

Listen and Observe

*Here I am. Send me! ...*

Each of the themes found in Yasha'yah 5 are prevalent again in the 7<sup>th</sup> chapter of Isaiah, including a salute to Dowd, a condemnation of Sha'uwl, and a warning that Yisra'el will be terrorized by her enemies. Prior to this, however, in the 6<sup>th</sup> chapter of Yasha'yah, we plow fresh ground. It opens with the prophet in Heaven taking in the scene, one so amazing, he is initially awestruck. Then after being declared forgiven, he is emboldened. When Yahowah asks, "Whom shall I send?" Yasha'yah responds singularly and resolutely, "Here I am. Send me!"

The message which follows has Yahowah asking His prophet to tell his people to "keep listening" and "observing," while acknowledging that they have lost the will and capacity for either. Moreover, for reasons which may seem surprising at first blush, God does not want this condition to change, at least not soon. Yahowah reveals Yisra'el's ignorance and estrangement will continue for a very long time, through a period of catastrophic devastation and desolation. The Land and its people will be forsaken and only a tenth will survive to be rescued in the end.

Yasha'yah reengages by revealing the timing and circumstances associated with his heavenly encounter. We are afforded the opportunity to achieve what kings forego. In fact, God has a Seat of Honor waiting for our arrival.

**"In (ba) the year** (*shanah* – measure of time involving a complete cycle of the seasons based upon the earth's orbit around the sun; from *shanah* – to repeat and change) **King** (*ha melek* – the royal ruler and governmental head of state) **'Uzyah** (*'Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from *'oz* – might and strength and *Yahuw* [*'Uzyah* in 1QIsa and *'Uzyahuw* in the MT]) **died** (*maweth* – passed away, his physical body dying deprived of life; from *muwth* – to die and perish), (*wa*) **I saw** (*ra'ah* – I was shown, looked upon, and observed, inspecting and perceiving, viewing from the proper perspective so as to understand (qal imperfect)) **my Upright One** (*'eth 'edown 'any* – everything associated with my Upright Pillar who is the center of the Tabernacle) **establishing a dwelling place**

(*yashab* – living and remaining, settling and enduring, restoring and renewing life, while abiding (qal participle active)) **before** (‘*al* – upon, over, and in proximity to) **His Seat of Honor** (*kice’ huw’* – His throne and seat of authority; from *kacah* – to clothe, cover over, conceal, and forgive (addressing the covering of light which resolves our sinful nature in association with the Mercy Seat of the Ark of the Covenant) [His in 1QIsa vs. a in the MT]), **engaged raising up** (*ruwm* – highly elevating, lofty and extolling, rearing and exalting (qal participle – denoting a literal and relational verbal adjective)) **and** (*wa*) **lifting up** (*nasa’* – carrying and bearing, supporting and sustaining, respecting and forgiving, assisting and enduring (nifal participle passive – the subject, Yahowah, carries out and receives the uplifting effect presented as a descriptive verb)).

**The hem on the train of His majestic, flowing garment** (*wa shuwl huw’* – the bottom-most seam or strip of His regal, long, and elegant apparel, the portion of His garment which hung down) **filled** (*male’* – completed and finished, proclaiming and satisfying a message of accomplishment and fulfillment vociferously and abundantly (qal participle active)) **the enduring, enabling, and empowering residence** (‘*eth ha heykal* – the main hall of the complex, the palatial home or temple; from *yakol* – to prevail and overcome, enduring while being enabled and empowered).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:1)

The description given by Yasha’yah was written in terms anyone from his time to ours might be able to envision and appreciate – in other words, by equating what he witnessed to the most comparable things he had seen on earth. Everything he saw, however, was comprised of light, not matter. It can be effectively shown that for any dimension other than ours (the four dimensions of spacetime), matter as we know it cannot exist. This is yet another affirmation that Yahowah is, indeed, comprised of light – just as He told us in *Bare’syth*.

It is interesting to ponder the nature of the mechanism Yahowah uses to set apart some portion of His light and compress it into a form which can interact with us. In that His prophet will describe them in his next sentence, Yah’s *mal’ak* – spiritual messengers, like God, Himself, are comprised of light. But they are still able to pass from Heaven in the seventh dimension to us in 4D and appear as a material being.

As for the time to cross this divide, it is essentially irrelevant, because time in one reference frame is transformed into time in the other as described in the Lorentz transformation. Heavenly time, for example, based upon General Relativity, moves much slower than time on earth, making it appear to God that we are flittering around like a bunch of gnats. And while time is slower, velocities are faster. Everyone and everything is moving at the speed of light, from Yahowah to His *mal’ak* – messengers.

While the calculations for the Lorentz transformation are somewhat complex ( $\Delta t' = \Delta t / (1 - (v/c)^2)^{0.5}$  where  $\Delta t'$  is the elapsed time measured by an observer in one frame and  $\Delta t$  in another moving with speed  $v$  relative to the first frame), the end result is that a mal'ak – messenger leaving Heaven for Earth takes no time to get here, or anywhere else in the universe for that matter. That would not, however, be our point of view in 4D where it would appear to be a very long time considering the fact that the seventh dimension lies beyond our 6D universe, and is therefore exceedingly far away – billions of light years.

The equations of relativity also include what is called length contraction, which is the contraction of space in the direction of travel, enabling light to move at lightspeed and yet transition a greater distance in less time than its speed alone should otherwise allow. At the limit of the speed of light, the space between the start and conclusion of a journey is contracted to nothing. So the mal'ak – spiritual messenger merely steps from Heaven to Earth with no intervening distance between them, even if they are fifteen billion lightyears apart. Weird, but true.

While this may all sound a bit complex, relativity not only explains why a witness to the creation of the universe would have experienced it over six twenty-four-hour days while it transpired over fourteen-billion years from our perspective. It also reveals how Yahowah can view our future and report what He has seen to us in our past, in effect, making prophecy future history.

There is nothing especially difficult about these concepts or the math which defines them, but since most physicists are either agnostics or atheists, very little effort has been devoted to trying to understand life here on Earth from Heaven's point of view. Similarly, very few individuals have tried to advance our understanding of what time and life may be like in a seven-dimensional spiritual realm. Word pictures like these from Yasha'yah are interesting, but not overly revealing, especially regarding what a “normal day” would be like in Heaven.

While we do not know for sure, to avoid discontinuity between dimensional boundaries, lightspeed is likely unchanged across dimensions. Thinking there might be something interesting in this, I calculated light speed in strides over the universal measure of time in the Towrah: 12 lunar months. Light travels at 186,000 miles / second x 1760 yards or strides / mile x 60 seconds / minute x 60 minutes / hour x 24 hours / day x 29.5 days / lunar cycle x 12 months / prophetic year =  $1 \times 10^{16}$ . One is the number of God. Eight represents infinity. After this universe, there will be another.

Transitioning from science to history, 'Uzyahuw became co-regent at sixteen, and ruled for twenty-four years with his father, 'Amazyah, and just under fifty years overall. His time on the throne of Yahuwdah, shared and alone, commenced around 787 BCE and continued through approximately 745 BCE. He was victorious over

the *Palishty* / Philistines and *'Amelek* / Arabians. His pride was his downfall, however, as he was stricken with leprosy by Yahowah for having become presumptuous in His Home around 750 BCE (*Melek* / 2 Kings 15:5 and *Dabry ha Yowmym* / 2 Chronicles 26:19-21). When he tried to usurp the prerogatives of the Lowy, Yahowah shook the ground beneath His Home and burned 'Uzyahuw's face with the light of the sun. He died shamed and alone. But, interestingly, during his life he was preoccupied with agriculture, suggesting that the parable of the vineyard ought to have resonated with him.

There is the tendency in English bibles to translate *yashab* "sit." Apart from trying to justify existing translations, there is no reason to render it as such. God isn't tired nor is He stationary. *Yashab* actually means "to establish a dwelling place where we can settle down, live, remain and endure" with God, our "lives restored and renewed." It speaks of God's gift to His children. We get to live with our Heavenly Father in His Home.

We have addressed the "*kice*" – seat of honor" before. But I may have failed to mention the word's association with *kacah*, which depicts its purpose, which is to clothe us in His garment of light, thereby forgiving us by concealing any darkness associated with sin. By resolving our failures in this way, the *kice* is actually indicative of the Mercy Seat of the Ark of the Covenant, our place of honor beside our Heavenly Father, the place where the beneficiaries of the Covenant reside. It is a seat with glistening golden wings, because we will take flight on wings of light.

Most English bibles are wont to render both "*ruwm* – engage raising up" and "*nasa*" – lifting up" as if they were either adjectives or nouns rather than verbs. By so doing, they rob Yasha'yah's declaration of its purpose, which is to show God doing what He does best, lifting us up so that He can raise us as His children.

Similarly, Yahowah's majestic apparel is evocative of the way we will someday be adorned. That is why it was said to be "*male*" – fulfilling, proclaiming and satisfying the message" associated with "*heykal* – the enduring, enabling, and empowering residence" which we inherit from our Heavenly Father as the Covenant's Children. This is accomplished by Yah adorning us in His apparel, which is why "*wa shuwl huw*" – the train of His majestic, flowing garment filled and completed, ultimately satisfying a message associated with" "*eth ha heykal* – the enduring, enabling, and empowering residence and palatial home where we prevail and endure, enabled and empowered."

I realize that English bibles consistently render *heykal* as "temple," but that's both misleading and inadequate considering the fact that the actionable verbal root of *heykal* is *yakol* – to prevail, to overcome and endure while being enabled and empowered." Once again, Yasha'yah is revealing what God is doing for us. In this regard, Yah isn't showing off. He is inviting us into His residence where He will

empower, enable, and enrich us so that we can more fully enjoy one another's company.

Yahowah's *mal'ak* are energy-based spiritual beings, and thus akin to light. As such, they defy gravity and can move faster than we can imagine. Here is how Yasha'yah described them...

**“Saraphym** (*Saraphym* – fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **from** (*min*) **above** (*ma'al* – on high, a higher dimension, ascended) **approached** (*la* – drew near) **Him** (*huw'*) **having six bleached white wings** (*shesh kanaph* – six gleaming pure white fine bleached linen wings on supernatural flying beings [as found on 1QIsa because the MT repeats both words]), **each one** (*'echad* – individually and singularly) **with** (*ba*) **two** (*shanaym* – a pair) **covering** (*kacah* – adorning and concealing, clothing as a symbol of forgiveness) **its presence** (*paneh huw'* – its appearance, its face, frontal area, or surface before Him), (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they concealed** (*kacah* – covered and adorned, clothed in forgiveness, decorating and beautifying) **their feet** (*regel huw'* – their legs), **and** (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they flew** (*'uwph* – they took flight, moving about by using their wings).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:2)

Beings comprised of light would not need wings to fly nor feet to walk, so this presentation is purely symbolic. Six is the number of man and white is symbolic of being sinless, so these are possible explanations. As for why they were partially covered by their wings, the most logical explanation is that Yahowah didn't want Yasha'yah conveying anything more about them, in that there were only three aspects of their appearance that mattered: they were white and thus uncorrupted, they could hover and fly and thus were mobile, and they had wings, thus explaining their depiction on the Arc of the Covenant.

