

Branch Out and Grow

Growth is the essence of eternal life

We began our journey of discovery in *Mashal* / Proverbs 6 considering what Yahowah revealed that was applicable to our time. We were introduced to the Covenant, and to our Heavenly Father, but also to the Adversary, Satan, who we learned used Paul to plague mankind. This led us to the prophetic declaration of Yasha'yah, where we have striven to discern how Satan, in the guise of the Whore of Babylon, has become the Lord of Christianity, beguiling billions of souls. We have made some notable sojourns along the way, stopping to more fully examine *Babel*, *Tsyown*, *hineh*, *beryth*, and now *tsemach*.

The reason behind our most recent investigation was to discern if *tsemach* was a reference to “plants flourishing” when the Land is restored to the conditions experienced in Eden upon Yahowah’s return in 2033, or if it was used to explain that the Covenant’s children would “branch out, growing exponentially while flourishing and living an abundantly enriched life” beginning at this same time. But we also recognized that *tsemach* could be “the Branch,” and thus be invocative of Yahowsha’, as it is in Yasha'yah 4:2. Moreover, since the “*tsemach* – branch” metaphor is most often used in conjunction with Dowd, we have sought to understand what is it about this man and his relationship to Yahowah, Yahowsha’, the Towrah and Covenant, that make the various implications of *tsemach* so vital when associated with him.

Since there was reason to suspect that all three connotations might be applicable, we began our search by pondering a series of questions: What is a branch? Where do we find them? What is the function of a branch? How does it achieve its purpose? Then we sought to appreciate how the answers to those questions were related to Yahowah and Yahowsha’, Yisra’el and Yahuwdah, Ya’aqob and Dowd, the Covenant and Tsyown? Why did God choose this metaphor? And why does He use it more often than “*mashyach* – anointed?”

As previously noted, *tsemach* speaks of “plants growing, of living vegetation sprouting, of life branching out and thus thriving, springing forth and increasing

greatly, accomplishing the intended purpose of floras, successfully completing everything required to support abundant life.” Further, the purpose of a “*tsemach* – branch” is to extend life. But a branch only functions, doing what it was designed to accomplish, when attached to the proper tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life which promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree blows over in a storm or as a result of poor soil, or just because the roots were rotten, what is left on the branch will be choked out by the weeds and never receive sufficient light.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are firmly attached to Him, we flourish and grow. His *Miqra'ey* provide the means to life, the place where living waters and the nourishing aspects of His testimony enable us to reach out and embrace the Light that is Yahowah. When we are rooted in Tsyown and Yisra'el by way of the Towrah, we can withstand even the most formidable foe. But when roots decay, when the soil is rotten, when they are inadequate or unreceptive, the tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra'el is the Land Yahowah selected for our roots to spread. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this Tree of Lives. Its most prominent Branch is Yahowsha'. We are its fruit. And collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Garden of Eden.

While most Christians recognize that “the Branch” is a reference to the Son of God, they remain ignorant of the lessons the metaphor provides. They do not see Yahowsha' as branching out from Yahowah. They don't recognize that He is rooted in Yisra'el and is sustained by the Towrah. They do not see the Covenant as the trunk of this tree. And they do not appreciate the connection between the Branch and the Tree of Lives in the Garden of Eden.

Before we continue, let's review the passage which brought us to this place. Yahowah revealed...

“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 (*tsemach*) 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 of killing and the residue of death, of Yaruwshalaim from her midst by way of the Spirit of Good Judgment regarding the Means to Resolve Disputes and by the Spirit of Blowing Rage. (4:4)

Then Yahowah will create, initiating something cutting edge upon and over every location and dwelling place along the ridgeline of Tsyown as well as over its Miqra' – her Invitation to be Called Out and Meet, by way of a cloud by day and the smoke and brilliant shining radiance and majestic light of a flaming fire by night. For indeed, upon all of this manifestation of power and glory will be a sheltering canopy. (4:5)

Then there will exist a temporary sheltered dwelling to campout, a Sukah, for shade by day from the drying heat and for a safe place and for a shelter of refuge from the outpouring of floodwaters and from the rain." (*Yasha'yah* / Isaiah 4:6)

As we are abundantly aware, there are several distinctly different ways we can interpret *tsemach* in *Yasha'yah* 4:2. While it provides an allusion to *Yahowsha'*, the Branch, the primary impetus here is more likely replanting the gardens found in Eden throughout Yisra'el once the earth has been cleansed of mankind's filth. Abundant life is Yahowah's answer to the plague of death. There is the additional inference that Yahowah's Covenant children will experience tremendous growth and abundant life at this time.

Our search for answers led us to 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 reverence 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 phenomenon, 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 required to support abundant life by fulfilling the work of the Branch (*tsemach*)?'" (2 *Shamuw'el* / Samuel 23:5)

It is especially telling that *tsemach* was Dowd's final word. Indeed, Dowd's legacy is encapsulated by *tsemach*. His life serves as a branch reaching out to us from Yahowah so that we might learn what God values and expects. Dowd's lyrics reveal what is required to live an abundant life. His *Mizmowr* expound on the *Towrah*, teaching us how to observe it.

Dowd's words are nothing less than the fruit found on the Tree of Lives. They exist so that we might be nurtured by them and live. As Yahowah's favorite songwriter, most beloved son, and preferred shepherd, Dowd is the “*tsemach* – branch which leads to abundant life.”

It was by design, by Divine intent, that Dowd's final word was *tsemach*. Everything Dowd did, everything he said, and everything he wrote is encapsulated in *tsemach*. And as such, every moment we spend pondering its implications as they are presented by God, Himself, the more like Dowd, His beloved son, we become.

Yahowah called this branch “*tsadaq* – right,” as He will us if we continue to learn from him.

So let’s celebrate all of the reasons why *tsemach* was “the last word of the prophet Dowd” in the midst of a revelation where he was singled out and “declared the one man who stood up, who was raised up, and who was established by the Most High.” There is a reason that God told us that Dowd was “anointed, specifically designated and chosen for this task.” Yahowah wants us to know that Dowd was “approved and set apart from others, uniquely authorized to serve as an agent regarding this specific function and particular mission.” As the “singer and songwriter of Yisra’el,” Dowd’s voice and lyrics were considered “pleasant, melodious, and acceptable” to the God who inspired him to sing them to us.

Dowd was the fourth man in human history, following Moseh, Yahowsha’ ben Nuwn, and Shamuw’el, who could say: “the Spirit of Yahowah spoke through me.” That alone should have been enough to garner everyone’s attention. And yet although speaking for God, he said, “His word, His statements, and His reasoning were upon my tongue,” very few take the lyrics to his *Mizmowr* / Psalms or the lines of his *Mashal* / Proverbs seriously. And this is in spite of the fact that “the God of Yisra’el has spoken” through Dowd. “The rock” of “Yisra’el” serves as “a word picture conveying a reverence and respect for God.”

In his final declaration, we find Dowd recognized that “similar to the light of morning, the ideal time to think and consider, the prudent time to search and the best time to observe and reflect without obscuring phenomenon” is “during the early part of the day.” He knew that “out of this brilliant light radiates knowledge.” And that is what he shared with us. His words, like “the rain” promote “vibrant growth.”

Demonstrating that the Towrah exists to perfect the imperfect, Dowd acknowledged, “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.” This realization is one of many reasons that Dowd serves as the living embodiment of the Covenant – the favored son of the ultimate Father.

Dowd’s concluding statement affirms what we have come to learn, that the Covenant “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.” He knew this to be true, because he observed the Covenant’s conditions in the same place we have, in *Bare’syth* / In the Beginning. Yahowah’s plan is laid out for us, properly ordered and befittingly positioned, with every conceivable aspect covered and readily observable.

It was not easy. It took time. We had to know where to look, and what not to consider. But by being observant and thoughtful we figured it out, and so had he. All we had to do was closely examine and carefully consider everything Yahowah had to say about His Covenant in His *Towrah* / Source of Guidance and Direction. It was all laid out for us, everything God expected and offered in return.

In Dowd's own words, the Covenant provides "the totality of my liberation and salvation, in addition to everything I desire." It is true for all of us, for every member of Yahowah's Family.

And let us never forget, it was *tsemach* that brought us to this place, reminding us once again that we are never shortchanged when we seek to understand Yahowah's words. As a result, "Will He not cause us to branch out and grow, greatly increasing our outreach, bringing our purpose to fruition, while completing everything which is required to support abundant life by fulfilling the work of the Branch?" It is a fitting conclusion to the most important life ever lived.

While we have just considered Dowd's final statement, *tsemach* reappears in the last song he sang en route to his Father. In the 132nd *Mizmowr*, the verbal form of *tsemach* provides the ultimate lamp illuminating the way to God. Speaking initially in third person, the son and prophet wrote...

"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 announcement regarding life near His footstool. (132:7)

I want You to rise up, actually take a stand, and choose to fulfill Your vow, Yahowah, on Your own behalf, You, Yourself establishing a tranquil and serene dwelling place for the Ark of Your power to rest. (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 sing joyfully. (132:9)

On behalf of Dowd, Your coworker, never remove Your presence from Your anointed, the one you have set apart, prepared, and authorized. (132:10) Yahowah, You swore an oath and affirmed the truth to Dowd which is therefore trustworthy and reliable. You will not change it nor turn away from

this: ‘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 doing so, I will teach them how to respond appropriately, in addition to their children, with them always and forever living and remaining upon 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 her 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 of the radiant light (*tsamach*) on behalf of Dowd. I have prepared and arranged a lamp for My anointed, for My designated, My chosen, and My approved who is set apart and authorized to serve as My agent.’” (*Mizmowr* / Psalms 132:17)

Dowd was Towrah observant, and as a result, he understood and accepted the conditions of the Covenant. He realized that this was the right way to approach Yahowah – indeed the only way. He swore an oath to his Father demonstrating this commitment. He realized that Yahowah would do the rest, standing up for him during the *Mowed Miqra’ey*. But he would not be the only one. So that others might know and respond appropriately, Dowd wanted those serving the people during the Invitations to be Called Out and Meet with God to be arrayed in that which is right.

And this is the essence of Yahowah’s message: “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, with them always and forever living and remaining in proximity to your seat of honor.”

Those who want to live with God as part of His Family are invited to follow the Signs He Posted on Tsyown to Show the Way. Once there, we will “*tsamach* – grow from the source of His radiant light.” Sharing this reconciling message with us was the mission for which Dowd was appointed.

Eager to return to *Yasha'yah* so that we might more fully appreciate Yahowah's disdain for religion and politics, I was somewhat hesitant to continue chasing *tsemach* further into the prophets. That was especially true because I had already translated the 23rd chapter of *Yirma'yah* / Jeremiah, which is the next place *tsemach* appears. That rendering is provided in the *Name* volume of *An Introduction to God*. But then after reading Yahowah's declaration with fresh eyes, it became instantly obvious that the entire chapter served to reinforce the purpose of this book, which is to use Yahowah's testimony to expose and condemn religion and politics so that more people might choose to walk away from them and accept the Covenant. It is the most important message we can convey at this time.

With that introduction, with eyes open to consider what God is going to set before us and with ears attuned to what He has said thus far, here is the next prophetic presentation of *tsemach*. Rest assured, there is so much more to learn.

It is the greatest irony in human history. Man promotes religion as the means to please god and yet God hates religion. While Yahowah is unrelenting in this regard, He is never as direct or blunt as He is in *Yirma'yah*. His warning begins with “*howy* – woe,” a word we do not want directed at us. And we can avoid that easily enough just by forsaking religion.

“**Woe** (*howy* – alas, consider this a warning; from *howah* – caution to those possessed by evil desires and wicked yearnings with devastating consequences) **to the pastors acting as shepherds** (*ra'ah* – to those who tend to, care for, feed, and shear the flock) **who have led astray and destroyed, causing irreparable damage** (*'abad* – who have ruined, who have misled others and caused them to die, perishing and ceasing to exist, and whose actions have caused things of value to be squandered and wasted (piel participle – a verbal adjective whereby the object suffers the effect of being misled)), **and** (*wa*) **who have scattered** (*puwts* – who have chaotically and or violently displaced, attacking, dashing, and dispersing (hifil participle – a verbal adjective whereby the subject, the bad shepherds, caused the object, the misled sheep, to go astray, becoming like the evil leaders in the process)) **the flock** (*ts'on* – the sheep) **from My shepherding and nurturing** (*mari'yth 'any* – My guidance, leadership, protection, and company; from *ra'ah* – to pasture, graze, feed, associate with, befriend, teach, tend to, and shepherd a flock of sheep), **declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (יהוה).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:1)

The English word “pastor” is from the Latin *pastor*, which means “shepherd.” It in turn was derived from *pascere*, which is a “herdsman who feeds sheep.” Therefore, the religious term, pastor, is an especially accurate translation of *ra'ah* in this context. And that's really bad news for those who are religious, particularly clerics.

In this case, Yahowah is stating unequivocally that He is going to hold them accountable for misleading His sheep. Pastors and priests will be judged for having done irreparable harm to God's flock. Clerics the world over will be punished for having scattered God's people, inciting them to believe all manner of religious myths.

In this opening statement we find the ultimate referendum, that of being shepherded by God or by man. Yahowah presents Himself as our Shepherd and us as His sheep. He likes this metaphor because it projects Him living with His people, guiding His flock, leading us to verdant pastures, and protecting those willing to trust Him. It is why the Hebrew word for "God" is written $\text{J } \text{D}$, combining a ram's head and a shepherd's staff. And you'll even note that the staff is upside down because it isn't being used as a walking stick or defensive weapon, but instead deployed to rescue and guide the sheep.

“So consequently (*la ken* – therefore accordingly, in return, rightfully and assuredly as a result) **this is what** (*koh* – focusing our attention on what will follow) **Yahowah** (YHWH), **the God** (*'elohym* – Mighty One) **of Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and are set free and empowered by *'el* – God), **has to say** (*'amar* – promises (qal perfect)) **concerning** (*'al* – on behalf of and because of) **those pastors acting as shepherds** (*ha ra'ah* – those who tend to, care for, feed, and shear the flock), **‘These pastors tending to, leading and feeding** (*ha ra'ah* – the shepherds guiding and shearing the sheep) **My people** (*'am 'any* – My family), **you** (*'atem*), **yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically and or violently displaced, attacking, dashing, and dispersing, even separating (hifil perfect – the subject, in this case the pastors, have caused the object, the misled sheep, to go astray for a period of time, causing them to be like their evil shepherds in the process)) **My flock** (*'eth ts'on 'any* – My sheep), **and** (*wa*) **you have driven them away by seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down (hifil imperfect – with the pastors continually seducing and harassing the sheep and thereby causing them to become outcasts for a prolonged period of time)). **Therefore** (*wa* – in addition), **you have not been concerned about them** (*lo' paqad 'eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect)).

So behold (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized), **I** (*'any*), **Myself, will hold you accountable and will attend to you** (*paqad 'al 'atem* – I will consider what you have done and take it into account, I will take inventory of this, retaining a record

regarding your accountability, even summon and punish you (qal participle – a descriptive verb which presents an actual condition)) **because of** (*'eth*) **the wickedness** (*roa'* – the harmful, displeasing, injurious, unethical, mischievous, sinful, and evil nature; from *ra'a'* – bad, wrong, corrupt, and shattering aspects) **of your foolish deeds** (*ma'alal 'atem* – wanton actions and abusive practices; from *'alal* – ruthless behaviors, malevolent dealings, deceptive practices, foolish acts, and childish tendencies), **prophetically declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts) **Yahowah** (יהוה).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:1-2)

The way this concluding statement is worded in Hebrew, it affirms that Yahowah is going to hold pastors accountable by associating that which they have perpetrated on their flock against them. Therefore, pastors will be seen as “unethical, corrupt, foolish, abusive, ruthless, deceptive, malevolent, misleading, and seductive outcasts.” Yahowah will “push them away.” So much for the myth that men of the cloth are serving God. They aren't actually serving their flock nor themselves.

After every pastor has been rejected by God and removed from His presence, Yahowah will engage as a Shepherd to serve the remnant of His flock. This is the antithesis of Him acting like a Lord.

“**Then** (*wa* – and so) **I** (*'any*), **Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, and assemble (piel imperfect – the flock will be put into action by Yahowah with ongoing consequences)) **the remnant** (*'eth sha'eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts'on* – My sheep) **from** (*min* – out of) **all** (*kol*) **of the lands** (*ha 'erets* – the realms, places, and nations) **where** (*'asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadah 'eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is renown and they have developed a reputation).

So then (*wa*) **My desire is to return and restore them at this time** (*suwb henah* – I have decided to gather them up, bring them back, turn them around, and completely renew them once and for all (hifil perfect consecutive – I will choose to engage at this time in a manner which transforms them, causing them to be more like Me)) **upon** (*'al*) **their pasture, abode, and home** (*naweh henah* – their beautiful dwelling place and campground, their residence and settlement). **And** (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit)). **Then** (*wa*) **they will increase and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered,

their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially (qal perfect consecutive – during this time it is My desire that they become numerous, are actually empowered, and thrive)).’” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:3)

Let’s be clear. “Jesus” isn’t returning for his “church.” Yahowah is returning to Yaruwshalaim. The remnant of the once dispersed but now reclaimed flock is comprised exclusively of Yahuwdah and Yisra’el – both of whom will be reunited.

I have long suspected that there is very little that Yahowsha’ said that had not already been stated in the Towrah and by the Naby’. This is yet another example. In the Olivet Discourse, Yahowsha’ is simply affirming what Yahowah has promised, that after having dispersed His people, prior to His return He will bring them back home.

Also relevant, on this day, which is *Yowm Kippurym* (the Day of Reconciliations) in year 6000 Yah (sunset on October 2nd 2033 on the Roman Catholic calendar) Yahowah is going to affirm one of the Towrah’s and Covenant’s greatest promises: causing His people to be fruitful and flourish, becoming great, increasing in every imaginable way, so as to live a long and abundant life.

“**Then** (*wa*) **I will stand up for them, establishing for them** (*quwm ‘al hem* – I have chosen to take a stand on their behalf, confirming and fulfilling My promise to restore and raise them, setting up for them (hifil perfect consecutive)) **shepherds** (*ra’ah* – those who will care for and tend to the flock), **and** (*wa*) **they will do what is required to lead, nurture, guide, and protect them** (*ra’ah hem* – caring for the flock by providing for the sheep, keeping them safe while living with them and enabling them (qal participle – serving as a verbal adjective to depict an actual relationship)).

And (*wa*) **they shall not be frightened** (*lo’yare’* – they shall not be afraid, distressed, concerned, intimidated, awestruck, or terrorized (qal imperfect)) **ever again** (*‘owd* – any longer), **nor will they be dismayed or discouraged** (*wa lo’chathath* – they shall not be confused or abused, shattered or destroyed (nifil imperfect)), **neither will they be discounted or disregarded** (*wa lo’paqad* – not be improperly considered nor inappropriately evaluated (nifil imperfect)),’ **prophetically declares** (*na’um* – promises while addressing the future) **Yahowah** (יְהוָה).’” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:4)

Beginning on *Sukah*, just five days after His return, Yahowah will reestablish the Kingdom of Dowd, whereby His beloved son will serve as shepherd, with the *Shaphat* / Judges once again guiding the flock. Relying on God, the Covenant’s children will be led to green pastures for His name’s sake. Confusion and fear will be notions of a bygone religious and now forgotten era. God’s people will never be discounted again.

If “Jesus Christ” is so important, Christians should ponder why isn’t his kingdom being established? Why Dowd? Why Yisra’el? And why as we approach *tsemach* in this prophetic announcement is Yahowah declaring that He, Himself, will be taking this stand?

There is no room for replacement theology in these words, of Gentiles, of the Christian Church, or of some other interpretation of what Yisra’el represents serving as the beneficiary of this yet unfulfilled prophecy. Yahowah is not only aware of where His people are, He has promised to bring them home.

The first four statements in what will become God’s most detailed condemnation of religion read in summary:

“Woe, alas, consider this a warning and be cautioned about those possessed by evil desires and wicked yearnings because there are devastating consequences associated with the pastors acting as shepherds who have misled many, causing irreparable damage, with people dying and souls perishing, because they have chaotically scattered the flock from My shepherding and nurturing, from My guidance, leadership, protection, and company,” prophetically declares Yahowah. (23:1)

So consequently, this is what Yahowah, the God of Yisra’el (Individuals who Engage and Endure with God), has to say concerning those pastors acting as shepherds, ‘These pastors tending to, leading and feeding My people, you, yourselves, have led astray, pushed away, and scattered My flock. Further, you have driven them away by seducing them, compelling and enticing them, luring them away and preying upon them. Therefore, you have not been concerned about them.

