

A Disappointed God

*Why anger the Almighty?*

Throughout the first two chapters of *Yasha'yah* / Isaiah, Yahowah issued an unrelenting indictment against His people, especially their propensity to be religious. And as we move forward, He is going to further distance Himself from human institutions by lambasting government and military leaders. This is a wakeup call to those who are patriotic and who have placed their faith in faith. The prophet's witness destroys the concept of an all-loving God. It renders the notion that God wants to be worshipped or that He blesses nations preposterous. Yahowah cannot be cajoled into responding to religious prayers. He cannot be persuaded into accommodating the needs of believers and has no interest in saving them. He is in opposition to multiculturalism and is not tolerant. These religious and nationalistic concepts are delusional – in absolute and irreconcilable conflict with Yahowah's prophetic testimony.

Those who have chosen to respect man's ways, while supporting their religious and national leaders, will find their affinity for such ill-advised endeavors dashed by Yahowah. Misled and manipulated by immoral and self-serving egomaniacs, the religious and political are being played for fools. But in reality, they have no one to blame but themselves. Yahowah has clearly and unambiguously rebuked man's most popular approaches and acclaimed solutions. And He has done so within a prophetic text that is ubiquitous and irrefutable. There are billions of copies of *Yasha'yah* / Isaiah, and they are available in almost every language. Not only has the entire text been preserved in the Great Isaiah Scroll dating to 200 BCE, the prophetic promises contained within it prove beyond any doubt that the words we have been reading were authored by God, Himself.

In the previous two chapters we came to understand the implications of *hineh*, especially as it arose in *Yasha'yah* 3:1 in concert with the provision to support life which had been withdrawn. Therefore, as we move forward, the opening statement of the third chapter is being reprised simply to provide the proper context for what follows. Yahowah is going to explain why He can no longer save His people.

“**Indeed** (*ky*), **behold** (*hineh* – look up and pay attention), **the Upright Pillar of the Tabernacle** (*’edown* – the Upright One set into the foundation to hold up the Tent of the Eternal Witness), **Yahowah** (יהוה) **of the Spiritual Implements** (*tsaba’* – of the command and control regimen of Heavenly Envoys), **is rejecting and removing** (*cuwr* – is taking away (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flows) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah): **the support which upholds life** (*mash’en* – the supportive pole which holds someone and something up, the basic provisions needed for life (masculine); from *sha’ah* – to support by providing something to lean upon), (*wa*) **the provisions extended by the shepherd’s staff** (*mashe’nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep), **all** (*kol*) **stores** (*mish’an* – provisions for life and assistance) **of bread** (*lechem* – to consume food and to struggle when opposed), (*wa*) **all** (*kol*) **supplies** (*mish’an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears),...” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:1)

But that is not all Yahowah is removing. His list of those He will not accommodate extends to “...**the powerful politically** (*gibowr* – the mighty, strong, and militant, the warrior, soldier, and hero, the prominent leader and despot), **the man** (*wa’iysh* – in addition to the person and individual) **of war** (*milchamah* – who is a soldier engaged in combat in the military who wields weapons of war to fight continuous battles), **the judge** (*shaphat* – the one who adjudicates and litigates) **and the prophet** (*wa’naby’* – and the one who claims to speak on behalf of a god), **also** (*wa*) **the one who promises a better future** (*qacam* – the one who claims to possess hidden knowledge with the aid of the supernatural, one who claims a spiritual ability to predict the future, the one producing or claiming signs and wonders, the one risking their future by engaging in gambling or games of chance, and the one who is a false prophet in association with Balaam), (*wa*) **the community and religious leader** (*zaqen* – the elders of society, the establishment leadership, the dignitaries associated with human institution, the one who represents the government or the founders of a religion, even the elderly who have status and speak with authority), (*wa*) **the officer in command** (*sar* – the prince, ruler, chief, captain, general, commander, or overseer) **of a military battalion of fifty or more** (*chameshym* – of a battle array or armed force), **especially** (*wa*) **one who exalts himself** (*mithnase’* – one who lifts himself up and forgives, carrying others away, one who is self-sustaining and who claims to lift up others; from *nasa’* – to lift up and carry away, to forgive and exalt) **in the presence of others** (*paneh* – in his head or as the face of some institution, turning away), **in addition to** (*wa*) **the counselor who implies that his advice is valuable** (*yowe’ts* – the adviser who

urges others to follow his directions and considers his guidance valuable), **including** (*wa*) **the shrewd** (*chakam* – the skilled and crafty, the clever and experienced, the knowledgeable and yet deceitful) **religious practitioner** (*cheresh* – cleric involved in secret interpretations or pagan religious acts, sorcerer or artificer, promoter of secret societies or conspiracies; from *charash* – to cut others into and engrave evil and secret plots) **and** (*wa*) **the one who claims to receive and then imparts** (*byn* – the one who considers, is attune to, and promotes (nifal construct passive – the subject memorizes others while suffering the consequence of promoting such superstitions)) **spellbinding orations comprised of enchanting superstitions** (*lachash* – serpentine spells, incantations in association with serpents which are seductive and mesmerizing in addition to prayers promoting a magical or mythical formula which appeal to the demonic).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 3:2-3)

God is cleaning house. He is not only withdrawing His support, He is specifically rejecting every political, religious, military, and academic leader, everyone from the exalted to the shrewd, from the spellbinding orator to the political pontificator. He is consistent in this regard. He has been and continues to be in complete opposition to such human institutions, especially those who seek to control others by way of political, religious, and military edicts. The societal constructs man has established will be overturned by God.

Yah is opposed to those who mislead for personal gain. Foremost on His list of objectionable occupations is politician, preacher, and military officer. But the spellbinding orators could include everyone from newscasters to talk show hosts, and from conspiracy theorists to social advocates.

As an example, Americans cast their votes for political leaders and express their support for the nation’s military by the hundreds of millions. Many of these same Americans reverently sing the National Anthem and God Bless America, unaware that both actually annoy the very God they seek to impress. They are ignorantly asking God to do what He has expressly said He will never do. Is it any wonder He has no respect for and does not listen to those who disrespect His testimony?

Before we move on, please contemplate not only how comprehensive God’s list of rejected occupations has become, but also consider how different God’s perspective is than man’s. Those society esteems, Yahowah disdains. These unGodly endeavors include: **“the politically powerful and prominent leader, whether hero or despot (*gibowr*), the man of war, including a soldier who wields weapons in battle (*’iysh milchamah*), the judge who adjudicates or litigates (*shaphat*), the preacher or prophet who claims to speak on behalf of a god (*naby*)”, the one who promises a better future, claiming to possess hidden knowledge along with the ability to work wonders (*qacam*), the community and**

**religious leader (*zaqen*), the officer in command of a military battalion of fifty or more (*sar chameshym*), the one who exalts himself and claims to forgive the failures of others (*mithnase' paneh*), the counselor who implies that his advice is valuable (*yowe'ts*), the shrewd, clever, and crafty (*chakam*), the religious cleric promoting pagan myths (*cheresh*), and the one who perceives and imparts spellbinding orations replete with enchanting superstitions (*byn lachash*)."**

Hopefully, you are not counted among them. But unless you are among the few who are Towrah observant and who have accepted the terms and conditions of the Covenant, some of those listed herein have garnered your interest and respect.

Please note: if it were any other time, these people would not all be going to *She'owl* / Hell. However, at the midpoint of the Time of Yisra'el's Troubles, there will be a line drawn in the sand. The Towrahless One will make Yahowah's *Miqra'ey* and *Shabat* illegal. In response, a *mal'ak* – messenger will lift up the original Tablets of Stone above Yaruwshalaim, making Yahowah's position known. From this point on, all souls will be seen as with God or against Him.

So while all God is saying here is that He is "rejecting and removing" the individuals engaged in these occupations, six statements hereafter, He will convey their fate. This means that in the here and now, none of them will survive. Most will die, ceasing to exist, while others will be judged and condemned to eternal separation. But a day is coming when all of those engaged in these occupations will be considered to be in opposition to Yahowah, and as a consequence for misleading His people prior to His return, they will be condemned to *She'owl*.

That's the good news. The bad news is that this list is particularly broad and encompassing. It, therefore, serves as a warning. We need to be careful and avoid misleading people regarding God's identity, purpose, plan, and expectations.

I initially questioned why Yahowah's list of counterproductive occupations included judges – especially since God established the *shaphat* to answer questions and resolve disputes on behalf of His children. But it is obvious when we think about it. His Judges based their decisions upon the Towrah. In society's system, judges, all of whom are lawyers, make their rulings based upon man's laws. Most make no pretense of being fair or just, acknowledge that it is a legal system, not a place to seek justice. This is especially true in America, where the Department of Justice and its affiliates are corrupt, routinely fabricating evidence to incarcerate innocent men and women.

In this vein, I suspect that the "counselor who claims his advice is valuable" refers to lawyers, and thus speaks of the same corrupt system. Referring to themselves as "Counselor," lawyers are all too often parasites. They argue on behalf of their clients, even when they know that they are guilty. They chase ambulances

to make a buck, not to heal the victim. Further, lawyers write the restrictive laws from which Yahowah seeks to free His people.

The reference to those who are “shrewd, clever, and crafty” likely speaks of bankers and corporate chieftains. Yahowah is a proponent of work, and so He isn’t anti-business. But He is opposed to those who manipulate and abuse others for personal gain.

This list of individuals God has promised to remove, and professions He is committed to eliminate, include two condemning politicians. The first refers to any prominent political position held by a national war hero or tyrant who arose to power either through force of arms or is kept in power because of the military. This would include almost every emperor or king claiming dominion over the ancients in Babylon, Assyria, Egypt, Carthage, Greece, and Rome to the Incas, Mayans, and Aztecs in the New World, from the kingdoms throughout Medieval Asia and Europe to the current Islamic fiefdoms in the Middle East.

The second category of political leadership has only become common recently with the advent of democratic republics in the West. Today, politicians win elections by promising a better future, and by claiming that they will work wonders in society should they be empowered. It is the bane of democracy, the reason every nation is drowning in debt.

The list of individuals and positions Yahowah is rejecting includes two military designations. The first is the common soldier – the enlisted man wielding weapons designed to kill others. The second is a warning to officers, those giving the orders which direct troops into battle.

Therefore, if we are keeping score, God has condemned judges and then lawyers, soldiers and then officers, emperors, kings, and dictators and then presidents and prime ministers, allocating two descriptive terms to each institution. The financial elite earned a single “woe.”

But let’s not forget the religious. Yahowah used five very different words to depict the institution and individuals He will most assuredly remove from the earth. These include local pastors, rabbis, and imams: “*zaqen* – the community and religious leader.” The “*naby*” – preacher or prophet who claims to speak on behalf of a god,” is condemning of those who claim personal inspiration and divine authority. Roman Catholics claiming miraculous abilities to convert wine into blood and bread into flesh while purporting to have the authorization to forgive sin, are among the few who would qualify for: “*mithnase’ paneh* – the one who exalts himself while claiming to forgive the failures of others.” They, and every other Christian minister, are among the “*cheresh* – religious clerics promoting pagan myths.” This would then leave us with the superstars of religion, the likes of the television evangelists: “*byn lachash* – the spellbinding orators promoting

enchanted superstitions.”

We get the government we deserve, one akin to our nature. Irrespective of age, the childish banter immortalized during America’s most recent primary debates seems to affirm that Yahowah knows us better than we know ourselves.

“**Then** (*wa*) **I will actually allow and for a time cause** (*nathan* – for a limited period I will permit, literally giving them over to (qal stem perfect conjugation)) **stammering infants** (*na’ar* – loud mouthed, misguided, and shaken adolescents) **as their leaders** (*sar hem* – as those in charge of them) **and** (*wa*) **immature and petulant children** (*ta’ahuwl* – vexing, wanton, and capricious youth who are impulsive and ill-tempered) **to exercise authority over them because they are just like them** (*marshal ba hem* – to control them because they are so similar, continually ruling over them, assimilating with them and thus coming to represent them, and serving as proverb and parable of what they have become (qal imperfect)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:4)

It is one thing to be Yahowah’s child, and yet another to be childish. Children are dependent, often on parents who mislead them, some of whom abuse them. God wants us to grow up and to become responsible for our actions and decisions. When we rely upon the guidance of others, and when we accept what they have to offer as if we are entitled, we become pawns to be played by others– the smallest and least valuable pieces on the gameboard.

Men speak of liberty and yet they exploit and tax their subjects, controlling their lives in countless ways. Christians wrongly associate Yahowah with countless laws which they say must be obeyed and yet He is actually a liberator – freeing us from the tyranny of man. So not only does this next line read like today’s newspaper, according to God, it is a condition we brought upon ourselves.

“**So the people** (*wa ha’am*) **shall be oppressed and controlled** (*nagas* – will be exploited and taxed by tyrants (nifal perfect – for a period of time the people have victimized themselves)), **individual by individual** (*iysh ba iysh* – person to person), **mankind by his evil countryman** (*iysh ba ra’ huw’* – man by his harmful and unprincipled fellow citizen by way of improper oration).

**The young people** (*ha na’ar* – the youth and adolescents) **will be contentious, defiant, and enraged against authority** (*rahab* – will habitually be arrogant, self-centered, and haughtily boisterous, actually confused, insolent, and pretentious (qal imperfect)), **especially towards** (*ba* – with and concerning) **the establishment in positions of authority** (*ha zaqen* – those who are older and established).

**And** (*wa*) **he will bring upon himself and experience pain by being despised and degraded** (*qalah* – he will be despicable and thus treated contemptuously, considered of no value, of lowly status and little account (nifal passive)) **along with**

(*ba*) **those who are wealthy, honored, and distinguished** (*kabed* – the glorified, renown, and abundantly rich who are severely stubborn, harsh and dense (nifal passive)).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 3:5)

Nations will no longer have to conquer others to subjugate them. Nations will oppress their own people. Freedom will become an illusion. And ironically, those who attend political protests chanting their opposition to perceived tyrants will become the most receptive to government control and the most dependent on government subsidies. Also, while the young have come to hate the wealthy, they do not realize that the money they covet will not bring a reprieve from their hopelessness and despair. Wealth redistribution is little more than political thievery. And in the end, success is penalized, failure is rewarded, and character is destroyed.

In a bankrupt world, the most pathetic trappings, even the illusion of success, will inspire false hope among those desperate for a way out of the impending doom. **“Then indeed** (*ky*), **he will grasp hold of** (*taphas* – he will seize and arrest with the intent to control) **a man** (*’iysh* – an individual or person) **among** (*ba*) **his brothers** (*’ah huw’* – his siblings and relatives), **someone of his father’s house** (*beyth ’ab huw’* – his parent’s household, home, and family), **‘Because of your clothing** (*simlah la ’atah* – with your apparel and trappings of success) **you shall be** (*hayah la* – you will exist as our (qal imperfect)) **our supreme leader** (*qatsyn ’anahnuw* – our ultimate authority, dictator, and commander, our general who cuts us completely away). **So** (*wa*) **let this pile of rubble which has become a stumbling block** (*ha makselah ha zo ’th* – let this overthrown heap of ruins which causes us to trip and stagger into calamity and sorcery) **be under** (*tachath* – be the place to take a stand on behalf of the lowly, thereby offering false hope) **your control** (*yad ’atah* – your influence, power, and hand).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 3:6)

He may have been better than the alternative, but voters buying into the hype that the elegantly-attired and extravagantly-festooned Trump will “Make America Great Again,” serve as a prophetic fulfillment of this declaration. His inaugural address underscores this foreboding assessment.

Yahowah is in opposition to such phony and pretentious propositions. He is opposed to political boasts and revisionist history. He has never advocated style over substance. King Saul / *Sha ’uwl* looked the part, but the façade was soon shattered.

**“But** (*wa* – so then [in 1QIsa but not the MT]) **in that day of his** (*ba ha yowm ha huw’*) **he will say** (*la ’amar* – he will therefore protest), **‘I will not be** (*lo’ hayah* – I will not exist as (qal imperfect)) **dressed up as a remedy** (*chabash* – nor a saddled beast of burden to be encouraged, twisted, or ridden, nor a healer who binds wounds, nor even one who restrains or binds through religion (qal active)) **because**

(*wa*) **in my house** (*ba beyth* ‘any – within my home and household) **there is neither bread** (*‘ayn lechem* – no nourishment) **nor any clothing** (*‘ayn simlah* – and no garments or apparel). **So** (*wa*) **you should not make me** (*lo’ sym* ‘any – you should not appoint nor place me (qal imperfect)) **supreme leader** (*qatsyn* – ultimate authority, dictator, or commanding general) **of the people** (*‘am* – of the family).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:7)

In the midst of societal collapse, a lone individual is often chosen with the hope that he can restore the nation. Such was the case in post World War I Germany with Adolf Hitler. This individual’s propensity to shift blame, thereby exonerating his supporters while giving them a common foe, is essential. His trappings of success and projections of power, providing the implication that he can do for everyone as he has done for himself, is also common among such men. But so is their rhetoric, where coarsely worded statements strike an emotional cord, playing off deep-seeded resentments. This is how Trump was elected.

This individual is never selected out of obscurity, consistent with the underlying inference in *Yasha’yah* 3:7. But unlike Trump, the individual in this example knows that the nation’s problems are too severe to be resolved. He is not going to Make Israel Great Again – only Yahowah can do that. He realizes that in such dire circumstances, he cannot even provide the staples of mortal life: food, water, shelter, and clothing. With death lurking all around them, the surviving *Yisra’elites* will once again be searching for *ha Mashiach*. But this time, there would be neither Rabbi Akiba nor Shim’own bar Kokhba (the name given to Shim’own bar Kosowa’ (based upon the evidence unearthed in the Cave of Letters) by Akiba to infer that he was Son of the Star, and thus Divine). Man is not the answer. Yahowah, alone, can resolve what ails humankind.

Beyond Israel, the Gentile nations, and particularly the United States, are already too far gone to save. Good men know that the U.S. is a lost cause and will not deceive the people with the false hope of MAGA. However, in reality the only thing faltering more rapidly than the nation itself, is the caliber of individuals running for public office.

One of the reasons Yahowah wants us to know that He is removing all traces of religion, politics, and militarism from the earth prior to His return is so that we might consider disassociating from such institutions before it is too late. It is a choice we are all being asked to make. Are we going to trust and rely on Yahowah or will we put our faith in religious, political, and military leaders?

Sadly, even for the Chosen People, there comes a point when a nation’s affinity for its own institutions actually prevents people from knowing Yahowah, precluding His ability to lead, heal, adorn, and redeem them.

**“For indeed** (*ky* – because for the express reason), **Yaruwshalaim**

(*Yaruwshalaim* – the Source from which Teaching, Guidance, Direction, and Instruction Regarding Reconciliation and Restoration Flows) **has stumbled and for a time faltered** (*kashal* – has staggered and succumbed, having been brought down and overthrown as a result of wavering (qal perfect)) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – those who Relate to and are Related to the Hand of Yah; a compound of *Yahowah* and *yad* – hand and influence, *yada'* – to know and acknowledge, *yadad* – to love and adore, and *yadah* – to laud and then confess to appreciating) **has fallen** (*naphal* – has temporarily gone from a higher to a lower position and status as a result of being out of control, losing one's perspective and place within a relationship and situation, falling prostrated and therefore being neglected (qal perfect) [feminine in 1QIsa and masculine in MT]) **because** (*ky* – as a consequence of and emphasizing this point) **of their slanderous language** (*lashown hem* – of their speech, their tongue, and what they have consumed; from *lashan* – accusatory slander) **and** (*wa*) **their actions** (*ma'alal hem* – the things they do and services they provide, their deeds, endeavors, and practices) **against** (*'im* – directed in opposition to [corrected from 1QIsa because the MT has “*'el* – towards”]) **Yahowah** (יְהוָה) **especially with regard to** (*la*) **rebelling bitterly against and defying** (*marah* – in distressful and anguishing hostility to, contentious and obstinate, rebellious, recalcitrant, and deeply embittered against, even venomously provoking) **the manifestation of His power and presence** (*kabowd 'ayn huw'* – perceiving the value, overall significance, glorious splendor, or tremendous honor of being associated with abundance, His reward by observing His outward and visual appearance).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:8)

Our words matter, not only the ones we use but also the ones we ignore. When religious clerics replace Yahowah's testimony with their own terminology because they are more accustomed to their own depictions, at best they defy God and at worst, slander Him with pagan references.

Our actions matter as well, especially those directed toward or against Yahowah. Do we attend His seven annual invitations or reject them? Worse, do we replace them with religious holidays because we prefer the pagan alternatives popularized by Christianity? Even Secular Humanists run afoul of this indictment, because they defy Yahowah's presence in favor of natural theories and a reverence for the enlightenment of man.

Words are not equal. God's words are infinitely superior to anything man has to say. But speaking of man, the words written and spoken by those in positions of authority, religious, political, and military leaders in particular, are vastly more influential than those shared among ordinary individuals. And that is why Yahowah's testimony through *Yasha'yah* has not been presented as a blanket indictment, but instead has sought to identify those whose words and deeds are the most contemptible, deceitful, destructive, deadly, and damning. The speeches and

sermons spoken and written by those empowered within political, religious, and military institutions mislead, corrupt, and kill millions.

This next statement from Yah affirms four conclusions I've long considered important. First, politicians and preachers promote personal and institutional biases. They are seldom, if ever, objective. Second, they are easy to read if you know what to look for and are attuned to their tells because their facial expressions give them away. Third, the claims pontificated by those in positions of leadership over the most powerful human institutions are typically wrong. And fourth, not only is most everything promoted under the guise of Political Correctness incorrect, God is opposed to it. And since Political Correctness has evolved to become the most universally accepted moral code in human history, when addressing influential societal ills, Yahowah was compelled to expose and condemn mankind's secular humanist agenda.

**“The bias and the prejudicial expressions** (*hakarah* – their lack of judgment, astonishingly ironic statements, and the thoughtless appearance shown [plural in 1QIsa while singular in MT]) **on their faces** (*paneḥ hem* – regarding their presence) **testify against them** (*‘anah ba hem* – serves as their response, is their declaration and answer, bearing witness against them, and will lead to their affliction (qal perfect)), **in addition to** (*wa*) **the fact they are wrong** (*chata’th hem* – they are offensive by nature as a result of missing the way).