As for the scene considered as a whole, the message is threefold. First, Yahowah uses spiritual implements to accomplish His agenda. Second, these eternal envoys move rapidly, not only covering vast distances in the blink of an eye, they can transition through the dimensions, from seven to three, and perhaps beyond. And third, they are there to serve, not show off. In this example, they were covering themselves, at least from Yasha'yah's perspective. The only *mal'ak* with an ego, the only spiritual being who tried to draw attention to himself, was *ha satan*.

In that their principal role is enshrined in their name, “*mal'ak* – messenger,” these spiritual enjoys were designed to convey what they were told and do as they were instructed. They were not asked to be creative nor improvise. And this may have led to Satan's desire for more, for the capacity humans now possessed as a result of their “*neshamah* – conscience.” He likely resented mankind for having been given this gift, and as a result he sought to nullify its value by feeding it the

garbage we now know as religion.

**“Then (wa) they (zeh – these entities [plural in 1QIsa and singular in MT]) called out (qara’ – summoned and proclaimed, reading and reciting aloud, meeting, encountering, inviting, and welcoming (qal perfect)) to one another (‘el zeh), [and (wa) said (‘amar – declared and promised (qal perfect)) in MT but excluded from 1QIsa], ‘Set Apart, Set Apart (qadowsh qadowsh – completely prepared, exceedingly pure, totally devoted, entirely dedicated, and wholly separated [1QIsa shows it repeated twice while the MT has a third repetition]) is Yahowah (יהוה) of the vast array of spiritual implements (tsaba’ – of the command and control regime of heavenly messengers and envoys). The entire (kol – all the) material realm (ha ‘erets – the land and earth) is filled with (malo’ – is replete, revealing a full measure of the abundance and accomplishments) His manifestation of power (kabowd juw’ – His glory and splendor, His honorable status and importance, His great abundance and glorious presence, even His rewarding gifts and persona; from kabad – awesome significance and weighty reputation).”** (Yasha’yah / Salvation is from Yahowah / Isaiah 6:3)

It’s obvious that the universe was created. The basis of life, DNA, is a language. Prophecy proves God’s existence. This should, therefore, be obvious.

What almost everyone misses is the idea that Yahowah is “qadowsh – set apart.” He isn’t omnipresent nor omniscient. He exists in seven dimensions and we exist in three. There is limited interaction between the profane and mundane and God. He is not involved in most people’s lives. He does not hear the vast preponderance of prayers and seldom, if ever, answers them. In particular, the Spirit is Set Apart and the Son is “qadowsh qadowsh – twice set apart.” Yahowsha’ is neither a unique being nor persona. He is part of Yahowah, set apart from Him to serve us.

**“The thresholds (wa ha caph – the doorframes, the framework around the entryways) where the doors opened (‘amah – of the doorposts where the entry gates pivot and turn for the family; from ‘em – on behalf of the set-apart Mother) shook (nuwa’ – moved and swung open (qal imperfect) at the voice (min qowl – from the sound of) of the One who issued the invitation to be called out (ha qara’ – of Him who proclaimed that which could be read and recited to those who were invited, summoning them, He called out to them by name to meet and greet them (qal active)) and then (wa) the Family Home (beyth – the House and Household) was full (male’ – was replete, revealing a full measure of the abundance) of fiery disappointment (‘ashan – of displeasure, enveloped in dissatisfaction and smoldering discontentment (note: ‘ashan can also be translated ‘smoke’ but that rendering does not work in this context); from ‘ashan – fuming annoyance and disapproval (nifal imperfect passive)).”** (Yasha’yah / Salvation is from Yahowah / Isaiah 6:4)

The doorway to life and to God is Passover. There is no other. Only Yahowah can open Heaven's door. It pivots on His Word.

If you love Yahowah, this would be a great time to pause and reflect on this situation. God would set apart an aspect of His nature, then diminished it during the transformation from light to matter, all to serve His creation as the Passover Lamb. He would allow His creation to beat Him and humiliate Him, nailing Him to a pole in the most excruciating form of death ever devised. And after sacrificing His body so that we might live, He sent His soul to She'owl on Unleavened Bread to be afflicted so that we might be vindicated and appear before Him. Then after sharing the means to capitalize on what He had done for us, and sending us a formal Invitation to be part of His family and live in His home, no one showed up. He had opened the door to Heaven and not a soul was there.

The overwhelming preponderance of people either ignore or discard His invitations. Many despise them. Just ask a Christian to give up Christmas and Easter for *Pesach* and *Matsah* and see how they respond. In a world rife with religious alternatives, as few as one in a million souls accept Yahowah's offer and walk through that door. And on this day, there were none. Not one. And that is what caused God to be “*ashan* – displeased and disappointed, enveloped in dissatisfaction and smoldering discontent.”

As we read on, we discover that Yasha'yah errantly assumed that Yahowah's displeasure was directed at him, at his inadequacies. He loved his job and was concerned that he would lose it. Such was not the case.

**“So (wa) I replied** (*'amar* – responded and said), **‘Woe, oh no, this distressful situation** (*howy* – alas, this denunciation, intense sorrow, grief, and despair, longing sigh and warning) **is because of me** (*la 'any* – is the consequence of me approaching). **For surely** (*ky* – because indeed), **I am ruined and will be silenced** (*damah* – I will no longer be able to speak and will cease to be engaged, I am now unable to draw the proper comparisons, to process this information, or to respond appropriately, I can't even properly present this story nor convey its point (note: *damah*'s tertiary connotation is ‘to perish and be destroyed’ but that rendering does not work in this setting)) **because** (*ky* – for the reason) **I am an individual** (*'ysh 'any* – a person) **with unacceptable and unclean** (*tame'* – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language). **And furthermore** (*wa*), **I dwell** (*'anoky* – I live and abide) **in the midst** (*ba tawek* – in the middle, center, and among) **of a people** (*'am* – a family of related individuals) **of unacceptable and unclean** (*tame'* – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language).

**Except now** (*ky 'eth* – indeed when closeup), **Yahowah** (𐤆𐤏𐤃𐤇𐤁) **of the vast array of spiritual implements** (*tsaba'* – of the command and control regime of

heavenly messengers and envoys), **the ultimate authority** (*ha melek* – the sovereign and king who reigns, the royal ruler; from *malak* – to reign and advise, providing counsel to consider as a supreme sovereign), **I have seen** (*ra'ah* – I have been shown and have had revealed, looked upon and considered (qal perfect)) **with my eyes** (*'ayn 'any* – in my sight and presence).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:5)

I'm sure that it was obvious at the onset that God wouldn't have brought Yasha'yah to Heaven unless He was pleased with him. And I'm sure that Yasha'yah would have been both overjoyed and overstimulated initially. But then, rather than witnessing an enormous smile on Yahowah's face, welcoming him into His home, as he had hoped, instead he beheld God's immense dissatisfaction and disappointment, and Yasha'yah, as I would have done, assumed that he had been the cause. Now that God could see deep into his soul, he knew that all of his imperfections would be on display. But this wasn't about Yahowah examining Yasha'yah, but instead giving all mankind the opportunity to peer into the very heart of God, to understand what makes Him happy and sad.

Yasha'yah would have all eternity to experience Yahowah's love, and God knew it, so He used this moment to reveal one of the most important insights ever shared with humankind. There are things which cause God to grieve, and nothing disappoints Him more than having what He has done for us, having what He is offering us, discounted, dismissed, and disdained by those the benefits were intended to serve. God had opened His Home up to mankind and collectively man went elsewhere.

As for Yasha'yah, there is no better job than working with Yahowah, no matter the mission. He is the perfect Boss, engaging and supportive, trustworthy and dependable, willing to do Himself whatever He asks of us, and more, and extraordinarily generous – to the point our compensation exceeds the value of our work by an incalculable degree. Further, He is never demanding. We do what we want to do, when we want to do it, and nothing more.

Once we have experienced the thrill of working with Him, the thought of being discarded due to our inadequacies is disheartening. While none of us today serve at the level of prophet, nonetheless, every job is exhilarating. I can appreciate Yasha'yah's concern.

The difference, however, was that the prophet had been to Heaven. He had seen Yahowah is all His glory. I cannot even imagine coming down from this high.

Today, the best that can be said for the rest of us is that we have seen Yahowah through His words. The view is marvelous, but it is in 3D, not 7D. It is brilliant and enlightening, but nothing compared to what Yasha'yah experienced. He was changed, and there would be no going back.

There is yet another way to look at this, and that would be to see Yasha'yah being used as a metaphor for the whole of Yisra'el. In that case, the tertiary connotation of *damah* presented above, could in fact apply as a consequence of Yisra'el's rebellion. Yahowah, Himself, makes this connection to Yahuwdah in *Yirma'yah* / Jeremiah 13, saying that they are "*damah* – perishing and being destroyed" as a result of "*damah* – ceasing to be engaged, becoming incapable of drawing the proper comparisons, thereby unable to process information rationally, or respond appropriately."

Yahowah would make sure of this. One of the *mal'ak* was dispatched to do its job. More than just encourage Yasha'yah, the Saraphym would enable him.

**“Then (wa) one (‘echad) of (min) the Saraphym (Saraphym – the fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) flew (‘uwph – moved through the air, flying) toward me (‘el ‘any – to me), and (wa) in its hand (ba yad huw’) was a live ember (ritspah – a flaming firebolt or spark, burning and glowing on a decorative inlaid object) held within a pair of tongs (ba melqahaym – by a hinged implement designed to grasp hold of burning hot objects; from *laqach* – to fetch, take, lay hold of, receive, acquire, seize, and take away). It had obtained it (laqach – it had accepted, received, and acquired it) from upon (min ‘al) the altar (ha mizbeach – the place for gifts, thankful offerings, and sacrifices (meat prepared for consumption during a feast)).”** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:6)

**“It touched it (wa naga’ – it reached out and extended it, making contact with it) above (‘al – over, near, and upon) my mouth (peh ‘any), and said (wa ‘amar – then proclaimed), ‘Behold (hineh – pay attention because this is important, look up and observe what’s happening here and now), this has been extended to make contact (naga’ zeh – this has touched) near (‘al – above, over, and upon) your lips (saphah ‘atah [your in 1QIsa vs. the in the MT]) so (wa) removed are (cuwr – taken away, abolished, and no longer existing are (qal perfect consecutive)) your inadequacies, mistakes, and liabilities (‘awon ‘atah – your iniquity and wrongdoing, failures and offenses, even tendency to err by inappropriately twisting or distorting the truth [plural in 1QIsa while singular in MT]). Therefore (wa), your offenses against the standard (chata’th ‘atah – your wrongdoing, errors, and mistakes, your sinful nature and resulting guilt; from *chata’* – tendency to miss the way and be wrong [misspelled in 1QIsa]) have been reconciled (kaphar – have been pardoned and released, have been ransomed and annulled, have been purged and cleansed, and they have been covered and forgiven).”** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:7)

The *mal'ak* didn't actually perfect Yasha'yah. That is Yahowah's job. This was purely symbolic, but the message was unmistakable. It didn't matter that Yasha'yah's lips were imperfect because the One using them is perfect. As a matter

of fact, Yahowah prefers using flawed implements. They are less likely to become self-reliant, self-indulgent, or self-aggrandizing. And those who benefit from what Yahowah has to say through them are far more likely to see the God who is using them than the men who are being used. While it is a privilege to be one of the many implements at Yahowah's disposal, it isn't anything to brag about. Only the least qualified qualify.