So behold and pay attention to this, I, Myself, will hold you accountable and will attend to you, taking into account what you have done, because of the wickedness, the displeasing, injurious, and unethical nature of your foolish deeds and abusive practices, which are ruthless, malevolent, and deceptive tendencies,’ prophetically declares Yahowah. (2)

‘Then I, Myself, will obtain and gather up the remnant of My flock out of all of the lands where I have temporarily banished them by name, where their presence is renown and they have developed a reputation.

Moreover, My desire is to return and restore them at this time because I have decided to gather them up, bring them back, turn them around, and completely renew them once and for all upon their pasture abode and home. And they will be fruitful and flourish, branching out and growing. Then they will increase and become great, living a long and abundant life. (3)

I will stand up for them, establishing for them shepherds to care for and tend to the flock, and they will do what is required to lead, nurture, guide, and protect them. They shall not be frightened, intimidated, or terrorized ever again, nor will they be dismayed or discouraged, neither confused or abused, nor will they be discounted or disregarded, improperly considered nor inappropriately evaluated,’ prophetically declares Yahowah. (4)

אָפֿוֹרְטֿוּ

This brings us face to face with *tsemach*, the word which brought us to this prophetic announcement. He begins by asking us...

“Now pay attention (*hineh* – behold, look up right now and see), the days (*yowmym*) are coming (*bow’* – will occur),’ prophetically declares (*na’um* – addressing future events, announces) Yahowah (אָפֿוֹרְטֿוּ), ‘when (*wa*) I will take a stand, establish, and raise up (*quwm* – I will stand upright to accomplish, affirm, fulfill, and restore) through (*la* – by way of and as a result of) Dowd (*Dowd* – the Beloved who is fervent, enthusiastically passionate to the point of boiling over (errantly transliterated “David”)), a correct and upright (*tsadyq* – a righteous, just, proper, honest, and right, an innocent, guiltless, acceptable, and suitable, a vindicating and acquitting) branch as a means to grow (*tsemach* – a source of increasing growth and means to branch out; from the verbal root *tsamach* – to spring forth, sprout out, and grow up, flourishing abundantly).

And (*wa*) He shall reign (*malak* – He shall carefully consider, ponder the implications of, and provide a proper response) as king (*melek* – as the sovereign authority with royal lineage, as the one to carefully consider for advice and counsel). And (*wa*) He will provide proper teaching to facilitate understanding (*sakal* – He will provide information, instruction, and insights through that which He, Himself, will experience, enabling those who pay attention, are discerning, and comprehend it to respond properly and prosper (*hifil* perfect)) and (*wa*) He shall act upon and actively engage in (*‘asah* – He will endeavor to respond to, profit from, and celebrate, performing, executing, and enabling (*qal* perfect)) the means to achieve justice and resolve disputes (*mishpat* – to exercise good judgment regarding the basis upon which judgment will be exercised and sound and just decisions will be decided and prescribed verdicts rendered in accordance with the plan as it has been depicted; from *shaphat* – to judge, resolving controversies through discernment) and (*wa*) that which is correct according to the standard (*tsadaqah* – that which is upright, righteous, just, proper, right, vindicating, and acquitting) in (*ba*) the Land (*ha ‘erets* – the material realm).” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:5)

Why is Yahowah taking His stand through Dowd? Why not through ‘Adam, through Noach, through ‘Abraham, through Ya’aqob, through Moseh, or through one of the prophets, the likes of Shamuw’el, ‘Elyah, Yasha’yah, or Yirma’yah? Why not through one of the Disciples, most especially Yahowchanan or Shim’own, even Mattanyah? Asked another way, what was it about Dowd that caused God to favor him in this way? It certainly wasn’t Dowd’s behavior. He wasn’t even a very good king. And while he was inspired by Yahowah as a prophet, so were forty others. But he was a pretty good shepherd and a great songwriter and singer. And considering his lyrics, he was brilliant – likely the most insightful man who ever lived.

I suspect that Dowd was chosen for a great number of reasons. First, Yahowah prefers to work through men, and Dowd was the most effective individual in human history at explaining the nature of the family-oriented relationship God desires to achieve with humankind. Second, Dowd was unsurpassed when it came to correctly conveying the proper approach to the one thing God most wants us to do, which is to observe, closely examining and carefully considering His Towrah. Third, Dowd not only accepted, he celebrated, the terms and conditions of the Covenant, becoming God’s most beloved son. And that is important because it is the only reason we exist. Fourth, Dowd’s glaring failure to obey the Towrah, while still being declared righteous by God, demonstrates that the Towrah, and especially the Miqra’ey which he attended, is designed to perfect flawed souls. His life thereby obliterates the foundation of Pauline Christianity – the world’s most popular religion, which falsely claims that the Torah condemns and cannot save. Fifth, Dowd was not only ready, willing, and able to do as God desired, he engaged thoughtfully, courageously, and enthusiastically. Sixth, in spite of his enormous wealth, power, and success, Dowd never forgot his place and remained reliant on Yah. And seventh, Dowd built his home on Mowryah, reigned in Yaruwshalaim, and served as king over a united Yisra’el.

A “*tsemach* – branch” visually depicts a means to reach out and grow up – something Dowd was particularly adept at doing and Yahowsha’ ultimately enabled – one showing and the other providing the means to abundant life. As we know, the branch functions as one of Yahowah’s favorite metaphors, serving to make a connection between these two Towrah-observant individuals. One explained the Towrah so that we could understand it and the other became its living embodiment so that we could capitalize upon it. Therefore, whether it is by observing the Towrah through Dowd’s eyes or capitalizing upon Yahowsha’s fulfillment, our growth is enabled by what these individuals said and did on our behalf.

These “branches” not only come from the same tree, one without the other serves no purpose. Dowd’s life and lyrics facilitate our understanding of what Yahowsha’ did, helping us realize that the Towrah was written to guide flawed

individuals to “*tsadaq* – vindication, to being right” with God. And until we recognize how Yahowsha’ and the Set-Apart Spirit enabled the promises associated with *Pesach*, *Matsah*, and *Bikuwrym*, the benefits provided through them are moot because we would not know how to capitalize upon them. I suspect that this is why the most complete eyewitness accounts of what occurred during Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah is found in the 22nd and 88th *Mizmowr* / Psalms, both written by Dowd.

This *tsemach* was described as “*tsadyq* – correct and right, upright and righteous, proper and honest, vindicating and acquitting.” This conveys the Towrah’s ability to make us right with God so that He can help us grow and enjoy abundant life. This is the ultimate expression of Yahowah’s “*dowd* – love.”

As God’s only begotten Son, Yahowsha’ has “*melek* – royal lineage and supreme sovereignty.” And that is important because as His Covenant children, we will as well. But we ought to be careful in this regard. Yahowah isn’t establishing a government. This is an affirmation of His lineage and an indication that we should listen to what the ultimate authority on life has to say.

The concluding paragraph of Yirma’yah 23:5 addresses the point I’ve been trying to convey. The reason that Dowd and Yahowsha’ are connected via the “*tsemach* – branch” is the beloved son provides the “*sakal* – teaching necessary to understand” the begotten Son’s fulfilment of the “*mishpat* – means to resolve disputes” so that we can effectively “*asah* – act upon” Yahowah’s offer to become “*tsadaqah* – righteous and vindicated.” *Sakal* provides the way to “*tsemach* – abundant growth.”

But more than just knowing what is right, we have to “*asah* – actively engage and act upon” it, as did both Dowd and Yahowsha’. And in a world consumed with salvation through faith, that should garner our undivided attention.

Yahowah, through Yahowsha’, provided the “means to achieve justice and resolve disputes,” resulting in “vindication” in a manner which is “just, proper, and correct” by becoming the living embodiment of Passover, UnYeasted Bread, and Firstborn Children as they were described in the Towrah. It is the way Yahowsha’ fulfilled the Towrah by observing it, never wavering so much as even one aspect of a single letter of any word away from it. After all, the only document which even purports to present what is correct and proper in the Land is the Towrah. And since this is a prophecy describing events upon Yahowah’s return, there is no place for a “New Testament.”

Along these lines, it is Yahuwdah being saved, not Gentiles, neither their nations nor their churches. Further, since this will occur on one of His days, and thus during a *Miqra*’, God will not be offering salvation on Christmas or Easter. Yahowah’s one and only path to salvation begins with *Pesach* and runs through

Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, and Kippuryim in route to Sukah. These are His days.

“**In** (*ba*) **His days** (*yowmym huw'*), **Yahuwdah** (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Related to Yah) **will be saved** (*yasha'* – rescued and delivered, liberated and freed, becoming victorious and preserved (nifal imperfect – the subject, Yahuwdah, acts so as to benefit from the means to ongoing salvation)) **and** (*wa*) **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God) **will live and dwell** (*sakan* – will campout and reside, be settled in the home and remain (qal imperfect)) **to approach** (*la* – to draw near therefore) **confidently by expressing their trust and reliance** (*betach* – totally assured and worry free, safe and secure).

And thus, this is (*wa zeh*) **His name** (*shem huw'* – His personal and proper designation and renown) **which beneficially to show the way to the relationship** (*'asher* – as a result of this relationship and to reveal the place He will stand to give meaning to life along the restrictive path and to convey the steps to be taken to receive the blessing) **He shall be welcomed and called** (*qara' huw'* – He will be summoned, invited, met, and encountered, proclaimed, read about, and recited (qal imperfect – actually and continuously)): **“Yahowah Is Our Righteousness, Our Justice, and Our Vindication** (*Yahowah Tsadeq 'anahnuw* – Yahowah, our Upright One, our means to be right and thus correct, the just, honest, and fair, way for us to stand upright, be acquitted, and appear innocent, restored by us doing what is right).”” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:6)

Should Christians have missed that it was Yahuwdah, and thus in their vernacular, “Jews,” being saved, not them, or that Yisra'el would be living with God, not their church, there was yet another clue as to the utter stupidity of their godforsaken religion. There was no Jesus Christ, not then, not now, and not ever. The name Yahowah chose during the time that the first four *Miqra'ey* were fulfilled in 33 CE (Year 4000 Yah) was Yahowsha'. And it is comprised of Yahowah's name with the addition of the verb “*yasha'* – to save.” It reveals something that should have been obvious: Yahowah is our Savior – not “Jesus Christ.”

And upon His return, God is going to use the same naming convention, integrating His name with a depiction of His mission. It was “Yahowah Saves” and it will be “Yahowah Is Our Vindication.” This is what God will be called when He returns to honor the promises He has made on behalf of His people, to the descendants of the House of Yisra'el.

While it will mark His seventh corporeal visit to Earth, not the “Second Coming,” as Christians project, God isn't returning as Yahowsha', and most assuredly not as “Jesus Christ,” but instead under His personal and proper name:

Yahowah. To this, those expecting Him will add “*Tsadaq*” in recognition that by getting His name “right,” and being “correct” regarding the means to salvation, they will be “vindicated.” Further, since *tsadaq* speaks of being “upright,” Yahowah has just revealed that He cannot be approached by bowing down.

Also relevant, the reason Yisra’el is being afforded the opportunity to live with God is that they “*betach* – confidently expressed their trust and reliance” upon Yahowah. There was no “Gospel of Grace” nor “faith in Jesus Christ.”

As we turn our attention to the next prophetic statement, I am reminded that just as there will be a second creation following a return to Eden, most every story in the Towrah is both history and prophecy. For example, the exodus from Egypt isn’t the only time Yahowah will rescue His people from an oppressive situation. It is going to happen again, and in the not-too-distant future. This time He will gather His people from nations north of Yisra’el. That will include all of Europe, the United States, and Russia – where more than half of the world’s Jews currently live.

“**Indeed, therefore** (*ky* – assuredly, the reason for this is), **behold** (*hineh* – look up and pay attention), **the days** (*yowmy* – the periods of time) **are coming** (*bow’* – will approach and come to be fulfilled), **prophetically declares** (*na’um* – predicts, announcing before it occurs), **Yahowah** (יהוה), **‘when** (*wa*) **they shall no longer say** (*lo’ ‘amar ‘owd* – they will not continuously claim or again state), **‘Yahowah** (יהוה) **lives** (*chay* – exists, promising renewal and sustaining life) **who beneficially** (*‘asher* – who to show the way to the relationship and reveal the narrow and restrictive path which leads to life’s benefits) **withdrew** (*‘alah ‘eth* – offered to carry out and lift up) **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who Engage and Endure with God) **out of** (*min*) **the land** (*‘erets* – the realm) **of Egypt** (*Mitsraym* – the crucibles of religious and political oppression),” (23:7) **but instead** (*ky’m* – rather) **‘Yahowah** (יהוה) **lives** (*chay* – exists, promising renewal and sustaining life) **who beneficially** (*‘asher* – who to show the way to the relationship and reveal the narrow and restrictive path which leads to life’s benefits) **came to lead** (*bow’ ‘eth* – arrived, returning to guide and harvest, bringing) **the descendants** (*zera’* – the offspring) **of the House** (*beyth* – family and household) **of Yisra’el** (*beny Yisra’el* – the sons of those who Engage and Endure with God) **out of** (*min*) **the land** (*‘erets* – the area and realm) **of the north** (*tsapown* – esteemed to the north because considerable treasure is concealed) **and out of** (*wa min* – and therefore from) **all** (*kol* – the totality) **of the places** (*ha ‘erets* – lands, countries, and realms) **He had scattered them** (*nadah hem* – He had exiled and banished them) **by name** (*shem* – of renown there).” **And then** (*wa*) **they shall dwell** (*yashab* – they shall live (qal perfect)) **on their soil** (*‘al ‘adamah hem* – upon their land).” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:7-8)

If Jews were safe to live and free to travel, there would be no reason for Yah to intervene and rescue them. Therefore, while it is depressing in the Middle East

and digressing in Europe, the treatment of Jews is going to deteriorate rapidly. And since Muslims are alone in their commitment to kill every Jew while claiming Yisra'el as their own, this prophecy foreshadows the mass northward migration of Muslim migrants out of the nations they have destroyed in the Middle East and into Europe. It foretold the utter stupidity we are currently witnessing.

Let's pause a moment and review what we've just considered...

“Now pay attention, the days are coming,” announces by addressing future events, Yahowah, ‘when I will take a stand, establish, and raise up through Dowd, a correct and upright, righteous and proper, acceptable and suitable, vindicating and acquitting branch as a means to grow.

And He shall reign as king with sovereign authority and royal lineage. He will provide proper teaching to facilitate understanding, providing information, instruction, and insights through that which He, Himself, experiences a means to comprehend how to respond properly and prosper. And He shall act upon and actively engage in the means to achieve justice and resolve disputes in addition to that which is correct according to the standard, and thus upright and vindicating in the Land. (5) In His days, Yahuwdah will be saved and Yisra'el will live to approach confidently by expressing their trust and reliance.

And thus, this is His name upon which beneficially to show the way to the relationship He shall be welcomed and called: “Yahowah Is Our Righteousness, Our Justice, and Our Vindication.” (6)

Indeed, therefore, behold, the days are coming,’ prophetically declares, Yahowah, ‘when they shall no longer say, “Yahowah lives who beneficially withdrew the Children of Yisra'el out of the land of Egypt,” (7) but instead, rather, “Yahowah lives who beneficially came to lead the descendants of the House of Yisra'el from the northern lands and out of all of the places He had scattered them by name.” And then they shall dwell on their soil.” (8)

—**47**—

Only forty people in all of human history were actually inspired by Yahowah as prophets. And yet the title is coveted by all manner of religious zealots. And it is of these presumptuous and misguided individuals that Yirma'yah is speaking. By contrast to Yahowah's brilliant, rational, and accurate testimony, Yirma'yah is announcing that he finds the words spoken by religious leaders to be intoxicating, negatively affecting the judgment of those who listen to them. And sometimes, as

was the case with the false prophets who founded the world's most popular religions, Paul and then Muhammad, their testimony is so onerous, those who know Yahowah are shaken by its implications. This actual prophet was sickened by the pretenders.

“Concerning (*la* – according to) **the prophets who claim to speak for God** (*ha naby*’ – those who attempt to predict the future based upon the pretense of divine inspiration), **my heart and sense of judgment** (*leb* ‘*any* – my attitude as a result of exercising good judgment, my ability to discern right from wrong) **is ruptured and crushed** (*shabar* – is broken and destroyed, is grievously stricken and shattered (nifal perfect)) **in my midst** (*ba qereb* ‘*any* – within my inner being), **shaking and affecting** (*rachaph* – softening and weakening) **all of my bones, the very essence of my nature** (*kol* ‘*etsem* ‘*any* – the backbone and structure of my existence). **I am** (*hayah* – I exist) **similar to** (*ka* – akin to and resembling) **an intoxicated** (*shikowr* – an inebriated) **individual** (*ysh* – man), (*wa*) **like** (*ka* – similar to) **a human being** (*geber* – a person who is overwhelmed and inundated) **overcome** (*abar* – indulged) **by his wine** (*yayn huw*’) **in the presence of** (*paneh* – in proximity to and before) **Yahowah** (יהוה) **and** (*wa*) **from** (*min* – because of and out of) **the presence of** (*paneh* – in proximity to and before) **His** (*huw*’) **set-apart** (*qodesh* – uncommon and unique, separate and distinct) **words** (*dabar* – statements).” (*Yirma ’yah* / Yah Lifts Up / Jeremiah 23:9)

While this would be indicative of almost every period in human history, God is speaking of the here and now. At the time of this writing, only sixteen years remain before His return. So then recognizing that this is our time, we should be asking ourselves who among us is making the most dire predictions? Is it conspiracy theorists predicting doomsday events with reckless abandon? Is it the similarly shrill, ignorant and irrational voices of Socialist Secular Humanists forecasting the end of the world as a result of anthropomorphic global warming? While there is no shortage of religious seers today, from Christian eschatologists to Mormon prophets, for the first time in human history their prognostications are drowned out by secular voices – that is with the notable exception of Islamic terrorists. In the name of their deadly and hellish god, Allah, they are not just predicting the destruction of Israel and the West, they are actively engaged in fulfilling their own prophecies.

From Yah’s perspective, these false prophets are inspired by the Whore of Babylon. And while Christianity evolved from the Babylonian religion, Islam remains rooted there because the first written copies of the Qur’an and Hadith were scribed in Babylon. Even Judaism isn’t immune. Their most revered text is the Babylonian Talmud. And so while there are many contenders for worst adaptation of religion in the here and now, in Yisra’el circa 2017 to 2033 CE, Islam will continue to be mankind’s greatest menace. God told us so...

“For indeed (*ky* – because surely), **the world** (*ha ‘erets* – the Land and material realm) **is filled with** (*male’* – is replete, satisfied, and content with (scribed in the qal perfect, telling us that this problem is real not hypothetical, that it is not going to continue this way for very long)) **illicit religious worship** (*na’ap* – with idolatrous adulterers, those who are not faithful or monogamous, and those who form relationships with multiple false deities) **as a result of** (*ky min* – surely emanating from) **the presence** (*paneḥ* – the appearance) **of the curse of Allah** (*‘alah / ‘Alah* – of the retribution and harm invoked as a result of the improper and vengeful sworn oaths to the invalid and incompetent god Allah, perpetrating severe affliction while swearing an oath of allegiance to Allah).

The world (*ha ‘erets* – the Land and material realm) **grieves, mourning as a result of adversarial religious rites** (*‘abel* – weeps for the departed as part of staged ceremonies, with mourners wailing while grieving for the dead, a calamity causing parched, lifeless, and dusty conditions without water (qal perfect)). **The pastures and the encampments** (*nawah* – the lands suitable for grazing and the most beautiful places where people live) **of the desert** (*midbar* – of the desolate steppe; a compound of *madad / ma’ad / min* – to stretch and extend, to reject and deny, to leave and move away from *dabar* – the word) **are paralyzed and wither** (*yabesh* – shrivel and dry up (qal perfect)). **And** (*wa*) **their course of conduct, whereby they use oppression and extortion to facilitate their wayward lifestyle** (*maruwtsah hem* – their illicit financial dealings where money and possessions are stolen by those in power [read: Islamic religious and political authorities] to fund a fast-paced, misguided, aggressive, and impulsive way of life) **was, is, and will continue to be** (*hayah* – exists as (scribed in the qal stem which tells us that the subject, the oppressive thieves, actually exist, while the imperfect waw consecutive affirms that this behavior, while continuous throughout their existence, will eventually cease)) **depraved, perverse, and wrong** (*ra’ah* – evil, wicked, and distressful, disastrous, troubling, and misfortunate, agonizing, injurious, and harmful), **and** (*wa*) **their projection of power, influence, and authority** (*gebuwrah hem* – their militant force and religious supremacy, and to a lesser degree their political, economic, and military might, their victories and achievements) **are not right, honorable, nor trustworthy** (*lo’ ken* – are never valid, correct, or just, never proper nor upstanding).” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:10*)

Islam was born as a criminal enterprise. The first act of the Islamic Era was the armed robbery of a civilian caravan. It is depicted in the 8th Surah of the Qur’an, demonstrating that Islam was born “*maruwtsah* – as a means to plunder and oppress.” Its wannabe prophet, Muhammad, wannabe god, Allah, and the religion they conceived, was, is, and always will be “*ra’ah* – depraved and perverse,” and its “*gebuwrah* – influence” remains “*lo’ ken* – invalid and improper.”