**Similar to** (*ka* – comparable with and like) **Cadom** (*Cadom* – the Scorched; transliterated: Sodom), (*wa* – and [from 1QIsa]) **they go above and beyond to justify their contrarian position** (*nagad* – they deliberately declare and seek to make adversarial pronouncements, to the extent that opposition to the truth is the core of their message), **and** (*wa* – in addition [from 1QIsa and not in the MT]) **they do not conceal or deny it** (*lo’ kahad* – the do not cover it up or hide it).

**Woe** (*‘owy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation) **to their souls** (*la nepesh hem*), **because indeed** (*ky* – for truly as a result), **they have brought a distressful and miserable recompense** (*gamal ra’ah* – their actions have completely produced and totally deserve payment in kind, yielding the evil and suffering they have sown along with an anxious and perverse attitude (qal perfect)) **upon themselves** (*la hem*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:9)

As I had suggested previously, God is now unequivocal. These souls are headed to She’owl.

The empowered have brought this sorry state of affairs upon the world, damning (separating) themselves and victimizing the masses in the process. The cost can be counted in the billions of souls. No matter if he is advocating

Christianity, Islam, or Socialist Secular Humanism, man is wrong. Even in politics and especially in war, there is vastly more wrong than right.

But there was, is, and always will be a better option, one which is correct, beneficial, and nourishing, even fruitful. So even in the midst of this rebuke, Yahowah asked Yasha'yah to remind those listening to Him...

**“Say** (*‘amar* – express in words) **to** (*la* – on behalf of and toward the direction and approach of [from 1QIsa]) **those who are right** (*tsadaq* – the righteous and innocent, the upright and vindicated), **‘Indeed truth** (*ky* – verily this) **is beneficial and appropriate** (*towb* – is valuable, advisable, correct, pleasing, good, enjoyable, and prosperous) **because** (*ky*) **they shall consume and be nourished by** (*‘akal* – they will be fed by eating) **the fruit** (*pery* – the product, result, consequence, and productive harvest) **of their actions** (*ma’alal hem* – of their service and prescribed responsibility).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:10)

As we consider these words, recognize that to benefit from being right, from knowing the truth, we have to act upon what we have come to understand. In this statement, truth is beneficial because of the actions it produces. It is one thing to know who Yahowah is and to understand what He is offering, but that isn't enough to open Heaven's Door. To become part of the Covenant we must accept its terms and act upon them.

The stakes could not be higher. This is right or wrong, good or bad, life or death. So like a wise and caring Father, Yahowah explains the consequence of accepting and perpetuating that which is harmful.

**“Woe** (*‘owy* – alas, emphasizing the intensity of the personal estrangement and resulting distress, hardship, grief, and sorrow as a consequence of separation), **for the consequence** (*la* – because the approach, direction, and result) **of being wrong and being malevolent** (*rasha'* – of being opposed to the truth and in violation of the standard and thus in conflict with the *towrah*, of being unrighteous, wicked, malignant, and evil) **is bad** (*ra'a'* – harmful, unfavorable, and distressful, disagreeable and displeasing, shattering and injurious), **because indeed** (*ky* – truthfully and reliably), **this consequence is deserved based upon what has been done** (*gemuwl* – it is an appropriate recompense and therefore a fair retribution for having taken unfair or inappropriate advantage of people or a situation; from *gamal* – recompense and thus consequence (note: Gamuwl was not only the name of a priest, and thus religious leader, Paul claimed to have been educated at the feet of Rabbi Gamaliel, a name which means “God's Recompense.”)) **through his influence** (*yad huw'* – by his hand and under his authority [singular in 1QIsa, and thus used as a contrast to Yah's hand]). **It is an appropriate recompense for him** (*gemuwl la huw'* – it is repayment and fair retribution for having taken inappropriate advantage, it is what is deserved based upon what has been done, a

*quid pro quo* (nifal imperfect – those who have consistently and continually acted inappropriately and taken advantage of others, misleading them, will endure the resulting and unending penalty because they have brought it upon themselves) [1QIsa has “repay” while MT had “done”].” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:11)

If it were not for the fact that Yahowah routinely denounces Sha’uwl (known to Christians as “Paul”) as “the plague of death,” I may not have highlighted the association between *gemuwl*, “what is deserved based upon what has been done,” and the principal author of the Christian New Testament. But in this context it bears mentioning that Paul bragged that he studied at the feet of Rabbi Gamaliel – a compound of *gemuwl* and *‘el* – “the one who took unfair advantage of people in the name of God.” And as misguided as the rabbi may have been, no one in human history was as malevolent, as opposed to the truth, as harmful, or injurious as Sha’uwl – a.k.a., the wannabe Apostle Paul. And so for him, there is an appropriate recompense.

Death, at least in the sense of ceasing to exist as a conscious being, is the consequence of being wrong, and therefore of being misled. And yet there is a far worse outcome: eternal incarceration, especially since that detention will be endured with similarly malevolent like-minded individuals. The dividing line between the eradication of a soul and its everlasting confinement appears to be how each individual expresses their malignancy. Those who are wrong forfeit their soul. Those who actively mislead others, causing many to be wrong, come to deserve a far more disagreeable fate as a consequence of their active opposition to the truth. And that is the reason this entire discussion has focused on Yahowah’s aversion to those who insist upon and promote counterproductive human agendas.

When we study history, we are hard-pressed to find a civilization that did not exploit its own people while oppressing its neighbors. Almost every culture has been tyrannical, with cleric and king allied to savagely suppress internal dissent while brutally plundering surrounding communities. Babylon and Assyria; Egypt and the Hittites; the Chinese and Japanese; Sparta and Greece; Carthage and Rome; the Celts, Druids, Goths, and Vandals; the Byzantine Christians and Ottoman Muslims; the Vatican, Spain, Great Britain, and France; the Mayans and Aztecs; the Native Americans and Colonialists; the Germans and Russians; and now the United States and Islamic Jihadists serve as examples. The story is pervasive, never-ending, always harmful.

Yisra’el was different in only one regard. The nation’s battles were waged from within. Yisra’elites have seldom if ever invaded a neighboring country unless it was in self-defense, and they have not plundered outsiders. Its infrequent attempts to establish a defensive militia were seldom effective. And their foes were formidable: Egypt, Babylon, Assyria, Greece, Rome, the Byzantines, and the Ottomans. But

nonetheless, Yisra'elite cleric and king orchestrated all manner of religious and political stratagem to impose their will on their own people. God mostly ignores what we do to ourselves, but He cannot excuse the wrongs we levy on others.

**“My people** (*'am 'any* – My family) **exploit and oppress** (*nagas* – claim the authority to control others, imposing their will upon them, request, require, and exact payments which cause hardships and are troubling (qal active)). **They** (*huw'*) **inflict pain and deal harshly as a result of their immaturity** (*'alal* – play dirty, participate in evil schemes, and are childish, capricious, and abusive, causing suffering (poel stem – intensifies the action of the verb and reveals that the object suffers the effect)). **So then** (*wa*) **feminine influences** (*'ishah* – women, female individuals) **exercise authority over them because they are just like them** (*mashal ba huw'* – control them because they are so similar, continually ruling over them, assimilating with them and thus coming to represent them, serving as proverb and parable of what they have become (qal perfect)).

**My people** (*'am 'any*), **your guides** (*'ashar* – those who lead the way and who pronounce blessings) **lead you astray** (*ta'ah* – cause you to wander away, misleading you into error by deceiving you, intoxicate you, causing you to stumble (hifil stem – the subject causes the object to participate and become similar to them)) **and** (*wa*) **the courses** (*derek* – ways, conduct, and journey [plural in 1QIsa while singular in the MT]) **of your paths** (*'orah 'atah* – broad thoroughfare, ways and manners, especially your destiny in life) **have thoroughly confused and hopelessly befuddled you** (*bala'* – misleading you by confounding your understanding to the point you can no longer process information rationally, they have taken you down an improper path by way of their deceitful communications, feeding you that which is bewildering (piel perfect – the object is put into action by the subject for a limited time)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:12)

To what do you suppose Yahowah was referring when He compared the harsh treatment associated with exploitation and oppression as a result of childish immaturity to feminine influences over Yisra'el?

If it were not for the exposé on women beginning with the 16<sup>th</sup> statement and running through the 24<sup>th</sup> verse of *Yasha'yah* 3, one might surmise that the feminine influence which misguided Yisra'el, leading the nation astray and causing the inhabitants to be hopelessly befuddled, was spiritual in nature, especially recognizing that “*ruwach* – spirit” is feminine in Hebrew. Just as Yahowah uses harlots, whores, and prostitutes as symbols of Satan's adversarial influence, coining the term “Whore of Babylon,” mankind is easy prey when the seductress is beautiful, sexy, and alluring.

But notwithstanding God's upcoming and overt condemnation of religious

dress up, was the negative reference to feminine influences designed to reinforce Yahowah's concern regarding the negative influence of the Whore of Babel on Yisra'el and on the rest of the world? Since billions of women are willing to adorn themselves in the imagery of the Whore, is this not affirmation that they are a negative influence?

If you recall, the reason that we began our excursion into Yasha'yah was the expectation that Yahowah would make these same connections for us. Based upon what we read in *Mashal* / Proverbs Six and Seven, we witnessed God revealing an axis of evil which was comprised of an association between the whore and religion, between *babel* and Babylon, between Satan and Sha'uwl. And in Shamuw'el we discovered that this Whore had a name: Astarte – the Queen of Heaven and the Mother of God. As the Madonna and Child and the basis for Easter, she was integrated into Christianity. In light of these revelations, the pervasive and negative feminine influence, whether it be 745 BCE or 2033 CE, is likely the Whore of Babylon – Satan as the object and god of religion.

And while these are my conclusions, largely drawn because I'm strongly influenced by Yahowah's perspective, in addition to consistency and context, there are some other things we ought to consider regarding the potentially negative aspects of the feminine influence over humanity. First, due to their differences in size, strength, propensity for violence, as well as societal roles, throughout history men have been militant oppressors and women have been subservient. This is especially true in Islam, where the Qur'an renders women as sex objects to be used and abused by men. And yet, having received tens of thousands of emails from Muslims upon the publication of *Prophet of Doom*, I can attest to the fact that Muslim women are more belligerent than Muslim men.

An argument can be made that while women are generally smaller and weaker than men physically, they can be more cunning. They are not immune to using sex to influence men and women, pitting one against another. And they are somewhat more disposed to play on emotions rather than stand on evidence and reason. So while this is a generality, and there are many exceptions to this rule, we ought not ignore Yahowah's propensity to use "whore" and "harlot" to convey the Adversary's allure.

Second, and closer to home, in America following women's suffrage in 1920, the U.S. military has grown from essentially irrelevant to the most imposing force in the world, more powerful than the rest of the world's militaries combined. During this same period of time a solvent nation has become bankrupt, evolving from an era of personal responsibility and independence to a welfare state rife with entitlements which foster dependence upon government. And I would add that the irrational, inclusive, peace-promoting, and tolerant nature of Political Correctness, the most pervasive and destructive influence on humankind, is more feminine in

nature than masculine.

Third, in the Towrah, *ha Satan* found Chawah easier to beguile than ‘Adam, using the fallacies of selective and incomplete evidence, intermixing truth with lies, taking testimony out of context, and misquoting the message. And it was Chawah who misled ‘Adam. This then precipitated their expulsion from Eden. Could this reference in Yasha’yah be a legacy of that relationship, especially of its failures in reason and communication?

Men and women are wired differently. For example, with women a Lasik surgeon can contour their eyes such that one is focused on that which is near and the other on things further afield with favorable results. Her brain automatically selects the properly focused eye because women were designed to multitask. With men, the same procedure makes them dizzy. Therefore, based upon what we have read, we might want to extrapolate the evidence to infer that without the Towrah, the female brain may be more predisposed to mislead. With Yah’s Towrah, the female brain is then more adept than its male counterpart in protecting and nurturing her family.

Fourth, prior to the flood, Yahowah spoke with and guided Noach, and yet He invited his wife and his sons’ wives along for the ride because of the role they would play in repopulating the region and rearing its children. Yah’s Covenant relationship was initiated and advanced through ‘Abraham and Sarah, who played an essential role as the mother of Yitschaq. Yahowsha’ was God’s son, not daughter, and yet Yahowah used the womb of a receptive woman to bring Him into this world. This is to suggest that men and women both matter, although we sometimes play different roles in God’s plans.

And fifth, since faith in the face of evidence to the contrary of one’s beliefs is an emotional response, there is an argument here for faith versus reason. Until quite recently it could be said that women were generally more emotional than men, and that men were more likely to reason their way through conflicts. And while this distinction is rapidly waning with the attack on traditional gender roles, as suggested by this prophecy regarding the last days, the religious faith of both men and women will cause both genders to forego reason. The Whore succeeds the same way. Satan feigns concern and yet is a fraud, all to elicit an emotional response that is contrary to the facts. The Whore appears to promote enlightenment and yet relies on confusion. The Adversary promises benefits that are ultimately fleeting and unsatisfying. Evidence and reason chase the Whore away. An emotional response puts her into play.

Let’s drive this point home. On any given Sunday in an average church, 61% of the congregation are female, with only 39% male. Fully 25% of married women worship without their husbands. Overall, there are 13 million more women than

men in America's churches. The 2014 Pew Research Center study revealed that in the United States, more than 60% of women said that religion was "very important" in their lives, and 64% pray to their god daily, while less than 47% of men concurred or did likewise. This gender divide is worse during the week, where 70 to 80% of the participants in sanctioned church activities are female. Surveys reveal that 75% of boys who are raised in church will abandon their religion in their teens or early twenties. Most will never return. Only one adult male in six attends church. While most all churches have vibrant women's ministries, fewer than one in ten offer men's programs. In Europe, Africa, and Asia the gender gap is even more extreme, with women comprising nearly 90% of the parishioners on Sunday mornings.

Apart from Christianity, the results of the Pew Research Center study paint a different picture, at least for the 84 countries whose citizens took part in the poll. Globally, and excluding Christianity, in all but one of the remaining religions, women are only slightly more religious than men: 83% of females identify themselves with a faith compared with 80% of men. The noted exception where there is no distinction is Islam, where women and men are equally devoted to Satan in the guise of Allah.

Therefore, the facts affirm that Christianity is dominated by women. And in the context of criticizing religious behavior, especially in light of what Yahowah has said about Sha'awl and Astarte, Christianity may represent the negative feminine influence God is saying will adversely influence humankind in the last days.

But no matter the intent of the feminine reference, the problem that Yahowah is addressing is humankind's propensity to **"exploit others by claiming authority to control them while imposing their will as an act of oppression (*nagas*),"** existing as **"an evil and childish scheme, demonstrating one's immaturity and capriciousness, causing untold abuse and suffering (*'alal*)." Moreover, **"our guides, including those who lead the way and who pronounce blessings (*'ashar*) lead us astray, causing us to wander away in error, intoxicated and thus with impaired judgment (*ta'ah*)." Therefore **"the course of our paths, our conduct, manners, and destiny in life (*derek 'orah 'atah*) has become thoroughly confused and hopelessly befuddled, confounding our understanding to the point that we can no longer process information rationally (*bala'*)."******

God cannot and will not overlook the consequence of religious deceptions, because by intermingling truth and lies they have befuddled billions. And for those in academia, the media, or politics, be careful because nothing has been as effective at dumbing down an entire society to the point that as few as one in a million retains the ability to exercise good judgment than Political Correctness – the invalid and irrational moral code of Socialist Secular Humanism. Universities have become its grand cathedrals and professors are its high priests. Indoctrination has replaced

education.

For this reason, “**Yahowah** (𐤀𐤃𐤆𐤏𐤃) **stands up** (*natsab* – He has, is, and will take His stand, He is properly stationed, rigid, solid, and unwavering, He is prominently positioned, determined, and steadfast, upright, and firm to solidly establish the basis (nifal – God is carrying out and receiving the action of this verb)) **to actually oppose and hostilely contend with them** (*la ryb* – to dispute and quarrel with them, to file a complaint and bring legal charges against them, showing hostility towards them, to ridicule, taunt, mock, and insult them, to argue against and to dispute them in the controversy they have raised (qal imperfect infinitive construct – actually and literally intensifying the action of a verbal noun on an ongoing basis without respect to time)). **And then** (*wa*) **He will judge** (*dyn* – He will execute judgment and render an appropriate sentence, imposing a just punishment and condemnation based upon the opposing arguments of (qal infinitive construct)) **these people** (*‘am* – related individuals).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:13)

You do not want to be judged by God. There are only two outcomes: the annihilation of the soul or eternal damnation. The fact that Yahowah is openly conveying His righteous indignation against the religious and political, the incarceration is a more likely outcome in such cases. As a loving Father He must hate and then oppose those who have sought to harm His children.

In spite of the mindless chants proclaimed by the Politically Correct, hate is a virtue. Without hate, love is shallow, justice is without consequence, and there is no distinction between our response to good and evil. When we refuse to hate that which is harmful, we cease caring for those we love. The only rational and compassionate response to pedophiles, rapists, slave traders, terrorists, arsonists, drug dealers, warmongers, and mass murderers is to hate and oppose them because of the harm they inflict on others. And while these behaviors are heinous, there is something far more destructive and deadly: the deceptions promoted by the religious and political.

Yahowah is going to do what He asks of us...“**With** (*ba*) **the exercise of good judgment** (*mishpat* – the means to resolve disputes and make justifiable decisions, the rendering of decisions which properly assess a person and situation) **Yahowah** (𐤀𐤃𐤆𐤏𐤃) **will commence** (*bow’* – come to pursue, participate and engage, entering (qal imperfect)) **against** (*‘im* – in association or conjunction with while simultaneously in opposition to) **the religious and societal leaders** (*zaqen* – the dignitaries, elders, and community leadership) **of His people** (*‘am huw’* [His is from 1QIsa]) **and** (*wa*) **the government officials** (*sar* – high ranking military officers, royalty, commanders, princes, and political rulers) **thereof** (*huw’*) **because** (*wa*) **you** (*‘atem*) **have senselessly removed** (*ba’ar* – have foolishly replaced and then destroyed, taken away so that it no longer exists, and stupidly set ablaze,

thereby devouring (piel perfect – the object suffers the effect for a prescribed period of time)) **the vineyard** (*ha kerem* – the cultivated land prepared for growing and harvesting grapes). **The possessions stolen** (*gezelah* – the looted plunder and stolen property) **from the afflicted and oppressed** (*ha 'any* – the lowly who have suffered and been harassed and the poor who have been persecuted and impoverished) **are in your homes and temples** (*ba beyth 'atem* – is in your households and dwelling places).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 3:14)

Societies’ leaders, whether they are religious, governmental, or military, will be judged and held accountable by the same standard that has served to liberate Yahowah’s Covenant children: the *mishpat*. As is the case with most things Yah, the choices we make determine our fate. The *mishpat* represent “the means to exercise good judgment and to resolve disputes.” If we have taken this approach and acted upon these provisions then we are adopted into our Heavenly Father’s Covenant Family. But those who openly oppose either aspect of *mishpat* and who impose their errant ways on others, will find their souls eternally separated in *She'owl*.

In spite of their impending conflict with Yahowah, secular and sectarian leaders have sought positions of authority because they covet power or money. And one leads to the other no matter which way they are pursued. Further, both serve to accommodate the sexual appetites the enriched and empowered seek to satiate. But their money is seldom earned fairly, their power is never the product of a righteous proposition, and sex is disassociated from love.

Today the sex act is confused with love. To satiate their cravings, men and women will “make love.” Both sexes proposition one another and each other. A failure to perform is such an unforgivable sin, some of the most popular medications are designed to remedy “erectile dysfunction.” And yet the players are more likely to acquire a sexually transmitted disease than find a marriage partner. The days of courtship and romance leading to an enduring marriage are dwindling. Sex is now crass and often cruel.

Yahowah is condemning these religious and political leaders because throughout time, cleric and king have confiscated the possessions of those they have claimed to have served. Most have actually afflicted and oppressed their subjects.

In this case, these misguided and malevolent souls are shown “senselessly removing the vineyard.” This refers to the symbolism of wine at Passover, where it represents the sacrifice the lamb is making so that we might live. But more than this, Yahowah will sing about this vineyard throughout the 5<sup>th</sup> chapter of *Yasha 'yah*, associating its creation with Dowd and its demise with religion.

Recognizing that the gain is minimal, unsatisfying, and temporal and that the loss is inconceivable and eternal, it begs the question...

**“Why did you move in the direction of (*mah la ‘atem* – why did you even consider) **crushing and demeaning** (*daka’* – breaking, oppressing, coercing, tyrannizing, repressing, subjugating, humbling, shattering the aspirations of) **My people** (*‘am ‘any* – My family) **and** (*wa*) **habitually pulverizing** (*tachan* – consistently grinding down (qal imperfect)) **the presence** (*paneḥ* – the identity and face) **of the persecuted and impoverished** (*ha ‘any* – the lowly who have suffered and been harassed and the poor who have been afflicted and oppressed)?” **prophetically declares** (*na’um* – emphatically announces) [my Upright One (*‘edown* – My Upright Pillar) was not written by the scribe of 1QIsa but was later added above the line], **Yahowah** (יהוה), **of the regimen of spiritual implements** (*tsaba’* – orderly arrangement of heavenly command and control envoys).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:15)**

Why indeed? Their bodies have all perished. Their riches were of no value. And the harm done to so many trying to satisfy one and accumulate the other is enduring.

By way of review, Yahowah stated...

