

Rejecting Yahowah's Towrah

My people walk away because they do not understand...

I am excited to return to *Yasha'yah*, picking up where we left off. The fifth chapter opens with a parable, that of a vineyard planted on a fertile hill which is laid waste. It is the story of man uprooting what God has planted. The parable is then explained, with Yahowah blaming the religious, and namely Paul, for corrupting what He has prepared. Then after revealing that the world at large has rejected His Towrah, Yahowah lifts up a standard in a distant place for everyone to see.

There is a popular misconception that the stories presented in the “Old Testament” are myths, when they are in fact, historical presentations of what actually occurred, replete with dialog – something missing from almost all other ancient portrayals. Similarly, there is the perception that parables are the purview of the Christian “Jesus” and presented exclusively in the “New Testament.” And yet in reality, Yahowsha' seldom if ever said anything that wasn't previously stated in Yahowah's *Towrah* and *Naby'*. And as it turns out, He cited *Yasha'yah* 5 frequently, and even deployed the same style – that of a storyteller.

As we have come to appreciate, the *Mashal* / Proverbs are comprised of parables, but so are many of the *Mizmowr* – none more so than Dowd's ode to his Shepherd, Yahowah, in the 23rd Psalm. Even some of the personal histories presented in *Bare'syth* / Genesis, while true, are conveyed as an author would present a story, including those involving 'Adam, Noach, 'Abraham, Yitschaq, Ya'aqob, and Yowceph. The Exodus, itself, culminating with the presentation of the Tablets and the Towrah, is conveyed in the manner of a good story, with the narrator setting the scene, introducing the characters, presenting the action as they take center stage, all while using stimulating dialog to advance the plot. Words are used to paint pictures which depict life with and without God.

We can relate to these individuals because, like us, they are all flawed. In the midst of often ordinary lives, God intervenes, and these characters either do or die, typically in spectacular fashion. These stories are fun to share, the lessons are

straightforward and easy to remember.

Many of these stories share a common element, because for all but the last one-hundred years, to survive, most of humanity worked the land either as farmers or shepherds. Not surprisingly, therefore, Yahowah's parables typically include allusions to crops and sheep. One of the most vivid of these follows.

This may be the only place where we find God singing. It is a song for His beloved, for Dowd, but also for Yahuwdah and Yisra'el. And while it begins on a high note, this is a sad song about unrequited love. It is what happens when we stop listening to God and start believing man.

It begins with Yahowah interrupting the ordinary flow of human events by making an announcement. God knows that He is about to enter the longest quiet period in the human experience – a time when almost no one would listen to Him. Sure, He would seek out and find the rare individual willing to serve as a prophet over the next two centuries, but even this would be a horrible time for His children as they would be enslaved by Assyria and then Babylon. In the troubling days ahead, it would be difficult to remember the good times, the best of times, the reason the entire story is being told. God loves us – at least some of us.

More than anyone in the long history of men, Dowd was Yahowah's most beloved son. There has never been and will never be anyone whose company God enjoys more than Dowd's. He was the ultimate conversationalist, articulate and intellectually stimulating. There wouldn't be anyone even remotely like him for another 700 years – and even then, Yahowsha' wouldn't be the same – as He is God talking to Himself. And then nothing, no one to listen and no one willing to share for nearly 2000 years. That is the reason Yahowah says “*na*’ – please” before announcing His desire to sing. It has been a long, long time, even for God, since He had an audience. And now He wants us to know, even as we approach a time far worse than the Assyrian and Babylonian invasions, worse than being enslaved in Egypt, that this is a love story. It is the only reason we exist.

“Please (*na*’ – it is My desire out of a heightened sense of urgency, so I plead with you, desiring your attention because), **I want to sing** (*syr* – let Me sing as an expression of My will, using My voice as an instrument to convey the words and musical tones of this song (qal cohortative imperfect – I genuinely and continually choose to sing)) **on behalf of** (*la* – for and to approach) **My beloved** (*yadyd* ‘any – the one I dearly love; from the basis of *dowd* – the beloved), **a song** (*syrah* – lyrics set to a melody, the music of voice accompanied by instruments; from the verb *shyr* – to sing) **to the one I dearly love, to Dowd** (*dowd* – to Dowd, My beloved), **concerning** (*la* – regarding) **his vineyard** (*kerem huw*’ – his plot of land devoted to cultivating grape vines).

The grapes were planted, cultivated, and tended (*kerem* – the vineyard), **all existing for him** (*hayah* – it was genuinely and totally for him, existing (qal perfect)), **for My beloved, to approach and draw near** (*la yadyd* ‘any – for the benefit of the one I dearly love) **by way of** (*ba* – with) **a Son** (*ben*) **of gleaming light from a supernatural source on the Mount** (*qeren* – with the blast of a trumpet on the summit of a mountain radiating light; from the verbal root *qaran* – to shine brightly radiating rays of light) **of Olives** (*shemen* – of olive oil (a metaphor for the Spirit, for light, healing, longevity, nourishment, and being chosen)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:1)

This begins with “*na’* – please,” a word few of us would put on God’s lips. Who are we that He would say “please” to us? And yet few words more accurately reveal Yahowah’s character or explain the reason we exist. God not only wants to establish a relationship with us, He wants to get down on His knees to lift us up. He wants to raise us as His children. He has offered His hand hoping that we would grasp hold and travel through life together with Him. He wants to empower and enrich us so that we become ever more like Him – able to walk side by side and talk face to face. A relationship which began as Creator enjoying His creation, was conceived as a father and son relationship. It is God’s highest calling and our greatest opportunity. Please is the most empowering word in every family.

Yahowah calls Dowd, Yisra’el’s greatest singer and songwriter. His *Mizmowr* / Songs are his legacy to all humankind. But he isn’t the only singer and songwriter in this story. The Covenant is a love story, one whose lyrics were composed by God. It is the great ballad of the Towrah.

All too often we hear people say that they are searching for the will of God. I find this surprising, indeed frustrating, because Yahowah has made His will known. He wants to sing us a love song. All He wants from us is to listen and respond.

This is Dowd’s vineyard. It was conceived for him and tended by him. The same was true with Noach’s Ark. God provided the instructions and Noach did the work.

The Towrah is replete with captivating stories, profound teaching, marvelous invitations, and sound guidance. It was written by Moseh, and yet it is Dowd who reveals how to apply it to our lives. The Towrah is the message. Dowd is the messenger. The Towrah presents the way. Dowd is the one to follow. The Towrah is the invitation. Dowd is the beneficiary. But he isn’t selfish. His songs exist to share what he has learned about his Heavenly Father so that we too might come to understand who God is and what He is offering, all so we can follow Dowd home.

Just as we can jump aboard Noach’s Ark and ride out the storms of life, we can pick up our hoes and shears and join Dowd in his vineyard. We can pull the weeds,

prune the wild tendrils, and help harvest the fruit, even enjoy the wine. Dowd worked with God, as can we.

Why a vineyard you may wonder? What is it about grapes and wine that would have Yahowah use them, as He does grain and bread and olives and oil, to advance His story? I suspect that the answer lies among their common denominators. Each was conceived to bear fruit and yet must be cultivated by man. With each, there is both the desirable fruit that is harvested and that which is discarded, whether that be stems, chaff, or pits.

Each must be ground or pressed before it is used, just as life's challenges develop character. Or perhaps more telling still, we must shed the limitations associated with the debilitating aspects of our physical nature before we are transformed into what God intended.

When made correctly and consumed responsibly, wine is safer than drinking untreated water. But when abused and overused, it is a debilitating poison. Yes, we can overindulge, even when it comes to our relationship with God. The pattern of the Seventh Day was established for a reason. To remain interesting, especially to those we love, we must have time apart, time to achieve and explore and then to come back and share, thereby enriching everyone.

Wine is the preferred beverage during feasts and celebrations – something Yahowah explicitly invites us to enjoy with Him. And lastly, after being crushed and left remaining on the skins a short while, then being fermented with yeast (the fungus which represents sin), wine's deep red color is symbolic of the blood of the Passover Lamb, serving as a reminder of what our Father has done on our behalf. Similarly, grain in the form of unyeasted bread is central to *Matsah*, just as olive oil serves as the most enlightening metaphor underlying the purpose of FirstFruits and the Promise of the Shabat.

Qeren was first used when Yahowah told 'Abraham on Mount Mowryah during the confirmation of the Covenant that He would provide the Lamb. Based upon its verbal root, *qeren*'s primary connotation is "to radiate light, shining brightly." Secondly, *qeren* speaks of the "summit of a mountain," in this case, the Mount of Olives. It is where the Son left Yaruwshalaim and where Yahowah will return on *Yowm Kippurym* – the Day of Reconciliations in Year 6000 Yah (at sunset on October 2nd, 2033). He will do so exactly 4000 years after His meeting on Mowryah with 'Abraham, 3000 years after Dowd laid the cornerstone for the Family Home on *Mowryah*, and 2000 years (forty *Yowbel* (a *Yowbel* year denotes the time slaves are freed, debt is forgiven, and the land is returned)) following Yahowsha's departure after He had fulfilled Passover, UnYeasted Bread, and Firstborn Children in 4000 Yah / 33 CE.

Are you listening to Yahowah's love song? Do you appreciate the connection between the vineyard and the Passover wine? Do you recognize the connection between pressing grapes into wine and separating the desired result from the stems, skins, and seeds with what occurred on UnYeasted Bread? Do you see in these words that no greater love can be manifested by God than laying down the mortal life of His Son to save His beloved?

I do not know how or why English bibles changed "*ben* – son" to "fertile." *Ben* is "a male child, the offspring of a parent, a descendant." Likewise, *shemen* means "olive" and "olive oil." While it can mean "grow," it does not mean "very fertile" either. And yet, the KJV published: "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill." The NIV concurred, somewhat: "I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside." The NASB was so similar it does not bear repeating. The NLT tried: "Now I will sing for the one I love a song about his vineyard: My beloved had a vineyard on a rich and fertile hill."

By misrepresenting the words God chose to sing, the profound and prophetic lyrics to the song and His extraordinary message became meaningless.

As was the case with Noach and 'Abraham, Dowd, Yahowah's beloved engaged, doing what God wants done. It was a relationship they were establishing and enjoying, after all.

"He loosened the dirt, tilled its soil, and removed the weeds (*'azaq hy'* – he cleared away the sod from it with the proper implement and prepared its ground for cultivation (piel imperfect)), **cleared it of stones** (*wa caqal hy'* – removed the stones of death used for capital punishment (piel imperfect)), **and planted it** (*wa nata' hy'* – placed the seeds and embedded root-stock) **with the best vines** (*soreq* – with the choicest and most highly-valued grapevines).

He built (*banah* – he constructed on behalf of the family and son) **a watchtower** (*migdal* – a tower for the observant, a chest or ark for storing important things safely, and a podium on an elevated stage for conveying a message; from *gadal* – regarding empowering and magnifying growth) **in the middle of it** (*ba tawek hy'* – in its midst). **In addition** (*wa gam* – also), **he carved out** (*chatseb* – he cut out and engraved) **a wine press and vat** (*yeqeb* – a container to mash the grapes and then store the wine) **in it** (*ba hy'*).

Then (*wa*) **he confidently anticipated** (*qawah* – he expected the good and beneficial result (piel imperfect)) **that it would produce** (*la' 'asah* – that it would respond and do the work required to yield (qal active infinitive)) **clusters of grapes** (*'enab* – bearing fruit that could be picked to produce wine). **But** (*wa*) **after all this effort, it yielded** (*'asah* – it made and produced) **sour and rotten grapes** (*ba'ash*

– hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent fruit).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 5:2)

For a vineyard to grow and be productive, the ground must be made receptive, opened up to allow water and nutrients to reach the roots. This serves as a metaphor for open and receptive minds. And for the new vines to receive the light required to produce good fruit, the weeds must be removed as well. This is symbolic of eliminating religious and political mandates.

There are a variety of Hebrew words denoting “rocks” and “stones,” but this one tells a story. The stones Dowd removed according to the lyrics of God’s song were those used to end the lives of those found in violation of the Towrah. These would have been the stones hurled at the guilty, ending their lives. But, thanks to Dowd, they were tossed aside, at least for those who follow his lead and listen to him. They will live as a result. The removal of these stones, therefore, foreshadows the purpose of Passover.

Just as relationships languish without effort, vineyards must be tended if productive results are expected. This is also true of the Covenant.

Banah is the feminine of “*ben* – son.” It conveys the idea of building a family home. In this regard, it is important to recognize that “family and home” are from *beyth*, which is also feminine, as is “*beryth* - covenant.” Underscoring this thought, Yahowah will eventually reveal that this vineyard is actually the home of Yisra’el.

There are a number of ways to accurately convey the meaning of *migdal*. As a “watchtower,” it is a place for the observant to examine and consider what they see. As a “chest or ark,” it is symbolic of the Ark of the Covenant and the Mercy Seat – comprising our access to the Almighty and our seat by His side. And as a “podium set upon an elevated stage,” it serves as the means for us to stand up and inform those who would listen to God’s song.

I know this place, and so should you. This raised platform upon which the Ark was placed, serving as a podium from which God’s message to man would be shared, and the observant would come to know Him, is the Temple Mount. Dowd purchased it from Arawnah the Yabuwcy. It was just up the hill from his home.

When we listen to Yahowah’s instructions and act upon them, as Dowd had done, we can confidently anticipate beneficial results. Those who accept the conditions of the Covenant and act upon them, will live eternally with God, just as He has promised.

Unfortunately, rather than listen to Yahowah’s song, rather than capitalize upon what He has done, some men neglected and others uprooted Dowd’s vineyard, planting the wild and worthless vines of religion in its place. Such are the Roman Temple to Venus, Dome of the Rock, Church of the Holy Sepulchre, and the Al-

Aqsa Mosque, to name a few. They, and those that would worship within them, are “*ba’ash* – loathsome and abhorrent.” Man’s most elaborate edifices to his religious gods are “unpalatable and odious” to Yahowah.

As I shared a moment ago, there is an interesting connection between the three types of food Yahowah uses to convey His purpose and plan. Grapes, olives, and grain must all be crushed to produce the desired result: wine, olive oil, and bread. Just as Yahowah allowed Yahowsha’s body and soul to experience the impact of Roman whips and She’owl’s enormous pressure to redeem us, we gain character when we endure life’s challenges. And in the crucible of life, that which is valuable emerges and is cherished while the stems, pits, and chaff are discarded. The good result is gathered in by God while the rest dries up and is blown away. Moreover, as we have just read, there is good and bad fruit.

Speaking of rotten, think for a moment about the current inhabitants of Jerusalem. The city, which is about the same size it was when originally sacked by the Romans in 70 CE, is home to ten percent of Israel’s total population. The most contentious place on Earth is claimed by Jews, Muslims, Christians, and Secular Humanists. Of the 850,000 inhabitants living within the Jewish, Muslim, Christian, and Armenian quarters, 500,000 are Jewish (200,000 of whom are secular and 300,000 Ultra-Orthodox), 350,000 are Muslim, and a tiny fraction are Christians. It’s interesting to note that the birthrate among Jewish women, of three children each, is the highest in the developed world. And of course, it is by far the most religious place in Israel.

Over the past 4,000 years, Jerusalem has been under the control of the Canaanites, Egyptians, Jebusites, Dowl and Solomon as the capital of Yahuwdah, the Assyrians, Babylonians, Persians, Macedonians, Romans, Byzantines, and Sassanids, followed by the Islamic Caliphates of the Umayyads, Abbasids, and Fatimids, the Seljuq and Ayyubid Empires, the Mamluk Sultanate, the Ottomans, the British under their Mandate, Jordan briefly, and now as part of Israel following the Six Days War in 1967.

Today, perhaps even for the past 2700 years of days, Yahowah is asking us to think about what He has said and Dowl has done, where they have done it and why they have said it. This is a referendum between the religions of man and a relationship with God.

“So (*wa*) now (*’atah* – at this point in the story), inhabitants (*yashab* – those who dwell and live, the settlers) of Yaruwshalaim (*Yaruwshalaim* – the Source of Guidance Regarding Reconciliation (commonly transliterated Jerusalem)) and people (*wa ’ysh* – individuals) of Yahuwdah (*Yahuwdah* – Related to Yah (commonly transliterated Judah)), please, I implore (*na’* – I would like and therefore plead with, emphatically requesting and encouraging) you to judge,

electing to distinguish (*shaphat* – you to choose to adjudicate the matter, deciding, exercising good judgment using reason (qal imperative active)) **by making the appropriate connections between** (*bayn* – through consideration, understanding, and discernment so as to evaluate these insights regarding) **Me** (*'any*) **and** (*wa*) **My vineyard** (*kerem 'any*), **responding thoughtfully and appropriately** (*bayn* – after closely examining the evidence, making the proper connections, and careful consideration).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:3)

Yes, I made a point earlier of the fact that Yahowah referred to this vineyard as Dowd’s. Now He is calling it His own. But isn’t Dowd’s home, Yahowah’s home? Weren’t the lyrics of Dowd’s songs inspired by God? Aren’t they members of the same Covenant family? Isn’t this vineyard planted on Mowryah under signs which read: Tsyown? Isn’t Dowd living with Yahowah now?