Liberated from any concerns, freed of his prior mistakes, energized by the impending possibilities, Yasha'yah listened intently and then answered singularly and boldly. This is a life lesson for all of us. Listen and then respond.

**“Then (wa) I listened and heard (shama' – I used my auditory sense to pay attention and received the announcement so as to understand (qal active imperfect)) the voice (qowl – the sound) of my Upright One ('edown 'any – of my Upright Pillar who is the center of my Home), asking ('amar 'eth – questioning and saying), 'Whom (my – who and to whom) shall I send (shalach – shall I dispatch as a messenger (qal imperfect active)) and (wa) who (my) will go (halak – walk (qal imperfect active)) with us (la 'anahmuw – in our direction, toward us, and for us)?”**

**So (wa) I said ('amar – I answered and proposed), 'Look, here I am (hineh 'any – behold, I am right here right now and I'm paying attention). Send me (shalach 'any – dispatch me as a messenger)!”** (Yasha'yah / Salvation is from Yahowah / Isaiah 6:8)

One of the great benefits of working with Yahowah is that so long as we are willing to listen and then respond, nothing more is required of us. We aren't even held accountable for our mistakes, which is particularly liberating because God is a brilliant communicator and we are imperfect conduits. In all the universe, no Boss is as supportive, more generous, or as fun to work with. No one is as mentally stimulating, as exciting, or as relevant. He is trustworthy and consistent, saying what He is going to do and then doing what He has said. And the benefits are beyond comprehension, adoption into the Boss's family, inheriting a share of His enterprise, the universe, in addition to immortality, enrichment, empowerment, enlightenment, and as was the case with Yasha'yah, perfection.

Yasha'yah would keep his job as God's messenger because he listened to God's message. It is really that simple and profound.

Over the course of these past two chapters we have gone from God as storyteller to conversationalist. By way of review, Yasha'yah begins this chapter by identifying the occasion upon which he was invited to meet directly with Yahowah in heaven. Here then for our consideration are the first eight statements as they appear in the 6<sup>th</sup> chapter.

**“In the year King 'Uzyah died, I saw my Upright One establishing a**

dwelling place before His Seat of Honor, as He was engaged raising and lifting up. The train of His majestic, flowing garment filled the enduring, enabling, and empowering residence. (6:1)

Saraphym from above approached Him having six bleached white wings, each one with two covering its presence, with two they concealed their feet, and with two, they flew. (6:2)

Then they called out to one another, ‘Set Apart, Set Apart! Completely prepared and exceedingly devoted is Yahowah of the spiritual implements. The entire material realm is filled, revealing a full measure of the abundance of His accomplishments and His importance, His manifestation of power, and even His rewarding gifts and persona.’ (6:3)

The thresholds where the doors opened at the behest of the set-apart Mother shook and swung open at the voice of the One who issued the invitation to be called out and then the Family Home was filled with smoldering disappointment and enveloped in dissatisfaction. (6:4)

So I responded and said, ‘Woe, oh no, this distressful situation is because of me. For surely, I am ruined and will be silenced because I am an individual with unacceptable and unclean lips. And furthermore, I dwell in the midst a people of unacceptable and unclean lips. Except now, I have seen, looked upon and considered with my eyes, Yahowah of the heavenly messengers, the ultimate authority. (6:5)

Then one of the Saraphym flew toward me, and in its hand was a live ember, glowing on a decorative inlaid object, held within a pair of tongs. It had obtained it from upon the altar. (6:6) It reached out and extended it above my mouth. It said, ‘Behold, this has been extended to make contact near your lips so removed, taken away, abolished, and no longer existing are your inadequacies, mistakes, and liabilities. Therefore, your offenses against the standard, your errors and mistakes, have been reconciled, pardoned by way of a ransom, and therefore annulled and forgiven.’ (6:7)

Then I listened and heard the voice of my Upright One, asking, ‘Whom shall I send and who will go, walking with us, toward us, and for us?’ So I answered and proposed, ‘Look, here I am right here and now, and I’m paying attention. Send me!’” (*Yasha’yah* 6:8)

Are you listening? Are you willing to go?

Yahowah didn't question Yasha'yah's credentials. He didn't test his faith or search his heart. Yasha'yah was observant; he listened intently and responded appropriately. That was sufficient. Yasha'yah wanted to be used, and that, along with a willingness to be observant and to be a good listener, was enough. We don't have an excuse – at least, not a good one.

And yet, Yahowah does not issue orders to men. He asks. And even His requests are subject to freewill.

While that alone is counter to man's misguided view of God as Lord, something far more surprising awaits.

**“He said** (*wa 'amar* – and so then He replied in response), **‘Go if you'd like** (*halak* – progress, travel, walk about if that is what you choose to do recognizing that it is your decision (qal imperative – a genuine relationship is being established between Yah and Yasha'yah based upon the prophet's desire)) **and** (*wa*) **say** (*'amar* – explain and announce) **to these people** (*la ha 'am ha zeh* – as you approach this particular family of related individuals), **“Choose to listen intently** (*shama' shama'* – you may want to hear and understand everything (qal imperative qal infinitive – you should choose of your own volition to genuinely, literally, and intensely listen)) **but** (*wa*) **you will not make the necessary connections required to understand** (*'al byn* – you will not effectively distinguish between truth and lies, right and wrong, good and evil, leaving you incapable of comprehension, thereby remaining irrational (qal imperfect jussive – underscoring the literal, ongoing, and negative aspects of this failure to understand)). **You may choose to look, even stare** (*ra'ah ra'ah* – you may actually want to see, even be observant (qal imperative infinitive – should you choose of your own volition to be shown everything), **but** (*wa*) **you shall remain unaware and ignorant** (*'al yada'* – you will remain unknown and unacquainted, uninformed without knowledge (qal imperfect jussive)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:9)

To some degree, Yahowah is addressing the problems associated with scholars, especially theologians. They read, but do not know. They study but do not understand. They teach that which they, themselves, do not comprehend. Worse, they arrogantly claim that the people need to rely on them to understand God because His message is said to be incomprehensible to those who aren't similarly schooled. Such clerics keep people ignorant, indoctrinating them rather than enlightening them.

The only thing worse than being unaware is to be irrational. Such is the condition of man today.

If I may speculate somewhat, there is also the possibility that Yahowah is

addressing the consequence of the cleric's attitude rather than deliberately incapacitating them. It isn't in Yahowah's nature to blind the sighted nor stupefy the thoughtful. But when people prioritize religious texts above the Word of God, as Christians have done with their New Testament and their Church Canon, as Orthodox Jews have done with their Talmud and Mishna, all they see in God's Word is that which they can misrepresent and take out of context to justify their religion.

More important still, and in all likelihood the real impetus behind this statement and the ones which follow: Yahowah's reputation and credibility are at stake. If the religious leaders actually came to know Him, if they associate themselves with Him, they will give the false impression that God approves their faith. So while they continue to be religious, Yahowah's preference is that they are precluded from knowing Him.

Further, having contemplated everything Yahowah has revealed thus far, and still haunted by His introduction, when He revealed that His intent was to raise these people as His children, I think God is disgusted. He is appalled by His people's collective decision to promote a demonic religion rather than engage in a beneficial relationship with Him. And now He wants nothing to do with them. He does not want them in heaven. As such, this serves as proof that God does not want to save everyone. In fact, the opposite is closer to being true.

If it wasn't for what we have read thus far, combined with what I've personally encountered this past year, I would have had a difficult time with these words...

**“The judgment and attitude** (*leb* – the ability to process information which is observed effectively and then differentiate between good and evil, showing discernment while acting on the proper motivations, inclinations and disposition) **of these people** (*ha 'am ha zeh* – of this particular family of related individuals) **will be, of their own accord, unresponsive and incapacitated** (*shamen* – will be calloused, fat and out of shape (hifil imperative)). (*wa*) **Their ears** (*'ozen huw'* – their faculty of hearing) **they have chosen to be heavy laden and thickened** (*kabed* – made difficult as a result of being indifferent and stubborn (hifil imperative)). (*wa*) **Their eyes** (*'ayn huw'* – ability to see, observe, and perceive), **they have opted to smear over** (*sha'a'* – shut and closed, sealed and therefore blinded (hifil imperative)), **otherwise** (*pen* – lest, negating the possibility) **they might come to be perceptive** (*ra'ah* – they would see and be observant (qal imperfect)) **with their sight** (*ba 'ayn huw'*). **With their ears** (*wa ba 'ozen huw'*), **they might hear** (*shama'* – they would listen). **Then** (*wa*) **using their good judgment** (*lebab huw'* – by responding rationally to what they observe, by discriminating between good and evil and taking what they discover to heart) **they might make the necessary connections to understand** (*byn* – they might effectively distinguish between truth and lies, separating fact from fiction, and

comprehend, thereby becoming rational (qal imperfect – underscoring the literal, ongoing aspects of understanding)). **As a result, they would change and return** (*wa shuw'b* – they would relent, do an about-face, turning around, and go in the opposite direction (qal perfect)), **moving toward their restoration** (*wa rapha' la huw'* – and thereby recover and be healed of their disease (qal perfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:10)

Earlier this year, those who work with me and support this effort, were confronted by something previously unimaginable. These unforeseen experiences were gut-wrenching because the people were, quite frankly, repulsive. An individual who I thought had come to know Yahowah as a result of the books and audio programs evolving out of *Prophet of Doom* and *Yada Yah*, turned out to be overtly demeaning and remarkably abusive, along with those who associated with him.

Having built several businesses, I've come to realize that such individuals are a dime a dozen, so I've learned to ignore them – just as does Yahowah. But this man, and those under his spell, became a serious problem, one that could not be overlooked. They were all aware of what was presented in *Yada Yah* and *An Introduction to God* and used it inappropriately. So while they obviously didn't understand what they had read and heard, they gave the impression to thousands of unsuspecting people on social media that we were all in agreement.

Their game was to copy and paste snippets of what I had translated and discovered as “notes” in posts, mostly to irritate and annoy people they didn't like while manipulating those closest to the site's leader – intimidating them into compliance. Also at issue, they all intermixed these insights regarding God with asinine conspiracy theories, thereby discrediting Yahowah through these absurd associations. When I asked them to stop juxtaposing their conspiracy theories with citations from my books, they became exceedingly vicious and vulgar. They posted some of the most reprehensible things in conjunction with Yahowah's name, using terminology found only in my books, all while claiming to be part of the Covenant. As I read what they were saying, I realized that I had unwittingly contributed to this appalling situation. Had I not offered these translations and insights freely, and included them in the audio programs, they would never have garnered the attention needed to inflict so many people with their poison – they would not have been able to discredit Yahowah's name, His Word, or His reputation. I came to wish that they had never heard me speak and had never read a word I'd written. I knew that I didn't want to spend eternity with any of them.