**“Indeed, behold, look up and pay attention, the Upright Pillar of the Tabernacle and Tent of the Eternal Witness, Yahowah of the Spiritual Implements, is rejecting and removing from Yaruwshalaim and Yahuwdah: the support which upholds life, the provisions extended by the shepherd’s staff, all supplies of bread, and all supplies of water, (3:1) along with the powerful and prominent politically whether hero or despot, the soldier who wields weapons in battle, the judge who adjudicates or litigates, the preacher and prophet who claims to speak on behalf of a god, the one who promises a better future, claiming to possess the ability to work wonders, the community religious leader, (3:2) the officer in command of a military battalion of fifty or more, the one who claims the ability to forgive, the counselor who implies that his advice is valuable, the shrewd, clever, and crafty, the religious cleric promoting pagan myths, and the one who imparts spellbinding orations comprised of enchanting superstitions. (3:3)**

**Then I will actually allow stammering infants to be their leaders and immature and petulant children who are ill-tempered, vexing, and capricious to exercise authority over them because they are just like them. (3:4) So the people shall be oppressed and controlled, individual by individual, mankind by his evil countryman. The young people will be contentious, defiant, and enraged against authority, especially towards the establishment.**

**And he will bring upon himself and experience pain by being despised and degraded along with those who are wealthy, honored, and distinguished. (3:5) Then indeed, he will grasp hold of a man among his brothers of the house of**

his father, 'Because of your clothing and trappings of success you shall be our supreme leader. So let this pile of rubble which has become a stumbling block be under your control. (3:6) But in that day he will say, 'I will not be dressed up as a remedy because in my house there is neither bread nor any clothing. So you should not make me supreme leader of the people.' (3:7)

For indeed, Yaruwshalaim (the Source from which Teaching, Guidance, Direction, and Instruction Regarding Reconciliation and Restoration Flow) has stumbled and for a time faltered, and Yahuwdah (those who Relate to and are Related to the Hand of Yah) has fallen, temporarily going from a higher to a lower position and status as a result of being out of control, losing their perspective and place within the relationship because of their slanderous language and their actions toward Yahowah, especially with regard to rebelling bitterly against the manifestation of His power and presence. (3:8)

Their bias and prejudicial expressions, their lack of judgment, their astonishingly ironic statements, and the thoughtless appearance shown on their faces testify against them, in addition to them being wrong. Similar to Cadom (the Scorched), they go above and beyond to proclaim this message and they do not conceal or deny it. Woe to their souls, because indeed, they have brought a distressful and miserable recompense upon themselves. (3:9)

Say to those who are right, 'Indeed truth is beneficial and appropriate, valuable, advisable, pleasing, and prosperous, because they shall consume and be nourished by the fruit of their actions.' (3:10)

Woe, for the consequence of being wrong is bad, harmful and distressful, because indeed, it is deserved based upon what has been done, making it an appropriate recompense for having taken unfair and inappropriate advantage of people through their influence. (3:11)

My people exploit others by claiming authority to control them while imposing their will to oppress, exacting payments which impose hardships. They inflict pain and deal harshly as a result of their immaturity. So then feminine influences exercise authority over them because they are just like them. My people, your guides, including those who lead the way and who pronounce blessings, lead you astray and the courses of your paths have thoroughly confused and hopelessly befuddled you, confounding your understanding to the point that you can no longer process information rationally. (3:12)

Yahowah stands up and is properly stationed, unwavering, prominently positioned, determined, and steadfast, to establish the basis to actually oppose and hostilely contend with them, to dispute and quarrel with them. And then He will judge people. (3:13)



ba) **jingling bangles** (*'akac* – rattling ornamental anklets designed to attract attention clasped) **on their feet** (*regel hem* [rendered from 1QIsa]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:16)

In my experience, religious women are unduly proud, especially Jews and Muslims. It is an attitude God detests. And it is hard to understand considering their degenerate status when compared to men in both religions.

Feigned love is yet another of Yahowah's pet peeves. It is why He detests harlots and whores. He does not want His creation seduced and He does not want us to pretend to love Him through mindless praise. As such, *gabah* conveys not only a self-exalting arrogance, it is indicative of a person who is a hypocrite, equal parts irrational and immoral.

Yah wants us to walk to Him like we mean it, in an upright, straightforward, and steadfast manner – like Ya'aqob – with our heels firmly supanted. He is not impressed by the flighty fool, someone who skips about and gallivants as if trying to bring attention to themselves. If you want to make noise, recite Yah's Word. If you want to go somewhere, follow His path to heaven.

Our necks ought to be positioned so that we can look up and focus on Yahowah, not stretched out in a haughty way nor inclined in worship. And our eyes should be focused upon His testimony, not on luring some dupe to bed.

As for the bangles, *'akac* were used to hobble camels, to fetter criminals, and to lead oxen to the slaughter house. It's not something anyone should find attractive. Further, these sparkling and jingling anklets were worn to draw attention to the woman's legs rather than her path through life. So it begs the question: are those who wear them more fascinated with trinkets than the truth, more inclined to entice rather than inform, to charm rather than love?

God recognizes what I've long suspected: religious attire is a façade that the corrupt seek to hide behind. In God's view, it is not only fake, it is repulsive.

“**Yahowah** (𐤃𐤓𐤏𐤓) [corrected from 1QIsa as it incorrectly reads *'adony* – My Lord in the Masoretic Text]), **therefore** (*wa*), **will afflict their balding scalps with lesions** (*caphach* – will cause degrading sores which actively remove hair from their heads, forming scabs (piel perfect)) **set upon the crowns of the heads** (*qadqod* – on the scalps surrounding their brains) **of the daughters of Tsyown** (*bath Tsyown* – the feminine offspring of the Signs Posted Along the Way). **Moreover** (*wa*), **Yahowah** (𐤃𐤓𐤏𐤓) [originally written in 1QIsa then later replaced with *'adony* – My Lord which is now reflected in the Masoretic Text]) **will expose their disgraceful** (*'arah henah* – will lay bare and strip away this dishonorable circumstance regarding) **façade** (*poth* – the doorway on their foreheads which pivots open revealing what is hidden inside).” (*Yasha'yah* / Salvation is from

Yahowah / Isaiah 3:17)

The prevalence of balding scalps replete with lesions may be the result of the spread of sexually transmitted diseases, especially syphilis and HIV. Beyond this, necrotizing vasculitis, diabetes, and allergic reactions to certain cosmetics and hairstyling products can precipitate hair loss and scarring. But this may also be the result of more men shaving their heads as a fashion statement. The nicks and cuts may become infected, especially for those donning headdresses and do rags, or those who wear caps emblazoned with a message demonstrating their allegiance to a group or cause.

I'm not alone shaking my head in disgust when I see women playing religious dress up. God is averse to it as well. It is one thing to have made a bad choice, it's another altogether to announce it to the world. Fortunately, Yahowah sees right through the religious façade and recognizes the filth that is festering behind the veil.

God's denunciation of unacceptable accouterments and contemptible apparel is comprehensive, so it is important that we continue to recognize that the verb "*cuwr* – I will reject and remove, abolish and discard" applies to everything in this list. Further, since Yahowah specifically includes "the homes of the souls" in His itemization of things that will be tossed away, those wearing these offensive religious and political symbols will suffer the same fate as their repulsive wardrobe.

**"In that day** (*ba ha yowm ha huw'* – within the time that is His), **Yahowah** (𐤏𐤃𐤏𐤃𐤁 [originally written in IQIsa then later replaced with '*adony* – My Lord which is now reflected in the Masoretic Text]) **will reject and remove** (*cuwr* – will turn away and abolish, discarding and forsaking (hifil imperfect active)) **that which is associated with** (*'eth*) **the elaborate ornamentation** (*tifha'rath* – the haughty splendor of the glorified adornments which attempt to beautify) **of the bangles clasped upon the ankle as if a fetter** (*ha 'ekek* – as a trap to ensnare an animal; scribed similarly to '*akac* – jingling bangles and rattling ornamental anklets designed to attract attention), (*wa*) **the sun-disk medallions worn as headbands** (*shabyc* – sunburst replicas woven into scarves, displayed on necklaces, or presented around the brow of one's head (akin to the sunbursts and halos displayed in Roman Catholicism)) **as well as** (*wa* – in addition to) **necklaces depicting crescent moons** (*saharowym* – religious depictions of moon gods (a.k.a., Allah)),..." (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:18)

These are the images associated with the world's dominant religions: Roman Catholicism and Islam, collectively claiming the lives of three billion souls. There is nothing new under the sun (or moon). This known, let's give Yahowah credit for describing and condemning the religious imagery that now beguiles half of the world's population, and for doing so thousands of years in advance of either epidemic.

Allah was one of many moon gods in Mecca which is why the religion's principal symbol is a crescent moon. There are odes to the moon throughout the Qur'an. But Islam was not alone in this regard. The moon was considered divine in most pagan cultures.

Similarly, sun discs are prevalent throughout Christendom, with halos and sunbursts depicted everywhere. The round skullcaps worn by popes, cardinals, bishops, and priests are symbolic of the sun. Even the Christian cross is derived from sun-god mythology, as it is symbolic of the sun crossing the constellation of Taurus the Bull on the Vernal Equinox – representing the day the Mother of God and Queen of Heaven was impregnated by the sun's rays so that she could give birth to the Son of God on the Winter Solstice, now celebrated as Easter and Christmas by Christians. It is predated by the ankh in Egyptian mythology. And lest we forget, Christians worship their god on Sundays.

I'm of the conclusion that Yah is rightly convinced that His design for the female physique is beautiful, and that ornamentation is thus akin to gilding a lily. To cover a woman's body with bobbles is to suggest that man's ways are superior to God's. This is why He will also reject and remove:

**“Yahowah will reject and remove...the spherical pendants** (*ha natiphah* – the earrings suspended as spheres (therefore also in the shape of the sun and moon); from *nataph* – to preach and to dribble out prophecy), (*wa*) **the bracelets** (*ha sher* – the ornamental chains worn around the wrist designed to depict an umbilical cord and used to denote one's leader or overseer (also round and thus sun and moon representations); from *sharar* – to be adversarial by lording over others), **and** (*wa*) **the head scarves** (*ra'alah* – head covering worn around the face, hair, and shoulders; from *ra'al* – to reel in, going backwards in fear),...” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:19)

I don't wear any jewelry, including a wedding ring, and I'm not impressed by jewels when I see them worn by others. Wedding rings are pagan in origin, and diamonds are compressed charcoal. So while my impressions are meaningless, the wedding ring has been given a ceremonial and religious gloss during most ceremonies and almost every jeweler selling them also presents a wide selection of crosses. But what I find fascinating based upon the etymology, is that Yahowah seems to be associating necklaces with collars, bracelets with handcuffs, and anklets with fetters. In that Satan is the Lord, it's not hard to ascertain with whom the wearer is deemed to be shackled. And do not miss the fact that all of them are round, and thus invocative of the sun and moon.

While Muslim women are the most noted for playing religious dress up with their humiliating headscarves and burkas, many Christian women, Catholic Nuns, Priests, Bishops, Cardinals, and Popes, as well as Orthodox Jews, wear circular

headdresses, as do Amish and Mennonite women. Fooled into believing that they are pleasing their god by doing so, they are actually inciting the opposite reaction. And that is why upon His return, Yahowah will reject and remove:

**“Yahowah will reject and remove...(wa) the headdress and patterned sashes** (*wa ha pa'er* – the head wraps and the aggrandizing headwear which causes the wearer to fall), **the chains** (*wa ha tsa'dah* – the bangles, bracelets, or ankle chains which are symbolic of marching in unison with the majority, of lying down to engage in sexual intercourse, of being a prisoner, and of stooping down as a captive; from *tsa'ad* – addressing the course and pace of one's life), **the wrap-around coverings worn by women to confine and conceal themselves** (*wa ha qishurym* – treasonous and conspiratorial sashes draped around women to bind them together (a.k.a., the Islamic burka)), **the homes of the souls** (*wa beyth ha nepesh* – the receptacles, residences, containers for the souls), **and (wa) the enchanting charms** (*ha lachash* – the symbols associated with charming religious prayers and serpentine venom), ...” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:20)

Since it would be reasonable to assume that Yahowah isn't going to strip and undress billions of women upon His return, it's obvious that these religious women will be discarded along with her wardrobe. Further, to justify such a thing, there is obviously more to a sash, headdress, and wrap than fabric and more to a bracelet than woven metal. These things have all been styled and are worn to represent something God does not condone. And in the context of this discussion, that means that they all convey religious and political connotations. Moreover, most Western women between fifteen and thirty are tattooed. Their favored symbols are permanently painted in the dermis of their skin.

Therefore, as we consider this exhaustive presentation of irritating jewelry and apparel, we would be well-served to examine the etymology of each term. By doing so, we have a better chance of recognizing that the headdresses are self-aggrandizing and have a depressing effect on the wearer. The chains symbolize marching in unison with the masses and of being a prisoner. The wrap-around covering worn to conceal the wearer is indicative of a burka in style and intent. And the word, itself, suggests that Muhammad and his wannabe god conspired to bind women together in this fashion.

Yahowah's disdain for these symbols of oppression may also reflect His own nature. The Set-Apart Spirit represents the feminine and maternal aspects of His persona, so to bind Her, even symbolically as is the case with these ornaments, is the same as restricting the part of God's nature that provides life and nurtures it. This may be Satan's way of symbolically binding Yahowah Himself, at least in the minds of those the Adversary is seeking to control. By restricting the source of life he can he can frustrate the purpose of life.

Our bodies serve as “*beyth ha nepesh* – homes for our souls.” So in this context, where Yahowah is delineating the array of things He intends to reject and remove, this is an affirmation that God isn’t limiting what He intends to discard to bangles and apparel, but will also reject and remove those wearing the offensive religious symbols.

There is another possible rendering of this statement. Since the word “themselves” is inferred by not actually stated in the text, by removing it we are left with a different take on the sentence: **“the headdress and patterned sashes, the chains and the wrap-around coverings worn by women to confine and conceal the homes of their souls and enchanting charms.”** This interpretation provides a stronger relationship to Islam whereby Muhammad specifically stated that the reason women had to wear veils over their heads and tents over their bodies was to cover up their enchanting charms. Now such things serve as a man-made prison for their souls.

The pope isn’t the only arrogant fool displaying a distinguishing ring, nor the first to have others bow before him and kiss it. Kings have done so through the millennia. They have even sealed their correspondence with a wax impression of their insignia.

**“Yahowah will reject and remove...the identifying rings, especially those which serve as symbols of authority (*ha taba’ath* – the signet rings and jewelry associated with religious slaves and temple prostitutes), in addition to (*wa*) the nose rings (*ha ‘aph nezem* – the nostril ring which is a circular adornment associated with sun gods and which denotes equivocation, resentment, and the enslavement of a soul),...”** (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:21)

Rings were inserted into the noses of animals, especially bulls, camels, and pigs, to control them. When the Yisra’elites were hauled away into Assyrian captivity, they had rings pressed into their noses and then were leashed together. It is symbolic of being controlled. And in the circular form, the controlling entity was religious in nature.

In the second of the three statements Yahowah etched in stone on the first of His tablets, He revealed that religious imagery in places of worship was universally unacceptable to Him. Now He is telling us that it is equally unacceptable when worn as apparel. Clerics who dress in fancy robes and hats will find themselves stripped of their offensive garments prior to being judged and condemned by God. Considering the hideous nature of these perverted men, it won’t be a pretty picture.

Still identifying the kinds of religious apparel He is going to remove and abolish in the process of estranging those who wear such things, Yahowah continues:

**“Yahowah will reject and remove...the fancy white robes of state** (*machalatsowt* – expensive white festal garments worn by the heads of religious or governmental institutions to represent their authority and purity and symbolic of that which is stripped off a person as plunder [these white garments also serve as a counterfeit for the Garment of Light provided by the Set-Apart Spirit]; from *chalats* – to withdraw, making an offer to rescue those in distress and girded for pain but also tearing them away and removing them), **the capes** (*wa ha ma'ataphet* – heavy wraparound apparel, mantle, or tunic which due to the physical exhaustion associated with wearing it causes the wearer to become feeble and faint, used to describe an overwhelmed soul and incapacitated judgment, dying cattle, and malnourished children; from *ma'at* – that which belittles and diminishes causing the soul to languish and *'ataph* – enveloping oneself and in the process growing feeble and weak for having turned aside as a result of covering over and concealing something), **and the veils and shawls worn by women** (*wa ha mitpachath* – that which is stretched to span the breadth of something worn by those who rear children which requires them to walk by taking quick small steps, often equated to the span or breadth of one's hand when stretched out and as a unit of measure; from *ta'am* – discretion and judgment in response to decrees and commands and taste regarding what is consumed and *tapal / pacha' / chatath* – to cover over and conceal, smearing or plastering over the directions and dispersment of a contagion), **in addition to the leather handbags used to hold precious metals** (*wa ha charyt* – the strong bags and purses, ornamental accessories, secure vessels designed to carry and convey wealth as well as cakes and bread associated with religious customs; from *cheret* – to pen a message or engrave an object associated with astrology and the occult and *chory* – to become uncontrollably angry and intensely fierce due to a basal reaction),...” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:22)

Just as the most renown ring is worn by the pope, the “Holy Father” is also adorned in the most recognizable white robes. I wonder if any of them have ever read, much less considered, what God had to say in this regard. Before they claim to speak for Him, they ought to listen to Him.

Yahowah has neither wallet nor purse. He has no interest in money. And while He isn't expressly opposed to men using it, those who make a show of hauling theirs around will find God choosing to see them as reliant on riches rather than Him.

While there is every reason to interpret Yahowah's renunciation of religious dress up literally, symbolically, much of this can be seen as the Whore of Babylon's desire to use a counterfeit of the Set-Apart Spirit to prevent his subjects from availing themselves of their Spiritual Mother. The Spirit's Garment of Light is, for example, more valuable than gold. Because it makes us appear perfect before Yahowah, it is the only apparel that can be worn in God's presence.

There are three very different and seemingly unrelated interpretations of what *gilayown* may mean. If it is a wax-covered wooden tablet inscribed with a stylus, then the purpose was to use Akkadian cuneiform to record monetary transactions. If it spoke of a papyrus scroll, then it might well have been used to convey a political edict or religious text as was the case with Egyptian decrees and later Christian codices. But in the context of a rebuke of the expression of religious and political vanity through personal adornments, it is likely that Yahowah intended to condemn vanity mirrors.

**“Yahowah will reject and remove...the wooden tablets, papyrus scrolls, and handheld mirrors** (*gilayown* – flat wax-covered pieces of wood used with a stylus in business accounting, papyrus books which reveal religious secrets, and small flat and shiny reflective panels used as adorning implements; from *galah* – to uncover and remove, going into exile, *gilowl* – idol and idolatrous, and *galowm* – a wraparound garment associated with being a captive or slave), **the linen garments used as underwear** (*wa ha cadyn* – the undergarments and sleepware woven from flax; from *cad* – to be enveloped and to wear shackles and fetters [religious undergarments are particularly popular among Mormons]), **the turbans** (*wa ha tsnyph* – the headdresses comprised of cloth strips which are wrapped around the head worn by high priests, religious clerics, and kings; from *tsanaph* – to wrap or wind around), **and** (*wa*) **the large veils of those who have been subdued** (*ha redyd* – wrapper worn by those who have been beaten down to the point they are no longer aware of their situation, becoming apathetic and comatose; from *radah* / *radad* – to be ruled over, dominated, controlled, and subdued (a.k.a., the covering required of Islamic women)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 3:23)

Having composed the best documented, most complete, chronological, and contextual presentation of the Qur'an, I came to realize that Muhammad and Allah are one in the same, adversarial and Satanic, and that the religion took root largely because it gave men complete mastery over women. The veil is the outward symbol of a woman's submission. And considering the fact that Muhammad was a sexual pervert, both a pedophile and a rapist, it is appalling that hundreds of millions of Muslim women cloak themselves in the manner he prescribed. I find it repugnant, as does God. But unlike me, Yahowah can do something about it. He is going to abolish the veil and remove from His presence all of those who were beguiled into wearing it.

There will be a five-day span of time between Yahowah's return on Yowm Kippurym in 6000 Yah (October 2, 2033 on the Roman Catholic calendar) and the beginning of the millennial celebration of the Shabat beginning on Sukah (Friday at sunset on October 7<sup>th</sup>). This transformation and symbolic exposition will transpire during that time. It will commence with the rejection of these things and

conclude with the removal of those wearing them.

**“And then** (*wa*) **it shall come to exist** (*hayah* – it will come about, happen, be and occur (qal perfect)) **that instead of** (*tachath* – in place of) **aromatic spiced perfumes** (*bosem* – sweet and fragrant balsamic aromas whose odors are pleasant; perhaps akin to *basar* – to preach and publish tidings), **the stench of decay** (*maq* – the disgusting stink and offensive smell of decomposition which dehumanizes those who perish; from *maqaq* – to fester and rot away, to decay and pine away) **will be present** (*hayah* – will occur and exist (qal imperfect)). **In place of** (*wa tachath* – instead of) **a utility belt for weapons including a scabbard** (*chagowrah* – a leather belt used to carry implements of war, especially swords and daggers or ornamental sash used to secure clothing, a girdle or loin cloth; from *chagar* – to gird or bind oneself), **there will be a tethering rope** (*niqqah* – a braided cord used to control prisoners by encircling them; from *naqqah* – to be stricken and to encompass, also used in conjunction with forbidden cultic and pagan methods of shaving one’s head). **And** (*wa*) **instead of** (*tachath* – in place of) **exerting one’s energy laboring over** (*ma’aseh* – doing, being occupied with, working on, and producing) **coiffured hair styles** (*miqseh* – braided locks of well-dressed coils of hair, an artistically prepared hairdo), **there will be baldness** (*qarchah* – being devoid of hair [In this light, a woman’s hair is considered her crowning glory. Without it, she is seen as common.]). **Then** (*wa*) **in place of** (*tachath* – instead of) **the expensive ornamental robes of ignorance** (*pathygyl* – fine clothing, beautiful suits, and quality garments worn by those who do not understand and associated with simplemindedness and naiveté), **there will be a sarong** (*machagoret* – bound in a simple and plain wrap around dress) **of humiliating sackcloth** (*saq* – of common, uncomfortable, and coarse goat hair worn while mourning which causes discomfort; from *shaqaq* – for those who run, rushing to and fro, back and forth), **serving as a physical stigma and brand** (*ky* – indeed a sign of ownership). **Instead of** (*tachath* – in place of) **beauty** (*yophy* – an attractive or desirable appearance), **there will be shame** (*bushath* – disgrace [from 1QIsa not in MT]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 3:24)

Every individual dressed in religious garb or wearing the trappings of power will suffer this fate. And since Yahowah is consistent, the fact that He is committed to doing this upon His return, we know He has done so in the past. Thankfully, there won’t be any religious costumes in heaven.