Said another way, when we translate Yahowah’s testimony as we are doing here, the words are both ours and His. When we do it right, there is no distinction between them.

It is indeed telling that the Jews who now live in Jerusalem are called “*yashab* – settlers.” It is indeed telling that man is wont to call the land that surrounds them “Palestine,” when Yahowah, who just happens to be God, knows it as “Yahuwdah.”

That is why Yahowah is encouraging us to think about His story at this time. He’s only indirectly asking us to differentiate between God and man, having chosen to make the initial referendum between Him and His vineyard. So shouldn’t we be thinking about how they differ and how they are alike?

God began by revealing that the vineyard was an expression of His love and that He established it for His beloved, Dowd. He told us that out of this vineyard, the Son of Light would emerge (one branch to another) in connection with the Mount of Olives – symbolic of the Set-Apart Spirit. He then explained how He worked with Dowd to till the land and make it receptive, to remove the weeds that would have competed with the vines, and to cast aside the deadly stones, all before planting the finest grapes. He and Dowd did so on Mowryah as part of Tsyown in anticipation of achieving the desired result. But man got in the way and the grapes soured.

So how does that differ from God you may wonder? And the answer is: it does not differ at all in the beginning, only in the end. It is a lovely story when Yahowah and Dowd are engaged, working together to prepare and produce the perfect environment, a garden if you will, to live and grow together. It is a garden without the weeds of deceit or the stones of death – akin to Eden.

But alas, man has freewill. He can choose to listen to God's love song and sing along, or comprise an entirely different tune and compete with Him. Most men have done the latter, and the proof is in the harvest.

You'll note that we came to this realization by listening to what Yahowah said and then making the most appropriate connections after careful deliberation. We sought to transition from unaware to knowing, and then from knowing to understanding – all using the method prescribed by God.

Revealing that we were right, Yahowah asks a question. With freewill serving as the underpinning of all loving relationships, could God have done more without making a mockery of the entire experience? Said another way, it isn't God's love, His instructions, or His personal involvement that have been inadequate. It's man's failure to care, to listen, and to engage that are at fault. Otherwise, why would He ask...

“What (*mah*) more (*’owd* – additionally and subsequently, even now) could I have done (*la ’asah* – should I have accomplished, acted upon, or engaged in (qal infinitive construct active)) in (*ba* – with [from 1QIsa vs. *la* – concerning in the MT]) My vineyard (*kerem ’any* – My land where grapes were planted, cultivated, tended) that I have not done with it (*wa lo’ ’asah ba hy’* – that I have not accomplished with it, engaged in, or acted upon with regard to it)?

What is the reason (*maduwa’* – why is it) I looked forward with the anticipation (*qawah* – I expected and was confident of the beneficial result) that it would produce (*la ’asah* – that it would respond and do the work required to yield (qal active infinitive)) good grapes (*’enab* – bear fruit that could be picked to produce wine), but (*wa*) there are (*yesh* – there is the existence of [from 1QIsa vs. *’asah* – it made and produced in MT]) sour and rotten grapes (*ba’ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent grapes)?” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:4)

Is God at fault, or is man? This is the ultimate life and death question.

Let's ponder for a moment what Yahowah has done on our behalf. He has created the ultimate landscape for our amusement, a six-dimensional universe for us to explore replete with hundreds of billions of galaxies each averaging hundreds of billions of stars, even the perfect planet of the ideal size and composition orbiting the perfect distance from one of them. He created life for us to enjoy, with eyes to see, ears to hear, mouths to eat and talk, hands to do, legs to stand upright, feet to walk, and brains to process all we experience along the way. He provided us with a *neshamah*, or conscience, so that we could exercise good judgment and reason between good and bad. Then He put us in a Garden perfectly suited to our needs, so that we could enjoy one another's company. And He gave us freewill, so that we would be neither robots nor toys, neither subjects nor slaves. When we ignored His

instructions regarding how to live with Him in the Garden, He provided a way back home, not only laying out every step along the way in His Towrah, He, Himself did what was required for us to become immortal and perfect children of God, enriched and empowered. Had He done anything more, there would be no purpose in freewill. And all He expected of us in return was to listen to what He was offering and capitalize upon it by engaging in a relationship with Him.

But that was too much to ask, at least of most men.

“So now (*wa ‘atah* – henceforth as a result), **please** (*na’* – I implore you, pleading with and beseeching you), **choose to let Me explain and make known to you** (*yada’ ‘eth ‘atem* – let Me reveal and acknowledge to you (hifil cohortative imperfect)) **what** (*‘asher* – what as a result of the relationship and by association) **I will do** (*‘asah* – how I will respond) **regarding** (*la*) **My vineyard** (*kerem ‘any*).

I will remove (*suwr* – I will take away) **its hedge** (*masuwkah hy’* – its natural fence to keep others out) **and it will be** (*wa hayah*) **purged, grazed, and set ablaze** (*ba’ar* – burned, destroyed, consumed, killed, removed, and serve as food for animals to eat (piel infinitive)), **its protective stone wall** (*gader hy’* – its rock fencing that was constructed to keep it safe) **will be broken down and breached** (*parats* – will be shattered, its stones toppled and scattered by hostile invaders), **and it shall be** (*wa hayah*) **trampled down and tread upon** (*la mirmac* – as a result destroyed under foot, violently stepped on).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:5)

If you are making the proper connections in accord with Yahowah’s instructions, you now realize that He is predicting what Imperial Rome and the Roman Catholic Church would do, and now have done, in Yaruwshalaim. Imperial Rome broke through the walls of Jerusalem twice, in 70 CE and then again in 133 CE. On the first occasion, they tore down the Family Home, known as the Temple of Yahowah, stone by stone, leaving nothing but a pile of rubble. Then in Daniel we read that out of the viciousness of Rome will emerge a Beast that will tread upon the entire world, trampling it under foot – the Roman Catholic Church. What Yahowah has planted, man tramples down.

Mankind is free to work with God, as Dowd chose to do, or against Him, as was Sha’uwl’s decision. One choice leads to life, the other to death; one to a productive harvest, and the other to thorny briars and twisted brambles.

“I shall lay it open (*shyth hy’* – I will place it such that it is susceptible) **to becoming a desolate wasteland** (*bathah* – being wasted and destroyed). **It will not be pruned** (*lo’ zamar* – its superfluous tendrils will not be cut away) **nor will it be weeded** (*wa lo’ ‘adar* – nor will it be cultivated, plowed, or hoed). **And it shall raise up** (*wa ‘alah* – it will exalt Allah and offer up) **briers, brambles, and thorns** (*shamyr* – uncultivated thorn bushes). **And concerning** (*wa ‘al*) **the clouds** (*‘ab*),

I will direct (*tsawah* – I will guide) **rain** (*matar* – downpours) **away from it** (*min 'al hy*’).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:6)

Weeds, representing man’s way, choke the life out of God’s way. And an unpruned garden is an unproductive garden. As for whether Yahowah intended to say that “Allah would be exalted” in this place as is the case, or that “briers, brambles, and thorns would be raised” instead of grapes, or both, is subject to conjecture. But there is no question that Yaruwshalaim was once far more lush than the desert we find today. Also thought-provoking, Sha’uwl, the villain of this story, once bragged that his ego was so out of control, the thorn in his side was none other than one of Satan’s demons.

In 1867, Mark Twain wrote the following in connection with his tour of Yisra’el: “It is a desolate country whose soul is rich enough, but is given over to weeds.... It is a silent mournful expanse...a desolation.... We never saw a human being on the whole route...hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friend of a worthless soil, had almost deserted the country.”

Should anyone have wondered what the vineyard represented, Yahowah wants us to rest assured that He isn’t talking about grapes...

“The vineyard (*kerem*) **of Yahowah** (𐤎𐤏𐤃𐤇) **of the vast array of spiritual implements** (*tsaba’* – of the command and control regime of heavenly messengers and envoys) **is the Home** (*beyth* – is the Family and Household) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **and** (*wa*) **the individuals** (*'ysh* – the people) **comprising Yahuwdah** (*Yahuwdah* – who are Related to Yah) **are His most delightful and satisfying** (*sha'shuwa'ym huw'* – His most pleasing, pleasurable, and enjoyable) **aspect of His garden** (*nata'* – vine of His).

He expected and looked forward to (*qawah* – He beneficially anticipated) **the exercise of good judgment** (*mishpat* – rational thought and reasonable decisions, even a just means to resolve disputes) **but** (*wa*) **behold** (*hineh* – now, see) **there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats** (*misphach* – there is a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations along with an outpouring of blood; from *caphach* – to join together to smite and strike, leaving an ugly erupting lesion, scab, and malignant tumor). **Rather than vindication, justice, and prosperity** (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard, producing an abundance of wealth among innocent individuals), **behold** (*wa hineh* – now at this time) **there is a crying out for help** (*tsa'aqah* – a cry of distress).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:7)

God's Covenant Family was to be rooted in the Promised Land. They were to be productive and flourish, serving as an example for the world to follow. Yisra'el and Yahuwdah were to grow together with God in the most satisfying and enjoyable relationship imaginable. This was to be Eden.

Based upon what He was offering, predicated upon what He had done, there was every reason to expect favorable results. After all, who in their right mind would turn down an offer from God, one in which we sacrifice nothing and gain everything in return? Yahowah naturally expected that His creation would be capable of exercising good judgment. He had personally designed our brains and given us His *neshamah* – the means to be rational, to discriminate between good and bad, right and wrong. But He obviously thought more of us than we thought of ourselves, valued us more highly than we valued ourselves. He trusted us more than we should have been trusted. But such is the nature of every loving relationship. We see the best in those we love.

In *mispach* we see the opposite of *mishpat* – which is why they are being contrasted. To *mishpat* is to do the right things for the right reasons, it is to exercise good judgment to resolve disputes. To *mispach* is to do the worst things for the worst possible reasons. Rather than vindicate, the *mispach* condemn. Rather than encourage rational thought, the *mispach* indoctrinate. Rather than save lives, the *mispach* destroy them. Rather than reconcile relationships, the *mispach* shatter them. These are the things of man God detests.

This concludes with a prediction that has not yet materialized – although there have been constant foreshadowings. Yisra'elites cried out for help when enslaved by the Egyptians and when besieged by the Assyrians. Yahuwdym cried out when attacked by the Babylonians and when assaulted by the Romans. All Yisra'el cried out again when persecuted under the Catholic Church, when brutalized during the Holocaust, and now under the constant barrage of Islamic terrorism. But this is now a collective cry for help, one coming directly out of Yaruwshalaim, Yahuwdah in the heart of Yisra'el. Something terrible is about to happen.

I suspect now after reading over one-thousand pages of *Observations for Our Time* that you are aware that the process I have deployed from the very beginning continues to be: translate Yahowah's words as accurately and completely as possible by closely examining and carefully considering each of them. Contemporaneously, I have striven to delineate why these words may have been chosen, how they may have been used elsewhere, and what they may convey beyond that which is reasonably included in the translations, themselves. Then I will reread and recite the translations to myself, reflecting on what God has revealed, so that I might come to appreciate what Yahowah is saying, why He is saying it, and how it applies to our lives in the here and now. After sharing these

insights, I like to return to His words, bringing them together in summary fashion, hoping that the repetition helps etch Yahowah's message into our memory.

“Please, it is My desire out of a heightened sense of urgency, and so I plead with you, desiring your attention because, I want to sing as an expression of My heartfelt desire, using My voice as an instrument to convey the words and musical tones of this song on behalf of My beloved, a song to the one I dearly love, to Dowd, concerning his vineyard.

The grapes were planted, cultivated, and tended, all existing for him, for My beloved, to approach and draw near by way of a Son radiating light from a supernatural source on the Mount of Olives. (5:1)

He loosened the dirt, tilled its soil, and removed the weeds, cleared it of stones, and planted it with the best vines. He built on behalf of the family and son, a watchtower for the observant, a chest for storing important things safely, and a podium on an elevated stage for conveying a message regarding empowering and magnifying growth in the middle of it. In addition, he carved out and engraved a wine press and vat in it.

Then he confidently anticipated the good and beneficial result, that it would produce clusters of grapes. But after all this effort, it yielded sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit. (5:2)

So now at this point in the story, inhabitants who have settled in Yaruwshalaim and people of Yahuwdah, please, I implore you to judge, electing to distinguish that which is productive and unproductive by making the appropriate connections between Me and My vineyard, responding thoughtfully and appropriately after closely examining the evidence and making the proper connections through careful consideration. (5:3)

What more, additionally or subsequently, even now could I have done in My vineyard that I have not accomplished with it? What is the reason I looked forward with the anticipation that it would produce good grapes, but there are sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit? (5:4)

So now, henceforth as a result, please I am beseeching you, allow Me to explain and make known to you what as a result of the relationship and by association, I will do regarding My vineyard.

I will remove and take away its hedge to keep others out, and it will be purged, grazed, and set ablaze, its protective stone wall will be broken down and breached, its stones toppled and scattered by hostile invaders, and it shall be trampled down and tread upon. (5:5)

homes is a bigger obstacle to peace than knife- and bomb-wielding Islamic terrorists. As a result, and in complete accord with the following prophecy, Israelis must stand alone – isolated from the rest of the world.

At the time this was written, it was all inconceivable. Now it is inevitable.

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those connecting** (*naga*’ – joining and touching) **house to house** (*beyth ba beyth* – home with home), **field to field** (*sadah ba sadah* – plot of land with plot of land, territory to territory), **who approach in addition** (*qarab* – who arrive and present themselves, joining together) **until** (‘*ad* – the point in time) **there are no more places** (‘*ephes maqowm* – there are no more sites to build housing units, offices, or even stand) **and they are made to dwell alone** (*wa yashab la bad* – and so then those who settle there will live isolated and separated (hofal perfect consecutive – demonstrates that this condition was forced upon them during a specific period of time based upon the will of others)), **to you** (‘*atem*) **in the midst** (*ba qereb* – in the middle or center) **of the Land** (*ha ‘erets* – of the nation).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:8)

In the 17th chapter of this same prophetic announcement, we are told that Israel will be “thinned at the waist,” and thus at its *qereb*, indicating that the nation will be forced to surrender the “West Bank” to the Jihadists. As a result, an unstoppable tsunami of Islamic terrorists will flood into Jerusalem, raping, robbing, and murdering their way to Allah. Forewarned is forearmed.

There are over seven million Israelites, mostly Yahuwdym, living in Yisra’el today – half a million of which call Yaruwshalaim home. But as fast as housing units are erected, they cannot keep pace with the accelerated birth rate or unparalleled immigration. We are rapidly approaching a time when there will be too many people and too few homes. But that isn’t the worst of this news. The world in general, and Islamic Jihadists in particular, are going to be so egregious, shedding so much blood, that even amidst a housing shortage, the best and biggest will be abandoned.

While the previous statement is today’s news, the next is tomorrow’s. The first phase of what follows, known as the Magog War (the Islamic assault on Israel near the beginning of the tribulation) will occur sometime between 2026 and 2027. It’s less than a decade away. And it will be horrific. It will be as if hell itself has been unleashed. Satan and his Islamic emissaries will all but annihilate Yahowah’s Chosen People.

“I am hearing (*ba ‘ozen* – in My ability to hear what’s in My ears), **Yahowah** (𐤃𐤏𐤃𐤇) **of the vast array of spiritual implements** (*tsaba*’ – of the command and control regime of heavenly messengers and envoys), **declares, that doubtless** (‘*im*

– in the context of something I’ve promised which is much larger, although it may seem improbable, nonetheless), **there will be no houses for many** (*lo’ beyth rab* – there will not be sufficient homes as many homes will cease to exist), **because as an object of appalling scorn and derision there shall be horrible terrorism and devastating desolation** (*la shamah hayah* – because as an object of astonishing ridicule, they will be laid waste and become lifeless; from *shamem* – to be appalled, stunned, stupefied, awestruck, astounded, desolate, and lifeless). **Even the largest** (*gadowl* – greatest) **and** (*wa*) **most beautiful** (*towbym* – most desirable) **will be without an inhabitant** (*min ‘ayn yashab* – will not have anyone living or dwelling there).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:9)

Just because these housing units share common walls, ceilings, and floors, this does not make them necessarily small nor cheap. A quick search of real estate for sale in Jerusalem reveals that some of these townhouses are large and beautiful, with price tags to match – some exceeding ten million dollars. And yet even they will be uninhabited because good Muslims, those who follow Muhammad’s pathetic example, are murderous. They are robbers and rapists. And they will flood into Jerusalem by the tens of millions. There will not be enough bullets to stop them. The Jews who are not killed, will wish they were dead. They will all be robbed. Many will be raped.

Terrorism is synonymous with Islam because Muhammad was a ruthless terrorist. He instigated and led 75 terrorist raids during the first ten years of the Islamic Era. Jews were his favorite targets. He murdered the men, raped the women, and enslaved the children. Nothing has changed over the course of 1300 years.

Allah as Satan, has no capacity to be creative, to conceive or spare life, to build anything worthwhile. All he and those who worship him as if he were god are good at doing is killing, destroying, and deceiving. They will epitomize “*shamah* – appalling scorn and derision, vicious terrorism, devastating desolation, stunning the world with their stupefying ruthlessness.”

