3:22)

And therein is the perfect summary of the Towrah's purpose. It teaches us how to engage in the Covenant and how to resolve the problem of sin.

Since this is the next line, and since it affirms that the Towrah will reign supreme through the conclusion of the Tribulation and Yahowah's return, I thought I'd share it with you.

"Behold (*hineh* – please pay attention)**, I** (*'anky*) **and going to send out** (*shalach* – dispatch) **to you all** (*la 'eth*) **'Elyah** (*'Elyah* – Yah is God; transliterated Elijah)**, the prophet** (*ha naby'*)**, before the arrival of the presence** (*la paneh bow'* – in association with the harvest and appearance) **of the greatest and most important, the most respected and awesome** (*ha gadowl wa ha yare'*

– the most promoted, empowering, reverent, and awe-inspiring) **day** (*yowm*) **of Yahowah** (יהוה)**.'"** (Mal'aky / Messenger / Malachi 3:23)

This is Yowm Kippurym in Year 6000 Yah. It marks the single most important day in human history. It is the day Yahowah will return to be with His children.

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Without the *Towrah*, there is no Covenant. With the *Towrah*, there is only one Covenant.

Without the *Towrah*, nothing is known of Adam and the Garden of Eden, of Chawah ("Eve" is the name of a pagan goddess), or the ploy perpetrated an Adversary known as Satan to confuse and beguile them.

Without the *Towrah*, no one would even know of the existence of Noah, his Ark, or the reason for the flood which deluged Mesopotamia five thousand years ago as a result of an asteroid strike.

Without the *Towrah*, Abraham and Sarah are unknown to the world, as are Yitschaq and Ya'aqob, Hagar and Ishmael. Nothing would be known of the promises Yahowah offered Abraham which now serve as the basis of the Covenant.

Without the *Towrah*, the conversations Yahowah had with His children regarding their relationship with Him would be nothing more than fading sound waves which would have stopped reverberating nearly four-thousand years ago. Without the *Towrah* there would be no way to engage in a relationship with God.

Without the *Towrah*, we would know nothing of the Hebrew slaves in Egypt, or of the events which led up to their miraculous exodus. Sure, the archeological record of these events is crying out from the desert sands and the scarred mountain summit, but without the *Towrah*, no one would have bothered to look.

Without the *Towrah*, the Ten Statements Yahowah etched in stone would be unknown, hidden for a time in the Ark of the Covenant, twenty feet below the parking lot of the Jerusalem bus station, in a limestone cavern immediately below what was once Golgotha.

Without the *Towrah*, Yahowah would be unknown, life would be short, and there would be no means to salvation.

But with the *Towrah* every relevant question is answered, and every relevant issue is resolved. Save God, Himself, nothing is more important than His *Towrah* – Teaching, Instruction, Guidance, and Direction.