Religious and political institutions, and those who have led them, have been murderous. It is the litany of history, the story of civilization. And so the greatest threat to humanity remains man, himself.

**“Males of your species** (*math ‘atah* – adult males; from *mathay* – to questionably spread out and extend while being controlled by an authority), **by** (*ba* – with) **the sword** (*ha chereb* – the wasteful and destructive weapons of war) **they**

**shall fall** (*naphal* – be brought down, falling prostrate, shall be attacked, conquered, and die, will be thrown back and be cast down (qal imperfect)) **along with** (*wa*) **your most capable warriors** (*gebuwrah 'atah* – your mightiest and most powerful soldiers) **in the battlefield** (*ba ha milhamah* – during the fighting in the war).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 3:25)

While men outnumber women in the military, many men go in hopes of impressing women. But this time, they will not return. During the Magog War, Islamic jihadists will outnumber Yisra'elites one hundred to one. Women will be left to fend for themselves. And besieged by sexually perverted Muslims, it will not go well.

Men and women need one another to survive and thrive. This is why Yahowah created and gave Chawah to 'Adam as a supportive and helpful companion. They relied on one another. On her own, Chawah was no match for Satan and was easily beguiled. Then 'Adam, knowing the consequence, chose to support his wife, knowing full well that eating what she was offering would estrange him from Yah. In the end, this cycle of life and death will come full circle, with men seduced by Satan going off to war and dying. And the surviving women, rather than show their gratitude for the sacrifice of their spouses, they will instead wallow in their new-found poverty. Having studied Muhammad, and having come to realize that he was a sexual predator, I foresee the prevailing jihadists bursting through the doors of Jewish homes to claim their prize...

**“And** (*wa*) **her doorways** (*pethach hy'* – her openness to unfolding disclosure of knowledge, her portals to understanding, entrances to larger opportunities, and ability to be free) **alas will groan under the distress** (*'anah* – will meet with anguish, come into question, and seek a reply), **thereby** (*wa*) **responding to the grievous situation** (*'abal* – will react to the sadness, appearing to mourn and grieve as a result of the calamity). **And** (*wa*) **she will be destitute** (*naqah* – emptied out, cut off, and free from obligations), **dwelling** (*yashab* – camping out) **on the ground** (*la ha 'erets*).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 3:26)

Muhammad was a rapist. Rape is condoned in the Qur'an. The scourge of Islam will soon afflict the surviving women of Yisra'el.

But it does not have to be this way. Should these women choose to disassociate from rabbinic Judaism, should they choose to rely on Yah rather than their IDF, they would be spared this insult. But even with all evidence to the contrary, they will continue to cling to their religious faith and patriotism.

As is the case with almost everyone poisoned by religion and politics, evidence and reason remain irrelevant. These women will have been confronted with a heavy dose of reality. Their faith in humanity, in women and in men, will be exposed and be shown to be unreliable, even counterproductive. And yet they will remain

oblivious, unfazed, unaware, irrational, and unreachable.

**“Then (*wa*) in that day (*ba ha yowm ha huw*) seven (*shaba*) women (*ishah* – females), **belligerent and stubborn, hardened and harsh, will overpower, being aggressively assertive** (*chazaq* – hard-pressed yet unwilling to learn, seeking fortification and restoration, will demonstrate their resolve to prevail (hifil perfect)) **with (*ba*) one (*echad*) man (*iysh* – individual male), **approaching while shouting** (*la amar* – to state), **‘Our bread** (*lechem anahnuw* – our food) **we will eat** (*akal* – we will consume (qal imperfect)) **and (*wa*) our clothes** (*simlah anahnuw* – apparel and trappings of success, garments and attire, cloaks which can double as blankets) **we will wear** (*labash* – we will be dressed, clothed, and covered (qal imperfect))! **Nevertheless** (*raq* – but now exclusively, underfed and gaunt, covered in sputum and spittle), **let us be called** (*qara*’ – let us be summoned, called out, and designated, be ascribed, met, and mentioned by (nifal imperfect – the subject carries out and receives the action of the verb on an ongoing basis)) **by your name** (*shem atah* – your proper designation and your personal reputation), **with it upon us** (*al anahnuw* – over and on us, concerning us), **so as to transfer and withdraw** (*acaph* – to bring together, associate, and unify, to collectively pool together and remove (qal imperative – a genuine projection of volition by the speaker upon their audience)) **our reproach and contempt** (*cherpah atahnuw* – our taunting insults and blasphemous slurs, our harmful statements and lowly status).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:1)****

This is telling. Christians continually claim that everything they do is in God’s name. They want to be considered part of God’s family. And yet because they do not know Yahowah’s name, do not observe His *Towrah*, do not engage in His *Beryth*, and do not answer His *Miqra’ey*, they are actually estranged.

‘Adam would share in Chawah’s shame by eating from the same tree. And while these women will have no interest in sharing what little food remains, they will attempt to obfuscate their responsibility for what has befallen them. Worse, they will continue to wear the trappings of the religious myths which have failed them.

It’s extremely difficult for most people to admit when they are wrong. This is especially true in the realm of Political Correctness when there is no longer a sense of right or wrong. And today, women are roaring. Most every Hollywood movie, for example, has a woman rather than a man, in the role of hero. Pride is now their Achilles’s Heel. Blame shifting is the order of the day. These women are blaming the remaining men for their predicament, and are seeking to dominate and persecute them as a result. Beyond economic warfare, there is now a war between the sexes.

By way of review, here, once again, is Yahowah’s dissertation on religious apparel and rotten attitudes...

**“Then Yahowah said, ‘Indeed, the daughters of Tsyown (Signs Posted Along the Way) are self-exalting, arrogant, and hard to understand. They walk about with their necks stretched out while seductively flirting and deceptively ogling with the intent to cheat with their eyes and appearance. Taking quick little steps, skipping along in a feminine way while gallivanting, they walk with jingling bangles designed to attract attention clasped on their feet.’ (3:16) Yahowah, therefore, will afflict their balding scalps with lesions upon the crowns of the heads of the daughters of Tsyown. Moreover, Yahowah will expose their disgraceful façade. (3:17)**

**In that day, Yahowah will reject and remove that which is associated with the elaborate ornamentation of the bangles clasped upon their ankles as if fetters and the sun-disk medallions worn as headbands and necklaces depicting crescent moons, (3:18) the spherical pendants, bracelets, and head scarves (3:19) as well as the headdress and decorative sashes, the chains and wrap around coverings worn by the women to confine them, in addition to the receptacles for their souls, also the enchanting charms (3:20) and identifying rings, particularly those which serve as symbols of authority, in addition to the nose rings, (3:21) the fancy white robes of state, the veils and shawls worn by women, the leather handbags used to hold precious metals, (3:22) and the wooden tablets, papyrus scrolls, and handheld mirrors, along with the linen garments used as underwear, the turbans, and the large veils worn by those who have been subdued. (3:23)**

**Then it shall come to exist, that instead of aromatic spiced perfumes, there will be the stench of decay. In place of a utility belt for weapons with a scabbard, there will be a tethering rope. And instead of laboring over coiffured hair styles, there will be baldness. Then in place of the expensive ornamental robes of ignorance, they will have a sarong of humiliating sackcloth existing as a physical stigma and brand. Instead of beauty, there will be shame. (3:24)**

**By the sword males of your species shall fall along with your most capable warriors in the battlefield fighting in the war. (3:25) Then her doorways, her openness to unfolding disclosures and portals to understanding, even the ability to be free, alas will groan under the distress and will give way to the grievous situation. And she will be destitute, living on the ground. (3:26)**

**So in that day, seven belligerent and stubborn, hardened and harsh, women will overpower, being aggressively assertive with one man, approaching while shouting, ‘Our own bread we will eat and our clothes we will wear! Nevertheless, let us be called by your name, with it upon us, to transfer and withdraw our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements and lowly status.’” (*Yasha`yah* 4:1)**

While the preceding was ugly, upon Yahowah's return all of these offensive people along with their ungodly religious garb will be rejected and then removed from our presence. With the earth cleansed of all vestiges of religion, what follows will be a treat for the eyes.

Yahowah is coming to campout with His children on Tsyown, in Yaruwshalaim. So immediately after removing and discarding the mess man has made, He will transform the Earth to the conditions long ago experienced in Eden. It is what we should expect, because it would be inappropriate for the Creator of the universe and Author of life to campout in man's squalor when He is capable of beauty beyond our imagination.

**“In that day, which is His day (*ba ha yowm ha huw*’), living vegetation will sprout and thrive, branching out and growing (*tsemach* – while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow) for Yahowah (אֱלֹהֵינוּ). It / He shall be (*hayah* – and He will be manifest (*qal* imperfect)), accordingly (*la* – draw near approaching) beautiful and splendid (*tseby* – spread out in an attractive and desirable manner and reach out in a valuable and honorable way), and (*wa*) will therefore approach as a glorious manifestation (*la kabowd* – drawing near as an abundantly significant, dignified, and rewarding presence attributed extraordinarily high status) along with the majestic and eminently wonderful (*wa la ga'own* – impressive and lofty, excellent and exalted; from *ga'ah* – rising up, lifted up, and growing up) fruitful offspring (*pery* – productive harvest including plentiful progeny) of the Land (*ha 'erets* – of the realm), also (*wa*) gloriously attractive and shining in appearance (*la tiph'areth* – the beautiful adornment and ornamentation of the honor and renown) as (*la*) the remnant of survivors (*pelytah* – those having been delivered and who remain; from *palyth* – refugees who successfully escaped conquest) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God) and Yahuwdah (*wa Yahuwdah* – and also those who relate to and are related to Yah [from 1QIsa not in the MT]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 4:2)**

I have long seen the most beautiful women as reflecting an aspect of Yahowah's beauty. After all, He created woman in His image and likeness. And when beauty is analyzed, the more symmetric the face, the more beautiful it is perceived. Symmetry is another way of saying “equivalence.” The right side is the same as the left side. From God's perspective, nothing changes, our past in Eden

will be the same as the future during the *Shabat* celebration of *Sukah*. Yahowah's Word remains consistent.

In this light, beauty is a manifestation of order. Ugliness is a product of disorder. The former is a product of light's eternal nature while the latter is a reflection of the loss of order through the thermodynamics of aging in the material realm. Ugliness is brought to bear by the corruptive nature of sin. Beauty is the reflection of Yahowah's perfect light.

The most interesting word in this statement is *tsemach*, which is typically used to describe "vegetation branching out and growing." However, there are a number of places in prophetic passages like this one where *tsemach* could also be symbolic of Yahowsha'. With the trunk of the tree being Yisra'el, and it splitting into twelve divisions, one of which being Yahuwdah, Dowd was an offshoot of that branch as would be his descendant, Yahowsha'.

Since context determines which translation is most appropriate, the most telling word in this statement becomes *tseby*, which was rendered "beautiful and splendidous." It describes something which is "spread out in an attractive and desirable manner," thereby reinforcing the appropriateness of translating *tsemach* as "vegetation branching out and growing." However, *tseby*'s tertiary connotation, that of "reaching out in a valuable and honorable way," could be used to support the idea of the "Branch" honoring Yahowah's promises and serving His children in a most valuable way. And yet when we turn to Daniel 11:45, just two chapters removed from the prophecy establishing the day Yahowsha' would arrive to serve in this manner, *tseby* is used to depict the "beauty and desirability" of Yahowah's "Set-Apart Mountain," not Yahowsha'. Later in Ezekiel 20:6, we find *tseby* deployed to describe the "beauty and desirability" of Yisra'el. These references are especially important because, here, Yah is using *tseby* to describe Tsyown upon His return. Therefore, when used with *tseby*, there is little doubt that *tsemach* is addressing "living vegetation sprouting and thriving, branching out and growing."

But could it also serve as a subtle reference to "the Branch," and thus to Yahowsha'? Were both depictions intended?

To find out, let's examine *tsemach* more closely. Its primary definition speaks of "plants growing, of living vegetation sprouting, branching out, and thriving, springing forth and increasing greatly, bringing the intended mission of florae to fruition." At its heart, *tsemach* is used to describe "successfully completing everything which was required to support abundant life." And while every aspect of what we have considered is principally horticultural in nature, we should not be surprised, especially based upon what we just read, that *tsemach* is one of Yahowah's favorite metaphors for Yahowsha' – the Branch – whose role fulfilling the Miqra'ey served to accomplish the same result. This connection is why *tsemach*

appears in prophecies pertaining to Yahowsha' as many as ten times – this being one of them.

Affirming the appropriateness of this association, *tsemach* is presented as a singular masculine noun in this context, indicating that it could rightly apply to Him. But some caution is still advised, because there is no disputing the fact that the primary definition of *tsemach* is “sprouting and growing.” The “branch” and “branching out” aspects of the word are at best tertiary connotations. Throughout the Towrah, Naby', wa Mizmowr, *tsemach* is typically used in the context of “living plants,” especially “grape vines and fruit trees” “budding and bearing fruit.” The verbal form of the word speaks of that which “causes or promotes growth.” To this we can add the ideas of “fulfilling and completing one's purpose” and thus “to being abundantly fruitful,” thereby returning to the possibility that *tsemach* is also symbolic of Yahowsha'.

This then begs the question: what is a “branch?” Where do we find them? What do they accomplish? What can we learn from this symbol that will help us better understand the words Yahowah used to communicate with us and the role Yahowsha' played in demonstrating their merit to us?

A branch is obviously part of a tree or vine. To live, to grow, to produce fruit, a branch must not only be connected to the main trunk of the vine or to the tree, the plant, itself, must be firmly rooted in the land, its roots established. For the branch to flourish, every aspect of the plant must work in harmony to support and nourish life. It must receive water and light. And to be healthy, pests must be kept at bay.

From this perspective, the Branch is either part of the vine that is Yisra'el or part of the Tree of Life. Either way, both branch out from Yahowah. Both are rooted in His Land. Both nourish the recipient through His words. Both grow when exposed to His light. They both thrive on His living waters and bear the fruit of His testimony.

To view the Branch as somehow disconnected from Yahowah, from the Towrah, from Yisra'el, from the Tree of Life, from Yahuwdah, from Dowd, is to miss the entire purpose of the metaphor. Yahowsha' is the Branch upon which Yahowah will restore the conditions found in the Garden. And it is in the Garden, a beautiful and desirable place, one devoid of religion, politics, government, and militaries, that we will grow and thrive, camping out with our God.

In that these connections are vital to our understanding, in a moment we'll examine each of the other nine uses of *tsemach* in the midst of prophecies pertaining to Yahowsha'. But first, let's complete our analysis of Yahowah's declaration in Yasha'yah 4 so that we understand this one.

As we now know, there are two distinctly different and yet related ways we

can interpret *tsemach* in Yasha'yah 4:2. Yes, it may well be an allusion to Yahowsha', the Branch. But following Yahowah's scathing indictment of adversarial occupations and His decision to remove and discard those adorned in religious attire, it's hard to miss His commitment to clear away the trash and restore the environs of Tsyown to His liking – which we know from His statements in *Bare'syth*, existed in the Garden of Eden. Just as Yahowah doesn't want scum in His Heavenly Home, He does not want it in Yisra'el either. Just as Yahowah's Home in the spiritual realm is comprised of dazzling displays of light, we should expect life to flourish on earth upon His return.

Yahowah has consistently shown His displeasure with man's propensity to scar His world, and especially His Land, with churches, shrines, temples, and mosques, even military bases and academic institutions promoting the lies associated with Socialist Secular Humanism. So God is going to remove man's monstrosities and replace these shrines to death and decay with life in all of its glory, turning His Land and world into a wondrous garden, vibrant, alive, and growing. While mankind has demonstrated a propensity to destroy life and pollute the planet, Yahowah created the perfect planet for life to take root and thrive.

I realize that most are prone to see *tsemach* as “Branch” rather than “plants flourishing” in this statement, but I would argue that the latter is actually more important than the former when it comes to understanding what Yahowah has been saying, what He is offering, and what He intends to do to fulfill His promise. In this regard, I have come to see God's entire presentation from the Garden in *Bare'syth* to the Glorious Return in *Zakaryah* as one story – one which comes full circle and ends where it began – in the Garden of Eden.

Yahowah created Eden. He said that it was good. He enjoyed His time there with 'Adam. He did not conceive religion or politics. He has declared such things bad. He does not appreciate what man has done to His world.

Based upon this perspective, the reason five days transpire between Yahowah's return on *Yowm Kippurym* in Year 6000 Yah and the commencement of His *Shabat* celebration on *Sukah* is because our Heavenly Father does not want to Camp Out in a cesspool. Beginning with Tsyown on Mowryah, Yaruwshalaim in Yahuwdah, and the Land of Yisra'el on Earth, Yahowah is going to remove all traces of human corruption, especially those which are religious, political, and militaristic, replacing man's rubbish with a flourishing garden conducive to life. We will return to the conditions presented in the *Bare'syth* chapter of the *Towrah* pertaining to the Garden of Great Joy. This is Yahowah's promise, His plan, His course of action, His desired result. Yahowsha', as the Branch, is Yahowah reaching out to make everything right so that this transpires as planned.

Therefore, while Yahowah may be referencing His Branch in this statement,

there is no doubt that He is describing His desire to restore the earth. Life is His answer to the plague of death.

Next, after those who chose to promote religion, politics, and militarism, along with those who demonstrated their reliance on them, are rejected and then removed, enabling the conditions experienced in Eden to be restored, Yahowah declares...

**“Then (*wa*) it will come to pass (*hayah* – it will come to be (qal perfect)) that he who remains (*sha’ar* – he who survives, remains alive having escaped death, and is left behind, addressing the remnants of an elimination process (nifal passive – subject carries out and passively receives the action of the verb)) in Tsyown (*Tsyown* – Signs Posted Along the Way) along with (*wa*) the remnant spared (*ha yathar* – the remainder, the rest who remain, those left behind) in (*ba*) Yaruwshalaim (*Yaruwshalaim* – Source from which Guidance and Teaching Regarding Reconciliation Flows) will be called (*amar* – will respond to and be spoken of as (nifal imperfect passive – the subject carries out and receives the action of the verb on an ongoing basis)), ‘Set Apart (*qodesh* – separated, unique and different from others),’ for all who approach Him (*la huw’ kol* – because to come near Him, all) are written and ascribed (*ha katab* – inscribed and engraved, recorded and permanently marked in a tablet, book, or scroll (qal passive)) for lives (*la ha chayym* – to approach the lives) in (*ba*) the Source from which Guidance and Teaching Regarding Reconciliation Flows (*Yaruwshalaim* – Yaruwshalaim, the Place where Instruction and Direction Regarding Restoration Comes Forth).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:3)**

One thing follows another. With the leadership of the twelve bastions of society that Yahowah disdained rejected and removed, along with all of those who dressed in support of them, the only people who remain in Yaruwshalaim will be Covenant Members who are Set Apart unto Yah. This is the remnant Yahowah spared because they acknowledged the Signs Posted to Mark the Way.

Having been directed by *Tsyown* to read what Yahowah wrote about life in His *Towrah*, they find their names written in His Book of Lives. And here, I suspect that the second mention of Yaruwshalaim is designed to depict *Tsyown* and the *Towrah* as “the Source from which Guidance and Teaching Regarding Reconciliation and Restoration Flows.”

This then brings us to a statement suggesting that tsemach was also the Branch, because it reveals...

**“Whereupon meeting these conditions (*im* – because when decisions are predicated upon this) the Upright One (*edown* – the Upright Pillar of the Tent of the Witness) of Mine (*any*) shall wash away (*rachats* – shall cleanse, immersing in water which can be trusted so as to remove impurities and scum (qal perfect active – actually and genuinely once and for all)) the excrement and filth (*tso’ah***

– the feces, human dung, foul organic matter, vaginal discharge, and immoral decrees) **of the daughters** (*bath*) **of Tsyown** (*Tsyown* – Signs Posted Along the Way) **and** (*wa*) **by association** (*‘eth* – accompanied with) **purge and rinse away** (*duwach* – be done with, casting away the rotten sickness and festering illness (hifil imperfect active – He will purge on an ongoing basis at the behest of Yah)) **the blood** (*dam* – the bloodstains and bloodguilt, the consequence of killing and the residue of death; from *damah* and *damam* – to be equated to those who grow dumb because they are apathetic and cease trying, are silenced and destroyed) **of Yaruwshalaim** (*Yaruwshalaim* – Source from which Instruction and Direction Regarding Reconciliation Flow) **from her midst** (*min qereb hy’* – out of her womb) **by way of** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Good Judgment regarding the Means to Resolve Disputes** (*Mishpat* – the means to decide, to justly render sound decisions, and issue appropriate sentences; from *shaphat* – to decide, execute judgment, and discriminate, judging between right and wrong) **and by** (*ba* – through and with) **the Spirit** (*Ruwach*) **of Blowing Rage** (*ca’ar* – of blowing wind, of a storm, of being vehemently inflamed, of bristling wrath [from IQIsa, in the MT we find: Purging by Burning (*ba’ar* – of removing through combustion, of eliminating by way of a blazing fire to the point it no longer exists]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:4)

In Hebrew, *‘im* is used as a conditional clause, and thus to reveal how a decision can lead to a particular consequence. Having made the decisions previously articulated regarding the removal of all traces of religion and politics, Yahowah is now in a position to clean up the mess they made.

We have wrestled with *‘edown* many times now, so it is safe to say that we should be of one accord rendering it in a manner consistent with its use throughout the Towrah. Yahowsha’ is the “*‘edown* – Upright One,” symbolized by “the Upright Pillar of the Tent of the Witness.” *‘Edown* and *tsemach* depict actual things which help us better understand the nature and purpose of Yahowsha’.