There are two Hebrew words transliterated *'alah*, one which begins with the Ayin and the other, Aleph – with the later serving to convey the name of the Islamic god, Allah. And that is how it was written in this prophecy, thereby demonstrating that everything associated with the “*na'ap* – illicit religious worship” of Allah is an “*'alah* – curse perpetrated by an invalid and incompetent god.” This proclamation reveals that “*Allahu Akbar*” is a “harmful, vengeful, and improper oath of allegiance.”

And while Muhammad is universally referred to as a “prophet” by Muslims, and even by non-Muslims, his predictions have all failed to materialize. In fact, the only things he actually said that could be considered credible were plagiarized bastardizations of the Rabbinic Talmud – making much of the Qur'an (from the Hebrew *Qara'* – Recital) a collaborative effort between religions.

According to God, a time would come when the entire world would “*'abel* – grieve as a result of adversarial religious rites.” That time is now. The source is Islamic terrorism. It is a plague on humankind, one which flows out of the “*midbar* – deserts” of the Middle East. Islamic Jihadists have done as Yahowah foresaw, paralyzing the world through their oppressive course of conduct, a byproduct of their wayward lifestyle. And just as God foresaw, Muslims extort the means to their madness through kidnapping for ransom and sexual slavery. Muslims, like their wannabe prophet Muhammad are as “*ra'ah* – depraved and perverse” as any religious devotees in human history. Their every attempt to project their power, beginning with their murderous assault on the civilized world following Muhammad's death, has been “*lo' ken* – improper.” While Christianity has led the most souls astray, Islam has claimed the most lives.

As we proceed, there is no missing the fact that the adverse influence Yahowah is lambasting is religion. Nothing is more hypocritical or Godless, as deceitful or duplicitous.

“Indeed (*ky* – surely and truly because), both (*gam* – also and moreover), the prophet (*naby'* – the person who claims to speak on behalf of a deity) in addition to (*gam*) the priest (*kohen* – the religious official and ruler, the cleric and minister, the royal advisor and person with religious status) are hypocritical and Godless (*chaneph* – duplicitous and deceitful, desecrated and profane, morally corrupt and internally polluted, crooked and filthy, spineless and wavering, defiled and unGodly (qal perfect)), even (*gam*) in (*ba*) My house (*beyth* ‘any – My home [in Yaruwshalaim, Yahuwdah]). I have found (*masa'* – I have discovered and obtained sufficient evidence to determine (qal perfect)) they are evil (*ra'ah hem* – they are wrong, they are wicked, they are disastrous, they are troubling and harmful, they are miserable and immoral), prophetically declares (*na'um* – affirms in advance) Yahowah (יהוה).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:11)

We could summarize Yahowah's warning in three words: God damn religion. Claiming to speak for God, claiming to represent Him, claiming to be appointed by God, prophet and priest are evil, Godless, hypocrites.

All religions lead away from Yah. That is not to say that religions don't lead somewhere. They all do. Some, like Islam, lead to death and destruction. Others, like Christianity, blend pagan idolatry with false promises to create the broadest path to the darkness of *She'owl*.

“So therefore, because of this (*la ken* – so likewise pertaining to this) **it will actually become** (*hayah* – it has genuinely, continuously, and habitually come to exist as (qal imperfect)) **their own way** (*derek hem* – their way of life, conduct, and path) **to their own variation of** (*la hem ka* – toward their version of) **empty words and false promises which smooth the way to idolatry** (*chalaqlaq* – the unfulfilling walk associated with hypocrisy, the seductive enticements, flattering overtures, and treacherous propositions comprised of unfulfilled promises in association with the creation of false gods which serve to divide and plunder leading to a slippery slope toward an association with another) **in** (*ba*) **the darkness** (*ha 'aphelah* – the absence of light where wickedness and calamity thrive leading to depression and terror (feminine singular)).

They will be thrust down as punishment (*dachah* – they will slip and stagger, be expelled as outcasts, be pushed aside, driven away, and cast down (niphil imperfect reveals that the perpetrators will be cast down and punished for having pushed others away)) **as** (*wa*) **they fall prostrate** (*naphal* – they bow down, falling from a higher position to a lower, degraded one as part of an untimely miscarriage and aborted birth (qal perfect consecutive – indicating that at some point in time they actually chose their fate)) **into her** (*ba hy'* – in her, and thus speaking of being cast into “*ha 'aphelah* – the place where there is no light”). **For indeed** (*ky* – because), **I will bring** (*bow'* – I will cause to be brought) **upon them** (*'al hem* – over them) **misfortune** (*ra'ah* – distress, misery, and suffering, troublesome shepherds, wicked caretakers, and ruinous associates as part of a broken branch) **the year** (*shanah* – the time of change and transformation demarking the season and time) **of their appointed judgment and punishment** (*paqudah hem* – of their reckoning where they will become accountable and placed into custody, of exercising authority over them and assigning responsibility which results in imposing a penalty whereby they are placed into custody, enrolled and entrusted in a place of detention based upon a written record under the oversight of a lord in charge with authority over the guards), **prophetically declares** (*na'um* – affirms in advance) **Yahowah** (יהוה).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:12)

For having led so many souls astray, false prophets, pastors, and priests will be judged and punished. Having asked others to bow down before them and their gods,

they will fall prostrate en route to eternal incarceration. Hell is going to be a very religious place.

So that we remain grounded in the proper context and retain the desired perspective on God's overt condemnation of all things religious, here is a brief summation of the previous statements.

“Concerning the prophets who claim to speak for God, my heart and sense of judgment is ruptured and broken in my midst, shaking and affecting all of my bones, the very essence of my nature. I am similar to an inebriated individual, like a human overcome by his wine in the presence of Yahowah and because of the presence of set-apart words. (9)

‘Indeed, the world is filled with illicit religious worship emanating from the presence of the curse of Allah and the retribution invoked as a result of the improper and vengeful sworn oaths to invalid and incompetent gods. The world grieves, mourning as a result of adversarial religious rites. The pastures and the encampments of the desolate places which reject and deny the word are paralyzed and wither. And their course of conduct, whereby they use oppression and extortion to facilitate their wayward lifestyle was, is, and will continue to be depraved and perverse, agonizing and harmful, and their projection of power, influence, and authority are invalid and improper. (10)

Indeed, both the prophet in addition to the priest are hypocritical and Godless, duplicitous and deceitful, even in My house. I have found they are evil, both wrong and wicked,’ prophetically declares Yahowah. (11)

So therefore, because of this it will actually become their own way to their own variation of empty words and false promises which smooth the way to idolatry, serving as seductive enticements, treacherous propositions, and unfulfilled promises in association with their creation of false gods in the absence of light where wickedness and calamity thrive leading to anguishing depression. They will be thrust down as punishment as they fall prostrate into it. For indeed, I will bring upon them misfortune and misery the year of their appointed judgment and punishment, on their reckoning when they are held accountable and placed into custody,’ prophetically declares Yahowah.” (12)

—**ꠔꠔꠔꠔ**

I am repulsed every time a preacher or politician asks people to pray because I know that God does not listen to the pleas of the Towrahless. And apart from His commitment to honor the promises He has made to the Covenant's children and to

Yisra'el, He does not intervene in human affairs. So there are few things I find more offensive than public prayers and the requests for them.

“**And (wa) among (ba) the prophets (naby’** – those who claim to speak for God) **of Shomarown (Shomarown** – those who are observers, capital of the Northern Kingdom (50 km north of Yaruwshalaim commonly transliterated Samaria); from *shamar* – to observe), **I have been shown (ra’ah** – I have observed, noticed, considered, and perceived (qal perfect)) **requests for something repulsive, pleas which are foolish, and prayers which are abhorrent (tiphlah** – actions which are characterless and criminal, speeches which whitewash, smearing over the original intent and are therefore offensive, in addition to a manner of speaking that is unsavory and unseemly, stupid and silly; from *taphel* – worthless and unappealing, unproven and untested, without merit): **they claim divine inspiration (naba’** – they attest to being prophets, receiving and delivering messages communicated on behalf their god (hitpael perfect – this stem reveals that the false prophets are not actually inspired but are instead speaking solely on their own initiative for a finite period of time)) **in the Lord (ba ha Ba’al** – by way of *Ba’al*, the Lord, Master, and Owner who rules over and possesses, a name and title ascribed to Satan, the title of the god of Babylon and the name of the supreme deity of the Phoenicians and Canaanites), **and (wa) they misled (ta’ah** – they were wrong and deceived, they intoxicated and led astray, and they caused to err and thus to wandering away (hifil imperfect)) **My people (eth ‘am ‘any** – My kindred nation and family), **Yisra’el (‘eth yisra’el** – Individuals who Strive to Engage and Endure with God).” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:13*)

All of Christianity is plagued by this, with pastors and priests pretending to speak to God while trying to impress the faithful with their prayers. They know that the only ones who are listening are bowed down before them in their congregations. And their requests are indeed foolish, claiming that their church is a house of God, referring to their god as “Jesus Christ,” and ending their prayers with the abhorrent salutation, “In God’s name we pray, Amen.” They ask their god to support government officials, their military, even religious clerics, stupidly cajoling the Almighty into supporting that which He opposes. And of course, many of these same pastors and priests claim divine inspiration, even authorization, but none more so than the pope of the ultimate beast, the Roman Catholic Church.

And as bad as this indictment is against the predominant rite of religion, it’s the fact that their prayers, Christian, Jewish, and Islamic, are offered to “*ha ba’al* – the Lord” that sits at the heart of this indictment. By doing so, the faithful are “*ta’ah* – deceived and misled” into communing with the Adversary and worshipping Satan as if he were God.

Ha Ba’al is “the Lord.” According to God, it serves as both a title and the name of the Adversary. As the antithesis of Yahowah, Satan wants to lord over mankind,

controlling, owning, and possessing human souls. And the easiest and most effective way to accomplish this sorry state of affairs is for Satan to convince pastors, prophets, and priests to refer to their god as “*ha Ba'al* – the Lord.” By doing so, Christians, Jews, and Muslims are beguiled into offering prayers to Satan, and worshipping the Adversary, as if he were God.

This is what Satan craves. It is all he actually desires. He does not want to be known or seen as “*ha Satan* – the Adversary,” but instead as above the Almighty. He accomplishes this by becoming the god of Christianity and Islam. Allah is Satan. The Lord is Satan. Only Yahowah is God.

Before we move to Yahowah’s next statement, there are four additional things we should consider. First, one of the reasons that the Third Statement Yahowah etched in stone states that the “negation and belittlement of My name, Yahowah, causing it to be for naught, is unforgivable” is highlighted in this passage. Had Christians and Jews not removed Yahowah’s name from His Word, it would have been essentially impossible for pastors, prophets, and priests to mislead anyone into believing that the Lord is God or that Allah is God’s name. The removal of Yahowah’s name from His testimony is the greatest crime ever committed by man or beast.

Second, bible and *babel* are written identically in Hebrew. And *babel* not only means “to confuse by commingling,” it is the Hebrew name for Babylon – the birthplace of the beast and of religion – the place most associated with Satan. Further, *babel* is a compound of *ba* and *bel*. *Ba* means “with” and *Bel* is the name and title of the supreme deity of the Babylonians, meaning “Lord.” Therefore, Bible means “With Bel” and “With the Lord,” and thus with Satan. That is a sobering thought.

Third, Yahowah does not seem to care that the Babylonians were misled. He is not concerned that the Egyptians, Romans, or Greeks were misled. He isn’t complaining that Gentiles or their Church have been deceived. His concern was, is, and always will be for Yisra’el.

Fourth, there is no reason for anyone to pray. And that is why Yahowah never asks us to do so. We are best served when listening to God by reciting His Word. We gain nothing babbling back at Him. He not only knows what we need, He has stated it over and over again. He has made it as clear as words allow that He is not only ready, but is committed, to providing all of the benefits of the Covenant: eternal life, perfection, adoption, enrichment, and empowerment. So it shows a complete lack of respect for what Yahowah has presented in His Towrah to ask God to provide that which He has already offered or to give what He has already promised to bestow.

Every time Christians say “Grace” before meals, every time a Catholic performs the “Rosary,” every time they get on their knees or bow their heads in prayer, they are aggravating God by disrespecting His Word. And if that were not bad enough, consider what Yahowah must think of Muslims as they prostrate themselves each day, bowing down in homage to Satan’s Black Stone in the Ka’aba.

Moreover, what is it about people who believe that a God whose name they do not know, whose testimony they do not read, whose plan they reject, is somehow going to listen to them, wants to heal them, enrich them, or save them? All such prayers are indeed “*tiphlah* – requests for something repulsive, pleas which are foolish, and prayers which are abhorrent, speeches which whitewash, smearing over the original intent, offensive and criminal, in addition to unsavory and unseemly, stupid and silly, worthless and unappealing, utterly without merit.”

While Christianity is the most pervasive plague to sweep the globe, and Islam is by far the most deadly religion, Yahowah despises Judaism too. Although it may only affect one tenth of one percent (recognizing that less than half of Jews are religious) of the world’s population, rabbis have earned Yah’s wrath for not only claiming to speak for the God of Yisra’el, but also for misleading His Chosen People.

“**And with** (*wa ba* – so in) **Yaruwshalaim’s** (*Yaruwshalaim* – the Source of Guidance and Direction Regarding Restoration (from *yarah* – source of teaching and instruction and *shalowm* – reconciliation and restoration, commonly transliterated Jerusalem’s)) **prophets** (*naby’* – those who claim divine authorization and inspiration, conveying a message on behalf of a deity under spiritual influence), **I have been shown** (*ra’ah* – I have observed, noticed, considered, and perceived (qal perfect)) **a shockingly vile, horribly defiling abomination** (*sa’ruwr* – an offensive behavior which is astonishingly disgusting and despicable; from *sha’ar* – a terrible thing which is susceptible to open analysis through reason).

They promote illicit religious worship (*na’ap* – they are spiritually idolatrous adulterers, they are not faithful nor monogamous, and they seduce others into forming relationships with false deities (qal infinitive absolute – a literal depiction using a verbal noun)) **and walk** (*wa halak* – and carry on, go about, and follow (qal infinitive absolute)) **in the disappointing lies** (*ba ha sheqer* – in misleading and irrational deceptions, in the mistaken beliefs and falsehoods, in empty promises and false covenants, in that which is vain and useless, completely wrong, utterly untrue, and useless deceptions, in the frauds for no reason, in false witness and groundless accusations; from *shaqar* – to mislead by wantonly cheating, trickery, and false dealings). **And** (*wa*) **they become powerful by strengthening** (*chazaq* – unwilling to learn, they use extremely harsh and severe tactics to gain control by empowering

(piel perfect consecutive – for a period of time the religious leaders choose to empower the wicked)) **the hands** (*yad* – the authority, capability, and influence) **of those who are wicked and evil** (*ra'a* – harmful and wrong, displeasing and injurious, envious and noxious), **such that** (*la* – so as a result) **no individual could disassociate or turn away** (*bilty shuwb 'ysh* – without exception no man was able to change, to recover, to be restored, or to return) **from** (*min*) **this debilitating wickedness** (*ra'ah huw'* – this wrongdoing and ruinous situation, his adversity and misfortune, this means of resisting and then shattering the relationship, this disastrous perversion perpetrated by his friends, associates, and companions).

They are (*hayah* – they were, are, and continue to be (qal perfect – for a time they are actually)) **to Me** (*la* – and according to Me) **all** (*kol*) **like** (*ka* – the same as) **Sodom** (*Cadom* – scorched and burning) **and** (*wa*) **they live** (*yasab* – they establish a lifestyle and dwelling place) **like it is** (*hy' ka* – similar to it existing as) **'Amorah** (*'Amorah* – Place where Tyrants Manipulate the Enslaved, Making Merchandise of Men, commonly rendered Gomorrah).” (*Yirma 'yah / Yah Lifts Up / Jeremiah 23:14*)

When we as members of the Covenant Family affirm that we are *Towrah* observant, when we acknowledge that we attend *Pesach, Matsah, Bikuwrym, Shabuw'ah, Taruw'ah, Kippuryim, and Sukah*, when we refer to Yahowah and Yahowsha' by name and show a preference for His Shabat, when we explain the meaning of the Hebrew words God used to communicate with us, Christians opposed to these things dismiss Yahowah's message by calling us “Judaizers,” wrongly inferring that we are trying to convert them to the Jewish religion. But nothing could be further from the truth. God hates Judaism, as do we. And religious Jews do none of these things. They are Talmud keepers not Towrah observers. They ignore most of the Feasts and make a mockery of the others. They never refer to Yahowah or Yahowsha' by name. And they seldom, if ever, consider the actual meaning of the words God used to introduce Himself to us because they have been brainwashed by rabbis into believing that only trained clerics are qualified to explain “Ha Shem's” message.

Ponder for a moment just how critical Yahowah is of those claiming to speak for Him in Jerusalem today – which would include, by the way, a host of Islamic Imams and Christian Priests in addition to Jewish Rabbis. He says that He has been shown them promoting “*sa'ruwr* – a shockingly vile, horribly defiling abominations, demonstrating behavior which is astonishingly disgusting and despicable.” According to God, these religious leaders “*na'ap* – promote illicit religious worship, and are therefore spiritually idolatrous adulterers.” Their preaching is comprised of “*sheqer* – disappointing lies and misleading and irrational deceptions, of mistaken beliefs and falsehoods, of empty promises and

false covenants, a false witness laden with groundless accusations.” I dare say, we would be foolish not to recognize that God hates religion.

But if that were not enough to awaken the comatose from their religious slumber, there was more to this prophecy. Yahowah undermined the very foundation of human civilization – of the sectarian upholding the secular. There was no separation of religion and politics in Babylon, Egypt, Rome, or Greece. There has been none in the Roman Catholic Church. There has been none in Islam. From 400 CE under Theodocious to the fall of the French monarchy in 1792, Europe was plagued by the wicked alliance between cleric and king. The Islamic Middle East continues to be debilitated for this very reason. Moreover, in America, Christian pastors and Roman Catholic clergy are becoming increasingly political.

Throughout time, prophets and priests have obtained positions of power and influence by strengthening the hand of kings, by claiming that the king was ordained to rule by God. In return, the king declares that the only acceptable religion is the one promoted by the priests who have endorsed him. God finds this alliance where the priesthood “*chazaq* – becomes powerful by solidifying” the authority of those who are “*ra’a* – displeasing and wrong, evil and harmful” to be “*ra’ah* – wickedly debilitating and adversarial.”

There are those who say in jest that if God does not punish today’s leaders and the society they have fostered for what they are doing, then He owes Sodom and Gomorrah an apology. Well, not to worry. God views the world today just as He saw Cadom and ‘Amorah. So since He does not change, since He is consistent, what do you think He is going to do to this planet prior to His return?

Fortunately for the majority of people, Yahowah differentiates between priest and parishioner. The souls of the perpetrators will be punished while those of their victims will cease to exist.

“Accordingly therefore (*la ken* – as a result, to such a degree, and to approach) **this is what** (*koh* – thusly now) **Yahowah** (𐤆𐤏𐤃𐤇) **of the vast array of spiritual envoys** (*tsaba’* – the heavenly command and control regime of energy-based and living implements who serve by following orders) **says** (*amar* – declares and promises) **concerning** (*al* – regarding, against, over and above) **the prophets who claim to speak for God** (*ha naby’* – the messengers of the supernatural and the spiritual spokesmen who claim to be inspired and influenced to speak prophecy), **Behold** (*hineh* – pay attention, look up and be aware, noting the details in this narrative), **I** (*any*) **will cause them to be consumed with** (*akal’eth hem* – will destroy them such that they are devoured by (hifil participle – God is causing these false prophets to be consumed by)) **unpleasantness and bitterness** (*la’anah* – a very bitter oil and an extremely unpleasant substance which makes one nauseous (commonly interpreted to be “wormwood”)), **and** (*wa*) **I will let them drink** (*saqah*

hem – I will ensure they drink (hifil perfect consecutive – for a limited period of time, as a result of freewill, God is causing them to consume this)) **poisonous** (*ro'sh* – venomous and deadly; a Babylonian plant and always a figurative term (commonly considered as “gall” or “hemlock”)) **waters** (*maym* – fluids and liquids).