Those who have wielded hammers to build homes will be decimated by those who prefer wielding swords. What follows speaks of Islam’s influence on the House of Yisra’el.

“Because then (*ky* – no doubt, truly), **ten** (*‘aseret*) **acres** (*tsemed* – the area of cultivated land a pair of oxen yoked together can plow in a day which is why it also means: pair, couple, and yoke) **of vineyard** (*kerem* – synonymous with the House of Yisra’el) **shall produce** (*‘asah* – yield or supply) **one** (*‘echad*) **daughter** (*bath* – female child or liquid measure equal to 6 gallons), (*wa*) **a malleable and fragile** (*homer* – clay-like, easily manipulated when moist and readily broken when dry, or nine bushels – roughly the amount a donkey can transport) **offspring** (*zera’* – descendants or seeds) **is what will come from here** (*‘eyphah* – is the what, where,

and why of it; from *'ay* – whence and where and *poh* – from here).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:10)

Before we conclude that the amount of land two oxen can plow in a day is a nebulous and antiquated concept, making this prophecy somehow arcane, you may be interested to know that in the United States today, the official measure of land is an acre, which contains 43,560 square feet. This rather odd number was derived because a pair of oxen yoked together plow a furrow 1/8th of a mile long (known as a furlong) before the team is turned around to plow in the other direction. Parcels were laid out so that the farmer, starting early in the morning, would be able to finish two sets of ten rounds with a ten-inch plowshare, covering an area 16.5 feet wide (known as a rod) twice before lunch. They would then water, feed, and rest their oxen during the noon break. A second pair of rounds of ten 1/8th mile long furrows would be cut in the afternoon. The forty rounds of 80 furrows plowed over the course of a day covered an area four times 16.5 feet wide, or 66 feet across, by a 1/8th mile in length (660 feet). This totals 43,560 square feet, and thus one acre. (Source: University of Nebraska Land Measure Fact Sheet)

The ten-acre plot being depicted in this prophecy is therefore 660 feet by 660 feet. By way of comparison, the current Temple Mount is approximately 32 acres. The south wall is 910 feet (280m), the north 1025 feet (315m), the east 1520 feet (460m), and the west wall is 1580 feet (485m) in length. This size and trapezoidal shape is a product of Herod the Horrible who greatly expanded the platform some 2000-years ago. The original area established by Dowd at Yahowah's direction was square, and only about ten times larger than the footprint of the Home and Porch combined. To reconstruct its size, all we need do is look at the platform upon which the Dome of the Rock is now situated, and square it off as Dowd was said to have done. The western and eastern facades, inclusive of the original stairways leading up to the platform, all of which were part of Dowd's original layout, comprise an area which measures 660 feet by 660 feet. I don't suppose this is a coincidence.

Also, considering the fact that Yahowah attributed the original vineyard to Dowd, the City of Dowd / David is also – drumroll please – 10 acres. Now since Yahowah just stated that the vineyard represents the House and Home of Yisra'el, it is clearly coterminous with the original Temple Mount and equivalent to the City of the Beloved, below.

I'm going to crawl out on a tendril and suggest that God isn't actually talking about grapes, wine, or seeds. It's not much of a leap considering the fact that He, Himself, just said that the vineyard actually represents the Home of Yisra'el. Beyond this, the numbers don't work if we are to render *bath*, *homer*, and *'eyphah* as weights and measures. For example, an extremely unproductive vineyard still produces 20 times more wine than this one if we are to translate *bath* as “six gallons” rather than one “daughter.” The math works out as follows: a derelict

vineyard produces two tons of grapes per acre, filling two 60-gallon barrels with wine (which is just shy of 1500 bottles should you be interested). Therefore, the least productive mature ten-acre vineyard imaginable would still produce 1,200 gallons of wine – two-hundred times more than the six gallons listed above if we are to render *bath* in gallons instead of girls. By comparison, an average ten-acre vineyard would produce 5,000 to 6,000 gallons of wine. And as an interesting note: a winemaker must crush 700 grapes to get a bottle of wine. It is yet another reason Yahowah likes using this metaphor.

Grapes are propagated via cuttings, not seeds. And while it is technically possible to germinate a grapevine using seeds, to be effective, the seeds need to be refrigerated at a steady 35-40 degrees Fahrenheit for three months. Then they must be kept in greenhouses for six weeks to germinate, never allowing nighttime temperatures to fall below 60° F. These saplings have to be transferred into pots and kept in greenhouses until the plants are a foot tall before they are moved into the fields.

That is not to say that grape seeds are worthless. A winemaker today can purchase a \$100,000 seed separator and dryer along with a \$17,000 double-head seed press and process 180 tons of grape seeds from the pomace over a period of six months, yielding 12,000 liters of grape-seed oil. A ton of grapes, which is about 26% pomace (572 pounds of moisture, skin, stems, and seeds), yields 70 pounds of dry grape seeds (producing three liters of oil). Returning to our anemic vineyard, two tons an acre over 10 acres would create 1,400 pounds of seeds. While this is in the range that an average donkey can haul in a cart (which is between 1900 and 2100 pounds), with olive trees indigenous and plentiful, and their oil more desirable and economical, especially in Israel, there would have been no reason whatsoever to separate, dry, or transport grape seeds. Moreover, if we are to use weights and measures instead of fragile and impressionable daughters, grapes yielding six gallons of wine would only produce 70 pounds of seeds, rendering the donkey irrelevant.

Lastly, as a dry unit of measure equal to three seahs or ten omers, an *'eyphah*, is an Egyptian designation. It is only when presented as an adverb and interrogative comprised of *'ay* and *poh*, that *'eyphoh* is Hebrew. In Yah's language it means: "what kind of things or which individuals would come from there."

If Yahowah was indeed speaking of daughters, one for every ten acres, jihadists are going to have to either scare away, enslave, or kill a lot of Jews. The city of Jerusalem today, with a population of 850,000, 500,000 of whom are Jews, is just over 48 square miles, and thus just under 31,000 acres. This represents sixteen Yisra'elites per acre, eight of whom would be women, four of whom might be young enough to be called "*bath* – daughters" rather than simply "women." If that

is reduced to one for every ten acres, there is going to be a mass exodus and massacre.

If we consider the greater Jerusalem metro area, 1,125,000 people, 720,000 of whom are Jews, live on just over 160,000 acres. That's between four and five Israelis per acre. If half are women and half are young, that's one daughter per acre today. Therefore, nine out of ten will either flee, be kidnapped and dragged away as sex slaves, or die at the hands of Islamic militants. It's no wonder this was preceded with a woe and the people are crying out in fear.

Before we move on, there was something else I found intriguing about *tsemed*, the word translated "acres" above. The dual nature of *tsemed* (two oxen yoked together) lends it to being used to convey duplicity. It is deployed to depict "infamous deceit" in *Mizmowr* / Psalm 50:19. And on three occasions, the verb is used to describe the seduction of the Israelites into the worst form of idolatry at Ba'al-Peor. Under Bala'am's suggestion in consort with Balak, the king of Moab, the Yisra'elites were seduced into becoming initiates into his religious mysteries. As a result, the people worshiped the local god, the Lord of Light (Lucifer in today's parlance), while indulging in his requisite prostitution cult. They thereby yoked themselves to Ba'al-Peor, to the Lord of Light, and to the Whore of Babylon. Satan was worshiped as God. (*Bamidbar* / Numbers 25:3-5 & *Mizmowr* / Psalm 106:28) That's telling here because in Islam, Allah is Satan and in Christianity, the Lord is God.

Alcohol will be used as an escape, numbing the pain. But it will just make matters worse. In harmony with His vineyard metaphor, Yahowah predicts...

"Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who rise early in the morning** (*shakam ba ha boqer* – make an early start in the morning, looking to make sacrifices to their gods while reflecting on religious secrets and omens) **with intoxicating liquor** (*shekar* – inebriated with alcoholic libations), **remaining so** (*achar* – lingering around thereafter) **into the twilight** (*ba ha nesheph* – into the evening, from dusk to dawn), **drunk and inflamed with wine** (*dalaq yayn* – intoxicated and inebriated)." (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:11)

Some of what follows may actually depict instruments, but much of this is symbolic, using the implements of merriment to describe the fallen human condition and the implements that will be used to drown out the message of God.

"The lyre (*kinowr* – the zither, a large stringed instrument that when plucked makes a tremulous twanging sound and serves as a token of merriment; perhaps a Hittite loan word related to *kuwn* – to establish and *kanah* – a flattering title for a shoot or branch which is transplanted), **harp** (*nebel* – the guitar, a portable melodic stringed instrument, or a vessel, bottle, or flask comprised of skin used to transport

wine; from *nabal* – to be foolish and senseless, to languish and fade away, to be an immoral, vile, and shameful corpse, a carcass associated with villainous idolatry and in the feminine, *nebalah* – a disgraceful and wicked thing outrageously in defiance of the standard, a frivolous fool), **tambourine** (*toph* – the drum, a small percussion instrument or dangling earrings, religious pendants, and jingling beads, even the jeweled ornamentations on the headboard of a bed owned by the haughty and arrogant who flaunt an exaggerated sense of false pride; from *taphaph* – to play and to beat), **flute** (*chalyl* – the pipe, a reed woodwind instrument producing a shrill, whistling sound; from *chalal* – to profane, defile, pollute, violate, wound, slay, and desecrate and *chalyl* – that which is forbidden and adversarial), **and** (*wa*) **wine** (*yayn* – fermented grape juice and intoxicating beverages) **are at** (*hayah* – exist at) **their banquets** (*meshteh hem* – are part of their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed; from *shathah* – to drink to excess (based upon *sheth* – six, the number of man)).

But (*wa*) **regarding** (*’eth*) **the work** (*po’al* – that which is done and thereby achieved after expending significant energy to acquire and provide recompense) **of Yahowah** (יהוה), **they do not observe nor regard it** (*lo’ nabat* – they do not look at, consider, perceive, or interpret it, seeking to understand it, nor provide an appropriate or caring response), **nor** (*wa*) **the work** (*ma’aseh* – the labor and product, the mission and accomplishments, the acts and deeds, the pursuits and business) **of His hands** (*yad huw’*), **neither seeing nor understanding** (*lo’ ra’ah* – they do not pay attention and they are not observant, neither perceptive nor considerate).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:12)

As I suspected, this list of accoutrements serves as a poetic depiction of man’s fallen state. Collectively, they reveal how religious festivals compete with God by twisting the intended purpose of the instruments, themselves. In this list, we find: a twanging lyre, representing a flattering title for a transplanted and replacement branch. This is a depiction of Allah as a replacement for Yahowah, of Jesus Christ as the flattering title for the Branch, and even an allusion to replacement theology.

Then there is the melodic harp so often pictured in association with angels in religious art which is accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as if they were the walking dead. These vile and villainous animated corpses demonstrate a zombie-like attraction to idolatrous worship in their outrageous defiance of God.

Next we find tambourines struck by the haughty and arrogant who flaunt an exaggerated sense of false pride. This is perhaps reminiscent of the ongoing drumbeat of gay pride parades and the contentious morality of Socialist Secular Humanism. And while I was of the belief that San Francisco was the gayest city in the world, it is actually Tel Aviv. Simultaneously, we find countless religiously

adorned women, their dangling earrings, symbolic pendants, and jingling beads hidden beneath their burkahs.

The second to last irritant on the list is depicted as a shrill flute or whistling pipe, which is being played and smoked by the profane, the defiled, and the polluted who desecrate, wound, and slay in adversarial fashion. All the while they are imbibing intoxicating libations at their banquets, feasts and festivals celebrating hedonistic events where copious amounts of alcohol are consumed in excess.

They are celebrating New Years, Saint Valentine's Day and St. Patrick's Day, Martin Luther King Day and President's Day, May Day and Independence Day, Labor Day and Memorial Day, Halloween and Lent, Easter and Christmas, Rosh Hashana and Hanukah, some of them even Ramadan – anything and everything but Yahowah's Miqra'ey. What God has done means nothing whatsoever to them. It's a sad state of affairs.

Here once again for your consideration, is the second stanza of Yahowah's prophetic song.

“Woe, this is a warning about a disastrous situation and a cautionary tale to those of you in the Land connecting house to house, field to field, and plot with plot, territory to territory, who approach and present themselves, joining together until such point in time that there are no more places nor sites to build housing units, offices, or even to stand, and they are made to dwell alone, living isolated and separated. (5:8)

I am hearing, Yahowah of the vast array of spiritual implements, declares, that doubtless there will be no houses for many because as an object of appalling scorn, ridicule, and derision there shall be horrible terrorism and devastating desolation. Even the largest and most beautiful will be without an inhabitant. (5:9) Because then, ten acres of vineyard shall produce one daughter, a malleable and fragile offspring is what will come from here. (5:10)

Woe, this is a warning regarding a ruinous situation to those who rise early in the morning looking to make sacrifices to their gods while reflecting on religious omens with intoxicating liquor, inebriated into the twilight and inflamed with wine. (5:11)

The tremulous twanging lyre serving as a flattering title for a transplanted and replacement branch, the melodic harp accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as the walking dead, immoral, vile, and disgraceful corpses associated with villainous idolatry and outrageous defiance by frivolous fools, the tambourine struck by the haughty and arrogant who flaunt an exaggerated sense of false pride while religiously adorned with dangling earrings, symbolic

pendants, and jingling beads with jeweled ornamentations on their headboards, the shrill flute and whistling pipe of the profane, defiled, and polluted who desecrate, wound, and slay in adversarial fashion, and intoxicating libations are at their banquets, their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed in excess.

But regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don't even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant.” (*Yasha'yah* 5:12)

Based upon this, we can dispense with the absurd notion that God loves everyone. Further, not only was Paul wrong when he penned his famed “Love Chapter” in his initial letter to the Corinthians, he is the person most responsible for beguiling billions of people the world over into ignoring and then rejecting Yahowah's seven annual Invitations to be Called Out and Meet.

—

The most debilitating human condition is a bad attitude fueled by ignorance. The most empowering is understanding leading to the correct perspective on God. With generations indoctrinated and incapacitated by Political Correctness to the point that they can no longer think for themselves, the preponderance of people are growing incapable of discriminating between right and wrong. Therefore, this is where we find ourselves...

“As a consequence (*la ken* – as a result, therefore, it follows that), **My people** (*'am any* – My family) **are exposed and vulnerable** (*galah* – are revealed for who they really are, laid bare and stripped of any pretense, exiled, many as captives (qal perfect)) **because of** (*min* – out of and from) **their lack of knowledge and discernment** (*baly da'at* – their failure to comprehend, their lack of apprehension, their ignorance and inability to understand, their incapacity to distinguish between right and wrong, their unwillingness to discriminate between good and bad, their reluctance to differentiate between truth and lies; from *yada'* – to know, to acknowledge, to learn, to discriminate, to recognize, and to understand).

They honor and attribute high status to (*kabowd* – they respect the reputation and abundance, the popularity and manifestation of power, the overall societal acceptance of) **their ravenous and insatiable** (*ra'eb* – pandemic of voracious) **maggots of men, to lowly and insignificant humans** (*moth* – parasitic louses, the likes of corpses and carcasses) **so** (*wa*) **their capacity for compassion**

and ability to enrich (*hamown* – their abundant mercy, their gatherings of people with an enormous inheritance, and their accumulation of a multitude of riches) **has shriveled up and evaporated** (*huw' tsichah tsama'* – has dried up, deprived of water, they have lost the source of life and cleansing).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:13)

In *Howsha'* / Hosea, Yahowah will announce: **“My people are destroyed because they are ignorant and irrational.”** The means to their destruction is their propensity to believe their political and religious leaders rather than trust Yahowah.

The most debilitating and deadly consequence of ignorance is the tendency of misled individuals to ascribe status to men, particularly popes, pastors, and politicians. They do not know when they are being lied to, taken advantage of, and fleeced. They will foolishly pronounce their loyalty and make donations to those who without compunction, rob them. And the objects of their misplaced devotion are insatiable, craving ever more wealth and power. Such is the nature of the candidates and those who vote for them, both on the right and left today.

The most common of many Hebrew words for “man” are *'adam* and *'ysh*, followed by *'enosh* and *geber*. The least prevalent is *moth*. It is, therefore, prudent to ascertain why it was selected over the more predominant options. At first blush, we discover that it is considered to be less masculine in nature than either *'adam* or *'ysh*, and thus can be translated “person” or “people,” “human” or “human beings.” This is revealing because God is contrasting His plan with the schemes promoted by humankind.

Second, *moth* is typically used to describe a very small number of people, thereby distinguishing the few from many. It literally means “men who can be numbered,” and is, therefore, the opposite of “innumerable individuals.” As such, it is translated: “very few.” This too is telling because while relatively few men have claimed to speak for God, only a handful of people have started a new religion and authored its scriptures as an Apostle or Prophet.

Third, *moth* is the opposite of *gibowr* (mighty warriors and political leaders) and speaks of someone who is considered to be “lowly and little,” even “insignificant.” While Sha'uwil was Paul's given name, he not only chose the Roman moniker, Paulos, which means “lowly and little” in Latin, *Yahowsha'* revealed during His Instruction on the Mount that Heaven's name for the individual attempting to annul the Towrah would be “Lowly and Little,” a direct reference to Paul.