When it comes to removing the filth of religion from His Land, Yahowah isn’t going to be compassionate, negotiable, compromising, or tolerant – but He will be consistent and fair. He has stated that He will be judgmental and fierce. His standard has not and will not change. It remains the “*mishpat* – the means to exercise good judgment regarding the means to resolve disputes.” But not all disputes will be resolved favorably. Only those who have availed themselves of the Towrah’s provisions in this regard will be vindicated. And so Yahowsha’ will be aided by the *Ruwach Mishpat*, which is in essence, the Set-Apart Spirit doing what Yahowah has instructed.

Time and time again we find that God is a proponent of righteous indignation. He sets an example we would be wise to follow. Hate is a virtue when properly directed. God is rightfully angry with the religious because they have caused

billions to die unnecessarily. So should you be interested in learning more about the *Ruwach Ca'ar*, this role is presented in Hosea 13:2-3 and again in Yownah 1:11-13.

**“Then (*wa*) Yahowah (𐤏𐤍𐤁𐤏𐤃𐤁) will create, initiating something cutting edge (*bara'* – will conceive, cut, and carve, producing (qal perfect active)) upon (*'al* – over and with regard to) every (*kol* – all) location and dwelling place (*makowm* – site, area, basis for a foundation, and living place, in addition to spots which were burned as a result of a stigma; from *kuwn* – to be firm, stable, established, enduring, and unchanging, prepared to provide with everything properly arranged) along the **ridgeline** (*har* – the relatively high elevation and prominent formation, land mass that projects above its surroundings, hill country, range, and mount) of **Tsyown** (*Tsyown* – Signs Posted Along the Way) as well as (*wa*) over (*'al*) her **Miqra'** (*Miqra' hy'* – her Invitation to be Called Out and Meet, Coming Together to be Welcomed, to Read and Recite, and to be Summoned; from *qara'* – to call out, to call by name, to summon and invite, to proclaim, to read and recite, to meet, encounter, and greet) **by way of a cloud** (*'anan* – a visible partially translucent airborne mass of suspended visible water vapor, mist, dew, fog, ash, or dust; from *'anan* – to make something appear which can be observed) **by day** (*yowm*) **and the smoke** (*wa 'ashan* – as well as airborne particulates formed as a result of combustion) **and** (*wa*) **brilliant shining radiance and majestic light** (*nogah* – enlightenment regarding what can be known and responded to, the splendor, brightness, and beautiful shining appearance of the physical presentation of light) **of a flaming fire** (*'esh lehabah* – blazing flames) **by night** (*laylah* – during the darkness; from *luwl* – the staircase or ladder). **For indeed** (*ky*), **upon** (*'al* – over) **all** (*kol*) **of this manifestation of power and glory** (*kabowd* – splendor and honor, glorious presence and reward, great value and abundance; from *kabad* – of great significance and of a massive nature) **will be a sheltering canopy** (*chupah* – a protective covering, shield, bridal chamber, pavilion, and tent for the wedding ceremony).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 4:5)**

There is an aspect of this that I've only come to appreciate more recently. The circumstances surrounding the one-thousand-year celebration of Sukah, from Year 6000 to 7000 Yah, will be markedly different than during any other period of history. Every member of Yahowah's Covenant Family who was adopted prior to His return will be transformed into light and come to exist as a seven-dimensional being, while those who are part of this remnant and only accept Him upon His return, will continue to exist in three dimensions here on earth – remaining physical and mortal beings, albeit in a perfect world. Therefore, the area “over the ridgeline of Tsyown” will be habitable by those of us who have been liberated from our physical restraints. We will live in the midst of the living waters and brilliant radiance of Yahowah's majestic presence. His family below, will enjoy this

marvelous spectacle from the vantage point of Mowryah.

A reference to the *Miqra'ey* was included here for two reasons. First, Yahowah is returning on the *Miqra'* of *Kippurym* and the scene being described will be manifest on the *Miqra'* of *Sukah*. Second, a person's willingness to observe the *Miqra'ey* serves as the determining factor regarding which souls will be removed and discarded, which will become part of the surviving remnant, and which will live in the midst of the light. The souls of those who ignored or rejected Yahowah's seven annual meetings will be rejected and then be annihilated or incarcerated. The souls of those who accepted Yah's invitations, met with Him on these days, and who capitalized on what God was offering through them, will be among the clouds as light. And those who will finally come to accept Yahowah upon His *Yowm Kippurym* return, will be the mortals enjoying God's presence among them.

*Anan*, rendered "by way of a cloud," is the word Yahowah chose to deploy eighty times to describe the visible manifestation of His presence which could be observed as an upright pillar during the Exodus to direct the Children of Yisra'el to the Promised Land. It was used to represent His presence over the Tabernacle of the Witness (*Shemowth* 13-16 and *Bamidbar* 9-16). This same atmospheric sign was visible while Moseh was meeting with Yahowah on Mount Sinai to receive His Towrah (*Shemowth* 19:9-16, 24:15-18, and *Dabarym* 4:11 and 5:22). Water vapor is symbolic of the Spirit, and smoke is the product of combustion. A roaring fire warms and enlightens those near it while purifying and preparing food for consumption. And the rising smoke is symbolic of being lifted up into God's presence in heaven.

And as an interesting aside, in Bare'syth, Yahowah expressly told us that there was a canopy of water vapor sheltering and watering the earth during the time of the Garden of Eden. This may be yet another clue, suggesting that Yahowah will be replicating those conditions.

Five days after His return, once He has removed all traces of religion and the religious, as soon as He has transformed the Land back into the beautiful environment enjoyed in the Garden of Eden, Yahowah will celebrate *Sukah*, camping out with His Covenant Family for one thousand years. Here's proof...

**"Then (wa) there will exist (hayah – there will be (qal imperfect)) a temporary sheltered dwelling to campout (sukah – a covered canopy serving as the family home, a tent-like structure for camping, and a tabernacle) for (la) shade (tsel – to create a shadow and to provide protection, addressing the idea of interposing something between an object and the source of light and serving as a restoring transition) by day (yowm) from (min – out of and because of) the drying heat (choreb – the evaporation caused by the flame) and for (wa la) a safe place (machcah – an area free from danger which is protected) and for a shelter of**

**refuge** (*mictowr* – a place to dwell safely and be concealed) **from** (*min*) **the outpouring of floodwaters** (*zerem* – violent hailstorm, thunder and lightning, or pouring out of water leading to a sweeping flood; from *zaram* – to pour forth) **and from** (*wa min*) **the rain** (*matar*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 4:6)

During the ultimate celebration of the seventh and final *Miqra’*, we will Camp Out with our Heavenly Father for one thousand years. And that is why we have been invited to *Sukah* – the word used here to depict this marvelous event.

While I’ve translated *tsele* as “shadow,” there is more to it than meets the eye. *Tsel* is the root of *tselem*, the word Yahowah used in *Bare’syith* 1:26-27 to reveal that ‘Adam had been made in the “image or likeness, the pattern or model,” of Yahowah. He was “*tselem* – a lesser dimensional representation of something greater.” So at the very least, everyone participating in this magnificent celebration of life will exist in the image of God, some still in three, verging on four, dimensions, and others now as seven. Leading us toward this understanding, a shadow is a two-dimensional representation of a three-dimensional object.

Since this is especially revealing, let’s quickly assess how *tselem* was initially used in *Bare’syith* 1:26-27. In the opening book of the Towrah, we read: “**And God said** (*‘amar* – spoke, thought, and promised), **Let us produce** (*‘asah* – make, effect, bring about, fashion, observe, ordain, and celebrate) **the man Adam** (*ha ‘adam*) **in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking).” (1:26) This was followed by: “**So** (*wa* – and now) **God** (*‘elohym* – the Almighty) **created** (*bara’*) **for association** (*‘eth*) **‘Adam** (*ha ‘adam* – the man) **in His own image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade). **In the image** (*tselem*) **of the Almighty** (*‘elohym* – God) **He created** (*bara’*) **him. Male and female He created them.**” (*Bare’syith* / In the Beginning / Genesis 1:27)

God, thereby, explained how we were created and has now revealed what we will become. While it may not seem like much to grow from three dimensions to seven, each step along the way represents an infinite increase in capability. Just as three dimensions are infinitely greater than two, the transition from three dimensions to seven is Infinity to the fourth power, or  $I^4$ . That may not get your attention or sound impressive, the immense power of an atomic bomb is predicated merely upon  $E=mc^2$ , with the speed of light being a finite number.

This said, for the scientists and mathematicians among us, I acknowledge that I’m using the word “infinity” too loosely. In reality, infinity is not any number; it is a progression towards an ever-greater number without ceasing. By that definition putting a power onto something that is growing without end isn’t something which

can be calculated. Therefore, to infer a calculated outcome, we should instead assign a very large number, no matter how large but still finite to each dimensional change. Under that perspective, we can use  $I^4$  to convey the overall increase. This isn't an unreasonable approach because when infinity is used colloquially, we generally mean an unimaginably large number.

Now that Yahowah has returned our attention to this topic, to better appreciate our place relative to God and His creation, let's also consider *Mizmowr* / Psalms 8:5-8. There, Yahowah inspired His son Dowd to write: **“Indeed** (*ky* – surely), **I have examined and considered** (*ra'ah* – I viewed and sought to understand, I have observed and thought about, I have used the perception of sight and make judgments based upon what has been revealed regarding) **Your universe and spiritual realm** (*shamaym 'atah* – Your heavens). **It is the work** (*ma'asah* – it represents the labor and product, the undertaking and pursuit) **of Your fingers** (*'etsba' 'atah*). **The moon** (*yarach*) **and the stars** (*wa kowkab* – light of the heavenly powers) **show the way** (*'asher* – beneficially reveal the steps along the correct path to meaningful life) **to what You have fashioned and formed** (*kuwn* – You determined appropriate and arranged). (8:3)

**What is** (*mah* – why and how significant is) **mortal man** (*'enowsh* – humankind; from *'anash* – to be frail, weak, desperate, and incurable) **that** (*ky*) **You are mindful of him** (*zakar huw'* – that You consider, acknowledge, and relate to him), **even** (*wa*) **a son** (*ben* – a child) **of 'Adam** (*'adam* – of man) **that** (*ky* – truthfully) **You actually and continually choose to acknowledge him** (*paqad huw'* – You consider his significance and attend to him)? (8:4)

**You have somewhat deprived him of the dimensions** (*wa chacer huw' ma'at* – You have withheld a little from him as it relates to something which is needed, thus pertaining to a relatively lower and diminished position) **compared to** (*min* – based upon) **God** (*'elohym* – the Almighty and spiritual beings), **and yet with** (*wa*) **a significant presence** (*kabowd* – an abundant capacity and capability, a tremendous reward associated with a manifestation of power [this is a reference to the *neshamah*, something man was given and Satan covets]) **as well as** (*wa*) **with the best qualities** (*wa hadar* – with an aura of nobility and high status out of respect, even a beautiful appearance) **You have honored him** (*'atar huw'* – You have surrounded him, enveloped him, and even crowned him). (8:5)

**You have spoken proverbs to him** (*mashal huw'* – You have shared relevant examples and insightful stories, creating parables and word pictures which have allowed him to exercise authority) **regarding the works** (*ba ma'asah* – pertaining to the undertakings and pursuits) **of Your hands** (*yad 'atah* – Your power and influence). **Everything** (*kol*) **You have placed** (*shyth* – You have established) **under** (*tachat* – beneath) **his feet** (*regel huw'* – his legs and stance).” (*Mizmowr* / Lyrics / Psalms 8:3-6)

Simply stated, we are currently three dimensions with many qualities similar to our Creator. And one day, those who follow the *Tsyown* through the *Towrah* and come to participate in the *Beryth* by way of the *Miqra 'ey*, will be elevated to seven dimensions. The consequence is mind-boggling.

This paragraph infers that Yahowah has given us knowledge and the ability to evaluate it logically. We were given the Word and the ability to understand what He has done and why He has done these things by way of the “*neshamah* – conscience.” Intellectually, we were deliberately afforded similar abilities to our Creator so that we could relate to Him. Our understanding, however, is currently limited by our access to a complete and perfect copy of Yahowah’s Guidance and by the slower processing capability of our human brains – both of which He will rectify. Satan was not given freewill or a *neshamah* – conscience, and must crave both.

In that the sixth verse concludes the fourth chapter of Yasha’yah, let’s review it before we pursue the full implications to *tsemach*. Yahowah revealed:

**So in that day, seven belligerent and stubborn, hardened and harsh, women will overpower, being aggressively assertive with one man, approaching while shouting, ‘Our own bread we will eat and our clothes we will wear! Nevertheless, let us be called by your name, with it upon us, to transfer and withdraw our reproach as a result of our taunting insults and blasphemous slurs, even our harmful statements and lowly status. (4:1)**

**In that day, which is His day, living vegetation will sprout and thrive, branching out and growing while the Branch will spring forth, greatly increasing every aspect of life, bringing the mission to fruition, successfully completing everything which is required to support abundant life, enabling it to branch out and grow for Yahowah. It / He shall be, accordingly beautiful and splendid, reaching out in a valuable and honorable way, and will therefore approach as a glorious manifestation along with the majestic and eminently wonderful fruitful offspring of the Land, also gloriously attractive and shining in appearance as the remnant of survivors of Yisra’el and Yahuwdah. (4:2)**

**Then it will come to pass that he who remains in Tsyown, along with the remnant spared in Yaruwshalaim, will be called, ‘Set Apart,’ for all who approach Him are written and ascribed, permanently recorded in the book for lives in the Source from which Guidance and Teaching Regarding Reconciliation Flows. (4:3)**

**Whereupon meeting these conditions the Upright One of Mine shall wash away the excrement and filth of the daughters of Tsyown and by association purge and rinse away the bloodstains and bloodguilt which is the consequence**



Heels, a synonym for Yisra'el, the third heir to the Covenant; from 'aqab / 'eqeb – a reward given as a consequence of having circumvented something), **the pleasantly melodious** (*na'ym* – the acceptable, favorable, and beautiful, sweet sounding, and musical, singer and songwriter) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).” (2 *Shamuw'el* / Listen to Him / Samuel 23:1)

What a marvelous introduction to the life and work of the most beloved of Yah. Dowd's legacy is comprised of his words, the *Mizmowr* / Psalms and *Mashal* / Proverbs he was inspired to write on our behalf. He was the son of a father named “To Exist,” which is profound considering the fact that Yahowah's name is based upon “*hayah* – to exist.”

Dowd was special, literally one of a kind. No one understood Yahowah or His Towrah better than Dowd. And that is why He was beloved. But more than this, Dowd stood up for God no matter the consequence. In this regard, he was “*mashyach* – anointed, specifically designated, chosen for the specific task, and approved, set apart from that which was common, and was authorized to serve as an agent for a specific function and mission” of God. So while there is an entire religion hell-bent on turning this verb (*mashyach*) into a title (Messiah), errantly translating it into Greek (*Christos*), and then transliterating the result as if it were a name in English (Christ), it is actually Dowd who is Yahowah's *mashyach*. He explained the Towrah while Yahowsha' lived it.

We typically think of Dowd as the boy who slung the stone or the king who reigned over a united Yisra'el, but seldom as a prophet. And yet his *Mizmowr* / Psalms, particularly the 22<sup>nd</sup> and 88<sup>th</sup>, provide the most accurate, compelling, and complete assessment of what occurred one-thousand years later in Yaruwshalaim while Yahowsha' was fulfilling *Pesach*, *Matsah*, and *Bikuwrym*.

In this opening statement, Yahowah is presented as the God of Ya'aqob because Ya'aqob is not only the father of the twelve tribes comprising the Chosen People and became Yisra'el, he is the second child of the Covenant. And his voice was “*naym* – melodious, both pleasant and acceptable.” So while you may be like me, and not be able to carry a tune in a bucket, when reciting Dowd's lyrics, our voices are acceptable to Yah.

Dowd's extraordinary *Mizmowr* / Psalms and *Mashal* / Proverbs are quite literally the Word of God. We know this because...

**“The Spirit (*ruwach*) of Yahowah (𐤏𐤃𐤏𐤃) spoke through me (*dabar ba 'any* – expresses Himself through Her in words with me, communicates in me (piel perfect – the Spirit actively engages Dowd and enables him to hear and convey the message for a finite period of time)). **And His word, His statements, and His reasoning were** (*milah huw'* – His answers conveying His focus and relevant content, His proverbs which characterize the truth, the affairs and matters most vital**

to Him existed) **upon** (*'al*) **my tongue** (*lashown 'any*).” (2 *Shamuw'el* / Listen to Him / Samuel 23:2)

There are very few men who can make this claim. Moseh was the first followed by Yahowsha'. *Shamuw'el* was next, then Dowd.

But as marvelous as their experience must have been, as was that of the likes of Howsha', Yasha'yah, Yirma'yah, and Zakaryah, how is their experience materially different than our own when we read what they were told? Is hearing and repeating Yahowah's testimony superior to reading what He said while analyzing the implications? Aren't we actually in a better situation, blessed with a history of fulfillments and an appreciation of science, to trust and understand our Creator?

**“The God** (*'elohym*) **of Yisra'el** (*Yisra'el* – of Those who Engage and Endure with God) **has spoken** (*'amar* – has communicated and conveyed) **to me** (*la 'any*), **saying** (*dabar* – stating in words (piel perfect)), **The Rock** (*tsuwr* – the solid, permanent, unchanging, reliable, and firm stone) **of Yisra'el** (*Yisra'el* – of Those who Engage and Endure with God) **is a word picture conveying symbolic meaning** (*mashal* – is a proverb and parable, a vivid and easy to remember metaphor) **for man** (*ba ha 'adam* – with regard to and on behalf of the descendants of 'Adam), **correctly and appropriately** (*tsadyq* – in an upright manner which is in accord with the standard for vindication; from *tsadaq* – to justifiably vindicate those who are right) **conveying a reference and respect** (*yare'* – an appreciation for the awesomeness) **of God** (*'elohym*).” (2 *Shamuw'el* / Listen to Him / Samuel 23:3)

Yahowsha', as the diminished physical manifestation of Yahowah, is the “*tsuwr* – rock,” one grounded in *Yisra'el*. But so are the words Yahowah inspired Dowd to write as king of *Yisra'el*. They serve as a “*mashal* – proverb or word picture” to help us better understand our Maker. But more than anything else, the thing that distinguishes Dowd from the rest of us is that he was consistently “*tsadyq* – right” regarding Yahowah. We can trust his *Mizmowr* / Psalms and *Mashal* / Proverbs because they are “correct.” And when it comes to God, nothing is more important. When our assessment, perspective, and understanding of Yahowah is accurate, we grow to “*yare'* – respect and revere” Him.

**“So** (*wa*) **similar to** (*ka* – comparable to) **the light** (*'owr* – illumination) **of morning** (*boqer* – of thought and consideration during the early part of the day, the prudent time to search and the best time to seek, inspect, and think; from *baqar* – to observe, consider, and reflect) **when the sun rises** (*shemesh zarah* – the sun appears and ascends, becoming visible and shining) **during the early part of the day when it is best to observe, consider, and reflect** (*boqer* – of thought and consideration during the morning when it is prudent to search and the best time to

seek, inspect, and think; from *baqar* – to observe, consider, and reflect) **without obscuring phenomena** (*lo' 'ab* – devoid of visible moisture, fog, or clouds), **out of** (*min* – for the reason) **this brilliant light radiates knowledge** (*nogah* – the majestic appearance of the light enables the enlightened to know and respond, even shine intensely by reflecting the splendor). **From** (*min*) **the rain** (*matar*), **green and vibrant growth emerges** (*deshe'* – new and verdant vegetation grows) **out of** (*min* – from and out of) **the Land** (*'erets* – earth).” (2 *Shamuw'el* / Listen to Him / Samuel 23:4)

Understanding is a product of enlightenment. Without light, we cannot be observant and thus cannot know. Light is not just electromagnetic energy, it also carries information. With these words, while poetic, Dowd is making an important point – one which leads to an understanding of God.

Life, however, is born of water. So it is from water that “*deshe'* – vibrant growth emerges.”

While Dowd was “*tsadaq* – right,” he was not “*towb* – good.” By his own admission, he had more flaws than hairs on his head. For example, he had countless wives and concubines. Therefore, after considering everything the Light had revealed to him, he acknowledged...

**“Indeed** (*ky* – truthfully), **my house** (*beyth* ‘*any* – my family and household) **is not appropriate, neither fitting nor proper** (*lo' ken* – is not correct) **with** (*'im* – associating in a relationship, in company and together with) **God** (*'el* – the Almighty (singular)). **And yet by contrast** (*ky*) **He has constituted and facilitated** (*sym* – extended and enabled, appointed and established, decreed and assigned (qal perfect)) **an everlasting** (*'owlam* – an eternal and never-ending) **Family Covenant Relationship** (*beryth* – a personal and contractual arrangement between us and household pledge) **for me** (*la 'any* – for me to approach and come near and on my behalf). **It is properly ordered and suitably structured** (*'arak* – appropriately arranged, clearly formatted, aptly prepared, correctly organized, and befittingly positioned (qal participle absolute)) **in every way** (*ba ha kol* – with everything completely provided and all conceivable aspects totally covered) **and** (*wa*) **readily observable** (*shamar* – to be closely examined and carefully considered (qal participle absolute)), **because** (*ky*) **this is the totality of** (*kol*) **my salvation** (*yasha'* ‘*any* – my liberation and deliverance, my safety and welfare), **in addition to** (*wa*) **everything** (*kol*) **I desire** (*chephets* – I enjoy and delight in, I long for and take pleasure in). **Will He not cause it to grow** (*ky lo' tsemach* – will He not cause the relationship to branch out and thrive, greatly increasing my outreach, bringing my life’s mission to fruition, completing everything which is require to support abundant life by fulfilling the work of the Branch)?” (2 *Shamuw'el* / Listen to Him / Samuel 23:5)

It is words like these that make Dowd special, a true prophet of Yahowah. Dowd served as the perfect example of how flawed individuals such as you and me can still become part of Yah's Covenant Family by being observant.