Indeed because (*ky* – emphasizing this point and assuring that it is valid) **from** (*min 'eth* – and out of) **the prophets claiming to speak for the God** (*naby'*) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance on Reconciliation) **comes forth** (*yatsa'* – comes out and is brought forth, spread around and disseminated (qal perfect)) **wicked profanity, insincere hypocrisy, and Godless corruption** (*chanuphah* – that which is unclean, polluted, defiled, corrupt, unreliable, hypocritical, and unGodly) **to all** (*la kol*) **the earth** (*ha 'erets* – the material world and especially the Land).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:15)

An eternity in *She'owl*, which is what most every pastor, prophet, and priest will endure, will be “*la'anah* – unpleasantly bitter, nauseous, even.” Since there will be no material existence and no light, there will be no fires or bodies to suffer and burn in *She'owl*. But that is not to say that it won't be unpleasant. Just imagine spending an eternity with religious hypocrites.

They spewed out poison, so it is only fair that they drink what they dispensed. According to God, the false prophets, and thus pastors, preachers, and priests, promote “*chanuphah* – wicked profanity, insincere hypocrisy, and Godless corruptions.”

Knowing Yah's perception on religion, shouldn't we follow His advice and ignore what they have to say?

“**This is what** (*koh* – so now, therefore, as a result) **Yahowah** (יהוה) **of the vast array of envoys** (*tsaba'* – the spiritual command and control regime of messengers who serve by following orders) **says** (*'amar* – declares and affirms), **'You should never listen** (*'al shama'* – you should absolutely and certainly not hear or pay attention to the audible message (qal imperfect jussive – speaking of the actual and unfolding consequences of this advice offered under the auspices of freewill)) **concerning** (*'al* – upon or to) **the words, speeches, statements, and messages** (*dabary* – the communications, accounts, treatises, and promises) **of those prophets** (*ha naby'* – of those claiming divine inspiration) **who claim to speak for God** (*ha naby'* – who insist they are authorized and inspired by God, who claim to have received a prophecy through divine revelation, or who claim to be the messenger of God (the nifal stem reveals that these false prophets promote and are then inflicted by their false pronouncements)) **to you** (*la 'atem* – when they approach you).

They are filling you with worthless and delusional lies which provide an unwarranted sense of false hope (*habal hem 'eth 'atem* – they are promoting that which is useless, untrue, and unreliable to you by taking things out of context, making them of no value to you, as their promises to you are utterly meaningless, empty, and futile, even idolatrous, ultimately misleading you with errant opinions which are futile (the *hifil* stem causes the listener to act like the speaker, and thus embrace the same delusional lies and be consumed with the same false hope)). **Revealing** (*chazown* – intelligently seeing and accurately perceiving) **their own heart, disposition, and judgment** (*leb hem* – their inner nature, character, and attitude, their own desires, motivations, ambitions, and thoughts), **they speak** (*dabar* – they communicate and converse, providing a message (piel imperfect)) **which is not from** (*lo' min* – not out of) **the mouth of** (*peh* – the source of communication of) **Yahowah** (יהוה).” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:16)

I'm often criticized, suggesting that I'm being mean, because I have undermined the hope people seek from their religion. The faithful have been beguiled into believing that they will be saved, that they are going to heaven, and that they will be reunited with their loved ones when they arrive. But none of that is true. So who is being unkind, those who promote such false hope, or those who condemn the promoters for doing so?

I'm with God on this one. The most reasonable, responsible, and compassionate thing to do is to expose and condemn the “*habal* – the empty promises and worthless lies which foster false hope.” Neither pastors nor priests, neither prophets nor preachers, neither rabbis nor imams speak for God. You should not listen to them. They speak for themselves and on behalf of their religion.

Beyond the fact that God has just affirmed that religious leaders do not speak for Him, it's not hard to figure this out on our own. All we have to do is compare Paul's and Muhammad's testimony, for example, to Yahowah's. And when we find that their words are in irrefutable and irresolvable conflict with God's, it's obvious who is lying.

So why do 2.5 billion Christians and 1.5 billion Muslims believe men whose testimony is so readily demonstrated to be invalid? In seeking God, why don't they listen to His advice?

“**They continuously say** (*'amar 'amar* – they preach and they promise, they declare and they pontificate, they answer and they claim, they blather on without ceasing (qal participle qal infinitive absolute – a verbal adjective suggesting a literal interpretation of a verbal noun subject to actual and habitual use)) **to those who reject and despise Me, to those who spurn and slander Me, to those who devalue and disregard Me** (*la na 'ats 'any* – to those who treat Me with contempt,

who demean My actual status, who treat Me disrespectfully, who discard what I have to say, who blaspheme Me and belittle Me, and who act as if I no longer matter because they abhor Me (piel participle – the object, God in this case, suffers the effects of being spurned and rejected in an especially descriptive manner)) **that they speak the word of** (*dabar* – that they communicate the message of) **Yahowah** (𐤎𐤓𐤏𐤍).

“Peace be unto you (*shalowm hayah la ‘atem* – salvation shall exist for you),” **they say to** (*‘amar* – they proclaim, utter, convey, and declare, promising and telling each other) **everyone** (*kol* – all) **walking** (*halak* – going about and following along) **in the stubbornness of his heart who is refusing to change his twisted thinking** (*ba sharruwth leb huw’* – in the firmness of his convictions and hardness of his heart he remains adversarial; akin to *saraph* – fiery serpent, *sara’* – superfluous and disquieting thoughts, *sarar* – to lord over, and *sharar* – to be adversarial). **“No misfortune, misery, nor suffering shall come upon you** (*lo’ bow ‘al ‘atem ra’ah* – no evil, harm, nor trouble, no distress, calamity, nor adversity, no affliction, hardship, nor ruinous situation will befall you, nor will you experience any anxiety).”” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:17)

We’d have to look long and hard to find a verb more condemning of the speaker than *na’ats* – especially when directed toward the Creator of the universe. Rather than honoring God, praising Him, or revering the Almighty, pastors, prophets, priests, and in this context, preachers, including rabbis and imams, “*na’ats* – reject and slander, disregard and demean” Yahowah with their testimony. It’s not that they just don’t know God, religious clerics are actually opposed to Him. Which is exactly as I have witnessed. When a Christian or Muslim is confronted by Yahowah’s name or His Word, they “*na’ats* – hold it in contempt while discarding and disparaging” everything God has to say. As I have conveyed throughout this book: the religious do not speak for God; they speak against Him. Religions do not lead to God; they lead away from Him. Pastors, prophets, preachers, and priests do not serve God; they serve the Adversary. You will not find the Word of God in the Christian New Testament, the Babylonian Talmud, or Muhammad’s Qur’an. Nor will you find it in the ongoing declarations of those who do not love Yahowah’s name and who do not cherish His Towrah. And this isn’t my opinion, something you are free to discount, but instead Yahowah’s position on the matter of religion.

Yahowah is right, once again. The most popular greeting in the world has become “Peace be unto you.” It is cited by Jews, Muslims, Christians, and even Socialist Secular Humanists. And yet those who “*sharruwth leb* – remain stubborn and refuse to change their twisted thinking and remain steadfast in their adversarial convictions” will never know the meaning of “*shalowm* – reconciliation and restoration.”

As it was with Pharaoh, so it is with most every overtly religious, political, and patriotic individual. Nothing phases them. No amount of unassailable evidence nor irrefutable logic, not even the Word of God, will dissuade them from their beliefs. Their hearts are hard, impervious to the truth, resistant to reason. Talking to them, proving that they are wrong, revealing what is right, is an utter waste of time and breath. Even God, Himself, cannot save a religious person.

Having not seen *sharruwth* before, I enjoyed considering the words which comprise its meaning. Turns out, stubborn twisted thinking is a product of superfluous and disquieting thoughts advanced by the adversarial lord, none other than the fiery serpent.

I'm certain that Islamic Imams tell young impressionable boys and girls considering serving Allah as suicide bombers that they will not suffer any affliction. Christian evangelists promise a release from suffering as well, telling the proselyte that by accepting their salvation mantra they will avoid the misery of hell. The new age preacher even asserts that those who join their church and accept their way of thinking will be spared from anxiety. Salvation is cheap and easy. But it is all hogwash. Complete and utter bullshit – literally.

Not one of them speaks for God. Not one knows Yahowah.

“And yet by contrast (*ky* – because indeed, noting the obvious difference), **who** (*my*) **of them was present** (*'amad* – of them was appointed, assigned, or could even endure standing) **in the counsel of** (*ba cawd* – was confided in, was intimate with, or was consulted or trusted in the company of and by) **Yahowah** (יהוה) **and** (*wa*) **has seen** (*ra'ah* - looked at, inspected, examined, and observed) **or** (*wa*) **listened to** (*shama'* – heard) **His Word** (*dabar huw'* – His declaration and communication, His message and manner of speaking)?

Who (*my*) **of them has paid attention to and accepted** (*qasab* – of them has received as true and responded appropriately to (hifil perfect)) **His Words** (*dabar* – His Message, His Communication, and His Testimony) **and** (*wa*) **has listened to them** (*shama'* – has heard the message that has been proclaimed)?” (*Yirma'yah / Yah Lifts Up / Jeremiah 23:18*)

“None” is the obvious answer. If they had observed Yahowah’s Word, if they paid attention to God’s testimony, if they understood what the Almighty revealed, they wouldn’t be religious and would not say such stupid things.

Ultimately, it all comes down to a single idea: are we willing to look at and listen to Yahowah’s Word? And in this regard, *qasab* is telling, because rather than just communicating the idea of “listening,” which is what we glean from *shama'*, it speaks of “paying attention, accepting the message as true, and then responding appropriately to it.” It is these very things which form the basis of our salvation.

Once again, before we venture forth, let's survey where we have been. Yahowah just revealed...

“And among the prophets of Shomarown (capital of the Northern Kingdom), I have been shown requests for something repulsive, pleas which are foolish, and prayers which are abhorrent: they claim divine inspiration in the Lord, and they misled My people. (13)

And with Yaruwshalaim's prophets, I have been shown a shockingly vile, horribly defiling abomination. They promote illicit religious worship and walk in such disappointing lies, in the misleading and irrational deceptions and mistaken beliefs. They become powerful by strengthening the hands of those who are wicked and evil, such that no individual can disassociate or turn away from this debilitating wickedness.

To Me they are all like the Scorched and Burning of Sodom and they live like it is 'Amorah, the Place where Tyrants Manipulate the Enslaved, Making Merchandise of Men (commonly rendered Gomorrah).' (14)

Accordingly, therefore, this is what Yahowah of the vast array of spiritual envoys says concerning the prophets who claim to speak for God, 'Behold, noting the details in this narrative, I will cause them to be consumed by unpleasantness and bitterness, making them nauseous, and I will let them drink poisonous waters.

Indeed, this is because from the prophets claiming to speak for the God of Yaruwshalaim comes forth wicked profanity, insincere hypocrisy, and Godless corruption to all the earth.' (15)

This is what Yahowah of the vast array of envoys says, 'You should never listen to the words, speeches, and messages of those prophets who claim to speak for God on your behalf when they approach you. They are filling you with worthless and delusional lies which provide an unwarranted sense of false hope. Revealing their own heart, disposition, and judgment, they speak that which is not from the mouth of Yahowah. (16)

They continuously say to those who reject and despise Me, to those who spurn and slander Me, to those who devalue and disregard Me that they speak the word of Yahowah. "Peace be unto you," they say to everyone walking in the stubbornness of his heart who is refusing to change his twisted thinking. "No misfortune, misery, nor suffering shall come upon you." (17)

But by contrast, who of them was present in the counsel of Yahowah and has seen or listened to His Word? Who of them has paid attention to and accepted His Words and has listened to it?" (18)

While God is not bothered by those who reject Him, in that He does not know them, He is furious at those who in the name of their religion lead others away from Him. And considering His might, it's a real bad idea to make Him mad.

“Behold (*hineh* – look up at this time and pay especially close attention), **the storm** (*ca'ar* – the whirlwind and tempest) **of Yahowah's** (אֵיזְוָה) **displeasure and fury** (*chemah* – hostility and antagonism, anger, wrath, and rage) **shall go forth** (*yatsa'* – will come out) **and** (*wa*) **a storm of destructive force** (*ca'ar* – a whirlwind and tempest) **will swirl down** (*chuwl* – will be brought to bear against and seem like birth pangs, shaking, trembling, quaking, and swirling) **upon** (*'al*) **the source** (*ro'sh* – the head, the top echelon, the chiefs, leaders, and crucial aspects) **of this wickedness** (*rasa'* – of the criminal behavior, the guilty, the unrighteous, the godless, and those who are evil and condemned), **being brought to bear as birth pangs upon them** (*chuwl* – shaking them and causing them to tremble).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:19)

As I read these words I wonder how it is possible for Christians to carry this chapter of “Jeremiah” around in their “Bibles” and not consider its implications. Upon His return, Yahowah is going to destroy all vestiges of religion – starting with the source. Even in their inaccurate English translations, God's “*chemah* – displeasure, antagonism, and indeed rage” against religious leaders is palpable.

In context, there is no denying that Yahowah's “*aph* – intense hatred and anger” is directed at religious institutions and leaders preaching prior to His return – which using either of His most prevalent measures of time would be from the early 1980s or 1990s through 2033. Affirming this conclusion, there is yet another reference to “*ba'acharyth yowm* – in the last days” at the conclusion of this next prophetic announcement.

Also revealing, God wants us to know that He isn't about to change. His animosity toward religious leaders and their institutions will not abate until He has accomplished His agenda. He is going to wipe them out, removing all traces from the earth so that He can properly shepherd His people in the Promised Land. And He, Himself, is going to engage in this way, enraged by what they have done.

“Yahowah's (אֵיזְוָה) **intense hatred and anger** (*'aph* – great displeasure and frustration, inflamed resentment shown by flaring of the nostrils and heated breathing, as well as the assured presence of a personal and material response in resolute rage) **will not be withdrawn** (*lo'suwb* – will not materialize, return, change, or be brought to bear (qal imperfect – conveying a literal interpretation of an ongoing situation with unfolding consequences)) **until the point in time** (*'ad* –

meanwhile and to the extent) **He has engaged and acted upon it** (*'asah huw'* – He has performed the work which needs to be done, expending the considerable effort to accomplish the task and benefit from it (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are inseparable)), **and until** (*wa 'ad* – and in addition reaching the point in time and to the extent) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* – honors, fulfills, and restores) **the decisions, plans, and intent** (*mazimah* – the purposes and thoughts, in addition to the careful, prudent, proper, and judicious choices; from *zamam* – thoughtful considerations and intended purposes and akin to *mizmowr* – lyrics of a song, and thus psalms) **of His heart and judgment** (*leb huw'* – of His inner nature and character and consistent with His manner of evaluating evidence so as to derive an informed and rational conclusion and determine the proper course of action to pursue).” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:20)

In each of my previous books, *Yada Yah*, *Questioning Paul*, and *An Introduction to God*, I've tried to keep my experiences and perspective to myself. But with *Observations for Our Time*, I've chosen to integrate them, largely because it reflects the approach my favorite prophet and Yahowah's favored son took in most all of his songs. I have made no secret of the fact that I am impressed by Dowd, and he integrates his personal experiences, perspectives, and conclusions, even feelings, throughout his lyrics. We could do far worse, and may not be able to do better, than following Dowd's example when it comes to expressing the insights derived from and our analysis of Yahowah's Word.

I share this with you now because Yahowah has just conveyed a sentiment that Dowd often echoes – one that I've come to embrace and promote. It is good to hate so long as we know what to hate and why some things deserve our righteous indignation. One of the greatest disconnects between God and society, especially today, is that God encourages hatred and man is opposed to it.

But God is right and man is wrong. For example, we show no regard for past victims and fail to protect those who will be assailed in the future when we tolerate and accept, even express love for, religious and political mantras which inspire slavery, rape, pedophilia, sexual discrimination and abuse, kidnapping for ransom, mass murder, war mongering, or terrorism. Muhammad committed each of these crimes, and his Qur'an orders Muslims to follow his example – and they do.

But that is just one illustration. The United States Military is the most powerful in the history of the world, larger than every other nation combined. And it is the most often deployed, almost always making a bad situation worse and leaving death and destruction in its wake. Rather than showing patriotic devotion to this killing machine, shouldn't we oppose it?

So what about Christianity? Yahowah calls it the plague of death. Isn't the destruction of billions of souls worthy of our indignation?

As part of Yahowah's family, it is in our interest and His to reflect His values. And He understands that to love, we must hate that which is averse to those we care about as well as that which is abusive to those who cannot stand up for themselves.

But let your hate be factually derived, be directed appropriately, and be expressed intelligently using words. And may words be the only weapons you deploy to expose and condemn that which is wrong, harmful, and misleading. Never resort to violence. Never fight fire with fire. And never use anything I've written or God has shared to assault or batter any individual.

The second half of Yirma'yah 23:20 is among the most inspiring affirmations I've ever read. Yahowah foresaw and then revealed through His prophet that we would figure this out. He said, "*ba 'acharyth ha yowmym* – during the last days," and that would obviously include the forty years prior to His return, "*byn* – through close examination and careful consideration on our own initiative, we would come to this realization and understand" what has remained unknown for centuries, even millennia – that God is opposed to religion.

For thousands of years, men have been preaching and the world has been led to believe that souls are saved by being religious. And now for the first time, over that enormous chasm of time, one man, who was soon joined by others, acting on his own initiative, using nothing more than evidence and reason, came to realize, by thoughtfully considering His teaching on the subject, that God hates religion and has never saved the religious.

“In (*ba*) the last (*'acharyth* – the future and final, end and remaining) days (*ha yowmym*), through careful consideration and on your own initiative, you will come to this realization and understand (*byn* – you will pay attention to effectively evaluate, thoughtfully consider, and comprehend this information and you will teach this insightful instruction as a result of being rational and perceptive causing others to understand (*hitpolel* / *hitpael* stem and imperfect conjugation – describe continuous independent study without the help or influence of others which leads to unfolding understanding and ongoing consequences throughout time)) by way of (*ba hy'*) revealing discernment and thoughtfully making the relevant connections (*bynah* – rationally evaluating the evidence to deduce perceptive and prudent insights by separating fact from fiction and distinguishing between truth and lies to teach intelligently).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:20)

When I began translating Yahowah's Word, while I enjoyed it immensely, I wasn't very good at it. All I brought to the table was a desire to learn, the willingness to devote the time, an open mind, and a predilection to go where the

words led. But then I discovered a unique capacity to see patterns, which from the proper perspective emerged to form vibrant pictures in the midst of these inspiring landscapes. What others missed, chose to ignore, or saw as irrelevant and arcane, I celebrated – never alone but always in the company of the Artist who had placed them there hoping that they’d be discovered, appreciated, and most especially shared. The closer I looked, the more I came to understand the brilliance of the Author and the majesty of the picture He was painting of life. What others saw as a confusing array of obsolete and irrelevant details were shaped into a growing and inspiring list of profound insights – all derived by making appropriate connections between the words I was reading and the nature of the God whose testimony I was reading. I soon discovered that I learn, in fact we all do, through “*byn* – by comparing and contrasting the things we observe and then making connections between related ideas.” Without those connections, we can know, but not understand.

As I look back now upon this journey through the *Towrah, Naby’, wa Mizmowr*, I find that these insights and the words which led to them are inseparable – a tapestry of translation and commentary. One without the other is akin to viewing a scene from the wrong perspective, squinting with the light in our eyes. It’s akin to entering a dark room with someone pointing a flashlight at us or looking down and hoping to understand the stars in the sky. Sometimes the perspective is intuitive. All stories have an opening and concluding act, so we have to begin with the Towrah, with Creation and the Covenant, and continue through the Prophets, if we want to understand God’s story. But at other times, to appreciate what is going to unfold in our future, our best option is to carefully consider the past. In other words, what Yahowah has said and done is indicative of what He will say and do.

In every situation, knowledge is good but understanding is vastly superior. We may know, for example, that God is angry, but not understand why. There is no disputing that ‘*aph* conveys anger – so it has been readily discernable by anyone who has bothered to read this prophecy that God is extraordinarily displeased by what He has witnessed. Yet the propensity of individuals to believe that religions are good, that they are Godly, and that they save souls precludes the preponderance of people from being able to ascertain the reason for His wrath. They fail to make the connection between shepherd and pastor. They don’t associate these adversarial prophets with the likes of Paul or Muhammad. They read “priests” and don’t equate them with Roman Catholicism. And yet there is no other viable option. There are no Jewish priests today, and haven’t been any for nearly two-thousand years. Rabbinic Judaism is the only form of the religion to survive. So while Yahowah has been explicit, no one dared accept the point He was making.