Fourth, according to the *Dictionary of Biblical Languages - Hebrew*, *moth* can also be translated “louse, a small parasitic insect that lives by sucking the lifeblood of warm-blooded creatures, or a maggot.” Lice are obligate parasites, meaning that they are incapable of reproducing without exploiting a suitable creature. They

invade their victims by modifying their chemical signature to match that of their hosts. They are vectors of diseases such as typhus, transmitting infectious, debilitating, and deadly pathogens to other living organisms. Paul was a disease-spreading parasitic blood-sucker, who mimicked the racial, political, and religious makeup of his audience to more readily exploit them. (While considering the commonality between Paul and lice, I found another interesting connection. Considering the fact that yeast is removed on *Matsah* / UnYeasted Bread to perfect the loaf by removing the fungus of sin, in particular, religion, fungi (such as yeast) serve as a host and conduit of disease, with weeds providing a safe harbor to vector viruses.)

A maggot is the larva of a fly. It is a footless, worm-like creature which feeds off living tissue, animal excrement, decaying carcasses, and foul food. Like the louse, it is prone to spread microbial infectious diseases. Humans are not immune to the feeding habits of maggots and can contract myiasis by approaching garbage, dead animals, or rotten food – all of which are symbolic of things Yahowah encourages us to avoid. Like religion, a maggot infestation grows exponentially if not checked. In this vein, *moth* is used to describe the disreputable or disadvantage. In Yasha'yah / Isaiah 41:14, for example, the remnant of Yisra'elite men are depicted as if they were “puny lice or worms.” And in *Mizmowr* / Psalm 26:4, Dowd disassociates himself from the *moth* who he claims are “incompetent, invalid, and vain.” *Moth* is used similarly in *Yowb* / Job 11:11 and 22:15 to describe men who are “evil, wicked, and egotistical.” Yahowah is still pointing His finger at Sha'uwl.

Fifth, *meth*, which is vocalized differently albeit written identically, means “corpse.” It is the carcass of a dead body and thus is indicative of death. Yahowah routinely refers to Sha'uwl as “the Plague of Death.”

Sixth, *mothben* is a compound of *moth* and *ben* – son, and is defined as “chaff or straw that is dried up, then cast or blown away.” This infers that the *moth* are the “offsprings of castaways.” And finally, *metheg* is the “bridle for a donkey, including a bit as a mouthpiece and reins for leading it.”

If we were to expand *moth*'s reach beyond a lone individual, and thus beyond the few people it typically addresses, and, therefore, past Paul, many of the world's leaders, both religious and political, are parasitic maggots and lowly lice. They are counterproductive and destructive, deceitful and deadly, and thus ultimately damning. Promising to enrich their greedy supporters to gain popularity and garner votes, they rob the relatively few who are rich to appease the multitude who are poor. By redistributing wealth rather than creating it, the economy shrivels and a nation's abundance evaporates – just as Yahowah is warning and lamenting. While it may be politically expedient to punish success and reward failure because it is deemed politically correct among those infected with the immoral and irrational socialist mindset, it is a bankrupt policy.

There are two somewhat different ways to look at *hamown* in this context. Yahowah could be addressing the economic failures of democracy, whereby the tyranny of the majority robs the minority under the approving applause of popular politicians promoting progressive taxation and entitlements. It is a pack of wolves and a lone lamb voting on who to eat for dinner. Or He could also be saying something more profound, predicting that when a relationship with Him through the *Towrah*, especially through its *Beryth* and *Miqra'ey*, is replaced by religion and when ignorance and misplaced trust beguiles a population into depending upon their government rather than relying on God, the benefits that Yahowah has provided through *Yahuwdym* in *Yaruwshalaim* are forestalled.

When the Chosen People fail to comprehend what Yahowah has said and done, their capacity to convey His compassion through the *Miqra'ey* and ability to enrich through the *Beryth* evaporate. It is what Paul destroyed with Christianity. It is then what Akiba caused to shrivel even further with Rabbinic Judaism, with his treasonous Talmud and false Mashiach, leading to the diaspora and unrelenting persecution under Rome.

As we continue to process the consequence of political and religious ignorance, and consider how the lack of discernment provides the opportunity for evil individuals to rob the people of their wealth and possessions, their freedoms and opportunities, and especially their relationship with God and their salvation, Yahowah is now prepared to turn our attention to the worst of these men, to the epitome of a louse, to the living embodiment of a maggot, to Satan's most popular and esteemed Ambassador, to Sha'uwl – known to Christians as Paul. Even his assumed Roman name, Paulos, identifies him as the lowly and little subject of this indictment. Sha'uwl / Paul robbed billions of Christians of their souls, stealing their inheritance: the possibility of eternal life in the Covenant.

In this light, it is incumbent upon us to acknowledge that *She'owl*, the lightless and eternal prison for souls who have been condemned by God, and *Sha'uwl*, the principal author of the Christian New Testament, are indistinguishable in the Hebrew text. While both are bad, context alone determines which name God intended. And here, as it is in *Chabaquwq* / Habakkuk, the presence of a *nepesh* / soul immediately following the name affirms that Yasha'yah heard Yahowah say *Sha'uwl*, thereby excluding *She'owl* from consideration. This is therefore a direct and unambiguous condemnation of Pauline Christianity, its New Testament, and Replacement Theology, in addition to Roman Catholicism and Salvation through Grace.

“As a result (*la ken* – therefore as a consequence, it follows that), **there is an enormous opportunity for** (*rachab* – there is a wide open, broadened, and enlarged opening for the improper and greedy boasts of (hifil perfect active – the subject engages the object to make them like him for a while)) **Sha'uwl's** (*Sha'uwl*

– Paul’s, for Question Him) **soul** (*nepesh* – inner nature, consciousness, and human desires). **And so** (*wa*) **he has opened his mouth to speak** (*pa’ar peh hy’* – he has parted his lips wide to impart words [because *nepesh* / soul is always feminine in Hebrew, the pronoun is technically ‘its’ rather than ‘his,’ but without similar gender considerations in English, that would be awkward and misleading]) **beyond measure and without thinking** (*la baly choq* – for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living).

So then (*wa*) **the status, productive nature, and outstanding aspects** (*hadar* – the beautiful appearance and finest qualities, the majesty and splendor, even the overall value and glory) **of Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Instruction, Guidance and Direction Regarding Reconciliation Flow) **will decline and be abandoned** (*yarad* – will be subjugated, be lowered, brought down, and descend (qal perfect)) **along with** (*wa* – in addition to) **her capacity for compassion** (*hamown hy’* – her abundant mercy and ability to enrich, her extraordinary wealth and her enormous gatherings of people, her accumulation of possessions and riches, her multitude of unruly hordes and commotion, along with her mercy), **in addition to** (*wa*) **those joyously reveling** (*sha’own hy’* – the great crowds of people) **and** (*wa*) **celebrating** (*‘alez* – who are jubilant and excited in their victories) **in her** (*ba hy’*).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:14)

Had Yisra’el and Yahuwdah made the effort to observe Yahowah’s Towrah instead of the rabbinic Talmud, had they engaged in Yahowah’s Covenant instead of becoming overtly religious, had they called God by His name, the majority of people would have been too familiar with Yahowah’s testimony and promises for Sha’uwl to succeed. Sure, his absurd progovernment stance would have appealed to Romans and his appalling Gnostic approach would have resonated with Greeks, but it wouldn’t have lasted. And the reason should have been obvious because Paul, like Muhammad after him, wasn’t sufficiently creative or credible to create a religion which could stand on its own merits. Paul, like Muhammad, usurped the Towrah’s credibility. They were deliberately inaccurate plagiarizers and careless counterfeiters.

It’s obvious that Gentiles weren’t just wholly ignorant of the Towrah, they were put off by it, since they believed that their political and religious ideas were far more civilized and progressive. Moreover, it’s not just that Romans disrespected Yahuwdym, they despised them for having the audacity to rebel against them. This disdain for Yahowah’s Chosen People created an audience that was predisposed to accept Paul’s anti-Semitic rant. But accepting and believing are worlds apart. So for the new religion of Pauline Christianity to take root and garner thousands, then millions and billions of believers, its authenticity would have to come from the very

testimony it contradicted because the Towrah and Prophets provided the lone credible witness regarding God. This blending of truth and lies was achieved simply because those who should have known better, didn't. The Chosen People neither understand the purpose of the Towrah nor its association with Yahowsha'. They did not even know His name, or the name of the God in whose name He had come.

The Bible is the result of this “*babel* – intermixing” of God’s Word with man’s words. Paul was able to fool Romans and Greeks because Yahuwdym were unable and unwilling to take a stand on behalf of their God. They did not and could not expose and condemn their enemies, nor His enemies, as Dowd had done. They hadn’t just stopped cultivating and pruning Yahowah’s vineyard, they had forgotten it even existed. Everything that God had accomplished on *Mowryah* through His *Miqra’ey* and *Beryth* would be for naught.

Yahowah, as is His approach and nature, revealed exactly what would happen and then explained why it would occur. The reason Christianity exists, the only reason Sha’uwl prevailed, is as simple as one, two, three.

First: **“My people became exposed and vulnerable because of their lack of knowledge and discernment.”** This is what made them susceptible to being misled. Lying, self-serving religious and political aspirants can only fool fools. And once fooled, they didn’t know how to refute the charlatan in their midst. Unchallenged, the most absurd compilation of twisted logic and misquotations became the religion of politics and thereby impervious to evidence or reason. In an environment where no one knew any better, it no longer mattered that Paul’s proposition was preposterous.

Second: **“They attributed high status to their ravenous and insatiable maggots of men, to lowly and little parasitic louses, so their capacity for compassion and ability to enrich has evaporated.”** As is the case with Orthodox Jews, Christians, and Muslims, their deceitful and destructive dogmas grow in popularity because not knowing the Towrah or Prophets, the faithful are beguiled into believing those who say that their religion is legitimized by them. Even though all three beliefs are condemned by the Towrah, the people’s collective ignorance of this reality creates the opportunity for religious malfeasance. The masses are beguiled into believing that God is on their side, when He is opposed to them.

Ultimately, these faiths have incapacitated every believer’s ability to resolve the problem of having transformed maggots into messengers. Unable, or unwilling, to refute them, the lowly louses are afforded the highest possible status. Reason is the first casualty of faith. False prophets prevail when no one knows the truth.

The worst of men, these parasites, are called Apostle, Saint, Holy Father, Prophet, and Messenger of God. The testimony of such men is believed over that of the God they claimed inspired them, even when they contradict Him. It’s

institutionalized insanity. And in these asylums, there is no compassion. Rather than enriching and empowering humankind as God is desirous of doing, the individuals who lead the resulting political and religious institutions are enriched and empowered by depriving the preponderance of people of their opportunity to know Him.

Third: **“As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha’uwl’s soul and human desires. And so he has opened his mouth to speak beyond measure and without thinking for the purpose of negating the Word through corrupt inscribed decrees and invalid conditions for living.”** While Paul bragged about being Gamaliel’s most acclaimed student, he was by his own admission, a rabbinical school dropout. He consistently misquoted the Towrah and Prophets and continually contradicted himself. His every argument on behalf of his religion was rife with fallacies. In many cases, his protestations were so preposterous, the opposite of what he claimed was true. It would have been extraordinarily easy to refute him and stop his plague of death from infecting the planet had it been done early on and by a significant representation of the Chosen People.

Yahowsha’, in His most effusive and comprehensive denunciation of Paul and his religion, reiterated this prediction. He specifically stated during His Declaration on the Mount that this broad way with the enlarged opening would lead to the death and destruction of countless souls. The lives of those who would find Paul’s Gospel appealing, who wrongly believing that He had somehow made the Towrah obsolete, would be snuffed out, evaporating away.

Had the truth been conveyed at the right time by the right people, Christianity would never have been able to add the “Old Testament” to their “New Testament” and join these opposites together in their “Bible.” And without the Word of God, the *Towrah, Naby’, wa Mizmowr*, the result would have been an incredulous blend of one very poorly-translated eyewitness biography (Mattanyah / Matthew), two poorly retained and translated books by Yahowchanan (John and Revelation), several hearsay accounts, some letters of spurious authorship, and Paul’s thirteen epistles – all of which were deceitful, destructive, and deadly. The resulting tome of contradictions wouldn’t have fooled anyone.

If you read Paul’s letters, this realization is obvious. Everyone rejected him. But unfortunately, apart from Shim’own, very few if any of those who were opposed to Paul left a written legacy as to why his epistles ought to be discarded. Either that, or Imperial Rome and the Roman Church destroyed their testimony. As a result, Paul’s inscribed decrees negating the Word were immeasurably more prolific than those exposing and condemning him. He won the war of words by writing more words.

Unfortunately, no one made the case against Paul. There are a few denunciations from Shim'own, but his statements were overly polite and woefully insufficient. Ya'aqob didn't name his foe in his letter, and while refuting the Pauline notion of salvation through faith, he lacked specificity. If only someone had written *Questioning Paul* two-thousand years ago, refuting Paul by comparing his testimony to God's, ten-billion souls may have been inoculated against the Plague of Death.

But there was no one willing to do so. Stupefied by their Talmud, deceived by the maggots of men who promoted it, religious Jews were neither interested nor capable of explaining why Sha'uwl's corruption of Yahowsha's message was dead wrong. Therefore, the counterfeit portrayal of God he drew took root and grew, choking out the vineyard Yahowah had planted and Dowd had tended. For the better part of two-thousand years, there would be no trace of His vines, as the weeds of religion thrived in their place.

In the aftermath of Sha'uwl's contentious meeting with Yahowsha's Disciples, Shim'own and Ya'aqob, in Yaruwshalaim in 50 CE, and Paul's subsequent irrational, anti-Semitic, and unGodly rebuttal in his letter to the Galatians, Rome, whom Paul served, would sack the city twice, destroying the Temple while burning almost every copy of the Towrah. A multitude were killed, and even more were hauled off as slaves. The source of guidance on reconciliation shriveled, and along with it God's means to compassion and enrichment.

Becoming the living embodiment of Yahowah's promise to curse those who cursed His people, Paul died in exile deprived of his freedom, friendless and alone, having been rejected by everyone he had known. Even his captor and beneficiary, Rome, the most powerful empire the world had ever known, would shrivel up and die soon thereafter. They were plagued by one lowly and little louse of a man after another as the likes of Tiberius and Hadrian, Claudius and Caligula, Nero and Thrax, Domitian and Diocletian, Commodus and Elagabalus, Honorius and Caracalla, Severus and Valentinian, Constantine and Theodocius sought to be god, general, and emperor. They would soon suffer under those they had abused. The Romans reveling in triumph in 70 CE and 135 CE, would fade into oblivion. Their decline from the height of their power from that date forward was precipitous and unmitigated.

And yet like the living dead, Imperial Rome was resurrected into Roman Catholicism, and in Christianity, every knee bows in submission...

“So (wa) man (‘adam – human descendants of ‘Adam) **bows down in submission** (*shachach* – collapses in humiliation and subjugation, reduced in status and brought low (nifal imperfect passive)), **each individual** (‘ysh – humanity) **is brought down** (*shaphel* – is defeated and shamed, destroyed and dying,

overthrown and abased (qal imperfect)), **and** (*wa*) **the eyes** (*'ayn* – the perceptions and perspectives, the sight and appearance) **of the high and mighty, the proud and exalted** (*gaboah* – the improper and immoral high officials and powerful people, the haughty and conceited) **are lowered** (*shaphel* – are shamed and abased, brought down and humbled, humiliated and deprived of status (qal imperfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:15)

This is the opposite of what God intended. The message of Creation, the one that reverberates throughout the *Miqra'ey* and *Beryth*, is that our Heavenly Father wants to get down on His knees to lift up His children.

But throughout time, political and religious men would demand submission. With arrogant men seeking to be exalted and in charge, the people would bow. Fortunately, the high and mighty will fall. God will hold them accountable. They will endure She'owl with Sha'uwl.

There is the natural tendency for those raised in Christian cultures to read statements like the previous one and apply them to Israel, and God's frustration with His people. And while this would occur to some degree at the hands of Rome circa 70 CE and 133 CE, at that time there were few, if any, “*gaboah* – high and mighty” “Jews.” Rome was in charge politically, militarily, and economically. Further, Yahowah was not “*gabah* – exalted” during this period, nor for nineteen centuries thereafter. As a result, Yahowah is forecasting the fate of pastors, priests, popes, and all other potentates who have used Christianity to empower and enrich themselves. This context allows no other consideration. Yahowah has not only been discussing the devastating consequence of Christianity, especially on the most valued aspects of Yaruwshalaim, it isn't until His return that He will be respected once again.

“**Then** (*wa* – and so) **Yahowah** (𐤎𐤏𐤃𐤇) **of the vast array of spiritual implements** (*tsaba'* – of the command and control regime of heavenly messengers and envoys) **will be genuinely and continually exalted** (*gabah* – will be elevated in position and dimensions, assigned the highest status (qal imperfect active)) **with regard to the means to exercise good judgment and to resolve disputes** (*ba ha mishpat* – with the decision and means to discern the most appropriate verdict in the act of executing justice; from *shaphat* – to judge, decide, reason, discriminate, and evaluate, resolving controversies and disputes through the exercise of good judgment, and thereby justly and fairly vindicate or condemn).