As a result, I personally experienced what I suspect Yahowah is trying to avoid. Having lived through it, I can not only sympathize with Him, I concur. A little knowledge in the wrong hands can be very dangerous.

Unfortunately, shortly thereafter, we experienced the same thing all over again. Two of the individuals who had participated in the artificial world of social media with the conspiracy theorists we had now removed from our company, started their own site, and they were even worse. They began to attack God's chosen people, and then Yahowah directly. Their claims were ignorant and irrational, even insane, unGodly, and anti-Semitic. But nonetheless, by using social media to garner the attention of those who had been drawn to Yahowah's Word through these books and subsequent audio outreach, they found a receptive audience. Once again, knowledge without understanding, seeing without perceiving, hearing without comprehension, created a monstrous result.

By making it considerably easier to know who God is and what He requires of those who want to participate in His Covenant, I made it possible for men and women still poisoned by all manner of deceptions to give the impression that they were part of His family and therefore conveyed accurate information regarding Him. It was, and to some extent remains, a horribly destructive and discrediting proposition, one which demeans the Creator of the universe.

So, now I appreciate Yahowah's position. It is better that they do not know, that they do not understand. It's not just that God doesn't want to spend an eternity with such misguided, unappreciative, and deceitful people, He doesn't want anything to do with them. He realizes that the only thing worse than the religious and political lies they spread on their own accord, are the lies they would come to promote in association with Him should they actually come to know Him.

There is yet another possibility that I'd like you to consider. I've come to the conclusion that Yahowah does not want to be easily known. He wants the process to be challenging. That way, neither He nor we will be subjected to spending an eternity with individuals who aren't committed to a lifetime of learning and exploring. There has to be a filter, something which precludes wrongminded individuals with an irritating attitude from stumbling into heaven.

Based upon what follows, I suspect that Yasha'yah had not yet been exposed to men and women similar to those I've just mentioned. He may have still been as I was some months ago, encouraging everyone to listen to Yahowah, to observe His Towrah. So he asked...

**“Then (wa) I replied** (*‘amar* – I said, questioning (qal imperfect)), **‘How long will this last** (*‘ad mathay* – until when, up to what period of time, and what is the extent of this after which it will conclude), **Yahowah** (𐤅𐤓𐤕𐤓 [YHWH in 1QIsa vs. *‘edown ‘any* – my Upright One in the MT])?”

**He answered** (*wa ‘amar* – He responded and said), **‘Until such time** (*‘ad* – up to the point, as long as, upon reaching the point in the continuum of eternity) **when** (*‘im* – upon reaching the condition and situation upon which) **to beneficially reveal**

**the proper path to the relationship** (*'asher* – to convey the blessings and benefits, even joy, associated with the steps along the correct and restrictive way that gives meaning to life, providing a place to stand) **the cities** (*'iyr* – the inhabited places and population centers, but also the anguish, anxiety, anger, wrath, and terror, even great displeasure; from *'uwr* – an awakening is incited and people are awakened, roused from their slumber, exposing the chaff) **are desolated** (*sha'ah* – are wasted in a state of ruin, or are closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (qal perfect)) **from within** (*min*) **without an inhabitant dwelling therein** (*'ayn yashab* – as a declaration of negation revealing nothing lives because there is no means to be restored, meet, or approach (qal participle)) **and** (*wa*) **homes** (*beyth* – houses) **are without men** (*min 'ayn 'adam* – are not negated by means of the descendants of 'Adam), **when** (*wa*) **the material realm** (*ha 'erets* – the Land or the earth) **is desolate** (*sha'ah* – is wasted in a state of ruin, or is closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (nifal imperfect)), **sparsely populated and clothed in ruin** (*shamamah* – deserted and essentially uninhabitable as a result of something horrible and astonishingly appalling).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 6:11)

Sometimes it takes a catastrophe for us to consider the issues which led to the disastrous result. Confronting death causes us to consider life. Such will be the case for Yisra'el and Yahuwdah.

It does not have to be that way, of course. Yisra'elites could reject their rabbis, discard their politicians, toss their Talmud and embrace the Towrah. They could read these translations and respond to the God whose testimony we are considering.

Speaking of choices, there are three or four options available to us with *'iyr* and *sha'ah*. So how are we to know which meaning Yahowah intended to convey with these words? Should we choose one connotation for each and determine for ourselves what God meant to say? Or, would we be wise to consider them all?

I am not arrogant enough to make any of these choices for you, and I am not smart enough to make them for God. Therefore, here are the options available to us. The potential meanings of both words are presented in the order they occur in leading lexicons:

**“And He answered and said, ‘Until the point in the continuum of eternity and to beneficially reveal the proper path to the relationship when *'iyr sha'ah*: 1) the cities, inhabited places, and population centers are desolated, 2) when the anguish, anxiety, anger, and terror, even great displeasure are closely examined and intensely considered for a duration of time, and lead to a**

**decision regarding what is being observed, 3/4) when there is an awakening and people are roused from their slumber as the great and blaring signal is sounded, roaring onto the scene at great speed, exposing and wasting the chaff from within....”**

As is often the case, each combination seems to apply. All four are relevant and instructive.

The same appears to be true with the concluding statement. Not only can *ha'erefs* be rendered “the Land, the Earth, or the material realm,” there are several acceptable connotations of *sha'awah*. Therefore, all of what follows could have been intended...

**“Then the Land, earth, and material realm will commence for a period of close examination and careful consideration, ultimately leading to a decision regarding what is being observed, all while a great and blaring signal is sounded and many are left desolate as it approaches at great speed, leaving the Land sparsely populated and those who are astonishingly appalling clothed in ruin.”**

According to Strong's, *sha'awah*, which they render, “devastating storm,” is rooted in *sha'ah*. That's interesting due to its similarity to the next word in the lexicon, *She'owl / Sha'uwl*. *She'owl* is commonly referred to as “hell,” and it serves as “the place of no return where wicked souls are degraded and punished upon their death.” Then as *Sha'uwl*, it becomes the name of the author of half of the Christian New Testament, a man known to God as “the plague of death.” This association is especially pertinent because Sha'uwl will appear once again in the next chapter of Yasha'yah.

It is so obvious, so clearly stated, it's surprising that most people miss the fact that God is not near. He isn't involved with any mundane aspect of anyone's life. There is no reason to thank Him for a meal, because He did not provide it. There is no reason to bow down and pray because He isn't listening. For the most part, He has given up on humankind. If it were not for the promises He made to His people, to Yisra'el and Yahuwdah, and to select Gowym through His Towrah, He wouldn't return. If our fate were based upon our behavior and not His solemn vows, He would have foreclosed on this universe. For every Dowd, there have been a million bums.

To be fair, and to be honest with ourselves, we ought not blame Yahowah. We are at fault. We are the reason He has withdrawn and sent us away to live and die on our own. God did not want it to turn out this way. He envisioned, offered, and then facilitated a mutually beneficial and enjoyable relationship. He expected very little of us in return. He was offering more than we could possibly imagine. But we did far worse than nothing. Man has made a career of antagonizing God, of

interfering with God, of corrupting God's message, of negating God's offer, of inventing gods and playing god, all while projecting all manner of lies about Him. When we do such things we are not lovable. We aren't even likable. And yet, Yahowah is not only willing to overlook what we have done, He has a solution for what ails us, a way to make us likable and loveable, worth knowing.

**“Yahowah (ﷲ) will distance Himself from mankind (*rachaq* ‘*eth ha* ‘*adam* – will sever the relationship with the descendants of ‘Adam, avoiding people, and staying a great distance away from humankind, remote and removed from man (piel perfect)) and (*wa*) there will be a great forsaking (*rabab* ‘*azab* – an increased separation from greater neglect and rejection, a higher level of abandonment and disassociation, leading to damnation) throughout (*ba qereb* – in the midst of and within the interior of) the Land (*ha* ‘*erets* – the earth and material realm).” (*Yasha* ‘*yah* / Salvation is from Yahowah / Isaiah 6:12)**

The “*rachaq* – distance” between God and man can be resolved. It is a matter of transitioning the dimensions, something which can be done instantaneously once we are empowered, transformed from matter to energy. The *Miqra* ‘*ey* and *Beryth* were specifically designed to bring us together in this way. But ‘*azab* is a far more serious problem. When man is ‘*azab*, he is “rejected and forsaken, disassociated and abandoned, separated and damned.”

It is going to get very, very dark before the Light reappears. And while most will not survive to witness His return, God fulfills His promises.

**“And yet (*wa*) still remaining to bear witness (‘*owd* – beyond this point, sustained and called to help one another by testifying, both exhorting and admonishing) in her (*ba hy*’ – in the Land), a tenth, just one in ten (‘*asyry* – a fraction, ten percent).**

**So (*wa*) she (the Land) will return (*shuwb* – she will change and be restored, transformed (qal perfect)) when (*wa*) that which is associated with (*ka* – the likes of) Allah and sworn oaths which bind, curse, and disable (‘*alah* – solemn agreements invoking divine retribution, the sorrow and grief of those who are unfit and deceived) are (*hayah* – come to be (qal perfect)) set ablaze, purged, and removed (*ba* ‘*ar* – kindled, blazing, and taken away, utterly destroyed) along with the likes of (*wa ka* – in addition to that associated with) the large edifices marking places of worship (*ha* ‘*alown* – the prominent trees associated with worthless religious reverence and idolatry; from ‘*aluwl* – the call to worship a worthless pagan god, especially during the sixth month on the Babylonian calendar).**

**Beneficially then (‘*asher ba* – to reveal the proper path to the relationship and to convey its blessings and benefits associated with walking along the correct and restrictive way that gives life meaning), by (*ba* – along with) cutting down and throwing away (*shaleket* – the act of felling; from *shalak* – to throw away and to**

cast out) **the established and revered monuments** (*matsebeth* – the memorials, edifices, pillars, and stone altars which have been lifted up, appointed, and established) **from within it** (*ba hem*), **the offspring** (*ha zera'* – the seed and descendants) **of these edifices who take a stand** (*matsebeth hy'* – of the stone memorial, revered monument, pillar, and established stump who remain upright; from *natsab* – to take a stand, stand upright and firm, appointed and established) **will be set apart and cleansed** (*qodesh* – will be purified and separated).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:13)

Yahowah’s story is consistent. He will not return to earth and live in the Land until all traces of religion are removed. And the greatest malignancy and weeping sore in Yisra’el, especially in Yahuwdah, and upon Mowryah in Yaruwshalaim, is Allah, his shrines, mosques, and jihadists. Islam is a curse, a deadly blight on humankind. But it isn’t the only debilitating disease. Judaism and Christianity have also fouled the Land with their places of worship.

*‘Alah* is a provocative term. It can be anything from “a large tree to a sworn agreement” on the positive side. But most aspects of *‘alah* are overwhelmingly negative, with connotations from “that which is incapable and unfit” to “Allah,” even “a curse involving Godly retribution and great sorrow.” At its heart, *‘alah* speaks of “invoking Divine sanctions against those who bind others, who curse them, making them unfit, by deceiving them.” It speaks of religion, and most especially, Islam.