The hitpael stem is extraordinarily rare. When used in conjunction with *byn*, it states that the subject has come to understand on his own and without any outside

influence or assistance. And that is precisely what happened. I have yet to hear, see, or read anything from anyone at any time that has deduced these same insights from Yahowah's Word – and there are hundreds of them that are unique to this study – including the realization that God hates religion.

Now to be fair, I did not come to this understanding in a vacuum. I discovered it by closely examining and carefully considering what Yahowah inspired His prophets to write. It is something almost anyone could have done. But they didn't. And that is the point of Yahowah's prophetic announcement.

And while there are many thousands of people who know much more than I do, few if any understand the nature and purpose of God better. And just as existing in four dimensions is infinitely superior to being stuck in the ordinary flow of time, understanding is infinitely more enriching and empowering than knowledge.

Moving on to the next statement, while we should have come to understand based solely on the fact that their predictions were invalid and their testimony was contradictory, Yahowah wants us to recognize that He did not send the likes of Paul, Akiba, Muhammad, or Joseph Smith.

“I did not send as apostles or dispatch as messengers (*lo' shalach* – I did not direct, cause to go out, nor inform (qal perfect – quite literally, at no time did I do so regarding)) **these prophets** (*'eth ha naby'* – these individuals who claimed God inspired them and who tried to predict future events), **and yet** (*wa*) **they** (*hem* – third person personal masculine plural) **ran ahead** (*ruwts* – darted about going to and fro, pursuing their agenda hastily while quickly chasing off their competition).

I did not speak as God to them (*lo' dabar 'el hem* – I did not communicate My Word to them (piel perfect – they were influenced by their negation of God's Word)), **and yet** (*wa*) **they** (*hem*) **spoke as if they were inspired** (*naba'* – acted as prophets, pretending to be under the influence of a divine spirit, and claimed to reveal God's message).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:21)

If you have not done so, please read *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* and then *Questioning Paul – Apostle or False Prophet*. As few as one in a million people realize that what God just said is true. Millions of souls will be incarcerated in *She'owl* and billions of souls will be squandered, ceasing to exist, simply because humankind has been oblivious to the obvious.

Any one page of evidence garnered from their testimony in either of these two one-thousand-page books is more than sufficient to prove beyond any reasonable doubt that Paul and Muhammad lied when they claimed that they were sent and inspired by God. Their claims are fraudulent and laughable. They are deceitful and despicable.

It is interesting that both Paul and later Muhammad, endured horrific spiritual encounters that left one crippled and blind and the other so afraid that he attempted suicide. And it is telling that both men ran as far and as fast as their legs would take them, pursuing their agenda while dispatching their competition.

If you haven't conducted the same research, or at the very least read both books, and you don't believe that Yahowah is referring to Paul, the self-proclaimed Apostle of God, and to Muhammad, the wannabe Messenger of God, perhaps you'd like to offer other alternatives – an Apostle and Messenger who claimed to be sent out by God and inspired with the word of God who are more relevant today, whose claims affect as many lives.

When it comes to identifying those God hates, there is a long list of pastors, preachers, prophets, priests, presidents, emperors, kings, and generals, including the likes of Rabbi Akiba, Emperor Hadrian, and der Fuhrer Hitler, but with the possible exception of the Towahless One (known to Christians as the Antichrist), no one will ever surpass Paul or Muhammad. I continue to covet the opportunity to serve as a witness during both trials.

“But (wa) if (‘im – to the contrary) they had been present (‘amad – they had stood and presented themselves) in My counsel (ba cawd ‘any – engaged in fellowship with Me, confided in Me, been familiar with Me, in My assemblies, coming to trust and rely upon Me and My plans and counsel), then (wa) they would have listened to and heard (shama’ – received, perceived, and acknowledged) My Word (dabar ‘any – My message) among (‘eth – beside and alongside) My family (‘am ‘any – My people), and (wa) they would have changed, turning away from their (suwb hem min – they would have parted from, recusing themselves from) improper and errant ways (derek hem ha ra’ – their harmful and troubling path, their repugnant and grievous manner), and from (wa min) their evil and wicked (roa’ – immoral shouting and counterproductive) deeds (ma ‘alal hem – actions and activities).” (Yirma ‘yah / Yah Lifts Up / Jeremiah 23:22)

This tells us a number of things, all of which are important. First, neither Paul nor Muhammad ever met with God, contrary to their own claims. Second, to speak for God we must first be willing to listen to Him. Third, God communicates to His family, to the Children of the Covenant and Yisra’el. He does not communicate with those who do not know Him unless it is to introduce Himself to them. And fourth, Yahowah’s words, as they are presented to His family in His *Towrah*, *Naby*, *wa Mizmowr* are transforming. By listening to His counsel, our lives are turned around and we withdraw from whatever improper paths and counterproductive deeds that have consumed our lives up to that point.

Trimmed to its essence, Yahowah just affirmed...

“Behold, the storm of Yahowah’s displeasure and hostile antagonism shall go forth and a storm of destructive force will swirl down upon the source of this wicked, criminal behavior, being brought to bear as birth pangs upon them. (19)

Yahowah’s intense hatred and anger will not be withdrawn until the point in time He has engaged and acted upon it, and until He takes His stand on behalf of, establishing, confirming, and validating the decisions, plans, and intent of His heart and judgment. (20)

‘In the last days, through careful consideration and on your own initiative, you will come to this realization and by way of revealing discernment and thoughtfully making the relevant connections, rationally evaluating the evidence to deduce perceptive and prudent insights by separating fact from fiction and distinguishing between truth and lies to teach intelligently. (20)

I did not send as apostles nor dispatch as messengers these individuals who claimed God inspired them and who tried to predict future events, and yet they ran ahead pursuing their agenda while chasing off their competition. I did not speak as God to them, and yet they spoke as if they were inspired. (21)

But to the contrary, had they been present in My counsel, then they would have listened to and heard My Word among My family, and they would have changed, turning away from their improper and errant ways, and from their evil and counterproductive deeds.” (22)

Both Paul and Muhammad conjured up elaborate tales of fanciful travel, one to Arabia and the other from Arabia, to meet with their god. And yet all anyone has to do to meet with Him, to listen to what He has to say about forming a close, personal relationship with Him, is open His Towrah. So Yahowah posed the following rhetorical question...

“Am (*ha* – as an interrogative) I (*any*) a God (*‘elohym*) of (*min* – who is the means to) **close, personal, and intimate relationships (*qarowb* – who is near and approachable)?” **prophetically asks** (*na’um*) **Yahowah** (יְהוָה), **‘and not** (*wa lo’*) **a God** (*‘elohy*) **of** (*min*) **separation, alienation, or disassociation** (*rachowq* – a distant place who is remote from long ago)?” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:23)**

This is profound. First, the root of *qarowb* is *qarab*, the verb which lies at the heart of the *Miqra’ey*. During the Festival Feasts, Yahowah invites us to “*qarab* – approach and enter into the presence” of the Maternal manifestation of His light. And it is by approaching the Set-Apart Spirit that we are perfected.

Second, there are no other gods in the long history of humans creating deities whose principal goal is to facilitate close personal relationships. Manmade gods have always been unapproachable, often fearsome and malignant.

Yahowah wants to be our Father, to serve as a parent on behalf of His children, and to be a close friend and companion. He, therefore, is not a god to be feared nor a lord to be worshipped. And while that sets Yahowah apart from all of the imposters, this simple idea is actually extremely difficult to achieve.

It's fantasy that fosters the illusion that mythological gods and goddesses can somehow interact with men and women. But it's nothing more than tall tales and elaborate stories, none of which are credible or actually occurred. Beyond the fact that none of the gods man has conceived over the millennia actually exist, by scientific necessity it is impossible for a being to create a universe that He can enter. He can only do so using implements or as a set-apart and diminished manifestation of His nature.

A being capable of creating a six-dimensional universe must exist within seven dimensions. So He would have to either diminish an aspect of Himself or infinitely increase the capability of those He created, for there to be a relationship, much less one that is close and personal. Even if you are of the conclusion that the universe is four dimensions and that there is a simple explanation for dark matter and dark energy that can be resolved within that construct, the physics dictate that the creator of that universe must exist beyond it, in yet another dimension. And just as an artist living in three dimensions cannot engage with the characters he or she creates on a two-dimensional canvas, a five to seven-dimensional being will not under any circumstances fit within three dimensions.

And third, the engineering required to bring us together is considerable. First, we have to be transformed from material beings to energy, or spirits, akin to light. While this is along the lines of Einstein's $E=mc^2$, this formula which requires our mass to be multiplied by the speed of light squared to be converted to energy, deals solely with the transformation from matter to spirit and doesn't factor in the infinite increase in capacity commiserate with each subsequent increase in dimensions.

The subtlety here is also fascinating. Christians distance themselves from Yahowah, relegating Him to their "Old Testament" while declaring that He and His testimony are no longer relevant. They go so far as to replace Him with their new and improved baby god who grows up to become the dead god on a stick.

Men have long schemed in secret and have sought to commit their crimes under the cover of darkness, but those tactics are of no avail with God. When men mislead and abuse others, Yah will hold them accountable.

“**If** (*im*) **an individual** (*iysh* – a person) **tries to conceal himself** (*cathar* – hide by operating slyly and secretly) **in the secret places designed to hide the perpetration of his crimes** (*ba ha mictar* – protected hiding places where he covertly seeks protection), **am I not able to see him** (*wa ‘any lo’ ra’ah* – so am I not able to expose and reveal him)?” **prophetically declares** (*na’um* – announces with authority) **Yahowah** (יְהוָה). **‘Were not** (*ha lo’*) **the spiritual and material realms** (*ha ‘eth shamaym wa ha ‘eth ‘erets*) **provided everything necessary to completely satisfy the requirements of their existence so that I could totally fulfill their purpose** (*‘any male’* – I set into motion, proclaim into being, and complete)?” **authoritatively asks** (*na’um* – prophetically asserts) **Yahowah** (יְהוָה).” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:24*)

Yah did not ask us if He created the universe. That would have been too obvious a question. Instead, He asked with regard to the spiritual and material realms if He had “*male’* – provided everything necessary to completely satisfy the requirements of their existence so that He could totally fulfill their purpose.” And while this definition of *male’* is fully amplified and thus comprehensive, by conveying it in this way, it accurately presents an especially profound insight. In the 7th dimension, Yahowah calculated the precise amount of energy He would have to deploy and the specific formula He would engage to end up with His desired result. He wanted a six-dimensional universe that from creation to destruction would exist 7 days from His perspective, which is 14 billion years using an Earth-based clock. And He wanted the human experience from Eden through Sukah to play out over 7 thousand years from our perspective. Beyond this, the universe is perfectly tuned for the existence of matter and the earth is perfectly designed for the existence of life, both while allowing the unpredictable to facilitate freewill. And this statement affirms that this result was the residue of His design.

The two most famous and influential people who ever lived, Paul and Muhammad, were liars. Neither were divinely inspired. They were false prophets. Their New Testament letters, Qur’an, and Hadith are unreliable and counterproductive.

“**I have heard** (*shama’* – I have listened to (qal perfect – for a limited time which will come to an end, God has actually heard)) **that which** (*‘eth ‘asher*) **they have and will say** (*‘amar* – they have and will claim, promise, and declare (qal perfect)). **The prophets** (*ha naby’* – those who claim to be messengers of God and attempt to predict the future) **who claim to be inspired** (*naba’* – who speak as if communicating the message of God as prophets) **in My name or renown** (*ba shem ‘any* – in association with My designation or reputation), **lie** (*sheqer* – mislead, are vain, false, fraudulent, and mistaken pretenders and useless deceivers devoid of reason or value creating a deceptive breach of faith certain to disappoint) **concerning their assertion** (*la ‘amar* – so as to infer and declare (qal infinitive

construct)), “**I have received a divine revelation** (*chalam chalam* – I have received a restoring communication from God through a series of thoughts, impressions, images, or feelings in an altered sense of awareness or dream which are alleged to resolve death and restore life).”” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:25)

I came to this conclusion while writing *Tea with Terrorists, Prophet of Doom*, and then *Questioning Paul*. The evidence against both men is ubiquitous and irrefutable. The only question that lingers regarding either of these false prophets is why so few individuals have drawn this conclusion after thoughtfully evaluating their testimony. It’s so obvious.

Every revelation in the Qur’an, including the first which occurred during a demonic dream-like experience in a cave late at night, is consistent with this depiction. Muhammad would shake as if enduring an epileptic fit, and claimed to hear gongs ringing in his head. His most notorious and relevant revelation, however, is a perfect fit. In the middle of the night following the Satanic Verses (his admission that Satan inspired his revelations), while asleep with his ten-year-old “wife,” Muhammad claimed that he was transported from Mecca to Jerusalem on a winged ass so that he could meet with Issa (the Islamic “Jesus” via a transliteration of Esau) in the Temple (which he was unaware did not exist at the time) en route to the seventh heaven, which he entered by passing through hell. His depictions were very similar to Paul’s, where in 2 Corinthians 12, the false prophet responsible for half of the Christian New Testament couldn’t decide if he was dreaming or if his trip to the seventh heaven even occurred. But he was certain that he was demon-possessed – something he admitted in the 7th verse of this accounting of his feigned revelation.

Yahowah told us what everyone should have been able to figure out for themselves. The two men who misled the most people by falsely claiming to speak for God, lied. Their testimony, whether found in the New Testament or Qur’an is simply “*sheqer* – misleading and vain, a pretender’s false, fraudulent, and mistaken claims as useless deceivers devoid of reason or value creating a deceptive breach of faith certain to disappoint.”

Yahowah authorized forty prophets. These include: *Moseh* / Moses, *Yahowsha’* / Joshua, *Ruwth* / Ruth, *Gad* / Gad, *Achyah* / Ahijah, *Shamuw’el* / Samuel, *Dowd* / David, *Nathan* / Nathan, *Yownah* / Jonah, ‘*Amows* / Amos, ‘*Elyah* / Elijah, ‘*Elsha’* / Elisha, *Howsha’* / Hoshea, *Yasha’yah* / Isaiah, *Mycah* / Micah, *Nachuwim* / Nahum, ‘*Obadyah* / Obadiah, *Chabaquwq* / Habakkuk, *Tsephanyah* / Zephaniah, *Yow’el* / Joel, *Yirma’yah* / Jeremiah, *Dany’el* / Daniel, *Yahezq’el* / Ezekiel, *Ezra’* / Ezra, *Nechemyah* / Nehemiah, *Chagy* / Haggai, *Zakaryah* / Zechariah, *Malaky* / Malachi, *Yahowsha’ ben Yahowah*, and *Yahowchanaan* / John the Immerser and Disciple. To these we should add the likes of ‘*Adam*, *Noach*, *Yowb*, ‘*Abraham*, *Yitschaq*, *Ya’aqob*, and *Yowseph* whose very lives were

prophetic. Each is accurately recorded predicting future events. We can deploy the *Dabarym* tests Yahowah provided to validate their credentials. And Yahowah vouched for each of them.

But the same cannot be said for ‘Akiba, Paul, or Muhammad, the founders of Judaism, Christianity, and Islam. They have no endorsement and failed every test, not getting so much as one prediction correct, much less all of them. In fact, these men were so bad, they all failed to quote Yahowah correctly. Truth be known, even their depictions of historical events were erroneous.

It is a small thing among big ones, but in this case bible translators, who are prone to continually misrepresent the meaning of *shama*’ (to hear and listen) as “obey,” were compelled to be inconsistent and render it accurately in this statement because otherwise they would have published God saying, “I have obeyed that which they have said.”

God’s next question is one He is asking of us because He knows the answer. And while the question is straightforward, it encourages us to ponder something far more concerning that isn’t being asked but should be answered. Men will claim to speak for their god until Yahowah obliterates all traces of religion upon His return. So the more interesting question is why are the faithful so easily fooled? When given the choice between trusting God or believing liars, why do most people side with the deceivers who are “*sheqer* – deceptively breaching their faith in ways that are sure to disappoint?” If people deployed reason rather than faith and examined their “Scriptures” with an open mind, they would find them so replete with irresolvable conflicts that they would reject them, thereby rendering the false prophets, who provided them, moot.

“How long and why (*matay* – for what reason) meanwhile (*‘ad* – until) will this exist (*ha yesh* – will the existence of this be affirmed) in the hearts, ambitions, and judgment (*ba ha leb* – in the character, nature, and motivations, in the manner of thinking) of the prophets (*ha naby*’ – those who claim to be messengers of God and attempt to predict the future) to prophesy (*naba*’ – to communicate a message which they attribute to God which addresses) a deceptive and misleading breach of faith comprised of false testimony certain to disappoint (*ha sheqer* – vain lies and fraudulent deceptions devoid of reason or value)? These prophets (*wa ha naby*’ – the divine messengers) own personal motivations and inclinations (*leb hem* – whose judgment and attitudes, desires and ambitions of their hearts) are to be delusional and deceitful, promoting that which is a plausible belief and yet patently false (*tarmyth* – are to deceive through slanderous accusations and treacherous betrayals, misleading and beguiling)?” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:26)

By asking this question in this way, God is answering another one for us. Should we have wondered whether or not Paul and Muhammad knowingly and deliberately deceived hundreds, thousands, millions, and billions of souls, God just revealed that they wanted to perpetrate their patently false and yet plausible beliefs on their unsuspecting audience. Considering the fact that their “*tarmyth* – slanderous accusations and treacherous betrayals” were against Yahowah, that is a chilling indictment of the two most influential religious men in human history.

Both wannabe prophets were part of the most sinister and debilitating plot ever perpetrated against mankind. They not only created a god in their own image, one which reflected the fact that they were demon-possessed, they both referred to him as “the Lord.” And more than anything else, by accommodating Satan in this way and making the Lord god of religion, Paul and Muhammad earned Yahowah’s wrath. As a result of what they did, God’s name would be forgotten.

Long before it occurred, Yahowah provided His witness to the greatest crime ever committed. God’s personal and proper name, one that He inspired to be written 7,000 times in His Towrah, Prophets, and Psalms, would be systematically removed by religious individuals and then replaced with Satan’s title, the Lord. Had this not been done, neither Christianity nor Islam would have been plausible. Both religions claimed that they worshipped the same God who inspired the Towrah and Prophets, a lie which only became believable once they stripped Him of His identity.

“**Their plan is** (*ha chasab* – considering everything and accounting for what they will do, their calculated scheme will be to devise an account through that which is considered revelation by imputing an assumption) **for My people** (*‘eth ‘am ‘any* – for My family) **to overlook, forget, and to cease to properly value** (*la shakach* – to ignore, to lose sight of the significance of, to be unmindful of, to no longer think about, and to stop responding to) **My personal and proper name** (*shem ‘any* – My designation, reputation, and renown) **by way of** (*ba*) **their revelations** (*chalom hem* – their claims to inspired insights, the series of thoughts, images, dreams, and impressions they convey; from *chalam* – divine revelation concerning a restoring communication from a god through a series of thoughts, impressions, images, or feelings in an altered sense of awareness which purports to resolve death and restore life) **which** (*‘asher* – by association and to reveal their way) **they recount** (*caphar* – they proclaim, tell, record, verbally and in writing in books and speeches) **one individual** (*‘iysh* – a person) **to their fellow loud-mouthed countrymen and evil associates** (*la rea’ huw’* – to other wicked people shouting the undesirable message within their community, miserable nation, and immoral group), **just as** (*ka ‘asher* – similar to the way) **their fathers** (*‘ab hem* – their forefathers and ancestors) **overlooked and then forgot** (*shakach* – ignored, lost sight of, were not unmindful of, no longer thought about, stopped responding to, and ceased to properly value (qal perfect)) **My name** (*‘eth shem ‘any* – My personal

and proper designation) **while with the Lord** (*ba ha Ba'al* – for the Lord, because of the Lord, and in association with the Lord).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:27)

The audacity of such a thing is breathtaking. Imagine removing God's name 7,000 times and then replacing it with the title He ascribes to the Adversary. Imagine getting billions of people to worship Satan as the Lord of their religion while believing that they are serving God. Imagine telling people that the letters Yowd, Hey, and Wah were unpronounceable in God's name while still accurately vocalized in thousands of other words – and having them believe you. Imagine creating a religion where the Lord Jesus Christ is god while still touting the “Old Testament” as “Scripture,” even though it steadfastly proclaims that Yahowah is God's one and only name. Imagine promoting a religion where Allah is the God of the Towrah. Now can you imagine why Yahowah is so angry and understand why He hates religion?

Neither Paul nor Muhammad ever spoke or wrote Yahowah's name. But both men claimed that their god was the Lord.

Rebuking both men while admonishing those who believe them, God revealed...