And (*wa*) **the Almighty** (*ha 'el* – the God, the Mighty One), **the Set-Apart One** (*ha qadowsh* – the Uniquely Separated One who is prepared and devoted to serve), **will show Himself prepared and dedicated to serve** (*qadash* – proves and demonstrates Himself to be set apart from the ordinary and mundane, separated from the profanity of human affairs) **by being right** (*ba tsadaqah* – by being

correct, truthful, upright, just, fair, loyal, trustworthy, honorable, justified, acquitting, and vindicating, in absolute accord with His standard; the feminine of *tsadaq* – to be just, right, and correct).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 5:16)

There has been no time in the long history of man that Yahowah has been genuinely and continually exalted for having provided the means to exercise good judgment. And yet this is the purpose of the “*neshamah* – conscience” He gave ‘Adam. His gift to man is clearly delineated in the early chapters of *Bare’syth* / Genesis, but Bible translations have been so inaccurate, not one in a million people are aware of what He’s done to help us think for ourselves.

Further, His *Miqra’ey*, the Invitations to be Called Out and Meet with Him which were devised expressly to justly resolve disputes between man and God and reconcile our relationship by vindicating us, have gone unanswered for the very reasons God has just articulated. Paul nullified them.

Moreover, the religious have been cajoled into trying to serve God while God is devoted to serving man. And in actuality, the religious serve men, not God. And It is as if humankind is wholly ignorant of Yahowah’s role in salvaging our relationship and facilitating the Covenant. His intent is to work with us.

It is those same religions that are predicated upon faith rather than being right. Therefore, this proclamation speaks of the future, and specifically of Yahowah’s return. That is important because the clerics being condemned are those professing their nonsense today.

Upon His return, Yahowah will assist Dowd and assume one of His favorite roles, that of being our Shepherd. They are going to do so in the places where His flock was once misled.

“Then (*wa*) the lambs (*kebes* – rams) shall be shepherded and cared for, able to graze (*ra’ah* – will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion) appropriately in (*ka* – suitably in accord with) their pasture (*dober hem* – in their word). And (*wa*) among the ruins of places deserted (*chorbah* – in the areas which were destroyed) by the fat ones who are wiped out (*meach* – of the fatlings who have been obliterated (a metaphor used to describe the enriched nobility who grow fat while their subjects starve), by those who join together to smite and kill, those who hinder and bind who are blotted out as a result; from *machah* – to utterly destroy and wipe out, to obliterate and exterminate, blotting out from memory), they shall gather together as invited guests (*guwr* – they shall dwell and remain as dependents, and thus as heirs who are entitled, empowered, and enriched) and be nourished (*’akal* – be fed).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 5:17)

We have all been invited to attend Yahowah's seven annual Mow'ed Miqra'ey, but very few accept God's invitation and attend. And it isn't for a lack of providing notice. Yahowah's invitations are presented in the Qara' / Invitations, the central book of the Towrah. But that is the problem. Sha'uwl / Paul annulled Yahowah's Towrah in the minds of billions of Christians. While they carry "Leviticus" around in their Bibles, they don't consider Yahowah's Invitations worthy of their attention or attendance.

That will not be true of everyone, however. Those of us who have read the Miqra'ey in Qara', and have chosen to respond, will be there celebrating the return of God. And He will nourish us at that time by inscribing a perfect copy of His Towrah inside of us. We will never hunger for knowledge nor lack guidance.

This ended better than it began, but it was nonetheless painful to read considering the damage Paul has perpetrated upon mankind. The third stanza of Yahowah's song, reads:

"As a consequence, My people are exposed and vulnerable, revealed for who they really are, stripped of any pretense, exiled, many as captives, because of their lack of knowledge and discernment, their ignorance and inability to understand, resulting in their inability to distinguish between right and wrong and their unwillingness to discriminate between good and bad.

They honor and attribute high status to, respecting the reputation and abundance, the popularity and manifestation of power, especially the overall societal acceptance of their ravenous and insatiable maggots of men, the lowly and insignificant humans who are parasitic louses so their capacity for compassion and ability to enrich, their abundant mercy and gatherings of people with an enormous inheritance has shriveled up and evaporated. (5:13)

As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha'uwl's soul. He has opened his mouth to speak, parting it wide to impart words beyond measure and without thinking for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living.

And so the status, productive nature, and outstanding aspects of Yaruwshalaim (the Source from which Teaching and Instruction, Guidance and Direction Regarding Reconciliation Flow) will decline and be abandoned along with her capacity for compassion, abundant mercy and ability to enrich, in addition to those joyously reveling and celebrating in her. (5:14)

So man bows down in submission, is humiliated and subjugated, as each individual is brought down and abased, and the eyes, the perceptions and

perspectives, even the appearance, of the high and mighty, the proud and exalted immoral high officials and powerful people are lowered, brought down and humbled, deprived of status. (5:15)

Then Yahowah of the vast array of spiritual implements and heavenly messengers will be genuinely and continually exalted with regard to the means to exercise good judgment and to resolve disputes. And the Almighty Set-Apart One will show Himself prepared and dedicated to serve by being right, by being correct, truthful, just, fair, loyal, trustworthy, and vindicating, in absolute accord with His standard. (5:16)

Then the lambs shall be shepherded and cared for, able to graze, and they will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion, doing so appropriately in their pasture, which is in the word. And among the ruins of places deserted by the fat ones who are wiped away, blotted out from memory, they shall gather together and remain as invited guests and heirs and be nourished.” (*Yasha’yah* 5:17)

The consequence of ignorance could have been worse. The plague of Pauline Christianity could have been even more pervasive and enduring. But fortunately, God did not give up on us. He did not rescind His Invitations. He did not forget His promise to return and restore His relationship with Yisra’el and Yahuwdah.

𐤃𐤁𐤁𐤀

The fourth refrain of this song drives yet another stake into the rotting carcass of Sha’uwl, the leader of the boisterous religious parade known as Christianity. He twisted and distorted Yahowah’s message in his thirteen letters, replacing the truth with the futility of faith in pagan gods and idolatrous images. Billions of souls are being pulled away from God, having joined him in the cart of sin without thinking, many out of fear. In fact, this is particularly indicting toward those from whom we have had to separate ourselves, disassociating ourselves from their charade and parade. It is why Yahowah reveals...

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who take the lead in promoting** (*mashak* – who draw up and carry out, advancing) **error by twisting and distorting** (*ha’awon* – wrongdoing and wickedness through perversity and depravity, iniquity and sin by warping the message) **in a boisterous and agonizing religious parade** (*ba chebel* – with the binding force of religion, with destructive and ruinous cords; from *chabal* – to bind and to pledge, to corrupt and destroy) **of**

error, futility, and vanity (*ha shawa'* – of worthless lies, pagan gods, idolatrous images, false and empty promises; from *show'* – to ravage, devastate, destroy, and ruin).

As with (*wa ka*) **the ties that bind on the harness** (*'aboth* – the chains and fetters which fasten, control, and imprison, the twisted ropes which constrain) **of a cart** (*ha 'agalah* – on the wheels of progress which revolve, going round and round, of a wheeled utility and transport vehicle, or the oxen on a threshing device) **of sin** (*chata'ah* – comprised of punishable offenses and ceremonial sacrifices which lead the wrong way; from *chata'* – to mislead, to miss the way, to incur guilt, and to forfeit the opportunity), (5:18) **the one among them says** (*ha 'amar* – the individual boasts) **without thinking and out of anxiety over the future, 'He should want to hurry** (*mahar* – impetuously, without wisdom or sense, showing an unfounded concern over anticipated events, 'He should want to respond quickly and pay the price for His bride, hurriedly completing the social arrangements of the marriage (piel imperfect jussive – the speaker is imposing his influence over the object on a consistent and continual basis while trying to make it seem as if this was the object's will)). **I want Him to swoop down and accelerate** (*chuwsh* – I want him to immediately and enthusiastically yield, acquiescing even if He is greatly disturbed by this, and take pleasure in the sensory nature of expediting (hifil imperfect jussive paragogic cohortative – the subject is not only trying to force the object to act, but is also trying to continually make Him like him, stated as the will of the speaker who is seeking the willful capitulation of the object)) **His work** (*ma'aseh huw'* – His fate, His deed, and what He wants to accomplish, even perhaps showing that He is the Messiah; from *'asah* – to act and engage) **so that** (*ma'an* – for the purpose and reason that; from *'anah* – to answer and to respond) **we may see it** (*ra'ah* – we can view it, looking upon Him ourselves and make judgments based upon our perceptions of what is revealed (qal imperfect)). **So then** (*wa*), **let the vexing counsel, painful advice, and scheming plan** (*'etsah* – the mischievous scheme and malicious purpose, even the defiant revolt of idolatrous worship in association with graven wooden images (a.k.a., the Christian cross and crucifix); from *'ets* and *'etsah* – wooden image or idol constructed to encourage the worship of a god) **of the 'Holy One'** (*qadowsh* – of the Set-Apart One [since this is in the voice of the misleading founder of the Christian religion, we should read it as he would say it]) **of Israel** (*Yisra'el* – Individuals who Strive and Wrestle with God) **approach and present itself** (*qarab* – let it come, happen, arrive, and appear, including, pursuing, and bringing in the harvest as summoned (qal imperfect jussive)) **because** (*wa*) **we want to be made aware and know** (*yada'* – our desire is to have it revealed and shown to us so that we might recognize it and choose to acknowledge it (qal cohortative imperfect – an actual and ongoing expression of first-person volition)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:19)

Let's examine this declaration piece by piece. To begin, Yahowah is explicitly warning those "*mashak* – who take the lead in promoting" "*ha 'awon* – error by twisting and distorting" His message. And that is expressly what Paul did, and to some extent also what Akiba and Muhammad did. Unable to create a unique religious dogma on their own, these religious leaders twisted and distorted God's testimony. But that wasn't enough for them. They craved the prestige a large number of followers would provide. So they blended their warped and perverted renditions of Yahowah's message with the most popular pagan myths, knowing that if their gods were similar to previously accepted deities, their parade would pick up converts more readily. Soon, entire communities and then regions and nations would be following their leaders, walking down life's thoroughfares in the futile errors associated with idolatrous images and pagan gods. Like the proverbial lemmings, they would fall to their death following those who had gone before them.

It bears repeating, religion is from the Latin *religio*, which means "to rebind." It not only came to be associated with Christianity via the Vulgate and Roman Catholicism, it is analogous to "*'aboth* – the ties that bind on a harness, the chains or fetters which are used to control, and the twisted ropes which constrain." In this case, the victims of the religious leader's perverted message are tied to a cart of sin, rolling along in a parade of error. They are deliberately being misled and pulled away from God, forfeiting their opportunity to know Him as a direct result of these religious counterfeits.

While most people are born into their religion, adopting the faith of their fathers, initially all of Paul's, Akiba's, and Muhammad's followers were impulsive and unthinking. They may have chosen to go along because not doing so would cost them their lives. They may have done so because the charlatan promised that the next life would be better than their current plight. They may have been misled by any one of the alarming conspiracies that permeate Paul's letters or Muhammad's Qur'an.

The third aspect of this prophetic statement conveys an idea that may seem at cross purposes with that which comes before it. But such is the duplicity of religion – especially Christianity. The reason that we hear one of those tethered to the cart of sin calling out during this dubious parade that he wants a quick response by his god is that he not only needs validation, he wants the others to believe that their god is committed to saving them and punishing their enemies. While it is unquestionably true that Christians are fixated on the swift return of "Jesus," believing that he will validate their faith and make them victorious over unbelievers, they don't know that they will be sorely disappointed. And that is the point. Christianity is comprised of thirteen letters, each of which is filled with false promises. No matter how many times and ways their religion is refuted, their

fallback position is always the same: “You just wait and when Jesus returns you’ll be sorry.”

Christians want “Jesus” to accelerate his return, to swoop down and save them while refuting their critics. Their craving of a “Second Coming” is proven by a simple stroll into a Christian bookstore to see how many shelves are devoted to eschatology.

While we know that the Christian “Jesus” isn’t tied to Israel, don’t forget, they have claimed the promises made to Israel for themselves. They want everyone to accept their revisionist history and replacement theology. Although, as I’ve long suspected, deep down even those dragging the cart of sin away from God know that such notions are “*etsah* – vexing schemes with a malicious purpose.”

Etsah can simply convey “advice and counsel” without inferring whether that guidance is good or bad. Similarly, *etsah* can speak of a “plan or purpose,” regardless if the intent is beneficial or counterproductive. However, since this is in the voice of those responsible for the inception of religious lies we should be aware that *etsah* also conveys things which are extraordinarily adverse and telling. *Etsah* depicts a “revolting and disobedient scheme to resist and defy the authority” of God through the use of “wooden idols and images constructed to worship the deity.” God is, therefore, addressing the central plank of Pauline Christianity.

Shim’own’s (Peter’s) approach was the antithesis of this. Rather than urging Yahowsha’ to quickly complete His work, he wanted Him to postpone it. After answering Yahowsha’s question, “**But who do you say that I ‘am,’**” correctly, Yahowsha’ said: “**Upon this rock I will build My Miqra’ey (*Invitations to Call Out and Meet, not ‘church’*). And the ways of Sha’uwl (speaking Hebrew He would not have said, ‘hell’) will not prevail against it.**” But not only is this hopelessly misrepresented in Christian bibles, Yahowsha’s next line is seldom considered by those who call themselves Christians. In very next sentence, Yahowsha’ “**warned the Disciples that they should tell no one that He was the Ma’aseyah (and thus the Christian ‘Christ’).**” (Mattanyah / Gift of Yah / Matthew 16:15, 18, 20)

Both statements are profoundly important, albeit completely misunderstood. But it is then that we discover that Shim’own / Peter tried to delay, even prevent, rather than expedite, God’s return to Yaruwshalaim to affirm and fulfill His plan. The narrative explains: “**From that time, Yahowsha’ began to show His Disciples that He must go to Yaruwshalaim and endure many things from the political leaders (elders), religious leaders (chief priests), and court and government officials (scribes), and have His body put to death (on *Pesach* / *Passover*) and soul return (from suffering the separation of *Matsah* / *UnYeasted Bread* on *Bikuwrym* / *Firstborn Children* on the third day). And the Rock**

(Shim'own) took Him aside and began to criticize Him, saying, 'God forbid, Upright One. This shall never happen to You.' But He turned and said to Shim'own, 'Get behind Me, Satan. You are a stumbling block to Me, for you are not setting your mind on God's interests, but man's.'" (Mattanyah / Gift of Yah / Matthew 16:21-23)

The moral of the story is twofold. First, we can accept or reject Yahowah's agenda but we cannot change it. And second, the only reason Yahowsha' came at this time was to fulfill *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* on behalf of the Covenant. That is an enormous problem for Christians because, at Sha'awl's direction, they ignore all four meetings with God.

In his first letter to the Thessalonians, Sha'awl took the opposite approach, and in so doing, confirmed that he was the subject of the Yasha'yah 5 prophecy. He wanted to expedite Yahowsha's return so that it occurred while he was still alive. In the process he demonstrated that he was a false prophet. He said and then wrote,

“But we do not want you to be uninformed, brethren, about those who are asleep, that you may not be anxious and fearful, grieving, as do the rest who have no hope. For if we believe that Iesou died and rose again, even so God will bring with Him those who have fallen asleep in Iesoun. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord, Himself, will descend from heaven with a shout, with the command of the archangel, and with the trumpet of God; and the dead in Christo shall rise first. Then we who are alive and remain shall be caught up together (violently raptured) with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore, comfort one another with these words.” (1 Thessalonians 4:13-18)

This did not occur during Paul's life. It will not occur as he stated. Yahowah's schedule is not going to change. He will return for Yisra'el and Yahuwdah on the Day of Reconciliations in Year 6000 Yah (sunset in Yaruwshalaim, 6:22 PM, Monday October 2nd, 2033 on the Roman Catholic calendar in use today). He is not coming for Paul or the Christian Church. And you may have noticed that Paul preyed on the people's fears, consistent with the prophecy, and he used “Christ” contrary to Yahowsha's instructions. He also confused the purpose of *Taruw'ah* – Trumpets with that of *Yowm Kippurym* – Day of Reconciliations.

It is interesting that Thomas Jefferson, perhaps the most brilliant American, saw through Paul's contradictions. From Monticello, on April 13, 1820, he wrote the following in a letter to William Short, the man he viewed as his adopted son.

“My granddaughter, Ellen, has undertaken to copy the Syllabus [a collection of Yahowsha's Words and none of Paul's], which will therefore be enclosed. It was originally written to Dr. Rush. On his death, fearing that the inquisition of the public

might get hold of it, I asked for the return of it from the family, which they kindly complied with. At the request of another friend, I had given him a copy. He lent it to his friend to read, who copied it, and in a few months it appeared in the theological magazine of London. Happily, that repository is scarcely known in this country; and the Syllabus therefore is still a secret, and in your hands I am sure it will continue so.