With the concluding statement, Yahowah is answering *Yasha'yah*’s question, while at the same time saying that after these religious sites are torn down and thrown away, that out of them Yisra’el’s offspring will emerge, at which time they will be set apart, not only from religion, but unto Him. Once the Land is restored, the people will be cleansed. This is to say, nothing is gained when clean laundry is worn in the mud.

Reflecting on all of this, I’m reminded of the two competing approaches to parenting. When I was young, my father, like so many others, thought that the best way to stop a child from doing something inappropriate was to beat him. My dad’s favorite weapon was a tree branch, which he used as a whip. But as my wife and I were raising our sons, the preferred form of discipline became a “time out.” It was a period of separation, when the child was sent away and ignored for a while.

We have now heard Yahowah tell us that He turned His hand against His people, hoping to get their undivided attention, awakening them from their religious stupor by slapping them. It did not work. So now He is giving them a time out. He is sending them away for a very long time.

In so doing, God has put mankind on notice. He does not want to be associated with religious individuals. Here then is Yahowah’s reply to *Yasha'yah*...

**“He replied in response, ‘Go if you’d like, but explain to these people, “You can choose to listen intently but you will not make the necessary connections required to understand. You may choose to look, even stare, but you shall remain unaware and ignorant.” (6:9)**

**The judgment and attitude of these people, indeed, their ability to process information which is observed effectively, their capacity to differentiate between good and evil, will be unresponsive and incapacitated as a result of the choices they make. Their eardrums they have opted to thicken as a result of their stubborn indifference. Their eyes they have chosen to smear over, blurring their vision, otherwise they might be observant and perceptive with their sight. With their ears, they might hear and actually listen. Then using their good judgment by responding rationally to what they observe and taking what they discover to heart, they might make the necessary connections to understand, separating fact from fiction to comprehend and become rational. Then they would change, relent, doing an about-face, going in the opposite direction, with them moving toward their return and restoration.’ (6:10)**

**Then I replied, questioning, ‘How long will this last, Yahowah?’**

**And He answered and said, ‘Until the point in the continuum of eternity, and to beneficially reveal the proper path to the relationship when the cities, inhabited places, and population centers are desolated, when the anxiety, anger, and terror, even great displeasure are closely examined, intensely considered and lead to a decision regarding what is being observed, when there is an awakening and people are roused from their slumber as the great signal is sounded, roaring onto the scene at tremendous speed, exposing the chaff from within, and the homes are without men when the Land is sparsely populated and clothed in ruin. (6:11)**

**Yahowah will distance Himself from mankind, severing the relationship with the descendants of ‘Adam, essentially avoiding people, and staying a great distance away from humankind, remote and removed from man, and there will be a great forsaking, increased separation from greater neglect and rejection, along with a higher level of abandonment and disassociation, even damnation, throughout the Land. (6:12)**

**And yet, still remaining to bear witness, sustained and called to testify, both exhorting and admonishing, in her, a tenth, one in ten. Then she will change and be restored when that which is associated with Allah and sworn oaths which bind, curse, and disable, invoking divine retribution against those who are unfit and deceived, are set ablaze, purged, and removed, along with the likes of the large edifices marking places of worship and associated with worthless religious reverence and idolatry, especially calls to worship a pagan**

**god during the sixth month on the Babylonian calendar.**

**Beneficially then, by cutting down and throwing away the established and revered monuments which have been appointed, lifted up, and established, out of and away from them the offspring of the altars who take a stand will be set apart and cleansed.”** (*Yasha 'yah* 6:13)

The dusk which will precede the dawn is a direct result of man's decision to disregard the Light, to look but not see, to listen but not hear, to consider but not understand. Yahowah will not be trifled with. He will not hang around while men mock Him. He will not be associated with religion. He has no interest in being worshiped.

In that almost all men have chosen to either ignore Him or besmirch His reputation by associating Him with their moronic religion, Yahowah has distanced Himself from humankind. From God's perspective, we are *'azab*: having separated from Him, He has separated Himself from us.

But this we know for sure: He is true to His word. A remnant of His people will be spared. They will endure through the darkest night to see the Light. Once the Land is restored, His people will be cleansed.

—

At this juncture in the narrative, most of which has been focused on the last days, Yahowah turns His attention to a current event, to a threat facing Yahuwdah at the hands of Yisra'el. It is being presented to set the stage for what is going to occur in Yahuwdah's future and even ours. For us, it is a life lesson derived from past events as it will be for the remnant in the Land.

To better understand this shift in time, we have to appreciate Yahowah's focus and nature. His attention remains on Yahuwdah and Yisra'el – just as it has been throughout His depiction of what will transpire immediately prior to His return. And God wants His children to know that even when things appear dire, even when they seem to be isolated, vulnerable, and alone, He will return for them, just as He prevented Yahuwdah's destruction some 2700 years ago.

Further, the first to hear this prophecy were challenged in a way we are not. We can look back on twenty-seven centuries of history and forward to the next sixteen years and use what we know to validate the authenticity of these predictions. But for God's guidance to resonate with the immediate audience, current events, those that would impact their lives, would have to be woven into the story.

Ah, lest we forget, the life lesson is: trust and rely on Yahowah.

**“It came to pass** (*wa hayah* – it occurred and came to exist) **in the days** (*ba ha yowmym* – during the time) **of ‘Achaz** (*‘Achaz* – to grasp hold, to seize, and to take as a possession), **the son** (*ben* – male descendant) **of Yowtham** (*Yowtham* – Yahowah is Perfect; from Yahowah and *tam* – perfect and complete, lacking nothing, including integrity), **the son** (*ben* – male descendant) **of ‘Uzyah** (*‘Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from *‘oz* – might and strength and *Yahuw*), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah), **Retsyn** (*Retsyn* – Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), **the king** (*melek* – government leader, head of state, and societal ruler) **of ‘Aram / Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **and Pegach** (*wa Pegach* – the Open Territory), **the son** (*ben* – male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yah), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yisra’el** (*Yisra’el* – Individuals who Strive Against and Wrestle With God), **went up** (*‘alah* – made his way to and then ascended up) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Instruction Regarding Reconciliation Flow), **for the purpose of** (*la*) **warring** (*milhamah* – fighting using combat troops and weapons in battle) **against her** (*‘al hy’* – toward it). **But** (*wa*) **they were not able to prevail** (*lo’ yakol* – they were incapable of conquering and failed to succeed) **against her** (*‘al hy’*) **upon engaging in battle** (*la lacham* – after attacking and fighting).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:1)

Yisra’el and Yahuwdah were not only estranged, they were now at war with one another. With their own people working against them, and not knowing who to trust, the inhabitants of Yaruwshalaim were quivering in their sandals.

One of the most prevalent themes throughout the Prophets is the unification of Yahuwdah with Yisra’el followed by their reconciliation with Yahowah. For this to be a meaningful event, something worth God’s attention, they must first be estranged – and significantly so. With one poised to fight the other, we can be assured that they were not getting along.

The issue here was supremacy – who is in charge – man or God. Yahowah had not only given Yahuwdah the scepter, Yaruwshalaim is His home. So *ben Ramalyahuw*, the man who sought to be Exalted Above Yah, in league with *Retsyn*, the Self-Willed and Pleasure-Seeking King of Syria, sought to take it for themselves.

Demonstrating His love for Yahuwdah, Yahowah referred to them in the most endearing way, associating them with His beloved son.

**“When (wa) the House of Dowd (la beyth Dowd – Family of the Beloved) was informed (nagad – received the report, warning) by the announcement that (la ‘amar – declaring) ‘Aram / Syria (‘Aram – the Aramean people in the citadel of Syria) was leading and directing the movements of (nachah ‘al – was dependent upon and had created an opportunistic relationship with) ‘Ephraym (‘Ephraym – Those who Branch Off, addressing the Northern Kingdom of Yisra’el), his heart (leb – as a response to this information his sense of right and wrong along with his overall attitude and judgment) was shaken (nuwa’ – quivered and trembled). The constitution and the response that had been internalized (wa lebab – the attitude and discernment, the thinking based upon what had been learned) of his people (‘am huw’ – family of related individuals) was similar to (ka) swaying (nuwa’ – quivering) trees (‘ets – timbers) in the forest (ha ya’ar – in groves) before the presence of the wind and spirit (min paneh ha ruwach – out of the appearance of the spirit and breeze).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:2)**

It’s fun to draw insights from the details. When we translate *Ramalyahuw* as “Exalted Above Yah,” we see the king as a satanic prototype. After all, only Satan wanted to be seen as above the Most High and be worshiped as if he were God. So when the people are quivering before the *ruwach*, the threat is being perceived as men in league with the Adversary – all seeking to replace Yah.

For Yahuwdah to fulfill her purpose, and for Yahowah to honor His promises, He could not allow this to happen. So He would intervene. The meeting place, a laundromat, and the name of the son accompanying the prophet, Remnant who Return to Yah, are especially telling. Yahuwdym would have to be cleansed before they would be allowed to resume the relationship.

**“And so (wa) Yahowah (𐤏𐤃𐤕𐤁𐤏) said (‘amar – spoke, informing by disclosing) to (‘el – as the Almighty to) Yasha’yahuw (Yasha’yahuw – Salvation is from Yahowah; a compound of *yasha’* – to save and *Yahowah*), ‘Should you be willing to go out (yatsa’ – under the auspices of freewill, consider going forth and extending yourself (qal imperative)), I am encouraging you (na’ – with a degree of urgency, it is My desire, please, for you) to meet (la qara’ – to approach and summon) ‘Achaz (‘Achaz – to grasp hold, to seize, and to take as a possession), you (‘atah), and (wa) Sha’ar Yashuwb (Sha’ar Yashuwb – Remnant who Return to Yah; a compound of *sha’ar* – remnant and remainder, *shuwb* – who return, and *Yah* – to Yah), your son (ben ‘atah), toward the end (‘el qatsah – near the edge of the foundation) of the aqueduct (ta’alah – of the channel constructed to convey water) along the upper pool (ha barakah ha ‘elyon – of highest reservoir) on (‘el) the main road (macilah – the highway) to the Laundry Field (kabac sadeh – to the place where laundry is spread out after it is washed). (7:3) And (wa) say to him (‘amar ‘el huw’ – convey to him), “You may want to be observant (shamar –**

choose to pay attention, look intently, remain focused (nifal imperative – under the auspices of freewill choose to closely examine and carefully consider, recognizing that by doing so you will be influenced by it and will influence the outcome) **and** (wa) **elect to be quiet and at peace** (*shaqat* – be calm, at ease, and silent (hifil imperative – by choosing to do so the subject will engage the object in the action)). **Do not fear nor be awestruck** (wa ‘*al yare*’ – do not be afraid nor distressed). **Do not allow your judgment to falter** (*leb ‘atah ‘al rakak* – do not submit to authority nor be rebellious in your response to what you observe, do not be faint of heart nor manifest a timid mindset (qal imperfect jussive)) **because of** (*min* – from or out of) **the two** (*shanaym* – a pair) **combustible** (*ha ‘uwd* – kindled and firebrand) **snake tails** (*zanab* – lowly slithering appendages) **which are smoldering** (*ha ‘asen* – who are heated and agitated, fuming in a fiery state) **as a result of their** (*ha ‘elleh ba*) **intense resentment and burning anger** (*hory ‘aph* – fierce and basal hostility), **of Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), (wa) **‘Aram / Syria** (*‘Aram* – the Aramean people in the citadel of Syria), **and the son** (*wa ben* – and the male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah).””” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:4)

Yahowah’s advice to ‘Achaz should be embraced by the rest of us. When we are observant, closely examining and carefully considering Yahowah’s guidance, we are at peace. We are better served by listening to Him than we are by praying. Religions would have us fear God, but those who know Him, know better. More than that, God does not want His children to revere or fear men. These conclusions are afforded to those who exercise good judgment, who respond appropriately to what they learn.