“Am I a God of close, personal relationships?” prophetically asks Yahowah, ‘and not a God of separation, alienation, or disassociation, from a distant place who is somehow remote from long ago? (23)

Therefore, if an individual tries to conceal himself in a secret place designed to hide the perpetration of his crimes, am I not able to see him?” prophetically announces Yahowah. ‘Did I not provide the spiritual and material realms with everything necessary to completely satisfy the requirements of their existence so that I could totally fulfill their purpose?’ authoritatively asks Yahowah. (24)

‘I have heard that which they have and will say. The prophets who claim to be inspired in My name or renown, lie concerning their assertion, “I have received a divine revelation.” (25)

How long and why meanwhile will this exist in the hearts, ambitions, and judgment of the prophets to prophesy a deceptive and misleading breach of faith comprised of false testimony certain to disappoint? These prophets' personal inclination is to be delusional and deceitful, promoting that which is a plausible belief and yet patently false. (26)

Their plan is for My people to overlook, forget, and to cease to properly value My personal and proper name through their revelations whereby they proclaim one individual to their fellow loud-mouthed countrymen and evil

associates, just as their fathers overlooked and then forgot My name while with the Lord Ba'al.” (27)

אֲנִי־יְהוָה

Not all prophets are wrong. Not only were forty prophets actually inspired by Yahowah with ample recorded predictions to demonstrate their calling and validate their message, by closely examining and carefully considering what each conveyed to us, students of Yah's Word can also speak for God. This next statement addresses this calling, whereby individuals can be considered prophets only in the sense that they strive to accurately communicate the inspired prophetic testimony of Yahowah as it was revealed through the forty individuals who initially conveyed His words.

“The man who has received and considered divine inspiration regarding future events and who then engages to communicate God's Word (*ha naby'* – prophet), thereby associating himself with (*'asher 'eth* – who beneficially engages in the relationship to show the way with) **these revelations and inspired messages (*huw' chalowm* – to authorized Godly insights and communications, including thoughts, images, illusions, or feelings), **let him choose to consistently recount, record, and write** (*caphar* – electing to publish and communicate in writing and in books, consistently showing documented proof, providing an analytical accounting of the authorized message to proclaim (piel imperfect jussive – the messenger who is put into this position by God should choose of his own volition to continually convey)) **the Divine revelation and inspired message** (*chalowm* – authorized and restoring Godly insights and communication) **as My Word through him** (*wa 'asher dabar 'any 'eth huw'* – and beneficially show the way to the relationship by My message being conveyed through him). **Let him choose to communicate** (*dabar* – elect to convey the statements and message of (piel imperfect jussive)) **My Word** (*dabar 'any* – My testimony) **accurately, truthfully, and reliably** (*'emeth* – faithfully, dependably, and consistently; from *'aman* – to be supportive, confirming, nourishing, upholding, and establishing, trustworthy, verifiable, and enduring).**

What does (*mah*) the chaff (*la ha teben* – the straw, the dry and brittle stubble which is easily blown by the wind) **have in common with (*la 'eth*) **the grain** (*ha bar* – the pure fruit of understanding, the radiant son, the favorite and chosen one for a special relationship)?’ **prophetically asks** (*na'um* – prophetically expresses and explicitly announces) **Yahowah** (אֲנִי־יְהוָה).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:28)**

There are often multiple layers present throughout Yahowah's statements. These can include prophecies with immanent and distant future fulfillments, such as the dual timelines imbedded in the Creation account. Sometimes conversations, while rooted in an actual historical situation, address a much bigger issue that will arise at a different time. Yahowah's criticism of government at the cusp of Sha'uwl's rise to power serves as an example. In fact, the deadly and destructive influence of King Sha'uwl is a harbinger of the wannabe Apostle Sha'uwl, a.k.a., Paul. And often, the light and dark side of many Hebrew words are used to demonstrate the consequence of our response to them, good or bad. 'Anah is an excellent example, where its use in the depiction of *Yowm Kippurym* encourages souls to "respond and answer" Yah's invitation to have their relationship with God reconciled. By contrast, the souls of those who do not attend the Miqra' will be "afflicted."

In this case, "*naby*' – prophet" as a noun and "prophesy" as a verb can convey very positive or extremely negative connotations. There is no greater calling than to serve as Yahowah's prophet, being counted among the forty individuals inspired by God to convey His Word. Yirma'yah was one of these men, as were the likes of Moseh, Dowd, and Yasha'yah. But there is nothing more contemptible than falsely claiming divine inspiration, as is the case with all of those who start and promote religions. As we have been discussing, the two most horrid individuals in this regard are Sha'uwl / Paul and later, Muhammad.

This known, the previous statement does not allow us to render *naby*' as "prophet" or "prophesy," whether true or false, in the sense of "claiming God's inspiration to predict the future." For example, there are people who study the testimony of the forty prophets Yahowah inspired, closely examining and carefully considering what they revealed, making them "*naby*' in the sense of "men who have received (in the sense of having read) and considered (in the sense of translating and analyzing) Divine inspiration regarding future events (by thoughtfully evaluating the testimony of the actual prophets Yahowah inspired) and who then engage to communicate God's Word" as accurately, completely, and consistently as possible.

And while this is a commendable thing, even here we must be careful. Regarding our analysis and presentation of the prophet's "*chalowm* – revelations and inspired messages" we are being asked to "*caphar* – elect to publish and communicate in writing and in books, consistently showing documented proof, providing an analytical accounting of the authorized message to proclaim" the "*chalowm* – authorized and restoring Godly insights and communication" in such a way that the presentation of God's "*dabar* – Word" is "*emeth* – accurate and truthful." In that there is nothing more valuable than Yahowah's testimony, we are asked to be careful to "*aman* – faithfully, dependably, and consistently convey it's

supportive, confirming, nourishing, upholding, and establishing, trustworthy, verifiable, and enduring” nature. And when written in the piel imperfect jussive, we know that the messenger who is put into this position by God should choose of his own volition to continually and consistently convey God’s Word as accurately, completely, and consistently as possible.

So while I’m admittedly subject to making mistakes, I take this responsibility seriously. I have never and will never misrepresent anything Yahowah revealed through His prophets. And I will consistently acknowledge that the insights I’ve derived by closely examining and carefully considering their testimony are available to everyone. I am not a prophet in the sense of being personally and individually inspired by God, and I don’t think there has been any such individual since the Disciple Yahowchanan penned the book of Revelation circa 69 CE. In fact, there is no reason for one. We already have more information available to us in the *Towrah*, *Naby’*, wa *Mizmowr* than we have time to process. God has answered every meaningful question. There is nothing more we need to know.

One of the many reasons Paul and Muhammad were so deceitful, destructive, deadly, and damning is because they misrepresented God’s Word. They not only misquoted Him, they attributed things to Him that He did not say, things which were wholly inconsistent with His testimony. And while this makes it easy for those who are rational to discredit the writings and recitals of these religious prophets, because they claimed divine inspiration, countless more have been fooled by them.

Before we move on to the prophet’s next statement, there are a couple of additional points to consider. First, *‘aman*, which means “accurately, truthfully, and reliably in a manner which is affirming, nourishing, upholding, verifiable, and enduring” is the word errantly transliterated out of Hebrew into Greek and then into English as “Amen.” Christians typically conclude their prayers by saying, “In God’s name, we pray, Amen.” The problem with this is that Amen isn’t Yahowah’s name and is actually the name of the Egyptian sun-god – Amen Ra.

This problem was caused in large part by the failure of religious translators to follow a cardinal rule: transliterate names (replicating their sound) and translate words (replicating their meaning). *‘Aman* is a word, and thus should have been translated as we have defined it so that those who are listening and reading know its meaning. It is important that we know that Yahowah’s testimony is truthful and accurate, which means we can rely on it. It is also important that we recognize that God’s Word is verifiable and enduring, and thus dependable, supportive, and nourishing.

Second, throughout Yah’s testimony He uses the “chaff” and “grain” to compare the fate of the souls who have rejected or accepted His offer to be part of His Covenant. Chaff is worthless. It dries up and dies and then is blown away by

the wind. Incorporated back into the soil, it ceases to exist. Grain, however, is the highly-valued, nourishing, and sustaining part of the plant. It is used to make bread, a metaphor for that which nurtures life.

In this regard, “*taben* – chaff” is depicted as “dry stubble which is easily blown by the wind,” with the blowing wind being symbolic of Satan’s influence. And the “*bar* – grain” conveys the positive attributes of representing “the pure fruit of understanding, the radiant son, as well as the favorite and chosen one for a special relationship.”

So by contrasting chaff with grain, Yahowah is comparing the worthless nature of the false prophet’s claims to the life-sustaining nature of His Word. He is saying that one has nothing to do with the other. Paul and Muhammad, therefore, have nothing whatsoever to do with God.

Lastly, while it is a small point, we see European bias in most religious translations. Their bibles typically render *bar* as “wheat” even though the principal grain grown in Yisra’el was barley. That’s important because barley grain being “*abyb* – green and growing” not only determined the beginning of Yahowah’s calendar each year, thus determining the day each *Miqra’ey* is to be celebrated, barley is the grain that was used to make “*Matsah* – UnYeasted Bread,” which is essential to our salvation.

As a seven-dimensional being, Yahowah must use implements to interact with us, somewhat similar to how an artist uses brushes and pigments to paint a picture on canvas. There are a number of such tools at God’s disposal. The most prevalent and readily available is His Word. When wielded correctly it is a powerful tool which will perform as intended. His “*mal’ak* – messengers” serve as living, spiritual implements ready, willing, and able to do as Yah directs. Yahowsha’ is also an implement in this regard, a diminished aspect of Yahowah set apart from Him to do His work. And to a lesser degree, so are Yahowah’s prophets and Covenant members, each of whom is prepared and willing to serve as a tool in God’s capable hands. An argument can also be made that the Set-Apart Spirit is an implement of Yah, God’s personal presence in our world. She is here to adorn the Covenant’s children in a garment of light, to perfect, immortalize, empower, enrich, and enlighten God’s children.

And while man is wont to view being a “tool” negatively, it is my experience that being a flawed, even dented, inadequate, and imperfect, implement in the right hands is an extraordinarily positive opportunity. And what better way is there to be used than to accurately translate Yahowah’s testimony so that others might benefit from His light? If I’m reading this correctly, this revelation should be associated with His previous statement. It is explaining how and why we should strive to be accurate when conveying Yah’s testimony.

“**Is not** (*ha lo’* – used as an interrogative to frame a question) **this** (*koh* – therefore, drawing the listener’s attention to the realization that), **My Word** (*dabar* ‘any – My statements, message, account, manner of speaking, and treatise), **similar to** (*ka* – are properly associated with) **fire** (*’esh* – radiant energy in the form of warm light which enlightens and consumes)?’ **authoritatively questions** (*na’um* – addressing future events declares) **Yahowah** (יהוה), ‘**and similar to** (*wa ka* – thereby properly associated with) **a tool** (*patysh* – an implement free to work at the job of separating and liberating as well as the pounding of a forging hammer) **which shatters** (*pa’ts / puwts* – crushes and crumbles, disperses and scatters) **lofty strongholds** (*cela’* – stone, the hardest matter, and strongest defensive position or highest stronghold; from an unused root meaning to be lofty and elevated)?” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:29*)

There are a couple of possible implications regarding this tool and the object it is being wielded against. A *patysh* is indeed an implement, but perhaps addressing the liberation found in the Towrah and its Covenant, God’s children are “free to work at the job of separating” souls from the corruption of man. The decision to communicate Yahowah’s testimony is ours, which suggests that it should be enjoyable and rewarding. Its stated purpose is to liberate souls from the clutches of religion and politics so that they have the opportunity to be set apart unto God. Also, a forging hammer is a tool used to form other tools, predominantly cutting implements which are especially sharp and resilient to damage. That’s important because Yahowah “*karat* – cut” His Covenant agreement with us and those who speak on His behalf must be prepared to shoulder considerable criticism. And from this perspective, a hammer can also be used to shatter the core beliefs of the world’s leading religions.

In this case, the object being shattered is *cela’*, which is commonly rendered “stone” or “stronghold.” But a closer examination reveals that it is based upon an unused root which actually means “lofty,” as in “elevated.” So this is either addressing the most elevated defensive positions of various religions or the lofty strongholds of the elite.

All religions were created by men who claimed to reveal the message of and speak on behalf of their gods. Nothing angers God more, and deservedly so. The human institutions which unfairly attack and abuse the body are heinous, but those which mislead souls are deadly and damning.

“**So therefore** (*la ken* – accordingly and likewise, considering this then, this is truthful, correct, and right), **behold** (*hineh* – pay very close attention to what is being said now, look up, listen closely and consider the emphasis and details), **I am against** (*’any ’al* – I am opposed to, over and above) **the prophets claiming to speak for God** (*ha naby’* – those who claim to convey inspired revelations),’ **declares** (*na’um* – announces in advance) **Yahowah** (יהוה), ‘**who deceive by**

secretly stealing, taking (*ganab* – who clandestinely rob as thieves, taking away without permission) **My Words** (*dabary* ‘any - My statements, My message, My communication, My accounts and way of speaking) **away from** (*min*) **every one** (‘*ysh* – each individual and person) **of their fellow countrymen** (‘*eth rea’ huw’* – their evil associates, loud-mouthed companions, miserable nation, and corrupt neighbors).” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:30)

To *ganab* is to “be a thief engaged in the crime of stealing something valuable without permission, conspiring with others to secretly take it away from those to whom it belongs.” It’s Yahowah’s Word that they are stealing, and they are taking it away from their own people. There is no greater crime. And this criminal act was perpetrated by those man reveres, those they trust, those who claim to speak for and serve God. They perpetrated their crime by removing His name from His Word no less than 7,000 times. Then they filtered the words He spoke through Greek and Latin to rob them of their intended meanings. They shortchanged the Almighty by removing the names He chose for His people and replacing them with counterfeits of their choosing. Then they not only relegated His testimony to an “Old Testament,” they buried His Word under a pile a rubbish they promoted in its place, their “New Testament.”

There is no way to distinguish the benign “*rea’* – fellow countryman and neighbor” from the expressly Pauline “*rea’* – to shout, loudly communicating a message after seeing a flash of lightning,” “*roa’* – presenting that which is evil, wicked, and improper,” or the sinister root of each of these, “*ra’* – bad, harmful, corrupt, not good, of no value, miserable, distressing, troubling, undesirable, hindering the relationship, evil, and immoral.” Therefore, the most complete and accurate translation should include every connotation appropriate in this context. After all, who are we to edit God, to shortchange His message, to decide which of these concepts He intended to convey? He invented this language to express Himself, so He is fully aware of what each of the words He selected mean. This is one of many reasons I prefer amplified translations.

Therefore, it’s likely that Yah is implying that by taking His words away from their fellow countrymen, the religious institutions which published their corrupt and confusing bibles were part of an evil, counterproductive, and harmful institution that made the people miserable and undesirable. Preaching from errant, corrupt, and improper bible translations have done more harm to humankind than any other criminal act. It is why God is opposed to these religious individuals and institutions.

I am only aware of this occurring twice, once by Imperial Rome and then by the Roman Catholic Church. Hadrian confiscated every Hebrew scroll his legions could find, wrapping the Word of God around those in whose possession it was found, burning both. Not to be outdone, the Roman Catholic Church made it a crime punishable by death for anyone other than themselves to possess a copy of God’s

testimony. Then they restricted citations of His Word to Latin, a language the people no longer understood. This, therefore, is an indictment against both beastly manifestations of Rome, one political and the other religious.

As a result, and because this is vital, Yahowah is reemphasizing His animosity toward the misleading and deceptive pontifications of religious leaders. And yet in spite of God revealing that He is opposed to those who claim to speak for Him, and especially those who claim to be prophets, over five billion people today believe these liars.

“**Behold** (*hineh* – pay very close attention to what is being said at this moment, look up, listen closely and consider the overall emphasis notice the details), **I am opposed to** (*‘any ‘al* – I am against, over and above) **those who claim to convey inspired revelations** (*ha naby’* – the prophets claiming to speak for God), **announces** (*na’um* – declares in advance) **Yahowah** (יהוה), **who use** (*ha laqah* – who take and employ) **their tongues** (*lashown hem* – their language) **and** (*wa*) **announce prophetically** (*na’am* – speaking as if under divine influence), **He divinely inspired this revelation** (*na’um* – He [God] prophetically proclaimed).”” (*Yirma’yah / Yah Lifts Up / Jeremiah 23:31*)

Unless you are among the forty individuals whom Yahowah personally selected and inspired to serve as His prophets, and are therefore one hundred percent correct in everything you say on behalf of God, there is nothing worse than being a *na’am* or *naby’*. Falsely claiming divine inspiration is an unforgivable sin. That is not to say, however, that we shouldn’t seek to be inspired by Yahowah’s Word or refrain from sharing what we have learned. There is a difference between closely examining and carefully considering what Yahowah revealed through His prophets and then communicating the insights we can glean from His testimony and personally claiming that God has revealed something to us that He has not conveyed to anyone else.

The easiest and best way to avoid running afoul of Yahowah’s guidance in this regard is to focus entirely on His Towrah, Prophets, and Psalms. Observe what He has to say. He has already provided considerably more guidance and insights than we need, more teaching than we could study given multiple lifetimes to do so.

Unfortunately, two self-proclaimed prophets, one who claimed to be the only apostle God authorized to preach to the world and the other the final messenger of God, chose to misrepresent what Yahowah said, twisting what He revealed to serve their personal interests and advance their religion. This next statement applies to both of them. Paul and Muhammad deceived everyone who listened to them, with Allah’s Messenger reciting his Satanic verses and the self-proclaimed apostle egotistically conveying his utterly false and worthless beliefs in writing. Paul’s 13

letters comprise half of the Christian New Testament. And Muhammad's rant was memorialized in his Qur'an.

“**Pay very close attention to what is being said at this moment** (*hineh* – behold, look up, listen closely and consider the overall emphasis notice the details), **I am against** (*'any 'al* – I am opposed to, I am over and above) **claims of prophetically inspired revelations** (*naby' chalowm* – prophets claiming that their thoughts and feelings speak for God and pronouncements as a messenger of God) **from liars who deceive** (*sheqer* – which are utterly false and misleading from those who are vain for no reason and who cause others to believe that which is not true and is sure to disappoint), **announces** (*na'um* – declares in advance) **Yahowah** (𐤅𐤓𐤕𐤍). **‘And yet** (*wa*) **they recount, recite, and write them** (*caphar hem* – they tell, providing a written record, they proclaim and record them, documenting them (*piel* imperfect – the objects, which are the people, suffer the effect of the errant communication)) **and thereby** (*wa 'eth*) **they cause My people to err, to go astray, and wander away** (*ta'ah 'eth 'am 'any* – they mislead and deceive My family, causing them to stagger and falter as if intoxicated, missing the way) **through** (*ba* – by and with) **their worthless beliefs** (*sheqer hem* – their deceptive and misleading statements, their false and fraudulent messages, and their useless vanity and lies), **and** (*wa*) **through** (*ba* – by and with) **their insolent, arrogant, and reckless boasting** (*pachazuwth hem* – their self-willed, unbridled, and false speech as well as wanton and impulsive extravagance while repugnantly and foolishly exuding a false sense of confidence in their self-proclaimed position and ability) **when** (*wa*) **I** (*'any*) **did not** (*lo'*) **send them** (*shalach hem* – dispatch them as a messenger, cause them to go anywhere, or send them out as an apostle) **and** (*wa*) **did not instruct, appoint, direct, or authorize them to speak out** (*lo' tsawah hem* – did provide them with any guidance or authority, did not ordain them nor commission them, and did not provide them with the means to advance the relationship).

And so (*wa*) **they are of absolutely no value whatsoever** (*ya'al lo' ya'al* – they are of no benefit of any kind and they accomplish nothing which is useful or good, there is absolutely nothing to be gained with them, they are to no avail (*hifil* stem infinitive absolute – the false prophets cause the people to participate in their valueless schemes as if they were one of them conveyed in such a way as to emphasize this problem)) **to the people** (*la ha 'am* – on behalf of the citizenry and the family as well as those who are associated with them), **thus** (*zeh*) **declares** (*na'um* – announces in advance) **Yahowah** (𐤅𐤓𐤕𐤍).” (*Yirma'yah* / Yah Lifts Up / Jeremiah 23:32)

Paul's New Testament letters and Muhammad's Qur'an recital are worthless. Yahowah did not inspire them, instruct them, authorize them, or send them out. They are liars, imposters, and false prophets. Both men were reckless, neither was

rational. Both were arrogant and exuded a false sense of confidence in their authority and abilities. Both were willing to condemn anyone and everyone who disagreed with them. They are the plague of death. Do not listen to them. They will lead you astray with their errant beliefs.