But while this Syllabus is meant to place the character of Jesus [his mistake and one he could have corrected] in its true and high light, as no imposter himself, but a great Reformer of the Hebrew code of religion [he understood that there was code of conduct written in Hebrew and that Yahowsha' was openly critical of religion], it is not to be understood that I am with him in all his doctrines. I am a Materialist [today called a Secular Humanist]; he takes the side of spiritualism: he preaches the efficacy of repentance towards forgiveness; I require a counterpoise of good works to redeem it Etc. Etc. It is the innocence of his character, the purity & sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes indeed needing indulgence to Eastern hyperbolism. My eulogies too may be founded on a postulate which all may not be ready to grant. Among the sayings & discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence: and others again of so much ignorance, so much absurdity, so much untruth; charlatanism, and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross; restore to him the former, & leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The Syllabus is therefore of his doctrines, not all of mine. I read them as I do those of other antient and modern moralists, with a mixture of approbation and dissent."

In Athenian drama, Coryphaeus was the leader of the chorus. His name was invoked to describe the leader of a cause or movement. Cicero called Zeno "the coryphaeus of the Stoics." Eustathius of Antioch was called "the coryphaeus of the Council of Nicaea." The reasons are interesting. Eustathius was the principal opponent of Arians (who realized that Yahowsha' was begotten and thus not a unique persona or separate god). On behalf of Emperor Constantine in 325 CE, Eustathius led the parade to create a new god for the new religion of Roman Catholicism. Similarly, Jefferson was in accord with Yahowah's statement in Yasha'yah 6 with his Coryphaeus comparison. I wonder what Jefferson would have

written, however, had he been given the same access to the Hebrew text of the *Towrah, Naby', wa Mizmowr* that we have been afforded?

Lacking access to the Hebrew text of Yahowah's witness, there are numerous errors in nomenclature throughout the citations which follow, but I wanted to share them with you because their conclusions are universally valid. I was not the first to recognize that Paul's letters were contrary to Yahowsha's teaching.

Speaking of Jefferson's Syllabus, the noted cosmologist, Carl Sagan, wrote the following in his letter to Ken Schei, the author of *Christianity Betrayed*: "my long-time view about Christianity is that it represents an amalgam of two seemingly immiscible parts – the religion of Jesus and the religion of Paul. Thomas Jefferson attempted to excise the Pauline parts of the New Testament. There wasn't much left when he was done, but it was an inspiring document."

My favorite historian, Will Durant, in his volume, *Caesar and Christ*, wrote: "Paul created a theology of which none but the vaguest warrants can be found in the words of Christ.... Through these interpretations, Paul could neglect the actual life and sayings of Jesus, which he had not directly known.... Paul replaced conduct with creed as the test of virtue. It was a tragic change." "Jesus got lost in the metaphysical fog of Paul's brain." And: "Fundamentalism is the Triumph of Paul of Tarsus over Jesus of Nazareth."

George Bernard Shaw, winner of the Nobel Prize for Literature in 1925; in his *Androcles and the Lion*, said: "There is not one word of Pauline Christianity in the characteristic utterances of Jesus.... There has really never been a more monstrous imposition perpetrated than the imposition of Paul's soul upon the soul of Jesus.... It is now easy to understand how...Jesus...was suppressed by the police and the Church, while Paulinism overran the whole western civilized world, which was at that time the Roman Empire, and was adopted by it as its official faith." He is also quoted saying: "No sooner had Jesus knocked over the dragon of superstition than Paul boldly set it on its legs again in the name of Jesus."

The Episcopal scholar and cleric, Bishop John Spong, wrote in *Rescuing the Bible from Fundamentalism*: "Paul's words are not the Words of God. They are the words of Paul – a vast difference."

Mahatma Gandhi, who won India's freedom from England through nonviolent protest, in his *Discussion on Fellowship*, wrote: "I draw a great distinction between the Sermon on the Mount of Jesus and the Letters of Paul. Paul's Letters are a graft on Christ's teachings, Paul's own gloss apart from Christ's own experience."

Carl Jung, the Swiss psychiatrist, in his essay, *A Psychological Approach to the Dogma of the Trinity*, claimed: "Saul's fanatical resistance to Christ...was never

entirely overcome. It is frankly disappointing to see how Paul hardly ever allows the real Jesus of Nazareth to get a word in.”

In *Christ or Paul?*, the reverend, V. A. Holmes-Gore, opined: “Let the reader contrast the true Christian standard with that of Paul and he will see the terrible betrayal of all that the Master taught.... For the surest way to betray a great Teacher is to misrepresent his message.... That is what Paul and his followers did, and because the Church has followed Paul in his error it has failed lamentably to redeem the world.... The teachings given by the blessed Master Christ, which the disciples John and Peter and James, the brother of the Master, tried in vain to defend and preserve intact were as utterly opposed to the Pauline Gospel as the light is opposed to the darkness.”

Theologian, Soren Kierkegaard, in *The Journals*, offered: “In the teachings of Christ...Jesus is the prototype and our task is to imitate him, become a disciple. But then through Paul came a basic alteration. Paul draws attention away from imitating Christ and fixes attention on the death of Christ The Atoner. What Martin Luther, in his reformation, failed to realize is that even before Catholicism, Christianity had become degenerate at the hands of Paul. Paul made Christianity the religion of Paul, not of Christ. Paul threw the Christianity of Christ away, completely turning it upside down, making it just the opposite of the original proclamation of Christ.” As a theologian, Kierkegaard, like Renan, the next man in our list of citations, wrongly believed that “Christ created Christianity.”

Ernest Renan, wrote in his book, *Saint Paul*: “True Christianity, which will last forever, comes from the gospel words of Christ not from the epistles of Paul. The writings of Paul have been a danger and a hidden rock, the causes of the principal defects of Christian theology.”

Robert Frost, four-time winner of the Pulitzer Prize for Poetry, in *A Masque of Mercy*, recognized: “Paul, he’s in the Bible too. He is the fellow who theologized Christ almost out of Christianity. Look out for him.”

James Baldwin, an acclaimed African American author, in his book *The Fire Next Time*, offered: “The real architect of the Christian church was not the disreputable, sunbaked Hebrew who gave it its name but rather the mercilessly fanatical and self-righteous Paul.”

Martin Buber, the acclaimed philosopher, in *Two Types of Faith*, correctly realized: “The Jesus of the Sermon on the Mount is completely opposed to Paul.”

The poet and author, Kahlil Gibran, in *Jesus the Son of Man*, published: “This Paul is indeed a strange man. His soul is not the soul of a free man. He speaks not of Jesus nor does he repeat His Words. He would strike with his own hammer upon the anvil in the Name of One whom he does not know.”

Theologian Helmut Koester, in *The Theological Aspects of Primitive Christian Heresy*, claimed: “Paul himself stands in the twilight zone of heresy. In reading Paul, one immediately encounters a major difficulty. Whatever Jesus had preached did not become the content of the missionary proclamation of Paul.... Sayings of Jesus do not play a role in Paul’s understanding of the event of salvation.... Paul did not care at all what Jesus had said.... Had Paul been completely successful very little of the sayings of Jesus would have survived.”

English philosopher, Jeremy Bentham, in *Not Paul But Jesus*, posed this question: “It rests with every professor of the religion of Jesus to settle within himself to which of the two religions, that of Jesus or that of Paul, he will adhere.” Unknown to Bentham, Yahowsha’ was overtly opposed to religion while Paul founded a religion, further exacerbating the conflict between them.

Jewish scholar, Hyam Maccoby, in his book, *The Mythmaker*, calls Paul “the ultimate mythmaker because much of what Paul wrote doesn’t stand up to close and careful scrutiny.” Indeed. Further, “As we have seen, the purposes of the book of Acts is to minimize the conflict between Paul and the leaders of the Jerusalem Church, James and Peter. Peter and Paul, in later Christian tradition, became twin saints, brothers in faith, and the idea that they were historically bitter opponents standing for irreconcilable religious standpoints would have been repudiated with horror. The work of the author of Acts was well done; he rescued Christianity from the imputation of being the individual creation of Paul, and instead gave it a respectable pedigree, as a doctrine with the authority of the so-called Jerusalem Church, conceived as continuous in spirit with the Pauline Gentile Church of Rome. Yet, for all his efforts, the truth of the matter is not hard to recover, if we examine the New Testament evidence with an eye to tell-tale inconsistencies and confusions, rather than with the determination to gloss over and harmonize all difficulties in the interests of an orthodox interpretation.” Wow. That’s insightful, especially for a Talmudic scholar.

Historian and theologian, Ferdinand Christian Baur, in *Church History of the First Three Centuries*, questioned: “What kind of authority can there be for an ‘apostle’ who, unlike the other apostles, had never been prepared for the apostolic office in Jesus’ own school but had only later dared to claim the apostolic office on the basis on his own authority? The only question comes to be how the apostle Paul appears in his Epistles to be so indifferent to the historical facts of the life of Jesus.... He bears himself but little like a disciple who has received the doctrines and the principles which he preaches from the Master whose name he bears.”

Albert Schweitzer, the renowned physician and missionary, and winner of the 1952 Nobel Peace Prize, in *The Quest for the Historical Jesus: A Critical Study of its Progress from Reimarus to Wrede*, concluded correctly regarding the leader of the Christian parade: “Paul...did not desire to know Christ.... Paul shows us with

what complete indifference the earthly life of Jesus was regarded.... What is the significance for our faith, the fact that the Gospel of Paul is different from the Gospel of Jesus?... The attitude which Paul himself takes up towards the Gospel of Jesus is that he does not repeat it in the words of Jesus, and does not appeal to its authority.... The fateful thing is that the Greek, the Catholic, and the Protestant theologies all contain the Gospel of Paul in a form which does not continue the Gospel of Jesus, but displaces it." Other than the errant use of "Gospel of Jesus," Schweitzer was correct.

Shortly thereafter, Schweitzer would write in *The Mysticism of Paul the Apostle*, that Paul's mysticism was "a union with the divinity brought about by efficacious ceremonies which were found even in quite primitive religions." He compared Pauline mysticism to the Greek mystery-cults of the 1st century CE, including those attributed to Osiris and Mithras. He concluded, "Where possible, Paul avoids quoting the teaching of Jesus, in fact even mentioning it. If we had to rely on Paul, we should not know that Jesus taught in parables, had delivered the Sermon on the Mount, and had taught His Disciples about our Father. Even where they are especially relevant, Paul passes over the words of Jesus."

Just prior to setting off for Africa, Schweitzer became convinced that the search for a historical "Jesus" was futile. He would write: "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the kingdom of heaven upon earth and died to give his work its final consecration never existed. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in a historical garb. This image has not been destroyed from outside; it has fallen to pieces."

While it has nothing to do with Paul, Schweitzer's views on Colonialism are worth considering. He said as he was headed off to Africa: "Who can describe the injustice and cruelties that in the course of centuries the coloured peoples have suffered at the hands of Europeans?... If a record could be compiled of all that has happened between the white and the coloured races, it would make a book containing numbers of pages which the reader would have to turn over unread because their contents would be too horrible."

Then in a sermon he preached on January 6, 1905, he said: "Our culture divides people into two classes: civilized men, a title bestowed on the persons who do the classifying; and others, who have only the human form, who may perish or go to the dogs for all the 'civilized men' care. Oh, this 'noble' culture of ours! It speaks so piously of human dignity and human rights and then disregards this dignity and these rights of countless millions and treads them underfoot, only because they live overseas or because their skins are of different color or because they cannot help themselves. This culture does not know how hollow and miserable and full of glib talk it is, how common it looks to those who follow it across the seas and see what

it has done there, and this culture has no right to speak of personal dignity and human rights.

I will not enumerate all the crimes that have been committed under the pretext of justice. People robbed native inhabitants of their land, made slaves of them, let loose the scum of mankind upon them. Think of the atrocities that were perpetrated upon people made subservient to us, how systematically we have ruined them with our alcoholic 'gifts', and everything else we have done... We decimate them, and then, by the stroke of a pen, we take their land so they have nothing left at all.

If all this oppression and all this sin and shame are perpetrated under the eye of the German God, or the American God, or the British God, and if our states do not feel obliged first to lay aside their claim to be 'Christian' – then the name of Jesus is blasphemed and made a mockery. And the Christianity of our states is blasphemed and made a mockery before those poor people. The name of Jesus has become a curse, and our Christianity – yours and mine – has become a falsehood and a disgrace, if the crimes are not atoned for in the very place where they were instigated. For every person who committed an atrocity in Jesus' name, someone must step in to help in Jesus' name; for every person who robbed, someone must bring a replacement; for everyone who cursed, someone must bless.

So now, when you speak about missions, let this be your message: We must make atonement for all the terrible crimes we read of in the newspapers. We must make atonement for the still worse ones, which we do not read about in the papers, crimes that are shrouded in the silence of the jungle night.”

The aforementioned 17th-century German theologian and professor, William Wrede, argued that “without Paul, Christianity would have become just another backwater Jewish sect that would have had little influence in later religious development.” He concluded: “Paul was the second [actually only] founder of Christianity.” He noted that “Paul was definitely influenced by certain Hellenistic concepts [Gnosticism], and as a result, his understanding of the flesh/spirit dualism, parallels that of many others who professed that matter itself was inherently corrupted.” In his book simply named, *Paulus*, Wrede wrote: “The oblivious contradictions in the three accounts given by Paul in regard to his conversion are enough to arouse distrust.... The moral majesty of Jesus, his purity and piety, his ministry among his people, his manner as a prophet, the whole concrete ethical-religious content of his earthly life, signifies for Paul's Christology nothing whatever.... The name 'disciple of Jesus' has little applicability to Paul.... Jesus or Paul: this alternative characterizes, at least in part, the religious and theological warfare of the present day.”

More recently, Marcello Craveri, in *Life of Jesus*, which he claimed was based upon the Dead Sea Scrolls, argued that “the emphasis on the redeeming power of

Christ's death on the Cross could be seen as reworkings by Paul, who was probably influenced strongly by the Graeco-Roman traditions.”

Rudolf Bultman, yet another theologian, in *Significance of the Historical Jesus for the Theology of Paul*, published: “It is most obvious that Paul does not appeal to the words of the Lord in support of his...views. When the essentially Pauline conceptions are considered, it is clear that Paul is not dependent on Jesus. Jesus' teaching is – to all intents and purposes – irrelevant for Paul.”

Walter Bauer, another noted scholar, in *Orthodoxy and Heresy in Earliest Christianity*, wrote: “If one may be allowed to speak rather pointedly, the Apostle Paul was the only Arch-Heretic known to the apostolic age.”

The English philosopher, Jeremy Bentham, in *Not Paul, but Jesus*, surmised that if Christianity needed an Anti-Christ, they needed look no farther than Paul. In the Introduction to Section VII, he published: “the two persons in question, as represented in the two sources of information – the Gospels (of Jesus) and Paul's Epistles – two quite different, if not opposite, religions are inculcated. In Jesus may be found all the good that has ever been, but in the religion of Paul, all the mischief, which, in such disastrous abundance, has so indisputably flowed from it.”

H. L. Mencken, whom some consider among the most influential American writers of the first half of the 20th century, wrote in *Notes on Democracy*: “Is it argued by any rational man that the debased Christianity cherished by the mob in all the Christian countries of today, has any colorable likeness to the body of ideas preached by Christ? The plain fact is that this bogus Christianity has no more relation to the system of Christ than it has to Aristotle. It is the invention of Paul and his attendant rabble-rousers – a body of men exactly comparable to the corps of evangelical pastors of today, which is to say, a body devoid of sense and lamentably indifferent to common honesty. The mob, having heard Christ, turned against Him. His theological ideas were too logical and plausible for it, and His ethical ideas were enormously too austere. What it yearned for was the old comfortable balderdash under a new and gaudy name, and that is precisely what Paul offered it. He borrowed from all the wandering dervishes and body-snatchers of Asia Minor, and flavored the stew with remnants of Greek demonology. The result was a code of doctrines so discordant and so nonsensical that no two men since, examining it at length, have ever agreed upon its precise meaning. Paul remains the arch theologian of the mob. His turgid and witless metaphysics make Christianity bearable to men who would otherwise be repelled by Christ's simple and magnificent reduction of the duties of man.”

You get the point. A person must be either ignorant or irrational to believe Paul. And that is why religion is synonymous with faith, not reason.

Returning to Yahowah's indictment of this man and those who would advance his lies, Yasha'yah reveals:

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the one among those who call** (*ha amar* – the one who says, ascribes, presents, praises, and declares (qal active participle – a verbal adjective in which the subject is the actor who influences the object)) **that which is evil** (*la ha ra'* – that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious) **good** (*towb* – correct, beneficial, generous, beautiful, enjoyable, and pleasing) **and** (*wa*) **that which is good** (*la ha towb* – that which is correct, beneficial, generous, valuable, beautiful, and pleasing) **evil** (*ra'* – wrong, contemptible, malicious, noxious, worthless, harmful, miserable, and injurious, even hindering and bad), **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails) **for** (*la*) **light** (*'owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and life) **and** (*wa*) **light** (*'owr* – energy and enlightenment, the essence of time and source of guidance, prosperity, good judgment, and life) **for** (*la*) **darkness** (*choshek* – blackness, the total absence of light, obscurity and the cause of ignorance and confusion, the condition under which evil thrives and death prevails), **who replaces** (*sym* – moves to set in place, appointing in a new location (qal participle active)) **that which is bitter and anguishing** (*mar* – the poison of disagreeable despair of obstinate rebellion and defiance of a wicked whore) **for** (*la*) **that which is sweet and pleasant** (*mathowq* – that which is nourishing and acceptable, even enjoyable) **and** (*wa*) **that which makes one pleasing** (*mathowq* – that which is nourishing and pleasant, acceptable and enjoyable, sweet) **for** (*la*) **poison which embitters and anguishes** (*mar* – the toxic mix of disagreeable despair and obstinate rebellion akin to the defiance of a wicked whore).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:20)

This is the very definition of *babel*, of the Christian Bible's propensity to intermix truth and lies, good and bad, light and darkness, that which nourishes with that which poisons. The purpose, of course, is to confuse by corrupting God's message, inverting His witness. Of this, Paul was a maestro.