Like Dowd, our homes and families are not perfect. Recognizing this, admitting it, Dowd explains that this is precisely why God constituted and facilitated the conditions of His Covenant. They were expressly structured and thus suitable to resolve this problem. When we accept and act upon Yahowah's provisions by observing the *Miqra'ey*, we become immortal, perfect, adopted, enriched, and empowered children of the Covenant.

Dowd's proclamation boldly states that the Covenant was constituted and structured expressly to allow improper and ill-fitting souls to live eternally in God's home as part of His family. Further, he states that everything we need to know about the plan Yahowah has prepared for us to be part of His family is readily observable – and he said so at a time when Yahowah's testimony was limited to the Towrah scribed by Moseh, the words of Yahowsha' ben Nuwn as the Chosen People entered the Promised Land, and those of his friend, the prophet Shamuw'el.

Dowd's words demonstrate that his salvation, and thus ours, is totally and completely predicated upon accepting the terms and conditions of the Covenant which Yahowah constituted and then facilitated. This is the sole basis of our salvation, just as it was for Dowd.

And as marvelous as it may seem to be saved, especially for those who are still uncertain of their relationship with God, there are far more desirable aspects of the Covenant, such as being adopted into Yahowah's family, being enriched and empowered by Him, and living with Him. And that is why Dowd announced that Yahowah had indeed provided everything that we could ever desire.

When we are part of His family, we grow. And that, of course, is why *tsemach* was inserted into this discussion. It is what Dowd desired. It is the purpose of the Covenant.

After stating unequivocally that he had been saved in spite of himself, and expressly as a result of the plan Yahowah had provided and that he had observed, and in recognition that God had provided everything the aging prophet desired, Dowd asks a probing question using *tsemach*: “Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is require to support abundant life by fulfilling the work of the Branch?”

In this case, in this context, we cannot incorporate any reference to plants, branches, trees, vines, fruit, verdant, green, or horticulture into our translation of *tsemach*. Dowd is not speaking about plants, but instead of his life.

And truthfully, Dowd isn't actually asking a question that he wants answered, but is instead trying to get us to realize that Yahowah wouldn't have done any of these marvelous things with Dowd had He not wanted and intended for him to branch out and grow, greatly increasing his outreach, bringing his life's mission to fruition, while completing everything which was required to support abundant life by fulfilling the work of the Branch.

In fact, Yahowah had already answered this question for Dowd. We find that answer in 2 *Shamuw'el* / Listen to Him / Samuel 7:12-16. So it is being asked for our benefit.

Represented without distraction, here are Dowd's final words...

**“Now these are the last words of the prophet Dowd, the son of Yshay. So then declared the one man who stood up, was raised up, and was established by the Most High, anointed, specifically designated, chosen for this task, and approved, set apart from others and authorized to serve as an agent, bequeathing greater responsibility regarding a specific function and mission, of the God of Ya'aqob, the pleasantly melodious, acceptable, and musical, singer and songwriter, of Yisra'el. (23:1)**

**The Spirit of Yahowah spoke through me. And His word, His statements, and His reasoning were upon my tongue. (23:2) The God of Yisra'el has spoken to me, saying, ‘The Rock of Yisra'el (of Those who Engage and Endure with God) is a word picture conveying symbolic meaning for man, correctly and appropriately conveying a reference and respect for God.’ (23:3)**

**So similar to the light of morning, the time to think and consider, the prudent time to search and the best time to seek, when the sun rises during the early part of the day when it is best to observe, consider, and reflect without obscuring phenomena, out of this brilliant light radiates knowledge. From the rain, green and vibrant growth out of the Land. (23:4)**

**Indeed, my house is not appropriate, neither proper nor fitting, with God. And yet by contrast, He has constituted and facilitated an everlasting Family Covenant Relationship for me. It is properly ordered and suitably structured, appropriately arranged and clearly formatted, correctly organized and befittingly positioned, in every way, with every conceivable aspect totally covered, and readily observable, because this is the totality of my liberation and salvation, in addition to everything I desire. Will He not cause it to branch out and grow, greatly increasing my outreach, bringing my life's mission to fruition, while completing everything which is require to support abundant life by fulfilling the work of the Branch?” (2 *Shamuw'el* / Samuel 23:5)**

With this summation of Dowd’s inspiration and conclusions considered, and in recognition that this was the first use of *tsemach* in prophetic testimony, let’s go back in time to the seventh chapter of 2<sup>nd</sup> *Shamuw’el*, because it is there that we find Dowd’s association with Yahowsha’ – thereby providing us with an answer to the lingering question concerning *tsemach* in 2<sup>nd</sup> *Shamuw’el* 23:5.

This testimony is part of one of the most revealing prophecies in the whole of Yahowah’s revelation. Here, Yahowah is speaking to His most beloved son about His Son through the prophet, Nathan...

**“Indeed, when (*ky*) your days (*yowmym* ‘*atah*) are complete (*male*’ – are fulfilled, come to a conclusion, and are thoroughly proclaimed (*qal* imperfect)) and (*wa*) you lie down (*shakab* – rest) with (*’eth*) your fathers (*’ab* ‘*atah* – your forefathers and ancestors), I will take a stand (*quwm* – I will arise, stand, and fulfill, bringing into fruition) with (*’eth*) your offspring (*zara*’ – your descendants) after you (*’achar* ‘*atah* – following you), which to show the way (*’asher* – for the benefit of the relationship and as a blessing to those walking on the proper path) shall come out (*yatsa*’ – be brought fourth) from (*min*) your physical being (*me’ah* ‘*atah* – your internal organs). I will establish (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (*hifil* perfect)), accordingly (*’eth*), his / His kingdom (*mamlakah huw*’ – his / His reign and realm, his / His royal authority).” (2 *Shamuw’el* / Listen to Him / Samuel 7:12)**

Throughout this prophecy, some of what Yahowah revealed applies only to Dowd, some statements only to Yahowsha’, and some to both. Much of this is literal, but portions are figurative. The reference to his days being complete when he would lie down with his fathers only applies to Dowd. The statement regarding offspring relates to both, Dowd as the progenitor and Yahowsha’ as the descendant. But is the “*zera*’ – offspring” limited to Yahowsha’? Has Yah taken a stand to show the way through others, such as His prophets and Covenant family? And while I’m generally prone to be more inclusive, the reference to “*me’ah* – physical being” clearly directs our attention to Yahowsha’ – a direct descendant of Dowd.

So then whose, we may naturally ask, kingdom is going to be established? If we say Dowd’s, we must reconcile the fact that his kingdom was nearer its end than beginning when this was spoken. And if we see it as Yahowsha’s, we are challenged by the limitations imposed on *kuwn* by the perfect conjugation and then recognize that Yahowah did not establish Yahowsha’s kingdom during the time He was a descendant of Dowd. So I am of the conclusion that this is an allusion to the Millennial Shabat, when for one thousand years, Yahowah will reestablish the kingdom of Dowd. If so, it speaks volumes about Yahowah’s nature and plan. He

is the Creator of the universe, the Author of life, and yet He is going to empower a man rather than lord over anyone.

The reason that predictions regarding Dowd and Yahowsha' can be intermingled is that Dowd explained the Towrah and revealed how to correctly observe it, while Yahowsha' was the living manifestation of the Towrah and demonstrated how God fulfilled it. Both serve to exemplify the nature and purpose of the Covenant as well as reveal how to engage in it.

In this next statement we learn that the result of taking a stand to beneficially show the way will be the establishment of a family home for His name – and thus *Beyth Yahowah*. The implications of this are profound, far-reaching, and seldom considered.

**“He shall build** (*banah* – He will restore and rebuild and as a Son establish on behalf of the family name, He shall structure in the form of a home and pattern in the manner of a household; from *ben* – son (qal imperfect)) **the family home** (*beyth* – house and household, a shelter, abode, and dwelling for descendants and heirs) **for** (*la* – on behalf of and to approach, with respect to and concerning, corresponding to and demonstrating the intent of) **My name** (*shem* ‘any – My personal and proper designation). **And** (*wa*) **I will establish** (*kuwn* – I will fashion and form in an upright manner, prepare and appoint, support and sustain (polel perfect – object of the verb’s action is effected completely)), **accordingly** (*’eth*), **the throne** (*kace*’ – the seat and place of honor, the status and authority, the position where those who are empowered are entitled to sit) **of his / His kingdom** (*mamlakah huw*’ – his / His reign and realm and his / His royal authority) **forever and ever as a continuing witness** (*’ad ’owlam* – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, perpetually into perpetuity, continuing forever).” (2 *Shamuw’el* / Listen to Him / Samuel 7:13)

This prophecy becomes invalid when “*beyth* – family home” is changed to “the Temple” in Christian translations because neither Dowd nor Yahowsha' built a “temple.” Dowd would lay the cornerstone for the *Beyth Yahowah* in 968 BCE, and he would collect the materials needed for its construction, but what’s known as “the First Temple” would be built by his son, Solomon.

While Yahowsha' opened the door to God’s Heavenly Home exactly one thousand years later in 33 CE, and He served as the symbolic cornerstone of the Temple, He did not lay a single stone. Therefore, the most rational interpretation of this statement leads us to consider the “*beyth* – family home” as the “Covenant Family” and not a building.

This being the case, the prophecy actually becomes more important because while the Covenant has long been accessible, relatively few were afforded access to the First or Second Temples. And for the overwhelming preponderance of human

history, there has not been a House bearing Yahowah's name on the Temple Mount. Today, a hideous shrine to Satan stands in its place.

The Covenant, however, has continued to be available from the moment its purpose was manifest through 'Adam in Eden, then tangibly demonstrated with Noah and the Ark, lived by 'Abraham, Sarah and Yitschaq in Yisra'el, and then codified for the benefit of all humankind by Moseh in the Towrah. This royal Family, comprised of the children of God, has been and continues to be available to everyone, *Yahuwdym* and *Gowym*, throughout time, no matter where in the world one lives. Entering the Temple would have been inspirational for the relatively few who were afforded access. However, entering the Covenant is transformational. Time in the building would have been fleeting. Time in the Family is never-ending.

Putting these impressions together, it would be hard to argue against the realization that Dowd's principal contribution to "*banah beyth* – building the family home" for Yahowah's name came by way of the lyrics now memorialized in his *Mizmowr* – Psalms and *Mashal* – Proverbs. His profound essays on how to properly observe the *Towrah* and live in a relationship with God lead us home, revealing the nature of the family Yahowah envisioned.

This perspective serves to explain one of the least understood and most errantly rendered statements in human history. Upon *Shim'own Kepesh's* / Peter's realization that Yahowsha' was the living embodiment of the promise Yahowah had made to *Dowd* / David, Yahowsha' turned to him and said, "**Upon ('al) this rock (*tsuwr*) I shall build (*banah*) My Invitations to be Called Out (*Miqra'ey*).**" The Greek word, *ekklesia*, which means "to call out," was used to translate *miqra'ey*, but to establish a new religion wholly distinct from Yahowah and His Towrah, rather than translate, or even transliterate, *ekklesia*, the Romans replaced it with "Church." And with that sleight of hand, a religious institution was born. A million buildings have come to bear this name, ignorant of the fact that God does not have a "church."

The *Miqra'ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* open the door to Yahowah's home for those who accept His name. His children, now immortal, perfected, adopted, and empowered, are entitled to sit by His side forever – in absolute harmony with this prophecy.

I particularly like the idea of the *kace'* in this regard, because it is a "place where those who have been empowered" by Yahowah are "entitled to sit" beside Him. Isn't that precisely what one would expect our Heavenly Father to do for His children, especially as He empowers and enriches us on *Shabuw'ah*. After all, the Covenant's children inherit everything their Heavenly Father has to offer.

It is also interesting that Yahowah has chosen to use the seat of honor afforded Dowd to convey His eternal intent. This is addressing the Millennial Shabat, a time

in which the beloved son and his Father will live together and ponder the meaning of life on *Tsyown*. The lyrics of Dowd's Songs reflect upon this relationship and comprise an enduring witness to God's eternal guidance, informing all who will listen to the means to live forever in His presence. Above all, Yahowah wants to reach out to and lift up His children, raising them, teaching them, empowering, and enabling them.

The purpose of the Covenant, and its benefits for both man and God, are this simple and profound. Simple, because who among us cannot appreciate a father and son relationship? The Covenant is simply a family. And yet it is profound because this perspective affirms a loving, nurturing, and uplifting relationship, while simultaneously obliterating any notion of God as a Lord who wants to be worshipped.

But there is even a more profound implication. Just as a father is enriched by his children, likewise our Heavenly Father's existence is enhanced by His children. And when we consider what the Covenant does for Yahowah, we become more relaxed around Him, knowing that it's in His interest, not just our own, for Him to lavish beneficial blessings upon us.

There is yet another significant, albeit related, implication underscored by what God is revealing to us. The manner in which Yahowah would fulfill His promises and enable the benefits of the Covenant serves to model the nature of the Covenant Family. Our Heavenly Father set apart and then diminished an aspect of Himself as a Son, in conjunction with the Set-Apart Spirit, representing God's Maternal nature, to make it possible for us to become part of His Family. And He used His Father – son relationship with *Dowd* / David to make this point.

Yet even though Christians constantly proclaim that their "Jesus" is "the Son of God," they do not make this connection. And without this association, there is no understanding. Without understanding, there can be no relationship with God.

**"I will actually and always be** (*'any hayah* – I will continually and literally exist (qal imperfect)) **for him / Him** (*la huw'* – towards him so that he can approach and by way of Him to draw others near) **as a Father** (*la 'ab* – drawing near as a concerned Parent) **and** (*wa*) **he / He shall always and actually exist** (*huw' hayah* – he / He will literally and continually be) **for Me** (*la 'any* – to move toward Me and on My behalf) **as a son / Son** (*la ben* – drawing near as a child),..." (2 *Shamuw'el* / Listen to Him / Samuel 7:14)

The Covenant is God's eternal family. Yahowah is our Father, the Set-Apart Spirit is our Mother, the Son / son is our Brother and sibling. When we are in one accord with them, we are given the opportunity to be part of their Family. This is the reason that the remnant who embrace Yahowah upon His return were called, "Set Apart."

The second half of this statement flows out of the beginning. We know this because *'asher* is a relational conjunction, creating an association between “*ben – son / Son*” and the action depicted in the verb which follows. This alliance reveals that Yahowah would fulfill the *Miqra'ey* through His Son by acting as a Father.

By gradually coming to understand what God actually said to Dowd on this occasion, my life was transformed. This occurred partly as a result of what God predicted, but also because of man's abhorrent alterations of His testimony. Connecting these statements as Yah has done, the words He set before us read...

**“I will actually and always be** (*'any hayah* – I will continually and literally exist (qal imperfect)) **for Him** (*la huw'* – towards Him) **as a Father** (*la 'ab*) **and** (*wa*) **He shall always and actually exist** (*huw' hayah* – he will literally and continually be) **for Me** (*la 'any* – to move toward Me and on My behalf) **as a Son** (*la ben* – drawing near as a child), **which through this association and to show the way** (*'asher* – because as a benefit to reveal the proper path to walk to give life meaning and to reveal the relationship, conditionally to take a stand regarding the restrictive and correct way to live an upright life, to lead and to guide, and to make an important connection) **with Him becoming burdened with perversity** (*ba 'awah huw'* – in regard to distortions weighing Him down (hifil infinitive construct – a possessive verbal noun where the subject, Yahowah, causes the object, Yahowsha', to endure this, with Yahowsha' participating as if He were Yahowah), (*wa*) **I will resolve the dispute by judging Him, accusing Him so as to manifest vindication through Him** (*yakah huw'* – I will chastise and correct Him, openly presenting the means to dismiss all of the allegations, clearly conveying the evidence and reason to make things right (hifil perfect – with the Father causing the Son to engage in this manner as if the Son were the Father for a finite period of time)) **because of** (*ba* – with respect to and for the reason of) **the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes** (*shebet* – the symbols, scepters, goads, and herding implements of authority used to beat, mislead, and enslave the family through misdirection, chastisement, punishment, improper use of authority, and deadly force) **of mankind** (*'ishym* – of individual human beings) **and because of** (*ba* – in association with, with respect to, and for the reason of) **the assault and plague that has fallen** (*nega'* – the trauma and pestilence that has wounded, destroying through an infectious pandemic of affliction and disease bringing a bothersome condition, even stumbling blocks before and a fungus) **upon the children** (*ben* – the sons) **of 'Adam** (*'adam* – man born in the image of God and thus like 'Adam with a *neshamah*).” (2 *Shamuw'el* / Listen to Him / Samuel 7:14)

When this prophetic pronouncement is translated based upon the primary connotations and full implications of each word Yahowah selected to share with His son, and through him with us, it is breathtaking in its scope and implications.

Let's consider it once again as a whole and then look closer to examine each word for greater clarity.

**“I will actually and always be (*‘any hayah*) for Him (*la huw’*) as a Father (*la ‘ab*) and (*wa*) He shall always and actually exist (*huw’ hayah*) for Me (*la ‘any*) as a Son (*la ben*), which through this association and to show the way (*‘asher*) with Him becoming burdened with perversity (*ba ‘awah huw’*), (*wa*) I will resolve the dispute by judging Him, accusing Him so as to manifest vindication through Him (*yakah huw’*) because of (*ba*) the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes (*shebet*) of mankind (*‘ishym*) and because of (*ba*) the assault and plague that has fallen (*nega’*) upon the children (*ben*) of ‘Adam (*‘adam*).” (2 *Shamuw’el* / Listen to Him 7:14)**

*‘Any* reveals that Yahowah is speaking to us in first person. Unlike Paul’s letters, unlike the Qur’an, unlike the claims of the Roman Catholic Church, these are actually the words God spoke, in the context He presented them, unchanged by man. *‘Any* tells us that the speaker was “I Am,” the Architect of the universe, the Creator of life, the Author of the Towrah, and the Father of the Covenant. Written right to left as, אֵלֹהִים, *‘any* depicts a father conceiving a child and then reaching out to their son or daughter, leading their child by the hand.

*Hayah* is the verb which lies at the heart of Yahowah’s name. It even reveals how to pronounce His name. And since *hayah* means “to exist” in the language where all verbs are liberated in time and thus are relevant and true for all time, when united with *‘any*, *hayah* means: “I was, I am, and I will be.”

When *hayah* is scribed in the qal stem, we know that a genuine relationship is literally being formed between Father and Son. And in the imperfect conjugation, this relationship is never ending. *Hayah* is written אֵלֹהִים to reveal two individuals – perhaps a mother and father (I suspect ‘Abraham and Sarah) who represent children in the Covenant – standing with, looking up to, and reaching out for Yahowah’s hand.

By using *‘ab*, the Hebrew word for “father,” Yahowah is presenting Himself as Dowd’s Father, prophetically as Yahowsha’s Father, and by implication, as our Father. He is, therefore, describing His relationship with Dowd, with Yahowsha’, and with us in familial terms, and thus as part of the Covenant Family. He did not refer to Himself as their Lord or their King. This means that Yahowah is accessible and approachable, uplifting and nurturing, caring and protective, someone we can listen to, be guided by, and follow alongside, walking in our Father’s footsteps.

To be a Father, there must be a Mother. For there to be a Father and Mother, there must be a Child. And unto us, that Child was born, and for our benefit, that Son was given.

Especially in this context, never discount the benefit of the beloved son, Dowd. Without the Psalms and Proverbs Yahowah inspired him to write on our behalf, the process of coming to understand and thus capitalizing upon the work Yahowsha' performed by fulfilling Yahowah's Towrah promises would be exceedingly difficult. Moreover, Dowd's life invalidates Paul's letters.

There are two additional aspects of 'ab to consider. Alphabetically, 'ab is the first word in the first alphabet used by man. It is comprised of the first two letters of the Hebrew alphabet: א – Aleph and ב – Beyth, from which we derive "alphabet." The א depicts a ram's head, the leader and protector of the flock. It reveals that God wants to protect and lead us, walk with us, and live with us. As a ram leading His flock, He does not ask anything of us that He is unwilling to do Himself.

The male lamb is also symbolic of Yahowsha' serving as the *Pesach* / Passover Lamb. The ram's head conveys the realization that Yahowah is manifesting part of Himself as one of us to lead us to perfect pastures in His Heavenly Home. And that is why the second letter, the ב, was drawn to depict a family home. This home has a solid foundation, two protective walls and a roof, revealing but one way inside.

This brings us to ב – *ben*, the Hebrew word for "son." The letters which comprise it were ingeniously drawn to show a sperm, taking root and growing, within the context of a home. You'll even notice that the child is headed toward the light, in the direction of the opening in the roof of the home.

There are many reasons that Yahowah chose the symbolism inherent in son to reveal Himself to us. First, it's impossible to be a Father without a child. Second, the purpose of creating the universe and conceiving life in the first place was to conceive a family. Third, since the Covenant is based upon a Father / child relationship, this is the ideal way for God to model His intent. And fourth, sons are given and perpetuate their father's name.

'*Asher* is the word that brought us together, the term that brought me to Yahowah and as a consequence, perhaps you to me. It communicates many wonderful ideas, all of which are germane to this discussion. For example, this association reveals that Yahowsha' was "'*awah* – burdened by our propensity to pervert" Yahowah's instructions because our "'*awah* – depravity" was "'*asher* – associated with" Him. God did so to "'*asher* – show us the way" to "*yakah* – resolve this issue." By modeling this Father – Son "'*asher* – relationship," Yahowah "'*asher* – revealed the proper path to walk to give life meaning and to reveal the benefits of the relationship" He is both offering and facilitating. And He is telling us that He, Himself, "'*asher* – took a stand to guide us to the correct way to live an upright life, leading us to make this important connection."

'*Asher* is written א ב א in paleo Hebrew. It reveals that God's Word א, and

the words spoken  $\omega$  by the Lamb of God  $\delta$ , provide the proper perspective  $\aleph$  to enhance our understanding  $\aleph$ .