While there were a few Jews who misled many, the two most influential, Akiba and Maimonides, did not claim to be prophets. Further, there are no universally known prophets associated with Hinduism, Confucianism, nor Buddhism. God is therefore attacking two men in particular, and the two religions they conceived, Christianity and Islam. This prophecy is thereby directed at 2.5 billion Christians and 1.5 billion Muslims.

Now to be wholly accurate, there are other men who wrongly claimed divine inspiration. Among them, only Joseph Smith, the founder of Mormonism, attracted a following. There are tens of millions of Mormons. But that is an insignificant number of fools compared to the four billion who had succumbed to Christianity and Islam.

Recognizing the importance of what God just said, especially as it pertains to the billions who have been led astray by religion, let's review His guidance before pressing on.

“The man who has received and considered divine inspiration regarding future events and who then engages to communicate God’s Word, thereby associating himself with these revelations and inspired messages, let him choose to consistently recount, record, and write, electing to publish and communicate by showing documented proof by way of an analytical accounting of the Divine revelation and inspired message as My Word through him. Let him choose to consistently communicate My Word accurately, truthfully, and reliably.

What does the chaff have in common with the grain?’ prophetically asks Yahowah. (28) Is not this, My Word, similar to fire,’ authoritatively questions Yahowah, ‘and similar to a tool which shatters lofty strongholds? (29)

So therefore, pay very close attention to what is being said now, I am against and opposed to the prophets claiming to speak for God,’ prophetically declares Yahowah, ‘who deceive by secretly stealing, clandestinely taking My Words away from every one of their fellow countrymen. (30)

Behold, I am opposed to those who claim to convey inspired revelations,’ announces in advance, Yahowah, ‘who use their tongues and announce prophetically, “He divinely inspired this revelation.” (31)

Pay very close attention to what is being said at this moment, I am against claims of prophetically inspired revelations and pronouncements as a

messenger of God from liars who deceive,’ announces Yahowah. ‘And yet they recount, recite, and write them and thereby they cause My people to err, to go astray, and wander away through their worthless beliefs, their deceptive and misleading statements, their false and fraudulent messages, and their useless vanity and lies, and through their insolent, arrogant, and reckless boasting when I did not send them as an apostle or dispatch them as a messenger and did not instruct, appoint, direct, or authorize them to speak out. And so they are of absolutely no value whatsoever to the people,’ thus declares prophetically, Yahowah.” (32)

אָפּוּסָה

There was, is, and always will be a way to determine whether or not a prophet was inspired by Yahowah and know if he speaks for Him. This test is presented in the Towrah. It states that their depictions of history and predictions of the future must be accurate one-hundred percent of the time. They must speak exclusively in Yahowah’s name, and not in the name of any other deity. And their proclamations must always be consistent with Yahowah’s prior testimony, never misquoting nor misrepresenting Him. Paul and Muhammad failed every aspect of the Towrah’s test, affirming that they were not only false prophets, but that their message was deadly.

Since Yahowah provided His test twice in *Dabarym*, those who are misled are without excuse. And that is why this next statement is so unforgiving. God has given us the answer. It is our responsibility to know it.

“**And when** (*wa ky* – so indeed if) **the people** (*‘am* – your fellow citizens and family) **ask you** (*sha’al ‘atah* – question you, inquire from you, requesting information and answers from you (qal imperfect)) **about this** (*ha zeh* – regarding the subject of this discussion), **or alternatively about** (*‘ow* – or an acceptance of or love for), **the prophet** (*naby’* – the messenger of god and one who claims divine inspiration), **or even about** (*‘ow* – regarding accepting, preferring, or desiring) **the priest or minister** (*kohen* – cleric or government advisor, policy maker or teacher) **to ask you** (*la ‘amar* – saying to you), **“What is** (*mah*) **Yahowah’s** (אָפּוּסָה) **most desirable pronouncement and prophetic declaration** (*masa’* – inspired revelation and authorized promise, especially content of His prophecy)?” **and you respond to them, saying** (*wa ‘amar ‘el hem ‘eth* – and then you answer and say to them), **“What** (*mah*) **prophetic revelation** (*masa’* – pronouncement, authorized promise, inspired disclosure, or desire)?” **then** (*wa*) **I will choose to reject, forsake, and abandon you all** (*natash ‘eth ‘atem* – I will elect to reject and withdraw from you, separating Myself from you all, disassociating from you,

discontinuing the relationship with you, and sending you all away (qal perfect consecutive – actually for a time choosing to separate)),’ **prophetically declares** (*na’um* – reveals in advance by way of inspiration in an authorized message) **Yahowah** (יהוה).” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:33)

Masa’ can be translated two entirely different ways, but only one of these fits within this discussion. God has been addressing false prophets and religious clerics, therefore, the context directs us to render *masa’* as that which they neither acknowledge nor proclaim, Yahowah’s “most desirable pronouncement and prophetic declaration, inspired revelation and authorized promise,” most especially “the content of His prophecy and overriding desire.” Under these circumstances, it would be inappropriate to define *masa’* using its other connotation because it would imply that Yahowah has a “burden, a load, or a hardship.” This rendering only works from the perspective of God having endured a great hardship by accepting our burdens. And indeed, Yahowah suffered as the *Pesach* Lamb and then during *Matsah* allowing our bad choices to be associated with Him, accepting them to redeem us. However, this subject has not been broached in this discussion and it has nothing to do with Yah’s condemnation of religious prophets and priests.

It is telling, however, that Christian prophets and priests proclaim their religion under a replica of the device used by Rome to perpetrate its most arduous hardship – showing their god nailed to cross – effectively presenting a dead god on a stick. The magnificent promises associated with the fulfillment of Passover and UnYeasted Bread have been replaced by a ghoulish scene, whereby Imperial Rome killed god. Those who accept this absurd premise, substituting it for the assured promise, will be rejected by God. Having rejected His plan, they will find Yahowah rejecting their plans.

While this entire presentation has been in opposition to false prophets and religious priests, there were forty genuine *naby’* who were actually inspired by God, and Yahowah established the *kohen* to help His people understand the merits of the *Miqra’ey*. Therefore...

“**But** (*wa*) **the prophet** (*ha naby’* – the messenger of God, the inspired spokesman, and one the receiving prophetic pronouncements), (*wa*) **the priest** (*ha kohen* – the minister, the advisor, and the teacher), **and also** (*wa*) **the family members** (*ha’am* – the people with kinship) **who to show the way to receive the benefits of the relationship** (*asher* – who as a result of the blessings associated with the relationship stand up by walking the correct way on the path to give life meaning) **genuinely and consistently speak about** (*amar* – continually respond to, inquire about, actually share, focus upon, convey, and proclaim (qal imperfect)) **the prophetic declaration and heartfelt desire** (*masa’* – the authorized promise, inspired revelation, and proclamation revealing the overriding intent to bear burdens and carry them away) **of Yahowah** (יהוה), **I will pay attention to, visit**

with, attend to, accept, and look after (*paqad 'al* – I will be concerned about, seek and search out, take stock of, value, summon, and gather, offering greater responsibility to) **that specific individual** (*ha 'iysh ha huw'* – this unique person) **and his Godly family and home** (*wa 'al beyth huw'* – and also on behalf of his household).” (*Yirma 'yah / Yah Lifts Up / Jeremiah 23:34*)

In this case, had *masa'* been scribed to include the pronouns us and our, and if God's name were placed before *masa'*, not after it, its definition could have been expanded to include Yahowah's "heartfelt desire and prophetic promise to lift us up by bearing our burdens." After all, He uses prophecy to prove that His pronouncements regarding His plan are valid. It is His heart's desire for us to know this, share it, and capitalize upon it.

For those who may be checking my amplified translations against popular religious alternatives, you may be wondering how they arrived at the notion that *paqad* should be translated "impose a penalty or inflict a punishment." Beyond the fact that *paqad's* connotations are overwhelmingly positive, speaking about "seeking out and being present with, highly valuing and taking good care of, tending to, entrusting, and appointing," it would be unfair of God to penalize and punish those who are unaware of His message and absurd to afflict those who are correctly conveying His prophetic pronouncements. Even when we consider the more neutral aspects of *paqad*, why would God "carefully inspect and summon" the homes of such individuals? Therefore, I see this as the desirable alternative to the religious option, as the means to being accepted rather than rejected by God. With Yahowah there is always right way and the wrong way, God's way or man's way.

“**Therefore, this is what** (*koh* – thus now, likewise) **you should actually say** (*'amar* – you should continually respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, and answer, communicating in words (qal imperfect)) **individually** (*'iysh* – personally) **on behalf of** (*'al* – to) **thinking friends and reasonable neighbors** (*rea' huw'* – his companions, associates, members of his race, and his neighbors, sharing his thinking and reasoning; from *ra'* – regarding that which hinders the relationship, is evil and wicked, harmful and troubling) **and** (*wa*) **each individual** (*'iysh* – every person) **on behalf of** (*'al* – to, towards, and for the consideration of) **his brother** (*'ach huw'* – his relatives, associates, kinsmen, and brethren), **“What has** (*mah* – why has and how has) **Yahowah** (𐤎𐤓𐤏𐤛) **replied and answered, responded and declared** (*'anah* – provided information as a witness and asked, testified and spoken about (qal perfect)), **and** (*wa*) **what** (*mah* – why) **has Yahowah** (𐤎𐤓𐤏𐤛) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared His message)?”” (*Yirma 'yah / Yah Lifts Up / Jeremiah 23:35*)

What has He said and why has He said it? Who is responding and where has He provided the answer?

These are not rhetorical questions. Fewer than one in a million people know that Yahowah is the answer, not Jesus, not Muhammad, not Vishnu nor Buddha, and most especially neither man, religion, the military, nor government. Those reading this are among the few who realize that His response to ills of religion are found in His Word.

The primary meaning of *'anah* is as it was translated in the first of these two questions: “respond and reply, answer and declare.” In the most important place it appears in the Towrah, in the midst of Yah’s instructions regarding the Day of Reconciliations, it is inexplicably rendered “afflict” in religious translations of the bible. These publishers would have you believe that the means God has devised for us to reconcile our relationship with Him is for us to “bruise, humiliate, distress, trouble, demean, and degrade” ourselves. It is so preposterous, it’s a wonder so many Jews in particular have been misled by this malicious notion.

On *Yowm Kippurym* Yahowah wants us to respond to His Invitation to Meet, replying on our own initiative to His request to reconcile our relationship. Even if He were not God, even if He wasn’t offering to bring us into His family, even if our attendance didn’t bring us directly to the doorway to heaven, when someone invites us to a party we should provide them with an answer. On the Day of Reconciliations, it is either: yes, I’d love to attend, or no, I have no interest in spending time with God.

I share this insight from previous books with you because it is hard to know the answer when God’s response is errantly rendered. It’s hard to know who is providing the answer, even whose words are being conveyed, when the names are changed. This is why Yahowah is exposing and condemning pastors, prophets, and priests. They have made it extraordinarily difficult for the vast preponderance of people to know Him or understand what He is offering and expects in return. This is why Yah takes notice of, seeks out, meets with, and cares for those who find Him and share what He has to offer.

As a direct result of the ill effects of religion, due to the babel of the bible, the truth has been hidden beneath an insidious web of lies. The bible is filled with the words of men, with relatively few accurately conveying the Word of God. While the facts render this conclusion irrefutable, in His next statement, God, Himself, revealed that this would occur.

Yahowah’s overriding desire is for us to closely examine and carefully consider His Word so that we come to know Him and come to understand His approach to life. This is His preference, His bias and longing. Yet most men and women have come to prefer corruptions of His testimony so perverse, so twisted,

His revelation to humankind is upended, inverted, and backwards – with just enough unfiltered strokes to make man’s deadly alterations appear plausible – or in religious parlance: believable.

This next prophetic statement reveals how the founding fathers of religion and their disciples migrated from bad to worse – leading devotees away from God in the process. It’s bad to forget God’s testimony. It’s worse to replace it with one’s own personal inspiration. It is devastating and deplorable to change it and pervert it – effectively replacing Yahowah’s testimony with religious doctrine. This is the path that clerics have pursued to disseminate their plague of death.

However, while many have pursued this path away from God, its troubadour was Sha’uwl, known to Christians as Paul. He is the individual most responsible for replacing Yahowah’s Word with his own message.

“**And yet** (*wa*) **you no longer mention nor remember** (*lo’ zakar ‘owd* – you do not recall nor will you consider anymore, you repeatedly and continually will fail to invoke and proclaim (qal imperfect)) **the inspired revelation** (*ha masa’* – the authorized promise and prophetic declaration, the partiality, longing, and bias, especially the overriding desire to carry away burdens) **of Yahowah** (𐤆𐤃𐤆𐤀).

Rather instead (*ky* – indeed, because to the contrary), **the inspired revelations and authorized promises regarding God’s desire to carry away burdens** (*ha masa’* – the prophetic proclamations and inspired revelations) **have consistently and literally come to exist** (*hayah* – have actually and continually become with genuine and unfolding relationship implications (qal imperfect)) **as an individual’s** (*la ‘iysh* – according to mankind’s) **own message** (*dabar huw’* – his own word and personal account, his way of speaking about these matters).

And so (*wa* – then) **you have chosen to change and twist** (*wa haphak* – you have decided to invert and convolute, you prefer to pervert and upend, overturning and ruining, reversing and overthrowing (qal perfect consecutive – actually for a finite period of time have chosen of your own volition to pervert), **accordingly** (*‘eth* – therefore), **the words** (*dabar* – the message and testimony, the account and manner of speaking) **of the living and renewing** (*chayym* – the animated, lively, robust, flourishing, reviving, sustaining, existing, and growing; from *chayah* – to live, to give, restore, preserve, and sustain life, to remain alive forever and live prosperously) **God** (*‘elohym* – mighty and magnificent), **Yahowah** (𐤆𐤃𐤆𐤀) **of the vast array of spiritual envoys** (*tsaba’* – of the heavenly command and control regime who serve as living implements by following orders), **our God** (*‘elohym nuw*).” (*Yirma’yah* / Yah Lifts Up / Jeremiah 23:36)

The primary reason that the inspired revelation of Yahowah, and most especially His prophetic pronouncements regarding His desire to remove our burdens, has been forgotten and is no longer proclaimed is because it has been

replaced with religious alternatives – each of which ironically strives to demonstrate it is credible by alleging that the very Word of God that they have twisted and changed was in fact inspired and is valid. While their proposition is irrational, that does not stop believers from being beguiled by these unGodly schemes. In this way, Jews misled by the likes of Rabbis Akiba and Maimonides replaced Yahowah's Towrah with their Talmud, arguing that the Towrah should not be read and could not be understood unless interpreted by them. This act empowered clerics above God among religious Jews. Moreover, this arrogant perspective is based upon the ridiculous notion that men created by God are more effective communicators than their Designer.

Christians, misled by the likes of Paul, Marcion, and Theodocious, and a legion of popes, priests, and pastors thereafter, replaced Yahowah's Towrah with their New Testament, claiming that God's word and plan were no longer valid because they condemned rather than saved believers. No one has bothered to think that if God's original plan cannot be trusted there is no reason to believe the replacement.

Muslims, duped by the most pathetic and perverted person who would claim to speak for God, after falsely claiming that their Qur'an confirmed the Towrah, replaced Yahowah and His testimony with Allah as the subject of the worst book ever written. The lives and words of the people presented throughout the Towrah were so convoluted by Muhammad, they bear no resemblance to the cast of characters Yahowah assembled to convey His Word.

Each of these three religions is guilty of either ignoring, invalidating, or perverting the inspired prophetic revelation of God. All three are guilty of replacing Yahowah's testimony with their own religious texts. They have each done exactly what God foretold. It is why God hates religion.

While Sha'awl, who chose the Roman name, Paulos, falsely claimed to be inspired by God, as was the case with Muhammad, neither Akiba nor Maimonides made such assertions. Further, the great Beast of Roman Catholicism that Yahowah predicted would tread upon the entire world as the Whore of Babylon, falsely claims that its popes are Divinely inspired and thus infallible. Ironically of course, having either rejected or altered almost everything God actually conveyed, their god is hopelessly fallible. Almost as troubling, when today's Protestant Christians are confronted by the fact that the text of their New Testament isn't even remotely credible and that their bible translations are grossly inaccurate, they say that it doesn't matter because they are individually inspired by the "Holy Spirit." They will go so far as to suggest that this was the purpose of "Pentecost" and of speaking in tongues.

Unfortunately for them, the object of Yahowah's condemnation in this prophetic pronouncement is this very claim, that of individual inspiration. This

means that from God's perspective, their cure is the cause of their problem. Further, according to the statements associated with "Pentecost," the purpose was to enable those who understood Yahowah's message as it was conveyed in Hebrew, and who spoke Hebrew, to speak the languages of the surrounding people so that they could share Yahowah's Word with them.

The whole notion of individual inspiration is preposterous for many reasons. First, Yahowah states that His Word will remain viable and unchanged forever. Second, Yahowah proves the validity of His written testimony through prophecy, leaving no doubt whatsoever that it was inspired by God. Third, Yahowsha' states that every stroke of every Hebrew letter comprising the Towrah and Prophets will remain in effect and continue to endure for as long as the heavens and earth exist. Fourth, each time someone questioned an important aspect of His life, He told them to look up the answer in the Towrah and Prophets. He never once told them to ignore His written word and rely upon personal spiritual inspiration. Fifth, while the text of the Christian New Testament has been carelessly maintained and isn't trustworthy, as has been demonstrated through the pre-Constantine manuscripts, the Hebrew text of the *Towrah, Naby', wa Mizmowr* has been confirmed by the Dead Sea Scrolls. Sixth, God's test to determine whether or not He has inspired someone who claims to speak for Him is absolute perfection. Everything the person predicts must come true and nothing they say can contradict any aspect of God's actual, written, testimony. Not only is the consequence of falsifying such claims death, almost everything the Christian claiming inspiration attests is inconsistent with Yahowah's message, and often the antithesis of it. Why would any rational person believe a spirit who contradicts himself? And seventh, if personal revelation was the answer, there would have been no reason for the prophets. There would be no reason for Paul or his contradictory letters.

It is also interesting to note that never once do any of Yahowah's prophets, the forty individuals He actually inspired, claim to have received insights or answers by way of the Set-Apart Spirit. Yahowah's testimony is always presented as coming directly from Him.

When Yahowah focuses on a word, as He is doing here with *masa'*, our interests are served by focusing upon it as well. Earlier I shared that *masa'* could be rendered in one of two different ways, both of which appear unrelated until they are applied to God. The connotation best suited for this discussion remains God's "most desirable pronouncement and prophetic declaration, His inspired revelation and authorized promise to convey His overriding desire." As we know, God does not have a "burden," but we do.

Looking more closely, we find that *masa'* is based upon the verb *nasa'*, meaning "to lift up, to bear and carry away." This reveals the connection between these otherwise diverse meanings. Yahowah has prophetically proclaimed His

desire to lift us up by bearing and carrying away our burdens. He personally endured the great hardships associated with *Pesach* and *Matsah* because it was His overriding desire to serve His children in this remarkable way. And yet in spite of the adversity endured by God to lift us up, religious men the world over have twisted His testimony in this regard, rendering His great sacrifices for naught for those who put their faith in religious proclamations.

So now we know: there is something far worse than ignoring God's Word or forgetting it. *Haphak* depicts the most deplorable thing religious men could have done. Those who claimed to represent God, those who pretended to serve Him, in reality "*haphak* – decided to invert and convolute, pervert and upend, overturn and ruin, essentially reversing and overthrowing" God's Word, "twisting and changing" it to suit their perverse and deadly agenda.

The antidote to the problem of religion is a familiarity with Yahowah's Word. One is inoculated with it by being observant, closely examining and carefully considering the *Towrah*, *Naby'*, *wa Mizmowr*.

“So this is what (*koh* – therefore, here and now, simultaneously and near the speaker, thusly) **you should actually say** (*'amar* – you should inquire about and respond to, answering by expressing in words (qal imperfect)) **to** (*'el*) **the person who claims to speak on behalf of God and who alleges to have been spiritually inspired** (*ha naby'* – the prophet), **“What** (*mah* – how much) **has Yahowah** (𐤏𐤍𐤁𐤏) **spoken to you about and declared to you** (*'anah 'atah* – provided as answers to you, responded to you for the purpose of providing a witness, and testified to you (qal perfect))?” **And then** (*wa* – but so), **“What** (*mah* – consider what) **has Yahowah** (𐤏𐤍𐤁𐤏) **communicated in His Word** (*dabar* – spoken and verbalized, announced and declared, told and said (piel perfect – for a period of time the object, which is the person claiming to speak for God, is going to be influenced by whatever the Word of Yahowah actually says in this regard))?”” (*Yirma 'yah* / Yah Lifts Up / Jeremiah 23:37)

It is by comparing what is recorded in the *Towrah*, *Naby'*, *wa Mizmowr* to what a person is alleging God revealed privately to them that we can expose and condemn a false witness. Yahowah can be trusted. He is always right. He never changes. Therefore, if the testimony of the individual claiming personal inspiration differs in any way from what Yahowah has stated in His Torah, Prophets, and Psalms, the self-proclaimed prophet is not only wrong, they are deranged, deceitful, destructive, deadly, and damning. Further, based upon the way this was written, if they don't clearly state that Yahowah is the source of their revelation, or if they speak in any other name, they are false prophets.