There is actually nothing worse than a half-truth. An outright lie is so clearly false, very few are fooled by it. But by blending truth and lies together, the lies appear credible. It is what made Christianity so dangerous, so contagious. Those who prioritize faith over reason, and Paul's letters over the Towrah, have no defense against it.

And while ignorance is deadly, there is something far more contemptible. Those who mislead under false pretenses are vastly more dangerous and deplorable.

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the learned and scholarly, the crafty and cunning** (*chakam* – the wise, the subtle, and shrewd who piously impart their wisdom) **in their own eyes** (*ba ‘ayn hem* – in their own sight and from their perspective, giving the impression and outward appearance of understanding) **and** (*wa*) **to those making connections** (*byn* – separating and associating things (nifal participle passive – here the subject carries out and is influenced by the action of the verb which serves to depict his nature)) **as a contrarian** (*neged* – as one who is the opposite who implies a public position that is a counterpart to the light) **through their appearance and public persona** (*paneh hem* – their presence and personal existence).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:21)

Yahowah encourages us to understand by “*byn* – making appropriate connections.” So this isn’t an indictment against the proper approach to comprehension. It is instead a warning to those who make inappropriate connections as a contrarian. It is an indictment against Christian apologists.

Presidents and kings, popes and generals, are powerful and influential. This puts them in conflict with God. In fact, the reason Christians celebrate Easter and Christmas today is because Rome’s Legions worshipped Mithras – and the sun god’s most important celebrations occurred during the Vernal Equinox and the Winter Solstice. To appease them and retain their loyalty, Roman Emperors amalgamated Mithraism into Christianity.

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to the powerful and influential, to politicians and military heroes** (*gibowr* – to the strong and mighty, to the valiant soldiers and warriors, to the most prominent individuals in positions of leadership within a society, to those who fight for power and prevail, acting proudly, demonstrating an uncommon determination and ability to fight) **as a result of** (*la*) **becoming drunk by consuming** (*shatah* – drinking and experiencing the intoxicating influence of) **wine** (*yayn* – becoming inebriated; from an unused root meaning to effervesce) **and** (*wa*) **to individuals** (*‘ysh* – men) **of nobility and wealth** (*chayl* – who are physically strong, politically enabled, militarily powerful, and religiously and socially effective) **with regard to** (*la*) **mingling and mixing together** (*macak* – combining and pouring out, producing a blend) **intoxicants which impair judgment** (*shekar* – inebriating libations which intoxicate and debilitate), (5:22) **who justify and acquit** (*tsadaq* – who validate and declare righteous) **those who are wicked and evil** (*rasha’* – those who are guilty of being in opposition, who are invalid and incorrect) **as a quid pro quo to gain influence** (*sochad* – for a bribe or tribute, to gain favor), **thereby** (*wa*) **turning away and removing** (*suwr* – turning aside and forsaking, rejecting and vanquishing, depriving and abandoning (hifil imperfect active) **those who are upright and**

righteous, correct and vindicated (*tsadaqah tsadyqym* – those who are right, innocent, and just, honest and truthful, and in accord with the *towrah*) **from** (*min* – away from) **Him** (*huw*’).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:23)

Wine is almost always used as a metaphor, just as drunkenness is typically symbolic of having one’s judgment impaired, especially under Satanic influences. So while America has a serious problem with intoxicants, from alcohol to illicit drugs, from pot to prescription medicines, this is likely addressing an inability to process information in a timely fashion and respond properly. Just as an intoxicated woman cannot provide consent, we are incapacitated by our inability to think, effectively nullifying the advantages of a conscience and freewill.

I think what God is saying here is that if you want to be a Christian, He does not care. You are free to squander your soul by believing Paul. But you are not free to publicly justify your greed or your religion, and thereby negatively influence God’s people. Yahowah realizes that we must think our way to Him, and so anyone who impairs that ability will suffer the consequence.

Bringing this all together, in the fourth refrain, God revealed...

“Woe, this is a warning regarding a disastrous and destructive situation which can ruin a person, so this is a cautionary tale to those who take the lead in promoting error by twisting and distorting in a boisterous and agonizing religious parade of error, futility, and vanity, of worthless lies, pagan gods, idolatrous images, and false and empty promises.

As with the ties that bind on the harness of a cart of sin, (5:18) the one among them says without thinking and out of anxiety over the future, ‘He should want to hurry. I want Him to swoop down and accelerate His work so that we may see it. So then, let the counsel of the cross and painful advice of the ‘Holy One’ of Israel approach and present itself because we want to have it revealed and shown to us. (5:19)

Woe, this is a warning to the one among those who call that which is evil, that which is wrong, contemptible, malicious, noxious, worthless, miserable, and injurious, good, correct, beneficial, generous, enjoyable, and pleasing, and that which is good wrong, who replaces darkness, obscurity and the cause of ignorance and confusion for light and enlightenment, the essence of time and source of guidance, and light for darkness, who replaces that which is bitter and anguishing, disagreeable in obstinate rebellion and defiance for that which is sweet and pleasant, nourishing and acceptable, even enjoyable, and that which makes one pleasing and acceptable for poison which embitters through a toxic mix of obstinate rebellion. (20)

Woe, this is a warning to the learned and scholarly, the crafty and cunning in their own eyes and from their perspective, giving the impression and outward appearance of understanding and to those making connections as a contrarian through their appearance and public persona. (5:21)

Woe, this is a warning to the powerful and influential, to politicians and military heroes as a result of becoming drunk by consuming wine, becoming inebriated, and to individuals of nobility and wealth with regard to mingling and mixing together intoxicants which impair judgment, (5:22) who justify and acquit those who are wicked and evil as a *quid pro quo* to gain influence, thereby turning away and rejecting those who are upright and righteous, correct and vindicated from Him.” (Yasha ’yah 5:23)

What is the advantage to a man who accumulates a fortune on earth, and who lords over many, if he forfeits his soul in the process?

—

The fifth and final stanza of Yahowah’s song to His beloved contains yet another warning. It is spoken against everyone who is religious or political. Christians, especially, having come to cherish Paul’s letters, have rejected and despise, Yahowah’s Towrah. But they are not alone. Muslims believe that their Qur’an has replaced the Towrah. Religious Jews deliberately substituted their Talmud for the Towrah. And Socialist Secular Humanists are at war with it, creating a social order that is the antithesis of what God intended.

The consequence of rejecting the Towrah is to wither and rot away. Life is but a short affair from dust to dust.

But why would anyone do so? Why avoid the Word of God? Why would anyone treat His promises with contempt? Why belittle the Almighty? Or may I pose the question this way: why do those who claim to be preaching God’s Word despise what He had to say?

“Therefore then (*la ken* – likewise thereafter, thus as a result in the sequence of events), just as (*ka*) a tongue (*lashown* – the message (used as a metaphor for language)) of fire (*’esh* – of flames of radiant energy and light) devours (*’akal* – which consumes) the chaff (*qash* – the dry husks of grain which are discarded and blown away by the wind) and (*wa*) the scorching blaze (*lehabah* – the white-hot and gleaming flames) withers (*raphah* – incapacitates so as to hang limp and feeble, collapsing) the dry and combustible foliage (*chashash* – dry grass and brittle and dead leaves of fruit trees which are of little value and burn readily), their

roots (*soresh hem* – the base of the plant which anchors it in the soil and nourishes it) **accordingly** (*ka* – likewise) **become** (*hayah* – coming to be) **rotten with the stench of decay** (*maq* – decomposed, producing an offensive odor), **and their** (*wa hem*) **blossoms** (*perach* – buds, the beginning stage of fruit, young shoots, and flowers; related to *perachach* – brood and young) **are like** (*ka*) **the dust** (*ha 'abaq* – the ashes; from *'abaq* – that which pulverized like powder and thus blows and floats away because it is so small and insignificant) **which is carried away** (*'alah* – which is sacrificed, stirred up and then disparaged and ridiculed in a way that is not right, similar to a burnt offering in a holocaust), **because** (*ky* – for the express reason that indeed) **they have rejected and come to despise** (*ma'ac* – they have come to loathe and have avoided any association with, holding in contempt, refusing to accept (qal perfect)) **the Towrah** (*'eth Towrah* – an association with the Source from which Teaching, Guidance, Direction, and Instruction Flow) **of Yahowah** (יהוה) **of the vast array of spiritual messengers** (*tsaba'* – of the host of heavenly envoys, energy-based implements mustered to serve as conscripts appointed and predisposed under the command of the Almighty to go forth, carrying out and interpreting His will, engaging to fight on God's behalf).

The instructive word and promise (*'eth 'imrah* – an association with that which has been communicated to teach and to show the intent) **of the Set-Apart One** (*qadowsh* – the One who is separated from the mundane, prepared and dedicated) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **they spurn, have discarded, and treat with contempt** (*na'ats* – they dislike and hate, they belittle, show no regard for, and do not value, they revile and blaspheme, dishonoring and slandering (piel perfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:24)

Yahowah has returned to using metaphors. A tongue of fire is indicative of His Word, spoken boldly. It devours religious rhetoric. Man's schemes are scorched in its presence. And those who would challenge the Almighty are incapacitated by His testimony. Their foundation rots and their brood is blown away.

The fiery light is the Towrah, the very Word of God. It can consume or nourish, burn or enlighten, destroy or empower, depending upon one's attitude toward Yahowah's Guidance.

Animosity toward Yahowah's Towrah is mankind's biggest problem, our most egregious error. And I was once counted among them. I was a Christian, an ordained elder and trained evangelist who led public prayers and bible studies. It wasn't until I discovered that the text of Christian Bibles cannot be trusted that I began to reject the religion that had sought to mislead me. I began to study the Towrah and Prophets and translate what God had to say. What I found was astounding. Yahowah proves His existence and authorship through prophecy. He isn't religious and does not want to be worshipped. He wants to serve as our Father.

Moreover, His Towrah was written to immortalize and perfect us, to adopt and enrich us. His one and only Covenant is everlasting. It has five conditions which must be accepted for participation and five benefits, each of which is facilitated through His Invitations to Meet. Everything we need to know about God to engage in a relationship with Him is provided in the Towrah.

To reject the Towrah, therefore, is to reject Yahowah and to forfeit one's soul. To reject the Towrah is to reject the instruction and promises of God and thus to remain ignorant.

But it isn't just that Christians, orthodox Jews, Muslims, and Socialist Secular Humanists reject Yahowah's Guidance, they despise His Word and frequently belittle it. They go so far as to slander God. In fact, they hate Him.

Considering our relative position, where He is the Creator and we are the created, it's not surprising that this rejection offends Yahowah. When one realizes what God is offering and what He has done on our behalf, man's contempt for Him must be unimaginably irritating and frustrating.

Imagine holding your hand out to a drowning man, only to have him slap it away and curse you. God did what a loving Father must do when He realizes that His child's behavior has become deadly. It takes hard love to get the attention of someone exhibiting self-destructive and suicidal behavior.

“Accordingly, therefore (*‘al ken* – as a result it follows as a consequence, one thing flowing out of the other), **the anger** (*‘aph* – the resentment, animosity, and displeasure, the result of being annoyed, antagonized, and provoked to show a contrasting consequence) **of Yahowah** (𐤀𐤃𐤏𐤃𐤁) **was aroused** (*charah* – was kindled out of deep concern, out of a strong feeling of displeasure and a zealous desire) **with** (*ba*) **His people** (*‘am huw’* – His family). **And** (*wa*) **He stretched out and turned** (*natah* – He extended and turned aside (qal imperfect)) **His hand** (*yad huw’* – His power and influence) **upon them** (*‘al huw’* – over them) **and** (*wa*) **struck them, hoping that they would regret what they had done** (*nakah / nakeh huw’* – lowered their status, chastising them, accosting them physically to disable them with the intent of them becoming contrite, remorseful, regretful, and apologetic). **And the mountains** (*wa ha har* – so the highest hills and elevated terrain) **were shaken** (*ragaz* – quaked and trembled) **so that there were** (*wa hayah* – and there came to be) **the likenesses** (*ka*) **of their corpses** (*nabelah hem* – of their carcasses and dead bodies) **which were unwanted and poised to be swept away** (*cuwchah* – which were worthless rubbish to be thrown out) **in the midst** (*ba qereb* – in the middle) **of their streets and public places** (*chuwts* – of the places outside where people congregate and travel).

In all of this (*ba kol zo’th* – with all of these things), **His animosity and displeasure** (*‘aph huw’* – His resentment and anger, His annoyance at having been

antagonized, grieved, and provoked) **did not return** (*lo' shuwb* – did not change) **and so His hand** (*wa yad huw'*) **is still** (*'owd* – remains subsequently and repeatedly, even now and continuously to sustain and admonish, to bear witness and as a warning, to return and to restore) **outstretched** (*natah* – He extended (qal passive participle – indicating that God is genuinely affected by how we respond to His outreach)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:25)

Quite honestly, I feel sorry for God, especially after all He has done for His people. Any other response would show that He didn't love them, that He no longer cared, and that He had given up on them.

And yet through it all, His helping hand remains outstretched. He remains willing and able to lift His children up. Revealing His desire to do this very thing while sharing the plan He has articulated to accomplish it, has become my life's mission. It is the reason these books exist.

As a result, I'm wondering if the following standard may refer to what we have been doing. The surrounding context appears to be a perfect fit. Yahowah began by declaring that He was singing this song on behalf of Dowd, the man we have focused upon far more than any other. He then named Sha'uwl as the individual most responsible for destroying Dowd's work, something I've been saying for more than a decade. Yahowah's purpose and plan is best understood when God's relationship with these two men is compared. Further, I am the first, perhaps only, person to systematically denounce Paul by comparing his letters to Yahowah's testimony. Yes, we read a score of quotations denouncing Paul, but all of them simply contrasted Paul with "Jesus." No one considered the irreconcilable conflicts between Paul's denunciations of the Towrah and its Author's affirmation of it, much less how he could be credible contradicting the God he claimed inspired him. Ignorance of the Towrah by some and animosity towards it by others were cited as the reasons Yisra'el was suffering. I not only concur, more than anything we are devoted to espousing the virtues of Yahowah's Towrah while explaining how to apply God's guidance to our lives.

So could it be true, could the banner which is lifted up by Yahowah in a faraway place on behalf of those living in Gentile nations, at this time, be *Yada Yah, An Introduction to God, Questioning Paul, and Observations for Our Time?* And if not, what?

“Then (*wa*) **He will lift up** (*nasa'* – He will bring forth and raise up, accept and make prominent, bear and support (qal perfect – literally and totally for a period of time)) **a standard serving as a banner and signal** (*nec* – a prominent sign or insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment (masculine singular); from *nacak* and *nacah* – that

which is anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested) **for the Gentile nations** (*la ha gowym* – to approach and on behalf of a confluence of many different people living outside of Yisra’el) **from far away** (*min rachowq* – from afar, a great distance away in the distant future) **and** (*wa*) **He will attract attention non-verbally** (*sharaq* – He will reveal the signal by drawing attention (used to describe the piping (that which pierces the air and penetrates the ears) of a shepherd calling for his sheep)) **to it** (*la huw’* – to Him and it (masculine singular and thus addressing the standard which God has lifted up)) **from** (*min*) **the ends** (*qatsah* – the far extremity at the end of time and distant limits) **of the earth** (*ha ‘erets* – of the land and material realm).

And behold (*wa hineh* – pay attention at this time, especially to the details, be observant, reach up and look up), **in a very brief period of time** (*maherah* – quickly and rapidly) **voiced at the speed of light** (*qal* – swiftly and speedily, nimbly and agilely moving from one place to another while lightly esteemed by many; from *qowl* – the sound of one’s voice calling out aloud) **it/he will come** (*bow’* – it/he will arrive and He will be pursued and then He will return (in the context of someone serving as an implement to facilitate Yah’s voice returning to the world) (*qal* imperfect third person masculine singular active)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:26)

As we consider whether there is someone else living a great distance away from Israel at this time who is engaged in exposing and condemning each of the three religions which have commingled truth and lies in their attempt to usurp the credibility derived from their incredulous association with Yahowah’s Towrah and Prophets, who is at the same time devoted to sharing Yahowah’s message as it is presented in His Towrah as accurately and completely as is possible, who is unwavering in disseminating that message worldwide on behalf of people in many places and of many races, is anyone else even considering the intent of *Yasha’yah* 5 as we are now doing?