Here, *'asher* isn't just making the essential connection between the Son and the way the Father would go about resolving mankind's religious perversity, it is being used to convey that what follows is "*'asher* – for our a benefit, revealing the proper path to walk to give life meaning." It affirms that Yahowah as Yahowsha' "*'asher* – took a stand to lead and to guide us to the restrictive and correct way to live an upright life." He wanted us "*'asher* – to make this revealing connection." And lastly, perhaps most importantly, *'asher* conveys the realization that our sin was "associated with" Yahowsha', which is to say: "*ba 'awah huw*' – He was burdened with [our] perversity."

The realization that *'awah* speaks of "wrongly weighing someone down" is essential to properly translating this statement. Without the "burdening" aspect of the verb, we would be left with Yahowsha' being wrong, of Him sinning. That being the case, He would have suffered for His failures, not for ours. If that were true, He could not have been perfect, could not have served as the Passover Lamb, and could not lead us to the Father.

But when *'awah* is combined with the preposition *ba*, meaning "with," *'awah huw*' properly reveals "with Him becoming burdened with perversity." It is precisely what we are told would occur in Yasha'yah 53, whereby "all our perversions will be laid upon and borne by the Lamb of God."

In this regard, *'awah* is more accurately translated "the burden of distortions and the weight of being wrong" than it is "sins." It is being used to present the consequence of religious distortions and political perversions. That becomes especially apparent as we make our way through the remaining words.

Also interesting, *'awah* was written in the hifil infinitive construct, which as a possessive verbal noun reveals that the subject, Yahowah, will be causing the object, Yahowsha', to endure this burden, with Yahowsha' participating as if He were Yahowah. This then explains the name Yahowsha' – Yahowah Saves.

Yahowah defines *yakah* in the word's first appearance in the Towrah. In *Bare'syth* / Genesis 31:36, Ya'aqob tells Laban to set all of the evidence out before the family so that they "*yakah* – can decide, judging the facts for themselves." It is about resolving disputes, discriminating between right and wrong. Therefore, in this context, after burdening Yahowsha' with mankind's distortions and perversity, and in association with the Father resolving the mistakes of His children through His Son, Yahowah is revealing, "*yakah huw*' – I will present all of the evidence regarding what I am doing through Him so that you can examine it and discern the means I am using to resolve this dispute, why therefore I am judging Him, even accusing Him, so that as a result, I can manifest vindication through Him." In *yakah*

we come to see how God was able to justly resolve wrong and make us right. Further, written in the hifil stem and perfect conjugation, we once again discover that the Father is causing the Son to engage in this manner as if the Son were the Father for a finite period of time.

Keep in mind that *shapat* is the Hebrew word for “judge” and “exercising good judgment.” It is distinguished from *yakah* in that the latter addresses the presentation of evidence which allows an informed and rational individual to render an appropriate verdict. With *yakah*, condemnation and vindication are both permissible so long as they are in accord with the facts of the case. And in this example, Yahowsha’ was accused so that we would be exonerated. He was judged so that we would not be held accountable.

To my mind, the most challenging word to translate in this statement is *shebet*. That is not because it is difficult to understand, but because there are so many connotations, all of which seem to apply. A *shebet* can be a rod used for beating and punishing, a weapon used for controlling and killing, a staff used for herding or directing, or an implement used to force a slave or non-compliant person into submission. It is from an unused root which means “to branch off or away (from Yahowah is the implication),” and it is related to *shaby*, which speaks of “slaves in captivity.” Beyond this, *shebet* is often rendered: “race and ethnicity, tribe and clan, ruler and nation.”

Therefore, rendering *shebet* “rod,” as is the case in virtually every English bible, isn’t so much wrong as it is wholly inadequate. It ignores the realization that *shebet* is also used to depict: “the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control races and tribes.” *Shebet* denotes “the symbols, scepters, goads, and herding implements deployed by governments, militaries, and religious establishments to beat, mislead, and enslave victims through misdirection, chastisement, punishment, improper use of authority, and deadly force.” Every aspect of this contributes to our understanding, because *shebet* describes the nature of the perversions which needed to be resolved by the Son – explaining why He was burdened with them.

Also telling, the Romans used whips, not rods, to beat Yahowsha’. And the rods of men played no part in the fulfillment of *Pesach* or *Matsah*.

Next, Yahowah introduces us to two, entirely different words for man. *Ish*, and in the plural, *ishym*, means “masculine individuals” and thus *ishym* is addressing “mankind.” Therefore, it is the *shebet*, “the weapons and staves wielded by rulers of nations to injure, kill, and control the human race” that Yahowah finds perverse. And He views the “rod used by men to beat and punish men, the weapons wielded by men to control and kill men, even a staff carried by a designated individual to force non-compliant individuals into submission” as wrong, because

of their influence on the “*ben ‘adam* – children of ‘Adam.

God calls their effect “*nega*’ – a plague that has fallen” them, an “assault which has traumatized” His children, “a deadly pestilence.” *Nega*’ denotes the effect of human institutions, particularly political, religious, and military establishments. The result is “*nega*’ – an infectious and destructive pandemic which afflicts, creating menacing stumbling blocks” for the unwary. *Nega*’ is a “fungus which corrupts” the children of ‘Adam.

Whether you look at this as a profound prophecy or a corroborating eyewitness account of the who, what, and why of *Pesach*, *Matsah*, and *Bikuwrym*, Yahowah’s message is enlightening and inspiring: **“I will actually and always be (*‘any hayah*) for Him (*la huw*’) as a Father (*la ‘ab*) and (*wa*) He shall always and actually exist (*huw*’ *hayah*) for Me (*la ‘any*) as a Son (*la ben*), which through this association and to show the way (*‘asher*) with Him becoming burdened with perversity (*ba ‘awah huw*’), (*wa*) I will resolve the dispute by judging Him, accusing Him so as to manifest vindication through Him (*yakah huw*’) because of (*ba*) the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes (*shebet*) of mankind (*‘ishym*) and because of (*ba*) the assault and plague that has fallen (*nega*’) upon the children (*ben*) of ‘Adam (*‘adam*).” (2 *Shamuw’el* / Listen to Him 7:14)**

That was indeed, revealing, but Yahowah was not finished talking with His son about His Son...

**“Therefore (*wa*), My steadfast love and enduring mercy (*chesed ‘any* – the devoted and unfailing relationship of Mine which is built upon delivering the benefit of unending favor and reveals My abiding affection and kindness, My commitment to being good, doing the right thing for the right reason) will not be removed from Him / him nor be diminished (*lo’ cuwr min huw*’ – will not capriciously come and go from Him / him nor be corrupted, will not turn away from Him / him, will not be separated from Him / him, nor will it be denigrated, reconfigured, cut back, or pruned (*qal imperfect*)) as (*ka ‘asher* – according to the manner) I turned away from and completely rejected (*cuwr min* – I totally cut off and viewed as corrupt, separating Myself from (*hifil perfect*)) associating with (*‘im* – being among or near the company of) Sha’uwl (*Sha’uwl* – Question Him, the king and general, leader and spokesman chosen by the people who rejected Yahowah, bearing the same name as Paul, the founder of the Christian religion) whom (*‘asher*) I forsook and totally removed (*cuwr* – I cast off, completely ridding Myself of, I damned and abolished, eliminating) from your presence (*min la paneh ‘atah* – from before you).” (2 *Shamuw’el* / Listen to Him / Samuel 7:15)**

There is this pervasive myth in Christianity that the “Old Testament” presents an unforgiving and wrathful God whereas in the “New Testament” the new and

improved God is merciful, loving, and gracious. And yet here in Shamuw'el, we find Yahowah telling his beloved son Dowd, that His love is enduring and His mercy is steadfast. He even says that His devotion to the relationship and affection for this man will never be diminished nor denigrated.

Such was not the case, however, with Sha'uwl, and that should blow the crosses off Christians. Paul was Sha'uwl. Not only was the wannabe king a prototype for the self-proclaimed apostle, it was the king's desire to govern God's people in opposition to Yahowah and the apostle's endorsement of government in opposition to God in Romans that caused Him to reject both of them.

And therein is the ultimate contrast between beloved and damned. Dowd observed and explained the Towrah and Yahowah responded with unrelenting devotion and mercy. Both Sha'uwl's rejected and opposed the Towrah and Yahowah rejected them.

The reason that Dowd's family, his position of authority, and his enduring witness were deemed trustworthy and dependable is simple: they were all based upon the Towrah. Dowd's *Mizmowr* / Psalms and *Mashal* / Proverbs not only sought to describe how to properly observe Towrah, they were written to explain Yahowah's Word in such a way that we might better understand it.

**“And so (wa) your family (beyth 'atah – your house, home, and household) and (wa) your position of authority (malak 'atah – your realm and reign, your sovereignty and empowerment) is totally trustworthy and dependable, firmly established, credible and enduring ( 'aman – is verifiable and thus reliable, is true and thus credible, is nurturing, evoking lasting confidence (nifal perfect – the subject, which is the family and kingdom of Dowd is trustworthy making it dependable, is firmly established causing it to endure)) forever and ever as a continuing witness ( 'ad 'owlam – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing perpetually into perpetuity) concerning your approach and presence (la paneh 'atah – for you to draw near, appear, and be present face to face). Your throne and position where the empowered are entitled to sit (kace' 'atah – your seat and place of honor, your status and authority) shall be (hayah – shall come to be and will exist (qal imperfect – genuinely and continuously)) established (kuwn – prepared and appointed, supported and sustained (nifal – subject contributes to and is influenced by this support)) forever as a witness ( 'ad 'owlam – as enduring testimony regarding eternity, as evidence of the extent and infinite duration of time, continuing forever).”** (2 *Shamuw'el* / Listen to Him / Samuel 7:16)

Second only to the Towrah, itself, Dowd's *Mizmowr* / Psalms and *Mashal* / Proverbs are Yah's greatest gifts to humankind. Everything we need to know about the Towrah, its God and Covenant, are explained, therein. The 19<sup>th</sup> Psalm is

declarative, boldly presenting the Towrah's purpose. The 23<sup>rd</sup> famously depicts Yahowah as our Shepherd. The 119<sup>th</sup> Psalm was explicitly compiled to explain the Towrah and tell us how to observe it. The 91<sup>st</sup> Psalm is Yah's promise to those who expound upon it. Psalms 22 and 88 provide the most accurate and complete eyewitness account of Yahowsha's fulfillment of Passover, UnYeasted Bread, and Firstborn Children. And let us not forget how effectively Pauline Christianity was exposed and condemned in Proverbs 6 and 7. And then, of course, consider how much we have learned about Yahowah by reading about Dowd in Shamuw'el. There has never been, nor will there ever be, a more effective or enduring witness – and that includes Yahowsha'. (I say this because apart from what has been translated out of Hebrew and into Greek, and then very poorly preserved, in Mattanyah, Yahowchanan, and Revelation, we know very little about what Yahowsha' actually said. But Dowd is not only the subject of much of Samuel and Chronicles, he authored 25 Proverbs and 100 Psalms.)

Tens of billions of people have come and gone and only one can claim to be God's most beloved: Dowd. The more we learn about him, the more we learn from him, the more likely it becomes that we will get to sit next to him on his seat of honor.

By way of review, this magnificent prophecy reads:

**“Indeed, when your days are complete and fulfilled, then thoroughly proclaimed, and you lie down and rest with your fathers, I will take a stand with your offspring after you, which to show the way and for the benefit of the relationship, shall come out from your physical being. I will establish, accordingly, his / His kingdom. (7:12) He shall build the family home on behalf of My name. And I will establish, accordingly, the throne, place of honor, and position of empowerment, of his / His kingdom forever and ever as a continuing witness. (7:13)**

**I will actually and always be for Him as a Father and He shall always and actually exist for Me as a Son, which through this association and to show the way with Him becoming burdened with perversity, I will resolve the dispute by judging Him, accusing Him so as to manifest vindication through Him because of the rods, weapons, and staves wielded by rulers of nations to punish, kill, and control the races and tribes of mankind and because of the assault and plague that has fallen upon the children of ‘Adam. (7:14)**

**Therefore, My steadfast love and enduring mercy will not be removed from Him / him nor be diminished as I turned away from and completely rejected associating with Sha'uwl whom I forsook and totally removed from your presence. (7:15)**

**And so your family and your position of authority is totally trustworthy**

**and dependable, firmly established, credible and enduring, verifiable and thus reliable, true and thus credible, evoking confidence forever and ever as a continuing witness concerning your approach and presence. Your throne, place of honor, status and authority, as well as the position where you are empowered and entitled to sit, shall be established forever as a witness.”** (2 *Shamuw’el* / Samuel 7:16)

### דוד

In *Mizmowr* 132:17, we find yet another instance of “*tsemach* – branching out” being used in association with Dowd. This time it occurs in reference to a lamp Yahowah has anointed. But rather than jump into Dowd’s song at its conclusion, let’s not miss any of the insights God provides along the way.

Dowd began...

**“Yahowah (יהוה), choose to remember (*zakar* – of Your own volition assert and proclaim the truth regarding and remind us to respond in an appropriate manner to, electing never to forget (qal imperative – genuinely choose)) **when approaching** (*la* – drawing near unto) **Dowd** (*Dowd* – the Beloved; from *dowd* – boiling and thus fervent and exuberant love), (*’eth* – accordingly by way of emphasis and association) **all** (*kol* – the totality) **of his responsive answers and declarations** (*’anah huw*’ – his replies, the questions he answered, even his actions on occasion, which were communicated verbally through the lyrics of his songs (pual infinitive construct – a verbal noun whereby the object passively endures the effect of the response)).”** (*Mizmowr* / Lyrics to Songs / Psalms 132:1)

*’Anah* is the operative word throughout the *Miqra’ey*. We are encouraged to “*’anah* – answer” Yahowah’s Invitations to be Called Out and Meet. Those who “*’anah* – respond,” Yahowah “*zakar* – chooses to remember.”

So now in typical Dowd fashion, Yah’s prophet explains the purpose and meaning of the word so many are prone to misrepresent. For example, here and elsewhere, the religious are wont to render *’anah* “affliction.” But how is it that Dowd would want Yahowah to recall his most painful and degrading experiences. That is the last thing we would want and certainly not something God would find pleasure in doing. Likewise, how is it that the religious have managed to beguile the faithful into believing that God wants us to afflict, which is to debase and injure, our souls on the Day of Reconciliations?

God has invited us to attend His seven annual Meetings. They exist to enable

the five benefits of the Covenant. Dowd wants Yahowah to remember that he answered His Invitations and is thus privy to the stated benefits.

In conjunction with our attendance, there are five conditions which must be accepted to participate in the Covenant. Knowing this, Dowd said...

**“To show the right way** (*‘asher* – beneficially taking a stand, being a guide to being correct and upright, revealing the proper path to walk to give life meaning by making connections) **he swore an oath** (*shaba’* – he affirmed the truth, solemnly swearing, while affirming the promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) **to** (*la* – to approach and draw near to) **Yahowah** (𐤆𐤏𐤃𐤇), **making a binding promise** (*nadar* – making a vow (qal perfect)) **to** (*la*) **the Mighty One** (*‘abyr* – the Almighty; from *‘abar* – to enable flight) **of Ya’aqob** (*Ya’aqob* – One who Supplants his Heels, one who will not be detoured or denied, who cannot be pulled aside; father of and a synonym for Yisra’el and second child of the Covenant).” (*Mizmowr* / Lyrics to Songs / Psalms 132:2)

The conditions of the Covenant include: 1) walk away from your country, your father’s house, and societal customs, 2) trust and rely on Yahowah, 3) walk to God to become perfect (by answering His Invitations to the Miqra’ey), 4) observe, closely examining and carefully considering the terms and conditions of the relationship, and 5) accept circumcision as the sign of the Covenant, circumcising your sons.

This next statement must have been written prior to Dowd meeting with the messenger of Yahowah on the threshing floor of ‘Arawnah the Yabuwcy and subsequently negotiated with him to purchase the site just up the ridgeline from his home on Mowryah.

**“Even though** (*‘im* – although and whether or not) **I enter** (*bow’* – I come) **into** (*ba*) **the temporary shelter** (*‘ohel* – the dwelling place and bright shining light) **of my family home** (*beyth* *‘any* – of my house and household), **although** (*‘im* – even though) **I climb unto** (*‘al* – am upon) **my couch and bed** (*‘eres yatsuwa’* *‘any* – my furniture or floormat used for reclining and resting), **even though** (*‘im* – although) **I give** (*nathan* – I provide) **sleep** (*shenah* – an altered state of inactivity) **to** (*la*) **my eyes** (*‘ayn* *‘any*) **and to my eyelids** (*la* *‘aph* *‘any* – to my ability to observe and gaze) **slumber** (*tanuwmah* – drowsiness through reduced awareness), **meanwhile and without ceasing** (*‘ad* – eternally and forever, continuously until the point in time the goal is reached and the mission is accomplished) **I will actually find** (*matsa’* – I will locate and attain, I will discover through an unfolding process (qal imperfect)) **a site** (*maqom* – a place to take a stand and dwell and a source of direction to the office and abode; from *quwm* – to rise up and take a stand, to stand up, endure, be validated, and established) **for** (*la*)

**Yahowah** (יהוה), a **tabernacle** (*mishkan* – a tent dwelling place; from *shakan* – to settle and abide) **for (la) the Mighty One** (*'abyr* – the Almighty) **of Ya'aqob** (*Ya'aqob* – of the One who Supplants his Heels, the one who will not be detoured or denied, the one who cannot be pulled aside; father of and a synonym for Yisra'el and second child of the Covenant).” (*Mizmowr* / Lyrics to Songs / Psalms 132:3-5)

What's interesting about this is the realization that Dowd's home was built long before Yahowah's. God has His priorities. But similarly, one of the reasons these two got along so famously is that Dowd was focused on Yahowah. Doing the right thing on behalf of God was the driving force in his life.

“**Behold** (*hineh* – look up and pay attention) **we heard of it** (*shama' hy'* – we listened to this), **in (ba) 'Ephrathah** (*'Ephrathah* – to Branch Off and Bear Fruit, also known as Bethlehem, the place near Beyth'el (Family Home of God) where Rachel died and issued her warning regarding Benjamin). **We found it** (*matsa' hy'* – we discovered it) **in (ba) the open environs** (*sadah* – country conducive to life) **of Ya'ar** (*Ya'ar* – of the forests and where honeycombs are found).” (*Mizmowr* / Lyrics to Songs / Psalms 132:6)

Yah's revelation is all around us, especially in Yisra'el – and even more so when we are looking for Him. And speaking of looking for Him, if you had searched the tents erected during *Sukah* circa 2 BCE, in the little town of Bethlehem, you would have seen the Tabernacle of God, the Son He gave to us.

While Yahowah actually had a tabernacle at this time, essentially a nice tent, I don't think Dowd is encouraging those listening to visit it – even if we could. This is more about choosing to live with Yah in His home. And the way we accomplish this is to “*chawah* – choose to consistently and independently make an informative verbal announcement regarding life.” If we want God to accept us, we should “*chawah* – of our own volition communicate using words which convey our intent in an explanatory manner” regarding the conditions of the Covenant.

“**Let's choose to go** (*bow'* – of our own volition, we should elect to enter (qal imperfect cohortative – choosing to genuinely and continually go)) **into (la) His tabernacle** (*mishkan huw'* – His tent dwelling place; from *shakan* – His dwelling to settle and abide). **Let's choose to consistently and independently make an informative verbal announcement regarding life** (*chawah* – of our own volition we should communicate with words which convey our intent in an explanatory manner (hishtafel hitpael imperfect cohortative jussive – the subject, which is all of those listening, acts upon and with respect to itself without any outside influence, doing so consistently on an ongoing basis and as an expression of individual freewill in the first and second person)) **at His footstool** (*hadom regel huw'* – place to rest His feet).” (*Mizmowr* / Lyrics to Songs / Psalms 132:7)

In what follows, the cohortative mood was used to convey Dowd's desire. He

wants God to “*quwm* – come onto the scene, take a stand, fulfill His promises, and accomplish the mission.” The fact that he knows, having read the Towrah, that Yahowah can be relied upon to do these very things, is the reason he is expressing his enthusiasm, along with the realization that when He does so, Dowd will be the greatest beneficiary. So the cohortative, as an expression of first-person volition, isn’t a message of hope, but instead a product of choice and an affirmation of desire.

Similarly, it’s important to recognize that the imperative mood is seldom used to issue a command, in that it would be wholly inappropriate for Dowd to demand that Yahowah obey one of his orders. The imperative mood is typically used as an expression of second-person volition, which is how it is deployed in this next statement. Dowd is acknowledging that Yahowah actually wants to do as He has promised – that it is in God’s interests to do so because it benefits His children.

And the greatest thing Yahowah has done for His children was to endure *Pesach* and *Matsah* on our behalf so that we could celebrate *Bikuwrym*, *Shabuw’ah*, *Taruw’ah*, *Kippuryim*, and *Sukah* together.

**“I want You to rise up, actually take a stand, and choose to fulfill Your vow (*quwm* – please come onto the scene and accomplish Your mission to restore, bringing it to a successful conclusion in harmony with Your will, confirm Your stand as valid and correct, rising up to keep Your promise to establish and empower (the *qal* stem establishes a genuine relationship between Dowd and Yahowah while affirming that Dowd expects this to actually occur, the imperative mood conveys second-person volition which tells us that this is Yahowah’s will and decision, the paragogic *he* serves as an honorific and to sweeten the sound of the request, while the cohortative mood affirms that this is also the desire and choice of the speaker, Dowd)) Yahowah (יהוה) on behalf of (*la* – concerning) You, Yourself, establishing a tranquil and serene dwelling place to rest (*manuwchah* ‘*atah* ‘*atah* – in a calm and harmonious way, in complete control and command of Your capabilities, compose a resting place and habitation for) the Ark (‘*arown* – the Mercy Seat, Ark of the Covenant, and Chest inside which the Ten Statements are carried and beside which the Towrah is placed) of Your power (‘*oz* ‘*atah* – of Your might, capability, protection; from ‘*azaz* – ability to prevail, establish, strengthen, and empower).” (*Mizmowr* / Lyrics to Songs / Psalms 132:8)**

In the midst of this prophecy regarding Yahowsha’, Dowd recognizes that Yahowah, Himself, will be the One who “*quwm* – comes unto the scene, takes a stand, fulfills His promises, and accomplishes the mission.” He is speaking to Yahowah, because Yahowah’s name is the only one which appears in this text. He does not mention Yahowsha’ – nor does Yahowah. And that is because Yahowsha’ is nothing more or less than Yahowah *quwm*. This means that one thousand years before this prophecy was fulfilled, Dowd recognized something Christians still haven’t figured out two thousand years after He came unto the scene to take this

stand on Passover and UnYeasted Bread. Yahowah is our Savior. That is what Yahowsha' means.