By calling the Self-Willed and Exalted Above Yah a pair of “snake tails” God is reinforcing the association between Satan and those who aspire to control the lives of others. Without men such as these, the Lord would fail.

““**Because indeed** (*ya’an ky* – forasmuch, truly the intent and for the reason) **‘Aram / Syria** (*‘Aram* – the Aramean people in the citadel of Syria), **‘Ephraym / the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el), **and** (wa) **the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah) **have devised a plot which is** (*ya’ats* – have decided to take counsel, determined to scheme, deliberating together to do) **evil** (*ra’ah* – perversity and misery, calamity and suffering, that which is depraved and wrong) **against you** (*‘al ‘atah*), **saying** (*la ‘amar* – declaring), (7:5) **‘We want to go up against** (*‘alah ba* – we have decided to ascend into (qal imperfect cohortative)) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah) **and** (wa) **tear her apart, terrorizing her** (*quwts hy*’ – show our disgust and loathing abhorrence of her) **so** (wa) **we can divide it between us** (*baqa*’

hy 'el 'anahnuw – we can do what we want, which is to storm into her and break her apart, splitting it for ourselves (hifil imperfect cohortative)), **choosing to reign as king** (*wa malak melek* – electing to coronate ourselves as the supreme rulers (hifil imperfect cohortative)) **in the midst of it** (*ba tawek hy'* – in her center), **along with ('eth) the son (ben) of Taba'el** (*Taba'el* – Good God; from *towb* – good and 'el – god [thought to be a general in the Syrian army].””” (Yasha'yah / Salvation is from Yahowah / Isaiah 7:6)

These men were plotting to advance Satan's agenda, selfishly for sure, unwittingly perhaps. They wanted to ascend above God, to rule as if they were God. They coveted Yaruwshalaim. They craved the power of life and death. And their preferred tactic, as it is with all Machiavellian men, was terror.

In this case, as is often true, evil men schemed together. They would use one another, knowing that neither they nor their ally could be trusted. Evil men are prone to promote treaties, to form alliances, to fight a common foe. One war simply leads to the next. America, as did Rome before her, has made a habit of equipping her next enemy.

Yisra'el will never rule over Yahuwdah. And while Yahowah has allowed a variety of savage Gentile nations to conquer Yahuwdah, none have remained in control. Further, those who have sought to harm this place have been ruined.

**“So this is what** (*koh* – thus, in the here and now, this is what) **Yahowah** (𐤏𐤃𐤁𐤏), **my Upright One** ('edown 'any), **says** ('amar – promises and declares), **‘It shall not stand** (*lo' quwm* – it will not be fulfilled nor established) **and** (*wa*) **it will not happen** (*lo' hayah* – it will not come to pass).”” (Yasha'yah / Salvation is from Yahowah / Isaiah 7:7)

Yahowah seldom interferes in human affairs. The lone exception is when the affairs of men infringe on the plans of God. From Yahuwdah, from the House of Dowd, Yahowah would manifest Himself as Yahowsha', serving His creation in Yaruwshalaim. He would not allow either of these two numbskulls to interfere with that. No! It will not happen. There would be no compromise. It was not up for discussion or negotiation. God's plan would not be revised to accommodate the machinations of man.

Damascus is among Yahowah's least favorite places. It is the city from which 'Abram's ranch hand had come, and he was expressly rejected for consideration in the Covenant. Damascus is the city where Sha'uwl met with Satan and devised Christianity, the ultimate plague of death. And Damascus is the city which falls, becoming a heap of ruins less than a decade from now, compelling the world to forfeit Israel to the Muslims in hopes of satiating their war lust. This leads directly to the Tribulation and the Magog War.

God approves of one alliance, His Covenant, and is opposed to all others. Moreover, He examines the roots of things, as we have been doing, when trying to assess their value. When something evolves from an evil source, such as the Christian concepts of Sunday Worship, Easter, Christmas, the Lord as God, the Trinity, the names Jesus and Church, and most especially Roman Catholicism, they can never be good, no matter how they are reinterpreted. Even if it is in serpentine fashion, the tail of the snake continually follows the head.

“**For** (*ky* – because) **the head** (*ro’sh* – the most crucial part, including the leader) **of ‘Aram / Syria** (*‘Aram* – the Aramean people in the citadel of Syria) **is Dameseq / Damascus** (*Dameseq* – a weeping sore and source of sorrows), **and** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of Dameseq / Damascus** (*Dameseq* – a weeping sore and source of sorrows) **is Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure). **So** (*wa*) **within the period** (*ba ‘owd* – subsequently in) **of sixty-five years** (*shishym wa chamesh shanah*), **‘Ephraym / the Northern Kingdom** (*‘Ephraym* – those who branch off, addressing the Northern Kingdom of Yisra’el) **will be shattered** (*chathath* – will be dismayed and destroyed, terrified and broken, afraid and abolished) **as a people** (*min ‘am* – from the family).” (*Yasha’yah / Salvation is from Yahowah / Isaiah 7:8*)

And so it would be, courtesy of the Assyrians. As a consequence of associating with Damascus, of serving Satan, and of seeking to rule over Yahuwdah, ‘Ephraym was shattered 2600 years ago. Nothing good will ever come out of Damascus, and that includes Sha’uwl, the founder of Christianity who met with Satan on his way into town.

Should you wonder whether or not God is going to hold the crimes of the leaders against their people, or said another way, the people accountable for the actions of their leaders, the answer is as clear as it is ominous.

“**And** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of ‘Ephraym / the Northern Kingdom** (*‘Ephraym* – those who Branch Off, addressing the Northern Kingdom of Yisra’el) **is Shimrown / Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **and** (*wa*) **the head** (*ro’sh* – the most crucial part, including the leader) **of Shimrown / Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **is the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah).

**If** (*‘im* – unless and as a condition) **you do not trust and rely** (*lo’ ‘aman* – you do not verify and remain steadfast, accept this as valid and correct, confident in the truth and nurtured by it (hifil imperfect plural – the subject influences the object (plural) making them a secondary subject on an ongoing basis)), **then indeed** (*ky* –

surely as a result) **you will not endure** (*lo' aman* – you will not be accepted nor established, you will not be considered trustworthy nor be confirmed in the relationship, and you will not have any confidence, nor will you be attended to or nurtured (nifal passive – the object carries out and receives the action of the verb)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:9)

If the concluding line didn't get your attention, you may want to check your pulse. This is not a game. There is nothing trivial about coming to trust and rely upon Yahowah. It is the second condition for participating in the Covenant. It will not be waived.

Most of the time we benefit from the imperfect conjugation. For example, each of the seven instructions scribed on the second of two tablets were written in the imperfect, revealing that so long as we don't make a habit of bearing false witness, we are not guilty of violating the instruction once we stop doing so. But here the imperfect asks more of us, not less. To be accepted and endure, our decision to trust and our commitment to rely upon Yahowah must be ongoing.

Beyond the requirement, what could be better? Why wouldn't we want to rely on Yahowah? Each of the five things He asks of us are in our interest, anyway, and the benefits He is offering are perfection, immortality, adoption, enrichment, and empowerment, all while enjoying His company and inheriting everything He has to offer.

This known, these things don't come easily. Trust is dependent upon knowledge and reliance requires understanding. To achieve either, we must be observant and thoughtful, closely examining and carefully considering Yahowah's *Towrah, Naby', wa Mizmowr*.

Let's take a moment and reconsider where we have just been. The 7<sup>th</sup> chapter of *Yasha'yah* begins...

**“It came to pass in the days of ‘Achaz (Grasp Hold and Embrace This), the son of Yowtham (Yahowah is Perfect), the son of ‘Uzyah (Strengthened by Yah), the king of Yahuwdah (Relate to Yah), Retsyn (the Self-Willed and Pleasure-Seeking), the king of ‘Aram / Syria and Peqach / the Open Territories, the son of Ramalyahuw (Exalted Above Yahowah), the king of Yisra'el (Individuals who Strive Against God), went up to Yaruwshalaim (Source from which Guidance and Instruction Regarding Reconciliation Flow), for the purpose of fighting using combat troops and weapons in battle against her, but they were incapable of prevailing against her. (7:1)**

**When the House of Dowd was informed by the announcement that ‘Aram / Syria was leading and directing the movements of ‘Ephraym / the Northern Kingdom of Yisra'el, his heart was shaken. Also, the response that had been**

**internalized of his people was similar to the swaying trees of the forest before the presence of the wind and the appearance of the spirit. (7:2)**

**And so Yahowah said to Yasha'yahuw, 'Should you genuinely be willing to go out, please meet with 'Achaz, you, and Sha'ar Yashuwb (Remnant Returning to Yah), your son, toward the end of the aqueduct emerging from the upper pool along the main road to the Laundry Field. (7:3) And say to him, "You may want to be observant, choosing to pay attention and be quiet and at peace. Do not fear nor be awestruck and do not allow your judgment to falter because of the two combustible snake tails which are agitated and smoldering as a result of the intense resentment and burning anger of Retsyn (*the Self-Willed and Pleasure-Seeking*) of 'Aram / Syria and the ben Ramalyahuw (the son Exalted Above Yahowah). (7:4)**

**Because indeed, 'Aram / Syria, 'Ephraym / the Northern Kingdom of Yisra'el, and the son of Ramalyahuw (Exalted Above Yahowah) have deliberated together to devise and plot evil against you, saying, (7:5) 'We want to go up against Yahuwdah and tear her apart, terrorizing her so we can divide it between us, choosing to reign as king in the midst of it, along with ben Taba'el.'" (7:6)**

**So this is what Yahowah, my Upright One, says, 'It shall not stand and it will not happen. (7:7) For, indeed, the head of 'Aram / Syria is Dameseq / Damascus (Weeping Sore and Source of Sorrows), and the head of Dameseq / Damascus is Retsyn (*the Self-Willed and Pleasure-Seeking*). So within the period of sixty-five years, 'Ephraym (those who Branch Off in the Northern Kingdom of Yisra'el) will be shattered and destroyed as a people, separated from the family. (7:8) And the head of 'Ephraym / the Northern Kingdom of Yisra'el is Shimrown / Samaria (Observe) and the head of Shimrown / Samaria is ben Ramalyahuw (the son Exalted Above Yahowah).**

**If you do not trust and rely, if you do not verify this and remain confident in the truth and nurtured by it, then indeed, you will not be accepted nor endure, you will not be considered trustworthy nor be confirmed in the relationship.'" (*Yasha'yah 7:9*)**

There should be a break before this concluding statement and none after it. In fact, I think this declaration actually serves as the introduction to the next, so I'm going to repeat it there.