Ostensibly because they disagree with what Yahowah has said, many have claimed that since the last of the prophets lived two-thousand years ago in a very

different time and place, God must revise and update His plan so that it is suitable for those living in a modern society. However, God says just the opposite, that His words endure forever, dependable and unaltered. Further, while technologies have advanced, the character and conduct of man remains the same, as do the deceitful and destructive natures of governments and religious institutions.

There is nothing more God needs to say for us to know Him or understand His purpose and plan. There is no reason for individual revelation. It would not only be contrary to the pattern Yahowah has established, His credibility is destroyed when successive revelations contradict anything He has previously conveyed.

There are three especially telling, and yet seldom considered, definitions of *dabar* which apply to the most nefarious false prophets. Scribed identically in the text but vocalized either as *dabar* or *deber*, the previous statement could easily be rendered: **“What (*mah*) has Yahowah (יְהוָה) stated regarding your plague of death, the pandemic sickness and widespread and deadly pestilence you have disseminated to successive generations in association with the thorn (*dabar / deber* – said and communicated regarding the product and offspring of your diseased and deadly words which lead to judgment in association with the lifeless and thorny branch)?”**

This translation of *dabar* is especially revealing because Yahowah routinely states that Sha’uwl (known to Christians as Paul) is the plague of death. And Paul admitted that the thorn in his side was one of Satan’s messengers. More than five-billion souls have succumbed to Paul’s poison pen, making him the deadliest false prophet to have ever claimed Divine inspiration.

One of the many things I find encouraging about this is that my books served as a test case, a case in point if you will, proving that Yahowah was correct. I was able to discern and then prove that the self-proclaimed Apostle Paul and the wannabe Prophet Muhammad were disingenuous when they presented their corruptions of God’s Word as inspired revelations. I deployed the strategy Yahowah has just articulated in writing *Questioning Paul* and *Prophet of Doom*, systematically comparing the false testimony of the two most influential people who ever lived to Yahowah’s Word. When our approach coincides with God’s instructions, we are on solid footing and can anticipate favorable results. To this day, no one has found fault with either book and countless lives have been transformed by the evidence presented therein.

Beyond this test, one which encourages us to validate a person’s claims by comparing their testimony to God’s, we learn that when man’s endeavors are contrary to Yah’s guidance, such individuals will be excluded from consideration by God. It is not only fair, it’s wholly appropriate. Why would God want to spend eternity with someone whose interests are completely out of sync with His own?

As we would expect of a loving parent, Yahowah encourages us to do the right thing. He not only explains the benefits of doing so, at the same time He reveals the consequence of failing to consider His advice. With God's testimony so unambiguous in this regard, it is a wonder so few are listening.

“**And if** (*wa im* – but then upon the condition) **you convey** (*'amar* – you actually and continually declare, communicate by expressing in words (qal imperfect – actually and genuinely on a consistent and ongoing basis, continuously declaring)) **the prophetic declaration** (*masa'* – the authorized promise, inspired pronouncement, and authorized word regarding the desire to remove burdens) **of Yahowah** (𐤆𐤃𐤆𐤃𐤁) **then surely as a result** (*ken* – so likewise and reliably, therefore) **this is what** (*koh* – in this manner) **Yahowah** (𐤆𐤃𐤆𐤃𐤁) **affirms and promises** (*'amar* – says and intends, declares, and answers), “**Since** (*ya'an* – because, on account of, and for the reason) **you are saying** (*'amar 'atem 'eth* – you (plural) are witnessing with, responding to, providing answers through, making promises by way of, summoning others using, and providing testimony on behalf of (qal infinitive construct – indicating purpose in a genuine relationship by way of an expressive verb when literally applied)) **this** (*ha zeh* – specifically referencing Yahowah's *masa'* – prophetic pronouncements associated with His desire and intent regarding), **the Word** (*ha dabar* – the statements, message, promise, and testimony) **of Yahowah's** (𐤆𐤃𐤆𐤃𐤁) **prophetic pronouncement and witness regarding His desire to remove burdens** (*masa'* – yearning to lift up, longing to carry away, and desire to support) (*wa* – then), **I will choose to reach out as** (*shalach* – I decided to genuinely set apart and dispatch, sending and extending (qal imperfect consecutive – literally throughout time as an expression of My will)) **God unto you** (*'el 'atem* – the Mighty One to you) **for the purpose of** (*la*) **providing a Witness and to communicate** (*'amar* – to affirm what has been said, providing answers to the promises (qal stem in the infinitive construct – meaning that this witness is real and His affirmations are genuine, as opposed to this being a metaphor and/or hypothetical, and that as a verbal noun, the Witness is a manifestation of Almighty God in action revealing His purpose as an expressive action)).”

By you not responding to and by you failing to communicate (*lo' 'amar* – by you not accepting this or by you not speaking on behalf of (qal stem and imperfect conjugation – telling us that this decision regarding Yahowah's Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) **Yahowah's** (𐤆𐤃𐤆𐤃𐤁) **prophetic pronouncement and witness regarding His desire to remove burdens** (*masa'* – His yearning to lift up, longing to carry away, and His desire to support), (38) **likewise in return** (*la ken* – so accordingly as a consequence and for this reason, assuredly therefore), **behold, I am** (*hineh 'any* – pay close attention to Me, I am, so look up now at Me at the present time and listen to Me, cognizant of the context and details regarding Me, as well as the emphasis

on that which is especially pertinent because I am) **also** (*wa* – then) **going to genuinely forget about you** (*nashah 'eth 'atem* – I will not recall anything about you, negating any memory of you so that you are totally forgotten (qal perfect consecutive – telling us that God will actually choose to completely forget about them with no ongoing remembrance of them)). **Giving you no credit whatsoever for your deceitful delusions** (*nasha'* – providing nothing of value to you, no payment, recompense, nor ransom for you as a result of your clever and beguiling deceptions (infinitive absolute, which as a verbal noun tells us that God, Himself, is the ransom which will be withheld)), (*wa*) **I will reject and disassociate from you all** (*natash 'eth 'atem* – I will separate Myself from you, abandoning you, disengaging from any relationship with you, ultimately dispersing you so that you are not associated with Me (qal perfect consecutive – affirming that this rejection and disassociation is God's decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) **as well as from** (*wa 'eth*) **the city** (*ha 'yr*) **which to show the way** (*'asher* – which beneficially as a result of the relationship) **I gave** (*nathan* – I offered as a gift, bestowing) **to you** (*la 'atem*) **and to your fathers** (*wa la 'ab 'atem*) **on account of and by way of** (*min 'al* – out of and because of) **My presence** (*paneh 'any*).””” (*Yirma 'yah / Yah Lifts Up / Jeremiah 23:38-39*)

Since neither Hadrian nor Muhammad were descendants of Abraham, Yitschaq, and Ya'aqob, the fathers of the Yisra'elites, this could not pertain to them. That leaves us with two infamous Jews, the founders of Christianity and Rabbinic Judaism, Paul and Akiba, who will be discredited and rejected, ultimately forgotten, along with their deceitful delusions.

Yahowah will not live in the presence of religious rubbish, which is why He is abandoning Yaruwshalaim while it is subject to the delusions of Paul, Akiba, and Muhammad. And this is why He will cleanse it, removing all traces of religion, upon His return.

When we acknowledge and share Yahowah's prophetic statements, especially those pertaining to the *Miqra'ey*, whereby He has promised to remove our burdens, we find Him reaching out to communicate with us and through us. Such is the nature and purpose of this book, *Observations for Our Time*, and that of those which have preceded it, *Yada Yah* and *An Introduction to God*. Many have come to know God as a result.

In that Yahowah is constantly encouraging us to read and recite His testimony, most of which is prophetic and much of which reveals His desire to remove our burdens, it would be absurd for Him to discount and reject those who do as He has asked. Therefore, it is by not sharing His Word, indeed by preferring man's prophetic pronouncements to God's, that leads to being disassociated and sent

away. It is thus puzzling that each of the following four English translations missed this point entirely. Further, according to Merriam-Webster, an oracle is a: “a priestess of ancient Greece through whom a deity is believed to speak, such as the prophecies of the Delphic oracle, or b: a shrine in which a deity reveals hidden knowledge or the divine purpose through such a person.” Therefore, God does not have an oracle, and as we have learned previously, He does not have a burden.

And yet, the political diatribe ensconced in the *King James Version*, reads: “But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD. (38) Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:” (39)

Moreover, the *English Standard Version* published: “But if you say, ‘The burden of the LORD,’ thus says the LORD, ‘Because you have said these words, “The burden of the LORD,” when I sent to you, saying, “You shall not say, ‘The burden of the LORD,’” (38) therefore, behold, I will surely lift you up and cast you away from my presence, you and the city that I gave to you and your fathers.” (39)

Preferring oracle over burden, the *New American Standard Bible* postured: “For if you say, ‘The oracle of the LORD!’ surely thus says the LORD, ‘Because you have said this word, “The oracle of the LORD!” I have also sent to you, saying, “You shall not say, ‘The oracle of the LORD.’ (38) Therefore behold, I will surely forget you and cast you away from My presence, along with the city which I gave you and your fathers.” (39)

Alas, the NLT, or *New Living Translation*, proposed a rendering that was accurate and inaccurate all at the same time: “But suppose they respond, ‘This is a prophecy from the LORD!’ Then you should say, ‘This is what the LORD says: Because you have used this phrase, “prophecy from the LORD,” even though I warned you not to use it, I will forget you completely. I will expel you from my presence, along with this city that I gave to you and your ancestors.” (39)

If any of this was inspired by the Christian god, he is either illiterate or capricious.

The conclusion of the 23rd chapter of Yirma’yah continues to speak to those who have promoted man’s word over God’s Word. Chief among them are the infamous men I sought to expose and condemn: Paul and Muhammad – but they are hardly alone. Each will endure the indignity of an eternity in She’owl separated from God. But more than this, they will be publicly criticized and reprimanded, accused and blamed, so that they are held accountable for the enduring harm they have caused.

“And (wa) I will bestow (nathan – allow, place, and set (qal perfect consecutive)) upon you (‘al ‘atem) enduring (‘owlam – long lasting, perpetual, and eternal) criticisms and reprimands (cherpah – reproach and rebuke, accusations and blame, shame and disgrace, dishonor and scorn, the indignity insulting taunts and contemptible abuse; from charaph – to defy, jeopardize, blaspheme, reproach, and taunt) and also (wa) eternal (‘owlam – perpetual and enduring) humiliation resulting in a diminished and lowly status (kalimuwth – ignominy in disgrace, insignificance for being unworthy as a result of publicly promoting insulting rhetoric which leads to confusion, wounding the soul; from kalimah and kalam – to be confused and to confound, to be publicly humiliated and put to shame in defeat and captivity as a result of maligning slander) which (‘asher) shall not be forgotten (lo’ shakach – will not be ignored, never overlooking the sight of the significance of the improper response (nifal imperfect – the subject carries out and then receives the action of the verb on an ongoing basis)).”
(Yirma’yah / Yah Lifts Up / Jeremiah 23:40)

By searching out his name, Sha’uwl, a student of the *Towrah, Naby’, wa Mizmowr* will find Yahowah doing this very thing, openly criticizing and reprimanding Paul countless times. God is not tolerant or accommodating when it comes to misrepresenting His testimony. And fortunately, justice will prevail. Paul will be judged and disgraced, and then sent to the place which bears his name: She’owl – where he will be diminished, incarcerated, and humiliated for all eternity for having misled the public with his confusing and confounding lies. He will live in infamy.

The final stanza of Yahowah’s prophetic declaration against religion, and most especially Pauline Christianity, reveals...

“And when the people ask you about this, or alternatively about the prophet who claims divine inspiration, or even about the priest or minister, to ask you, “What is Yahowah’s most desirable pronouncement and prophetic declaration?” and you respond to them, saying, “What prophetic revelation?” then I will choose to reject, forsake, and abandon you all,’ prophetically declares Yahowah. (33)

‘But the prophet, the priest, and also the family members who to show the way to receive the benefits of the relationship genuinely and consistently speak about the prophetic declaration and heartfelt desire of Yahowah, I will pay attention to, visit with, attend to, accept, and look after that specific individual and his Godly family and home.’ (34)

Therefore, this is what you should actually say individually on behalf of thinking friends and reasonable neighbors and each individual on behalf of his

brother, “What has Yahowah replied and answered, responded and declared, and what has Yahowah communicated in His Word)?” (35)

And yet you no longer mention nor remember, even consider, the inspired revelation of Yahowah. Rather instead, the inspired revelations and authorized promises regarding God’s desire to carry away burdens have come to exist as an individual’s own message.

And so you have chosen to change and twist, deciding to pervert and convolute, ultimately upending, accordingly, the words of the living and renewing God, Yahowah, of the vast array of spiritual envoys, our God. (36)

Therefore, this is what you should actually say to the person who claims to speak on behalf of God and who alleges to have been spiritually inspired, ‘What has Yahowah spoken to you about and declared to you?’ And then, ‘What has Yahowah communicated in His Word? What has Yahowah stated regarding your plague of death, the pandemic sickness and widespread and deadly pestilence you have disseminated to successive generations in association with the thorn?’ (37)

And if you convey the prophetic declaration of Yahowah then surely as a result this is what Yahowah affirms and promises, ‘Since you are saying this, the Word of Yahowah’s prophetic pronouncement and witness regarding His desire to remove burdens, I will choose to reach out as God unto you for the purpose of providing a Witness and to communicate.

By you not responding to and by you failing to communicate Yahowah’s prophetic pronouncement and witness regarding His desire to remove burdens, (38) likewise in return, behold, I am also going to genuinely forget about you, negating any memory of you so that you are totally forgotten. Giving you no credit whatsoever for your deceitful delusions, I will reject and disassociate from you all as well as from the city which to show the way I gave to you and to your fathers on account of and by way of My presence. (39)

And I will bestow upon you criticisms and reprimands and also eternal humiliation resulting in a diminished and lowly status as a result of your insulting and confusing rhetoric which shall not be forgotten.” (*Yirma’yah* 23:40)

טַעֲמָךְ

As we chase after a deeper understanding of the words Yahowah has used to guide us, as we have here with “*tsemach* – to branch out and grow exponentially,”

we are often exposed to Godly insights which can shape the contours of our lives. Dowd's commitment to share the benefits of his relationship with Yahowah was exemplified by his use of *tsemach* at the culmination of the 137th *Mizmowr*. Then in *Yirma'yah* 23, God's most overt condemnation of religion commenced with a warning against pastors who scatter His sheep. He called them wicked for seducing them, enticing them, and luring them away. Yahowah told these pastors that He would personally hold them accountable for their abusive practices and deceptive tendencies. But then out of this same Christian world, God affirmed that He would gather up the remnant of His flock, bringing them home and restoring them so that they would be able to "*tsemach* – to branch out and grow exponentially," living a long and abundant life.

The reason behind these investigations was to discern if *tsemach* was a reference to "plants flourishing" when the Land is restored to the conditions experienced in Eden upon Yahowah's return in 2033, or if it was used to explain that the Covenant's children will "branch out, growing exponentially while flourishing and living abundantly enriched lives." We also sought to learn if *tsemach* could be "the Branch," and thus be a title invocative of Yahowsha', as it appeared to be in *Yasha'yah* 4:2. Further, we wanted to understand the reasons this "*tsemach* – branch" metaphor was used so often in conjunction with Dowd.

Since there was ample reason to acknowledge that both connotations and both associations were valid, we sought to appreciate why God chose this metaphor. And we wondered: why does He use it far more often than "*mashyach* – anointed?"

And while we not only found the answers we were seeking, but also learned a great deal more in the process, in the afterglow of Yahowah's prophetic testimony, let's contemplate the implications of *tsemach* once again.

As previously noted, *tsemach* speaks of "plants growing, of living vegetation sprouting, of life branching out and thus thriving, springing forth and increasing greatly, accomplishing the intended purpose of floras, successfully completing everything required to support abundant life." Further, the purpose of a "*tsemach* – branch" is to extend life. But a branch only functions, doing what it was designed to accomplish, when grafted onto a beneficial tree or vine. When a branch is cut off, it withers and dies. But when it is attached and healthy, it is a conduit of life, one which promotes growth, channeling water and nutrients out of the ground to the leaves, seeds, and fruit, expanding the plant so that it can absorb more light, facilitating the process of photosynthesis. Just as our souls were designed to flourish and grow in the presence of Yahowah's light, branches make it possible for plants to thrive when they absorb the light of the sun.

Additionally, for the branch to function properly, the tree or vine must be rooted in the right location and must grow upright before spreading out. If the tree

blows over in a storm or falls as a result of poor soil, or just because the roots were rotten, the leaves on the branch will be choked out by the weeds and never receive sufficient light. Its fruit will rot.

The implications are obvious. Humankind cut off from Yahowah withers and dies. But when we are grafted into His family and absorb His light, we flourish and grow. His *Miqra'ey* provide the means to life, the place where living waters and the nourishing aspects of His testimony enable us to reach out to and embrace Yahowah. When we are rooted in Tsyown and Yisra'el by way of the Towrah, we can withstand even the most formidable foe. But when roots decay, when the soil is rotten, when they are inadequate or unreceptive, the tree topples and its branches break. And while those bowing down may escape the most serious storm, in that position they will never be able to look up and see, much less touch, the face of God.

Yisra'el is the Land Yahowah selected for our roots to be established. The Towrah is the nutrient He placed in its soil. The Covenant serves as the trunk of this tree of many lives. Its most prominent Branches are Dowd and Yahowsha'. We are its fruit. And collectively, it is all symbolic of the Tree of Lives which grew in the heart of the Garden of Eden.

While most Christians recognize that “the Branch” is a reference to the Son of God, they remain ignorant of the lessons the metaphor provides. They do not see Yahowsha' as branching out from Yahowah and also from Dowd. They don't recognize that He is rooted in Yisra'el and is sustained by the Towrah. They do not see the Covenant as the trunk of this tree. And they do not appreciate the connection between the Branch and the Tree of Lives in the Garden of Eden.

A “*tsemach* – branch” visually depicts a means to reach out and grow up – something Dowd was particularly adept at doing – which is why the branch functions as one of Yahowah's favorite metaphors. *Tsemach* serves to make an indelible connection between the two most important Towrah-observant individuals: Dowd and Yahowsha'. One explained the Towrah so that we could understand it and the other became its living embodiment so that we could capitalize upon it.

Whether it is by observing the Towrah through Dowd's eyes or capitalizing upon Yahowsha's fulfillment of it on *Pesach*, *Matsah*, and *Bikuwrym*, we grow with Yahowah when we come to appreciate this association. The son Yahowah loved as a Father and the Son He sent epitomized every nuance of *tsemach*.

As we have now come to realize, these “Branches” not only come from the same tree, one without the other serves no purpose. Dowd's life and lyrics facilitate our understanding of what Yahowsha' accomplished, helping us realize that the

Towrah was written to guide flawed individuals to “*tsadaq* – vindication, to being right” with God.

The lyrics of Dowd’s *Mizmowr*, most especially the words of the 22nd Psalm, far more accurately than any of the eyewitness accounts, explain how Yahowsha’ and the Set-Apart Spirit enabled the promises associated with Passover, UnYeasted Bread, Firstborn Children, and the Promise of the Shabat. This is expressly why Yahowsha’ quoted its opening line as His soul made the transition from *Pesach* to *Matsah*, at a time when His body, serving as the Passover Lamb, was affixed to the Branch that would serve as the Doorway to Life.

The benefits provided through these *Miqra’ey* are moot unless we understand what they represent and how to capitalize upon them. And that is why the most complete presentation of what occurred during Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah is found in the 22nd and 88th *Mizmowr* / Psalms, both written by Dowd. Exactly twenty Yowbel, which is one-thousand years, after Dowd laid the cornerstone for Yahowah’s Home and Family on Mount Mowryah, Yahowsha’ completed what he started.

As *tsemach*, Dowd and Yahowsha’ conveyed what is required to become “*tsadyq* – correct and right, upright and righteous, proper and honest, vindicated and acquitted” in the eyes of God. These Branches revealed the Towrah’s ability to make us right with God so that He can help us grow and enjoy abundant life. This is the ultimate expression of Yahowah’s “*dowd* – love.”