There is a subtle inference here that may provide more information than first meets the eye. Yahowah has emphatically stated that the “*arown* – Ark” is a tangible symbol of His Covenant. He has explained how in conjunction with Passover, its Mercy Seat serves to exonerate His children. So in this context, we now see Yahowah serving as the Passover Lamb whose sacrifice provides life. We can therefore conclude that the Ark of the Covenant had to be directly beneath Yahowsha' as He was taking a stand to fulfill this promise. It is the reason the earth parted beneath Him as He hung from the upright pole that provided the doorway to life on *Pesach* in 4000 Yah (33 CE). His blood dripped upon the Mercy Seat, fulfilling Passover.

And there it remains, protected by a *mal'ak* in Yirma'yah's grotto beneath the Golgotha escarpment, which is cut into the summit of Mount *Mowryah*. Also fascinating, in the midst of this discussion of “*kece*’ – the seat of honor and place of empowerment” we should be envisioning the Mercy Seat of the Ark of the Covenant serving as our throne as well as Dowd's.

And that is perhaps why this next statement was so important to Dowd. He wanted the *kohen* to reveal what we have just learned.

**“Let those who minister by explaining Your intent (*kohen 'atah* – Your mediators and counselors devoted to reconciliation and priests who serve during the Miqra'ey to provide advice) choose to be clothed and arrayed (*labash* – elect to be dressed, covered, and adorned; from *laban* – to become white (qal imperfect jussive – actually, continually, and as a matter of choice (third-person expression of volition)) in what is right, honest, and accurate, correct, proper, and vindicating (*tsadaq* – in what is just, fair, and required to acquit, in righteousness leading to innocence, equitable and straightforward), and (*wa*) let those who are devoted to You (*chacyd 'atah* – those who are dedicated and loyal to You) elect to sing joyfully (*ranan* – choose to convey joyous words melodiously (piel imperfect jussive – the object chooses to be continually influenced by and act on behalf of the subject in this way)).” (*Mizmowr* / Lyrics to Songs / Psalms 132:9)**

The purpose of these “*kohen* – ministers” was twofold. They carried out Yahowah's instructions during the seven *Mow'ed Miqra'ey* on behalf of the community and answered the people's questions regarding them. The Yisra'elites were not required to know when or how to celebrate the Feasts, but instead to acknowledge that they had been invited to attend while seeking to understand what God was offering through them. And that is why Dowd's request is that these priests be adorned in that which is “*tsadaq* – correct and thus proper, resulting in vindication.” He wanted them to be as he was, “*tsadaq* – right” about God.

No one was more loving or sang more beautifully than Dowd. And yet, by reciting the lyrics to his songs, we are filled with the same passion and joy.

Yahowah chose Dowd. He also chose Noach, ‘Abraham, and Moseh. He chose Yirma’yah and Yasha’yah, too – indeed, all of the prophets. Yahowsha’ chose His disciples. In fact, I’m unaware of anyone who chose to engage in a relationship with God that God did not choose first, introducing Himself to them. So doesn’t that reveal something interesting about God and developing a relationship with Him? It certainly seems to suggest that there was something about these individuals that Yahowah found interesting, even endearing, or at the very least, useful.

If we then consider what these individuals had in common, the following characteristics stand out: 1) They listened to God. 2) They accepted His offer and engaged per His instructions. 3) They were willing to disengage from whatever they were doing and focus on what God wanted said or done. Beyond this, some were brilliant and others not so much. Some had melodious voices and others stuttered. Some were beloved within their community while others were despised. Not one set themselves up as a moral paradigm. And while they were all imperfect, when it came to conveying Yahowah’s testimony, there isn’t a false statement or contradiction among them.

**“On behalf of** (*ba ‘abuwr* – for the benefit of, on account of, and for the sake of, for the purpose of achieving the expected result with regard to) **Dowd** (*Dowd* – Beloved; from *dowd* – fervent boiling hot and extremely passionate love), **Your associate and coworker** (*‘ebed ‘atah* – Your representative, servant and designated and authorized subordinate), **never** (*‘al*) **remove Your presence from** (*shuwb paneh* – turn Your face away from) **Your anointed** (*mashyach ‘atah* – an adjective depicting one who is declared to be set apart, prepared, and shown to be authorized and approved by You for a particular leadership role and important function through an application of olive oil (symbolizing the Set-Apart Spirit); from the verb *mashach* – to apply oil).” (*Mizmowr* / Lyrics to Songs / Psalms 132:10)

In so many ways, Dowd and Yahowsha’ are similar. Both are sons of God. Both were anointed, Dowd by oil, the symbol of the Spirit. Yahowsha’ was directly anointed by the Spirit, a truth manifest by Yahowchanan’s citation. Standing in the water in which both men were immersed, a dove, symbolizing the Set-Apart Spirit, landed upon Yahowsha’, and His Father’s voice proclaimed that He was pleased with His Son.

As we have come to realize, *mashyach* is either an adjective or verb, but never a proper noun, and thus not a title. And even if it were a title, it is used in reference to a number of people, and with none more often than Dowd. *Mashyach* is used to affirm that a person “has been chosen and prepared, authorized and approved, to work as an agent or to complete a particular mission.” The means to this end is

often, but not exclusively, a small application of olive oil – the symbol of the Spirit.

But to ignore the fact that many were anointed, including the pagan king Cyrus, and pretend that the term applies exclusively to “Jesus,” or even that it was a title, much less a significant designation, is ignorant. There is little if any justification in calling Yahowsha’, much less “Jesus” ha Mashyach or the Messiah. And the notion that He was “the Christ” is as preposterous as calling Him “Jesus Christ.” There is no such person.

Dowd, however, was Yahowah’s *mashyach*. Derived from the verb, *mashach*, meaning, “to apply olive oil,” it was an adjective used to affirm that God had “declared him to be set apart and to be properly prepared.” By using it, Yah was saying and “demonstrating that He had authorized and approved him for a specific leadership role and for a particular and important function.”

When we consider God’s sworn oath, we are confronted by one of the most troubling aspects of Christianity, even Islam if it is to be taken seriously. Both require God to renege on His promises, and therefore, to be a liar. This presumption begs the questions: Why would God lie? Why would anyone trust a dishonest deity? And why haven’t more Christians and Muslims come to their senses and realize that Paul and Muhammad created their religion by projecting their dishonest nature on the god they created?

God is not going to change. He will never accept, much less inspire, a “New Testament,” a “Talmud,” or a “Qur’an.” These are man’s attempts to change the nature of God, not God’s attempt to change what He has already communicated.

**“Yahowah (יהוה) swore an oath (*shaba’* – affirmed the truth, solemnly swearing, while confirming the promises associated with seven (nifal perfect – for a time the subject not only declares this oath but is also affected by it)) to (*la*) Dowd (*Dowd* – Beloved) which is trustworthy and reliable (*‘emeth* – honest and true, certain and sure, dependable and enduring; from *‘aman* – supportive, upholding, nourishing, and confirming). He will not change it nor turn away from it (*lo’ shuwb min hy’* – He will not go back on it or create a second variation of it).**

**“That which comes from (*min* – out of) the fruit (*periy* – the valued harvest produced, conceived, and resulting from) of your innermost being (*beten ‘atah* – your heart’s desire and passion, even your mental faculties) I will place (*shiyth* – I will appoint, direct, and set (qal imperfect)) upon (*la*) Your seat of honor (*kece’ ‘atah* – your throne and place of empowerment).” (*Mizmowr* / Lyrics to Songs / Psalms 132:11)**

If I may be so bold, I am the fruit of Dowd. My introduction to Yahowah came by way of his 91<sup>st</sup> *Mizmowr* / Psalm. I learned to observe and came to understand the Towrah by reading Dowd’s Songs. If it were not for what Yahowah inspired

Dowd to write, I would not be part of the Covenant. And I am certain that I am not alone. Many have been invited to sit upon Yahowah's throne as a direct result of God anointing and inspiring him.

That said, this is clearly prophetic of Yahowsha'. He, more than anyone, is the fruit of Dowd.

Throughout time, parents have worked to create a better life for their children. God is no different in this regard. He is offering us His kingdom, allowing us to rule the universe at His side.

While Yahowah's promises to Dowd throughout his life were unconditional and unalterable, the promise He makes to those interested in joining His Covenant Family are conditional. To enjoy the benefits, we must be aware of and accept His conditions. The only way to accomplish this remains "*shamar* – being observant."

**“If** (*'im* – upon the condition) **your children** (*beny 'atah* – your sons) **continue to actually observe** (*shamar* – closely examine and carefully consider, genuinely focusing upon and consistently pay attention to (qal imperfect) **My Covenant** (*beryth 'any* – My Family Agreement and Relationship) **and** (*wa*) **My enduring testimony** (*'eduwth 'any* – My restoring witness and the evidence I've repeatedly provided), **by referencing this** (*zow* – by regarding this) **I will teach them how to respond appropriately** (*lamad hem* – I will provide them with the information and impart the instruction to facilitate their acceptance (piel imperfect – the object, which is the observant individual, is influenced and affected by the subject, Yahowah, with ongoing implications)), **as well as** (*gam* – moreover, also) **their children** (*beny hem*), **with them always and forever living and remaining upon** (*'ad 'ad yashab* – continually being restored and renewed, eternally dwelling and staying (qal imperfect)) **in proximity to** (*la* – approaching, near, and upon) **Your seat of honor** (*kece' 'atah* – your throne and place of empowerment).” (*Mizmowr* / Lyrics to Songs / Psalms 132:12)

This statement not only presents the purpose of the Covenant, which is to be empowered by God and to be authorized to live next to His beloved son, Dowd, for all time, it explains the purpose of Yahowah's testimony while affirming the reason we should closely examine and carefully consider it. By observing Yahowah's "*beryth* – Covenant Family Relationship Agreement" and His "*'eduwth* – Enduring Testimony and Restoring Witness," consisting of the evidence God has repeatedly provided in His Towrah, our Heavenly Father "*lamad* – will teach us how to respond appropriately, providing the information and instructions which enable us to accept" the terms and conditions of the Covenant and receive its benefits.

If we learn nothing more from this venture into the lyrics of the 132<sup>nd</sup> *Mizmowr*, Yahowah has already richly rewarded us. If we observe, He will teach.

It's bewildering that Christians have the audacity to ask God for His will for their lives considering the fact that He has clearly articulated His wishes. And if we want to be useful to Him, His priorities should take precedence over our own.

**“For** (*ky* – it is true and right that indeed) **Yahowah** (יְהוָה) **has chosen and prefers** (*bachar* – has selected, desiring and entering into a covenant on the basis of, and subsequently testing the merits of (qal perfect)) **Tsyown** (*ba Tsyown* – in accordance with the Signs Posted Along the Way). **It is His desired and marked out** (*'awah hy'* – the boundaries have been measured, laid out, and delineated depicting where He wants and yearns to (piel perfect)) **dwelling place for the members of His household** (*la mowshab la huw'* – location to manifest His power and authority and the place to live for an interval of time with His home being part of a settlement; from *yashab* – to dwell, remain, and abide).” (*Mizmowr* / Lyrics to Songs / Psalms 132:13)

There are millions of signs, big and small, along our roads and highways. We can choose to ignore or follow any of them, and go wherever they may lead. Yahowah has chosen His own set of signs, calling them, *Tsyown*, and has placed them on Mount *Mowryah* to show the way to His home. With *Tsyown*, He has “*'awah* – clearly delineated and marked out, establishing the limits on what He desires.” He yearns “*la mowshab* – to establish a dwelling place for the members of His household” there.

This, of course, means that if you are looking for God and you want to live with Him you should follow *Tsyown* home. Should you desire being part of Yahowah's Covenant Family, you'll find that He has built homes for His children in this place – right next to Dowd's home, His most beloved son.

As such, no church is a “house of God.” Yahowah does not live in the Vatican or in Mecca, neither in Washington nor Moscow. Further, He is not asking us to build Him a home, and most certainly not a church or mosque. He is instead building a home for us.

And that is as it should be. We could not build a suitable home for God if we tried. He does not need nor want us to do so. But He can build one that is perfect for each of us.

**“This is My resting place** (*zo 'th manuwchah* *'any* – this is the place I intend to occupy, free of domination and oppression, a place to compose one's thoughts when the work is done; from *nuwach* – where the *ruwach* – spirit abides and remains, settling down to provide a rest) **until a distant future time** (*'ad 'ad* – as far as and up to the extent of My witness in the foreseeable future). **Here, in this place** (*poh* – in the location near where we are conversing, and with a view to many more dimensions) **I will abide and remain** (*yashab* – I will dwell (qal imperfect)) **because** (*ky* – truthfully) **I desire it** (*'awah hy'* – I yearn for it and I want this, I'm

enthralled by it and have thus delineated and established the limits on what I'll accept as fitting and desirable).” (*Mizmowr* / Lyrics to Songs / Psalms 132:14)

It is perhaps telling that this “*manuwchah* – resting place” is being associated with the location Yahowah has delineated for His family to settle down and live with Him at the conclusion of our journey, during *Sukah*, where we campout with our Heavenly Father. And that is why it shares the restful purpose of the *Shabat*.

This will not, however, be Yah's permanent home. And He will not build it until Year 6000 Yah, which is three thousand years after this was revealed to Dowd. And while He will live there with His Covenant Family for a thousand years, that is the blink of an eye compared to eternity.

Just as we cannot build a home for Yah, we cannot lift Him up. In fact, the idea is not only ridiculous, it defeats His purpose. This is one of the many reasons Yahowah is so dismayed by Christians who promote worship services, wherein they get on their knees to lift up their god in praise. Yahowah is far bigger and more capable than we are. And He enjoys helping His children. So...

**“I will kneel down in love to lift up** (*barak barak* – I will embrace and invoke favor, blessing (piel infinitive piel imperfect – with this verbal noun, the object is put into action by God in an exponential way on an ongoing basis)) **her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu** (*tsyd hy'* – what is provided on her behalf for her protection, assuring that she is completely satisfied and properly nourished while also providing sustenance in preparation for a long journey), **completely satisfying** (*tsaba'* – abundantly supplying to the point of complete contentment) **those among her who are open and receptive to** (*'ebyown hy'* – those who live sparingly and who may have been subject to abuse, oppression, and/or subjugation and are seeking deliverance; from *'abah* – demonstrating their consent by showing a willingness to accept) **the Feast** (*lachim* – fighting for the provisions and the feasts with bread and nourishing food).” (*Mizmowr* / Lyrics to Songs / Psalms 132:15)

The Feast is *Sukah*. Yahowah will be providing the venue and menu. I can only imagine how marvelous this party will be. It's for certain that everyone will be beautifully attired and that we will all be singing joyfully. We know this because...

**“Also** (*wa* – in addition) **I will clothe and array** (*labash* – I will cover, dress, and adorn; from *laban* – to make white (hifil imperfect – God is adorning His ministers such that they will continue to resemble Him) **her ministers** (*kohen hy'* – her mediators and counselors devoted to reconciliation and her priests serving during the *Miqra'ey* to provide advice) **with salvation** (*yeshah'* – with freedom and deliverance, liberation and liberty) **and** (*wa*) **those who are devoted in her** (*chacyd hy'* – those who are dedicated and loyal to her) **will rejoice, singing joyfully** (*ranan ranan* – will convey their exuberance with words melodiously expressing their

happiness and jubilation for having overcome every challenge (piel imperfect infinitive – those who are devoted are continually influenced by and sing on behalf of the Yahowah)).” (*Mizmowr* / Lyrics to Songs / Psalms 132:16)

While we have discovered even more than I anticipated by turning to this *Mizmowr*, our original goal was to better define *tsemach*. And we are about to encounter it again, this time as a verb (*tsamach*). It comes at the conclusion of the song. And while it does not comfortably align with either the idea of the Branch or of plants flourishing, it once again speaks of growth – something Yahowah cares passionately about. Further, it is once again associated with Dowd and Yahowsha’, even with anointed, leaving us enlightened, while hedging in on a definitive answer.

“**Here is where** (*sham* – behold, look now and see how I will express the renown and reputation of the personal and proper name, so pay close attention and note the location of the speaker and the context of this discussion) **I will enable growth from the source** (*tsamach* – I will produce vibrant and abundant life, branching out and growing, enhancing the shining influence (hifil imperfect – God will cause the light to become brilliant and continuously grow)) **of the radiant light** (*qaran* – the brilliant supernatural and shining appearance, the ram’s horn and trumpet comprised of brilliant rays of light) **on behalf of** (*la* – in accord with and to approach) **Dowd** (*Dowd* – Beloved). **I have prepared and arranged** (*‘arak* – having thoughtfully planned everything out I have formulated a certain pattern for My particular task and ordained purpose, setting forth a valuable (qal perfect)) **a lamp** (*ner* – a luminary demonstrating the existence of light and life) **for My anointed** (*la masyach* ‘any – to approach My specifically designated, on behalf of My chosen for My specific task, and My approved who is set apart from that which is common and authorized to serve as My agent, bequeathing great responsibility regarding the approach of My specific mission).” (*Mizmowr* / Lyrics to Songs / Psalms 132:17)

Since Yahowah has chosen *Tsyown* as the place where He will accomplish these things, I’m grateful that we devoted the 8<sup>th</sup> chapter of *Observations* to assessing its location and purpose. After learning that Yahowah will establish His Home for His Family on the summit of *Tsyown*, we are now discovering the other things He is going to accomplish here, including encouraging the growth of His children. It is here that we will be transformed into light. It is here that we will find the lamp Yahowah has prepared to illuminate the Signs He Posted Along the Way. It is here that we, too, will be “*masyach* – anointed with olive oil, be approved by God, set apart unto Him, and be afforded the authority to sit on His throne.”

I suspect that we have found the answer to our question regarding the meaning of *tsemach*. While it may refer to the Branch in certain circumstances, and thus to Yahowsha’, that is not the word’s primary purpose – even in prophetic passages such as this one. *Tsemach* speaks of growth, something essential to life. Growth is

required to be infinite – and thus to being God as we know Him. Growth is near and dear to Yahowah’s heart, demonstrated by the fact that it is the purpose of *Shabuw’ah*, where the Covenant’s children are enriched, empowered, and enlightened – growing exponentially where it matters most.

In our world, growth has its limitations. We grow up and then we grow old. Our days are limited. In our youth, we gain knowledge through new experiences, but as we age our eyesight and hearing deteriorate, as does our cognitive ability. With time, most of us lose mobility. But with Yahowah, and as part of our transformation from physical to spiritual beings, growing as we will from three dimensions to seven, our increased capacity will be infinite. We will *tsemach* in every conceivable way, as will our Father.

In fact, as a result of these Lyrics to Dowd’s Song, our growth has already begun. So to reinforce what we have just learned, and to transfer some of it from short- to long-term memory, let’s consider this marvelous song once again, this time without all of the analysis, which is more like it would have been sung.

**“Yahowah, choose to remember when approaching Dowd all of his responsive answers and declarations. (132:1) To show the right way, he swore an oath to Yahowah, making a binding promise to the Mighty One of Ya’aqob. (132:2) Even though I enter into the temporary shelter of my family home, although I climb unto my couch and bed, (132:3) even though I give sleep to my eyes and to my eyelids slumber, (132:4) meanwhile and without ceasing I will actually find a site for Yahowah, a tabernacle for the Mighty One of Ya’aqob. (132:5) Behold, we heard of it in ‘Ephrathah / Bethlehem. We found it in the open environs of Ya’ar. (132:6) Let’s choose to go into His tabernacle. Let’s choose to consistently and independently make an informative verbal announcement regarding life at His footstool. (132:7)**

**I want You to rise up, actually take a stand, and choose to fulfill Your vow Yahowah on behalf of You, Yourself, establishing a tranquil and serene dwelling place to rest the Ark of Your power. (132:8) Let those who minister by explaining Your intent choose to be clothed and arrayed in what is right, honest, and accurate, correct, proper, and vindicating, and let those who are devoted to You elect to sing joyfully. (132:9)**

**On behalf of Dowd, Your associate and coworker, never remove Your presence from Your anointed, the one you have set apart, prepared, and authorized. (132:10) Yahowah swore an oath and affirmed the truth to Dowd which is trustworthy and reliable. He will not change it nor turn away from it. ‘That which comes from the fruit of your innermost being I will place upon Your seat of honor. (132:11) If your children continue to actually observe My Covenant and My enduring testimony, by referencing this I will teach them**

**how to respond appropriately, as well as their children, always and forever living and remaining upon in proximity to Your seat of honor.’ (132:12)**

**Indeed, Yahowah has chosen and prefers Tsyown. It is His desired and marked-out dwelling place for the members of His household, (132:13) ‘This is My resting place, the place I intend to occupy, free of domination and oppression, a place to compose one’s thoughts when the work is done, until a distant future time. Here, in this place I will abide and remain because I desire it.’ (132:14)**

**‘I will kneel down in love to lift up her fortifications and provisions, supplementing the food supply by providing a pleasant change in the menu, completely satisfying those among her who are open and receptive to the feast. (132:15) Also, I will clothe and array her ministers with salvation and those who are devoted in her will rejoice, singing joyfully. (132:16) Here is where I will promote growth from the source the radiant light on behalf of Dowd. I have prepared and arranged a lamp for My anointed, for My specifically designated, My chosen, and My approved who is set apart and authorized to serve as My agent.’” (*Mizmowr* / Psalms 132:17)**