As I was summarizing what we had learned, I noticed something I'd like to share. While Ramalyahuw, as Exalted Above Yahowah, encapsulates Satan's ambition, as ben Ramalyahuw, the Son Exalted Above Yahowah, it is synonymous with Christianity, where the Son replaces the Father as God. The begotten had risen above the Most High, just as Satan had conspired.

Few realizations are more important than this one.

**“If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct (*‘im lo’ ‘aman*), then indeed as a result (*ky*), you will not be accepted nor endure, and you will not be considered trustworthy nor be confirmed in the relationship, you will not be validated nor established, you will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured (*lo’ ‘aman*). (7:9)**

Therefore (*wa yacaph* – adding even more to this),’ **Yahowah** (ﷲ) spoke to (*dabar ‘el* – shared words as God, Almighty, with, communicating by expressing His thoughts in speech (piel infinitive)) **‘Achaz** (*‘Achaz* – To Grasp Hold) **to affirm this, approaching with this offer** (*la ‘amar* – drew near to say), (10) **‘Request, should you care to seek** (*sha’al la ‘atah* – you may ask for if you’d like, enquiring about, seeking, or questioning (qal imperative active)) **an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted** (*‘owth* – a sign, signboard, signal, banner, standard, ensign, or distinguishing mark denoting authorship, a miraculous supernatural act or wonder, a consensual and distinguishing source of proof) **from, and in association with** (*min ‘im* – out of the association, by way of the relationship), **Yahowah** (ﷲ), **your God** (*‘elohym ‘atah*).

**Make it (the example or illustration) as profoundly difficult as the cunning and unintelligible evil schemes of Sha’uwl** (*‘amoq Sha’uwl* – let it pertain to something few understand such as the mysterious sly plot and moral deviance of Sha’uwl along with that which pertains to the lower spatial dimension of She’owl, the consequence of Sha’uwl’s misguided scheme; note *Sha’uwl* is the man known to Christians as Paul who authored half of their New Testament while *She’owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape make it similar to a black hole) **or** (*‘ow* – alternatively) **being elevated to a higher position, growing while** (*gabah la* – being assigned an exalted status, one’s position increased, afforded a degree of splendor, majesty, and glory while being lifted up as a result of standing tall (hifil infinitive imperative – choosing to grow and become like God in an extraordinary way) **being raised to the greater dimensions** (*ma’al* – being taken to a spatial position or orientation

which is above and beyond, at the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity, going up by observing the source, moving upward to the greatest degree and highest level that can be reached where one may operate effectively and efficiently; from *'alah* – to ascend and go up, to follow and meet, to excel, be withdrawn, and taken away, rising to a superior place).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:11)

Since there are so many interesting possibilities and insights laden in each of these words, before we jump to any conclusions and inappropriately truncate God’s guidance, let’s begin by examining the initial verbal phrase: “*sha'al la 'atah* – you may actually ask if you’d like, genuinely enquiring and seeking.” There is nothing complicated about this advice. It is straightforward and unequivocal, especially since God has identified the kinds of things we should seek. And you’ll note, neither sex, nor power, nor money made the list. There was no mention of faith, academic, athletic, business, social, or political prowess.

When God offers something specific to us, and encourages us to respond, we should accept. He created the universe and conceived life. He wants to be our Father. He knows more about us than we can fathom.

In this case, Yahowah is encouraging us to request the very things He wants to provide: insights and answers, instructions and guidance, along with scientific explanations and prophetic evidence which provide proof that He exists, that He is God, that He can be known and trusted, and that He cares for us and has a plan in place to benefit us, all while validating that He, as God, inspired the words that we are reading. It’s hard to imagine turning any of this down, and yet *'Achaz* would do so. Fortunately for the rest of us, the request was made to more than just *'Achaz*. “You” is plural, not singular, in this opening statement.

Nothing important was off limits. We are being encouraged to ask for any or all of the following: “*sha'al la 'atah 'owth* – request an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, or should you care to do so, seek either a miraculous act or supernatural wonder, you may ask for proof if you’d like, or simply inquire about a sign, signal, banner, standard, or distinguishing mark denoting authorship.”

*Sha'al* is defined as: “to ask or to inquire, to seek or to look for, to request or to question.” As mentioned previously, *sha'al* is the root of both *She'owl*, commonly called “Hell,” and *Sha'uwl*, meaning “Question Him,” the names of the disastrous King and infamous Apostle. The root conveys the ideas of “issuing a demand, being overwhelmed with desires, begging or petitioning someone for something, and borrowing something which belongs to another,” in addition to the

positive aspects of “seeking, asking, and inquiring.”

The *’owth* is more than simply a “sign.” It can be a “distinguishing mark” in the sense of a signature denoting authorship. On the more pedestrian side, *’owth* is a “signboard, signal, banner, standard, or ensign” all of which “when raised are designed to attract attention and provide direction.” At its most sensational, *’owth* can be a “miracle, a mighty or wondrous act which is readily remembered where God intervenes in human affairs and historical events in a supernatural way.”

In this case, *’owth* is perhaps best defined as “an example or illustration which makes something better known.” *’Owth* “serves as validation, proving the authenticity of someone or something, making him or it more easily understood, revealing additional information or clarifying the account or record as proof that the witness providing the testimony can be trusted.” These things are then shaded somewhat by the fact that *’owth* is from, *’uwth*, which conveys the notion that the subject being investigated should be something of “mutual interest whereby both parties consent to examine the issue.”

It is in Yahowah’s nature to teach. It isn’t in His nature to show off. As a result, God is providing us with a couple of interesting options, two extremes to consider, either one of which He is willing to explain. ‘Achaz was given the opportunity to understand either the worst and best life has to offer or the full range of dimensions, from one to seven, and everything in between. But he passed on the opportunity because his mind wrongly interpreted *’owth* in the sense of the miraculous, as if by accepting the offer he’d be demanding that God show off for his benefit. If only he had responded appropriately, we would have been given a tremendous gift, one which would have helped us understand the methods and motives of Sha’uwl / Paul along with the kind of environment which awaits us depending on how we respond.

While I’m neither a scientist nor expert, I’ve long been fascinated by dimensions – especially how the environment differs within them. So since Yahowah broached the subject, here are some scattered musings: Physical life as we know it is limited to three dimensions. In fact, a physical universe is impossible outside of 3D. And here, death and decay eventually overtake us all, sometimes too soon and tragically.

Life cannot exist in two dimensions, although consciousness will stream indefinitely in one. In the fullness of the fourth dimension, where time is eternal, material beings can no longer exist, but in it, spiritual entities are immortal and free to travel unencumbered in spacetime. The infinite increase in capabilities and possibilities available to us in the fifth, sixth, or seventh dimensions are exciting to ponder, and will be even more stimulating to experience.

Also relevant, and consistent with the Creation account in *Bare’syth* / Genesis, it takes very little apart from considerable planning, for a seven-dimensional being

to create a six-dimensional universe. Life, I suspect, is a great deal more complicated. But no matter, thanks in part to 'Achaz, it will be another decade before any of us will understand.

And if I may add one additional complaint. It is a pity that 'Achaz didn't ask, because I'd certainly like to know: what is a *nephesh* – soul? I understand that consciousness in animals enables us to observe and respond, but what exactly is it? Is it akin to software, where it does nothing until it is inserted into the computer and similarly, the computer won't function without it? We cannot measure it or detect it, but we know that no animal can survive its departure.

The comparison Yahowah proposed in this example was between '*amoq* *Sha'uwl* / *She'owl* and *gabah la ma'al*. In spite of what English bibles portend, it was not between "Heaven" and "Hell," since *shamaym*, not *ma'al*, is the Hebrew word for both "Heaven" and the "Spiritual Realm" and there is no Hebrew word equivalent to Hell. Therefore, with "Heaven" excluded from the comparison and the religious "Hell" mythological, to be consistent, we should also preclude "Hell" and focus on *Sha'uwl* rather than *She'owl*.

Let's commence the second stage of our study considering '*amoq*, a verb which addresses that which is "profound, either difficult to understand or where there is a lack of understanding." Since "profound" suggests something which "when thoughtfully considered is meaningful, insightful, significant, and weighty," we have to be dealing with something most people either don't understand because they choose not to think about it, or of which they are universally ignorant. The best candidate in our culture would be Sha'uwl and his religion, Christianity. It fails every logical test, requiring the faithful to be ignorant or irrational. Affirming this, '*amoq* describes Paul, a "moral deviant" who was "crafty and cunning in plotting and planning his evil scheme." No one was ever as "sly and wily" as Paul. He even admitted to being the ultimate chameleon, taking on the colors of his environment to take advantage of his audience. When approached rationally, his letters are "incomprehensible and unintelligible," a sea of contradictions and fallacies.

The secondary and tertiary connotations of '*amoq* address the ideas of "made secret" which doesn't work in the context of requesting an explanation or "made deep," which implies a "valley carved out by a river sitting at a lower elevation." Then by implication, we are told that '*amoq* addresses that which is a "mystery veiled in secrecy." *She'owl* isn't a secret and *Sha'uwl* isn't mysterious. And neither can be identified with a "valley or depression."

Therefore, recognizing that each definition of '*amoq* we have considered either doesn't apply in this context or describes a person, logic dictates that the sly and crafty one is *Sha'uwl* rather than a place like *She'owl*. There is one aspect of *She'owl* accurately depicted by '*amoq* and that one "pertains to a lower spatial

dimension.”

While the debate between Sha’uwl and She’owl, the person or place, swings heavily in favor of Sha’uwl based upon *‘amoq’s* influence, these names as previously mentioned are indistinguishable in the prophetic text. When vocalized as *She’owl*, the speaker is addressing the place where departed souls are incarcerated should they be judged sufficiently misleading to endure eternity separated from Yahowah and His Covenant Family. This place differs appreciably from the Christian and Muslim depictions in that there are no physical bodies, no fires, no chains, and no torture. It is a lightless environment where matter is crushed and nothing escapes. The closest known analog in nature is a black hole. Once past the event horizon, it is in effect a singularity where time is the only applicable dimension, and even it is warped, curving in and down toward the abyss.

While no one actually knows precisely what awaits those entering a black hole, I find it amusing considering She’owl’s clientele, that everything we observe is *warped* in its vicinity and there may well be *wormholes* for the incarcerated maggots.

Based upon its use throughout the *Towrah, Naby’, wa Mizmowr*, She’owl is directly associated with death. It is typically translated “grave or hell” in English bibles. So while a “grave” is simply a hole dug in the ground to receive dead bodies, existing as a place where the corpses rot away, “hell” is actually a pagan concept. The English word was derived from the Greek “Hades (the name of the Greek god of the underworld)” by way of the Germanic and Norse tribes via *Holle* and *Hel* respectively.