When considering whether or not a “standard serving as a banner or signal” is an appropriate depiction of these very long books, multitude of interviews, and considerable number of shows, let’s examine the etymology of *nec*. It is “a prominent sign or insignia hoisted high upon an upright pole for all to see serving as an ensign and signal to convey important information which should be followed to bring people into the proper encampment.” In other words, it’s not the entire message, but instead something that serves to direct those who notice it in the right direction. *Nec* is from *nacak* and *nacah*, which indicate that the banner was “anointed in the sense of being set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested.”

So it’s a really big, some might say verbose, banner, but yet it is infinitesimally small when compared to the source from which it was derived. All we are doing is

waving what we have discovered up in the air hoping that those who are interested will go to the source and learn about Yahowah.

The fifteen years that we have been engaged in this mission when compared to the 6,000 years that have transpired since ‘Adam and Chawah were expelled from the Garden, and especially 14 billion years since Yahowah began creating the universe, is short by any measure. And our task is finite. It will serve no purpose after Yahowah’s return. At that time He will inscribe His Towrah inside of us, rendering my feeble efforts of translating it, obsolete.

As I shared in the chapter devoted to the 91st *Mizmowr*, I made a deal with God, one whose terms are reflected in this prophecy. I was willing to do the research, compile the findings, and be available to share what I had learned so long as Yahowah took responsibility for distributing the message. I would inscribe His words on the banner and He would lift it up for the world to see it. Even the means of broadcasting the message to the world is consistent with what has been made available to us – the internet. Without it, relatively few would have heard my voice or would have had access to these books.

As for the speed in which these words are shared, they are indeed transmitted at the speed of light. From the moment a chapter or show is complete, it is made available for everyone the world over to see and hear.

As we move to Yahowah’s next prophetic statement, there is an important, albeit subtle, difference between the Great Isaiah Scroll and the Masoretic Text. The reference to “not growing weary” is masculine singular in 1QIsa and stands alone. Further, “*ayeph* – growing tired” is a verb, rather than an adjective. But the biggest difference is that the Masoretic reads “no one among them,” suggesting that there are many banners being lifted up instead of one.

Based upon what follows, the banner which is lifted up for the world to see and the person assisting with it are shown as indistinguishable and inseparable, indicating that Yahowah is going to do as He has always done: convey His message through the most flawed of implements – man.

Each of the following references depict an individual who tirelessly engages without wavering, whose approach is so stimulating it cannot be ignored. He is prepared for action and girded for battle, so much so he is never susceptible to attack. Nothing prevents him from going where he intends.

And while that assessment is obviously overly hyping this individual’s preparation and performance, keep in mind that the individual isn’t acting alone. Yahowah is engaged, and thus so are His *tsaba’* of *mal’ak*, to insure that the implement is used in the most far-reaching, appropriate, and productive manner. In

other words, this person is simply a willing, passionate, wholly committed, steadfast, and energetic tool.

“Without becoming weary (*‘ayn ‘ayeph* – devoid of a debilitating weakness and not prone to exhaustion, not requiring much rest and seldom growing tired (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object)) **and also** (*wa*) **without stumbling or wavering** (*‘ayn kashal* – never being brought down or failing as a result of a contradiction, backtracking, or losing control, and therefore, steadfast (qal participle active masculine singular – serving as a descriptive verbal adjective of a single masculine entity or individual to reveal something which is actually true whereby the subject acts to influence the object)), **with him and it** (*ba huw’* – around it (the banner) and near him (third person masculine singular)) **no one becomes drowsy** (*lo’ nuwm* – no one slumbers (qal imperfect third person masculine singular active)) **nor** (*wa*) **falls asleep** (*lo’ yashen* – no one is put to sleep nor remains inactive (third person masculine singular)).

Additionally (*wa*), **the belt demonstrating that he is prepared and ready for action** (*‘ezowr* – the waistband used to secure his clothing and gird him for battle (masculine singular)) **will not be loosened or undone** (*lo’ pathach* – will not be opened, indicating that he will never be susceptible to attack [that which is preventing him from attack is feminine in 1QIsa (and thus spiritual) and masculine in the MT] (nifal perfect passive third person masculine singular – during this finite period of time his preparation delivers these results)) **around his waist** (*chaltsym huw’* – his loins (most vulnerable area) between his ribs and hips, the center of his being, the source of his passion; from *chalats* – demonstrating that he is empowered, properly equipped, prepared, and supported, even delivered and saved (dual third person masculine singular)) **and** (*wa*) **the connecting strap** (*sarowk* – the thong or means of attachment) **of his sandals** (*na’al huw’* – protective foot ware comprised of a sole fastened in place by a thong, loop, or strap) **shall not be torn nor snapped** (*lo’ nathaq* – will not be pulled off, broken, nor cease to function (nifal perfect passive third person masculine singular)).” (*Yasha’ yah* / Salvation is from Yahowah / Isaiah 5:27)

While Yahowah may indeed be predicting that I would translate His Word as accurately and completely as possible and share the insights provided therein, I say that in all humility and some trepidation. Yahowah only works with flawed implements, with those lacking impressive credentials. Further, it is a foolish implement who assumes credit for the results achieved by the one wielding it.

But there is no missing the fact we have done this very thing together, exposing Pauline Christianity while espousing the Towrah from a distant place relative to Yisra’el and in a future time on behalf of people from many races and places. There

is no refuting that we have been tireless and steadfast, never giving up and never wavering, always prepared and ready to engage. I've been called many names, but never boring. Even the details fit, as you will almost always find me in sandals.

Yes, the banner and the individual responsible for it are masculine singular, but nothing is preventing other men and women from participating – and indeed, many have. This is a collective effort. And in this way, *Yasha'yah* 5 is akin to *Mizmowr* 91. Just because both were about an individual's willingness to engage and do as Yahowah desires, and receiving His support and protection in the process, that does not preclude others from participating. Yahowah would be thrilled to find and support a thousand Covenant members doing as much and more.

But if for the moment there is only one, the prophecy is being fulfilled. The arguments we have presented against Pauline Christianity and Rabbinic Judaism are compelling, as are those chronicled against Islam, taking direct aim at the heart of these religions, piercing them to their core. No one has been able to refute anything written in any of them. And as this suggests, along with the arguments against religion, readers are exposed to Yahowah's instruction and teaching, even His guidance on merits of light and life in the Covenant.

What follows deploys symbolic language, just as was the case with the vineyard. Piercing arrows are indicative of properly directed and penetrating arguments which hit the mark, which are forceful and compelling. Along these lines, and recognizing that was written two-thousand seven-hundred years ago when the fastest form of locomotion was a horse-drawn vehicle, there were words to describe the benefits of having access to a horse with sharp hooves and a chariot with whirling wheels. But that is not what I have, nor is it what I think these words are inferring. The tool I have at my disposal to facilitate my ability to deliver Yahowah's message is an airplane, in particular, a sleek, fast, turboprop. And that is what these words strive to depict using the nomenclature of the day.

“To show the way to the benefits of the relationship (*'asher* – fortuitously as a blessing by taking a stand on how to walk along the correct path which gives meaning to life) **his** (*huw'* – third person masculine singular) **arrows** (*chets* – shots and missiles (used to depict directed and penetrating arguments); from *chatsab* – that which he digs out, separates, and engraves in writing) **are piercing** (*shanan* – sharp and cutting and thus forceful and compelling (qal passive participle)) **and** (*wa*) **all of his bows** (*kol qesheth huw'* – every system he uses to deliver his piercing and instructive shots is powerful and potent, akin to a rainbow demonstrating every facet of light's seven-color spectrum as a sign of the Covenant) **shoot effectively to show the way** (*darak* – are prepared to propel his shots down the proper path, guiding and directing people to the proper course of life; from *derek* – providing direction for a journey along a path (qal passive participle)).

His (*huw'*) **swift flying transport's** (*cuwc* – enjoyable swallow (a.k.a. a sleek and fast airplane) or horses') **landing gear** (*parcah* – curved feet of a large bird or winged creature (a.k.a. aircraft) or hooves) **is ingeniously crafted** (*chashab* – is skillfully invented and planned, is machined, technically designed, devised, and produced, is considered, imputed, and thought to be) **as straightforward and refined** (*ka ha tsar* – as small and narrow, as akin to knives which spark like flint, as hard on foes and hostile toward opponents; from *tsarar* – vexing, testing, purging, and refining, tending to shut people up, treating foes with enmity, frustrating them) **and** (*wa*) **his** (*huw'*) **propeller, serving as the round whirling device which makes his vehicle move** (*galgal* – round, turning implement for transportation akin to a paddle wheel, rotating and swirling wind-producing structure) **is like a whirlwind** (*ka ha cuwphah* – blows a strong and straight column of wind in a circular fashion; from *cuwph* – serving to complete and fulfill a promise in the end).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:28)

This is clearly poetic language, but not without a purpose. And while it could well be describing his horse with sharp hooves being skillfully invented with wheels turning like the wind or his swift flying transport, replete with ingeniously crafted landing gear which is straightforward and refined along with a propeller blowing a column of air behind it, neither represent the intent of these words. The man engaged with Yahowah who assisted with the banner moves around and travels quickly, and yet never loses his footing. The tools at his disposal were skillfully invented and technical in nature. And by deploying them, he stirs up a whirlwind of commotion, all designed to fulfill Yahowah's promise in the end.

This is not only a fitting depiction of my TBM850, a sleek and fast turboprop with a composite propeller and replete with narrow retractable gear, it may also be hinting at the fact that I've traveled by air to over 150 countries around the world. Without that exposure, without the lessons and perspective garnered by having flown throughout the world, I would not have been equipped or prepared to participate in this mission.

The young lion is the symbol of Yahuwdah, the family of Dowd and Yahowsha', the home of Yaruwshalaim, Mowryah, Tsyown, and the Covenant. And while I am an old lion to be sure, my roar belies my age. And to the degree that my proclivities may matter, my prowess is in reconciling those willing to listen with Yah.

Equipped with Yah's Word, I've never lost a debate. And no matter the threat, I've never been harmed. As for those whose message I challenge, those engaged in promoting the indefensible are always too far gone to be saved. They are challenged and tested, not for their benefit, but instead on behalf of others not nearly so lost in the delusions of man.

“His (*huw*) roaring (*sha’agah* – loud and blaring guttural tone) approaches (*la*) like (*ka*) a great old lion (*ha laby*’ – a mighty and mature lion serving as the symbol of *Yahuwdah*). And so (*wa*) his thunderous roar (*sha’ag* – his loud shouts and mighty cry) is like (*ka*) the prowess of a young reconciling lion (*ha kaphyr* – an aggressive youthful lion making atonement; from *kaphar* – to reconcile, reunite, and resolve (serving as the basis for Kippurym)). He grasps hold of (*’achaz* – he seizes, taking hold of) the beast being pursued (*tereph* – tearing up and devouring prey) and he survives unharmed (*wa palat* – and he is spared any hardship, delivered from danger, escaping without trouble). And (*wa*) no one (*’ayn* – nothing) can defend or save it (*natsal* – can deliver it (speaking of the one being pursued by him (Muhammad, Paul, and Akiba))).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:29)

To the best of my knowledge, I am a mutt, part Sioux and part Irish. If I am a descendant of *Yahuwdah*, I am unaware of it. And yet, this seems to suggest that I may either embody or represent some of the young and reconciling lion’s attributes. Most assuredly, I relate to Yah and thanks to the *Beryth* and *Miqra’ey*, I’m related to Yah. And even if my DNA excludes me from being one of Ya’aqob’s children, I’m proud to be part of the same family by way of his grandfather’s Covenant.

I do not hunt, at least in the sense of targeting animals with guns or arrows. I don’t much enjoy killing. But I have never backed down from a war of words, from pursuing those who corrupt Yahowah’s message.

This is true as it relates to us. In our time we have become a relentless Gentile voice growling about what is happening in the Land of *Yisra’el*. We see the darkness of religion, politics, and of militants suffocating the life out of it. We are deeply concerned about the restrictions being imposed on Yahowah’s people and place. We see His light being obscured.

“He will growl (*naham* – he will roar like a lion (speak like *Yahuwdah*)) over it (*’al huw*’ – before the Mighty One, addressing his relationship to the standard and banner raised by the Almighty) in that day (*ba ha yowm ha huw*’ – in his time) like (*ka*) the relentless sound of the sea (*nahamah yam* – surging surf of the ocean (suggesting that he will be a Gentile)). And when (*wa*) he looks toward (*nabat la* – he observes and perceives, shows concern for and considers, pays attention to as a result of his regard for the direction of (piel perfect)) the Land (*ha ’erets* – the material realm and especially, *Yahuwdah* and *Yisra’el*), then behold (*wa hineh* – paying attention and looking at what is occurring there now): darkness (*choshek* – ignorance and confusion without enlightenment), anguish and adversity due to the imposed restrictions (*tsar* – hostile enemies and pent-up strife, unfavorable circumstances and open opposition, dire straits and affliction due to a narrowing of the nation, making it particularly small). And (*wa*) light (*’owr* – illumination) is obscured (*chashak* – grows dim, becomes deficient, is shadowed and darkened) by

(*ba* – with) **thick clouds** (*'aryph* – vapor in the atmosphere).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:30)

The storm is coming. It is going to get very dark before the Light returns.

The fifth and concluding refrain of Yahowah's love song strikes a note very close to home.

“Therefore then and as a result in the sequence of events, just as a tongue of fire using the radiant energy of light devours the chaff, the dry and ultimately lifeless husks of grain which are discarded and blown away by the wind and the scorching blaze withers and incapacitates the dry and combustible foliage which is of little value and burns readily, their roots accordingly and likewise become rotten with the stench of decay, and their blossoms, speaking of their brood and young, are like the dust and akin to ashes, pulverized like powder that blows away because it is so small and insignificant, which is carried away, having been disparaged and ridiculed, because they have rejected and come to despise any association with, refusing to accept the Towrah (Source from which Teaching, Guidance, Direction, and Instruction Flow) of Yahowah of the vast array of spiritual messengers. The instructive word and promise of the Set-Apart One of Yisra'el they spurn, have discarded, and treat with contempt. (5:24)

Accordingly, therefore, and as a consequence, the anger, resentment, animosity, and displeasure, of Yahowah was aroused out of deep concern, strong feelings, and a zealous desire for His people and family. And He stretched out and turned His hand upon them and struck them, hoping that they would regret what they had done. So the mountains were shaken so that there was the likenesses of their corpses which were unwanted and poised to be swept away in the midst of their streets and public places.

In all of this, His animosity and displeasure did not return nor change and so His hand is still outstretched and extended. (5:25)

And so then He will lift, bring forth, and raise up, accept and make prominent, bear and support a standard serving as a banner and signal, a prominent sign hoisted high upon an upright pole for all to see serving to convey important information which should be followed to bring people into the proper encampment, which will be anointed, set apart, prepared, designated, and authorized to serve by pouring out proof which can be tested for the Gentile nations, on behalf of a confluence of many different people living outside of Yisra'el, from far away, remote in distance and time, and He will attract attention non-verbally to it, as a shepherd calling for His sheep, from the ends of the earth.

And behold, pay attention at this time, especially to the details, be observant, reach up and look up, in a very brief period of time voiced at the speed of light it and he will come. (5:26)

Without becoming weary and also without stumbling or wavering, backtracking or losing control, with him and it no one slumbers nor falls asleep, remaining inactive.

Additionally, the belt demonstrating that he is prepared and ready for action will not be loosened or undone around his waist, demonstrating that he is empowered, properly equipped, prepared, and supported, even kept safe, and the connecting strap of his sandals shall not be torn nor snapped. (5:27)

To show the way to the benefits of the relationship his arrows (used to depict directed and penetrating arguments) are piercing, forceful, and compelling and all of his bows (every system he uses to deliver his piercing and instructive shots is powerful and potent) shoot effectively to show the way.

His swift flying transport's landing gear is ingeniously crafted as straightforward and refined, tending to shut people up, and his propeller, serving as the round spinning device which makes his vehicle move is like a whirlwind, blowing a strong and straight column of air while serving to complete and fulfill the promise in the end. (5:28)

His roaring guttural tone approaches like a great old lion, serving as the symbol of *Yahuwdah*. And so his thunderous roar is like the prowess of a young reconciling lion calling *Yahuwdah* to *Kippurym*. He grasps hold of the beast being pursued (Muhammad, Paul, Akiba, Imperial Rome, and the Roman Catholic Church) and he survives unharmed. And no one and nothing can defend or save itself. (5:29)

He will growl, speaking like *Yahuwdah* before the Mighty One, and over the standard and banner the Almighty has raised in that day like the relentless sound of the sea (indicating that he will be a Gentile). And when he looks toward, showing concern for and considering the Land, then behold, paying attention and looking at what is occurring there now: darkness, ignorance, and confusion without enlightenment, anguish and adversity due to the imposed restrictions and open opposition. And light is obscured by thick clouds.” (*Yasha'yah* 5:30)

We have covered a lot of ground, and made many new discoveries, since we began *Observations for Our Time* with *Mashal* / Proverbs 6 and 7. Our journey through the first five chapters of *Yasha'yah* / Isaiah has been riveting, with Yahowah systematically condemning religion and those who promote it. Our willingness to consider Dowd's example and advice has paid dividends. But apart