In the Norse religion, the goddess *Hel* was the daughter of *Loki* (the Sly and Wily Trickster god) and the goddess *Angrboda* (Anguish). This bad girl of Norse mythology ruled over the evil dead in the identically named *Hel* – with *Niflheim* serving as the lowest and most mysterious of her underworlds. *Hel*, tellingly, was the sister of *Fenrif*, the Wolf goddess, and *Jormungand*, the Serpent. The Norse *Hel* was a harsh and cruel place.

All of this pagan mythology was incorporated into Christianity, as was often the case, creating an intermixed and amalgamized religion – *babel* in God’s parlance. Even *Hades* follows suit. He was regarded as the eldest son of *Chronus* and *Rhea* and mythological brother of *Zeus* and *Poseidon*. Once the trinity of siblings defeated their father’s old and obsolete generation of gods, as was the case with Christianity, they claimed the cosmos for themselves and divided the sky, earth, and sea between them.

As we have learned, there were two men named *Sha’uwl* – the former serving as a prototype for the latter. The first, *Yisra’elites* chose as their ruler. The second, *Gentiles* accepted as their apostle. With the former, *Yahowah* expressly stated that

by choosing King Sha'awl the people were rejecting Him. And with the latter, God predicted that the self-proclaimed Apostle Paul would be the Plague of Death.

Both ran afoul of God doing the same thing, warping and perverting the Towrah to serve their agenda. While Yahowah allowed both men to exist, both were condemned by Him. The former sought to kill Dowd, Yahowah's beloved son. The latter strove to destroy the legacy of Yahowsha', Yahowah's begotten Son. Had it not been for Dowd, the self-appointed King Sha'awl would have destroyed Yisra'el. Had it not been for Yahowsha', the self-proclaimed Apostle born as Sha'awl would have destroyed all hope for the *Gowym* who foolishly believed him.

Bringing these facts together, following the phrase: “*sha'al la 'atah 'owth* – **you may ask for an example if you'd like, enquiring about an illustration, seeking proof, or questioning the authenticity of an account to verify that the witness providing the testimony can be trusted,**” the most complete, accurate, and revealing translation of *'amoq Shq'awl* becomes: “**make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha'awl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha'awl along with that which pertains to the lower spatial dimension of She'owl, the consequence of Sha'awl's misguided scheme.**” This capitalizes upon the realization that *Sha'awl* is the man known to Christians as Paul, the man who authored half of their New Testament, while *She'owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape are similar to a black hole.

The second line of questioning Yahowah opened for inquiry was framed by *gabah la ma'al*. Having already exposed and condemned Sha'awl's slanderous schemes, I'm particularly interested in this topic. *Gabah la ma'al* describes one of the Covenant's most extraordinary benefits. After perfecting, immortalizing, and adopting the Covenant's children, Yahowah has promised to enrich, empower, and enlighten us – the result of which I suspect is conveyed by *gabah la ma'al*.

*Ma'al* is defined as “pertaining to a spatial position or orientation which is above and beyond, ascending upward to the uttermost dimension which one may observe and operate in effectively and efficiently, and being lifted up to the extreme perimeter of what is possible as an extension of the source.”

The verb leading us to *ma'al* is *gabah*, which covers similar ground and also speaks of “being elevated to a higher spatial position or dimension,” in this case “as a result of standing tall.” To *gabah* is “to grow, to be assigned or given an exalted and high status while afforded a degree of splendor, majesty, and glory.”

Augmenting our understanding, when scribed in the hifil stem, the beneficiary is being uplifted by Yahowah, becoming like Him in the process. The infinitive intensifies the action of the verb and makes it even more descriptive, which is rather

extraordinary considering the implications. And lastly, in the imperative mood, all of this is the seeker's choice, a promotion we can choose to accept or decline.

Like most people, and especially pilots, I have a reasonable grasp of life in three dimensions. Beyond this, I've studied Minkowski's adaptation of Einstein's Special Theory of Relativity, at least to the point I recognize time as the fourth dimension. I can extrapolate to some degree and imagine what life would be like in the fullness of this added dimension, when unencumbered by our physical bodies we are no longer stuck in the ordinary flow of time. We would not only be immortal (in that energy cannot be destroyed), and enormously empowered (based upon the formula  $E=mc^2$ ), we would be able to explore the vast expanse of the universe in addition to the minute structure of which it is comprised. The possibilities are essentially unlimited as is the time to consider them.

Returning for the moment to our dimensional discussion, while recognizing that an unknown repulsive entity (called dark energy) comprises 68% of the substance of the universe and that another 27% is associated with an unknown attractive force (called dark matter), just 5% of the universe is defined by the four dimensions of spacetime. I am, therefore, inclined to conclude that Yahowah created a six-dimensional universe, and that by necessity, He exists in the seventh.

The process of "*gabah la* – elevating us so that we grow in status and capability" such that we are empowered sufficiently to enjoy "*ma'al* – being lifted up through these greater dimensions" reveals how we will spend our lives with Yahowah in His presence throughout time. Further, we arrive in this place in the here and now by "*ma'al* – observing the Source, and allowing God to lift us up to the greatest degree and highest level that can be reached above." Moreover, it behooves us to remain cognizant that *ma'al* is from "*'alah* – to ascend and go up, to follow and to meet, to excel and to be withdrawn, to be taken away, rising to a superior and higher place." (So that there is no confusion, the *'alah* we considered previously and associated with Allah and Islam is spelled with an Aleph, while the *'alah* we are currently reviewing begins with the Hebrew Ayin.)

Based upon God's offer to 'Achaz, the question before us is: do we want to be taken down by Sha'uwl or lifted up by Yahowah? This life or death choice was afforded Yisra'el circa 1052 BCE when the people chose Sha'uwl to rule over them, thereby rejecting Yahowah. This problem, at least for some, was resolved twenty-seven bloody years later in 1025 BCE when Dowd became the exemplar of the Covenant and expositor of the Towrah. Similarly, this was the life and death choice offered to Gentiles in 52 CE, upon the publication of Sha'uwl's first letter. While Yahowah is the Author of life, Sha'uwl is the means to death.

It is all but certain that 'Achaz lacked the scientific background needed to appreciate the limitations of being confined within the single dimension or

incarcerated within a black hole. It is unlikely that he understood the benefits of being liberated to live with Yah in seven dimensions. But now, post Einstein, I'd enjoy God's explanation, as well as having my questions answered regarding our enhanced capabilities in five, six, and seven dimensions. And yet I know that none of this facilitates nor infringes upon our attendance at His *Miqra'ey* or participation in His *Beryth*. As for addressing the questions I should have asked long ago regarding Sha'uwl, Yahowah revealed all we need to know through Chabaquwq, 666 years before Paul wrote his first epistle. Any other questions one might have were addressed by Yahowsha'.

Yahowah, as our Father, wants us to seek Him, to come to know Him, to trust and rely upon Him. He understands that the best way to achieve this is for us to verify the authenticity of His testimony by closely examining and carefully considering everything He has shared, especially prophetically. He has provided it for this purpose: to allow those seeking Him to prove for themselves that He exists and that He authored His *Towrah*, *Naby*, *wa Mizmowr*. He has answers for our questions. It is the reason *Towrah* means "Teaching" and the *Naby*' serve to provide irrefutable proof.

Unfortunately, as we noted earlier, 'Achaz wrongly assumed that Yahowah was testing him as if he needed some proof of God's ability to intervene. But 'Achaz didn't need a miraculous sign because Yahowah had just promised to spare him and his people the combined onslaught of Syria and the Northern Kingdom. The proof would be immediately forthcoming since the armies of the Self-Willed and Pleasure-Seeking Retsyn and his accomplice, ben Ramalyahuw, whereby the Son was Exalted Above Yahowah, were now lurking outside the city walls and poised for attack.

**"But (wa) 'Achaz ('Achaz – To Grasp Hold) responded ('amar – replied and said), 'I will not ask nor seek (lo' sha'al – I will not enquire nor make a request (qal imperfect active)) and (wa) I will not test, attempting to learn the true nature of these things (lo' nacah – I will not try to assess nor ascertain the answers nor seek to prove anything, this is not an adventure nor voyage of discovery that I would consider engaging in or going on (piel imperfect)) in conjunction with ('eth) Yahowah (יְהוָה)."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:12)

He was not alone. As few as one in a million people respond differently.

And yet seeking is the very thing Yahowah has equipped us to achieve. It is the lone path to knowing, a prerequisite for understanding, the basis of trust and reliance. A day without "*nacah* – learning the true nature of things" is a squandered opportunity. We were conceived for adventure, to go on marvelous voyages of discovery with our Heavenly Father. We ought not turn Him down.

God didn't appreciate 'Achaz's answer any more than I did. He could have

posed a question, or at the very least, let Yah answer one of the two topics He suggested. But no. He didn't respond. And that is one of the things that annoys God more than anything else.

We have all been there, trying to get someone's attention before they harm themselves or someone else, and they ignore us. It is frustrating. Relationships do not work this way.

This is in Yasha'yah's voice, but he is obviously speaking for the One who sent him, and he's talking to more than just 'Achaz. The problem Yasha'yah is addressing is ubiquitous.

**“And he said** (*wa 'amar* – continued, adding), **‘Listen** (*shama*’ – choose to hear (qal imperative)), **please** (*na*’ – I beg you), **House of Dowd** (*beyth Yisra'el* – Family of the Beloved), **‘Is it such a lowly and little thing** (*ha ma'at* – is it of such relatively small consequence and limited significance; from the verbal root *ma'at* – to be small and be diminished) **for you to weary men by your failure to respond** (*min 'atem la'ah 'ysh* – for you to tire, growing impatient, and refusing other individuals, annoying people (hifil infinitive)) **that now** (*ky* – so instead) **you also weary and annoy my God by refusing to respond** (*la'ah gam 'eth 'elohym 'any* – you tire of God also, growing so impatient that you won't respond to my God, either)?” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:13)

I have long pondered this question: what annoys Yahowah the most? Is it Satan and his demons, religion and its clerics, government and its politicians, militaries and their soldiers, or is it something more common and fundamental: mankind's aversion toward Him? The initial eight institutions and individuals on this list are purveyors of harm, and for doing so, they are despised by God. But they represent a fraction of who man is and what he does. The vast preponderance of people pay no attention whatsoever to what He has conveyed through His *Towrah*, *Naby*, *wa Mizmowr*. They have never read a word of it. God has invited them to celebrate life with Him seven times each year and they haven't answered a single invitation. He has offered to adopt them into His family, empowering, enriching, and enlightening them, perfecting and immortalizing them, and yet they don't even bother to respond. He provided countless prophecies to prove His existence and so that we could validate His testimony, and yet most men and women don't bother to consider the evidence. Even more annoying, after revealing the path to life, Yahowah personally paid the price to ransom us from death, and mankind thanks Him by perverting what He has done.

It isn't that they are ambivalent, and simply don't care, they find Yahowah repugnant. They refer to their god as “the Lord” and worship him as such. They fund mosques and churches, take time out to pray, and observe religious holidays. They build grand capitols replete with patriotic shrines, pledge allegiance to their

flag, and celebrate national commemorative events. They not only commission mighty armies and navies, they honor those who serve in these destructive killing machines as if they were heroes. Their participation in all of these things reveals that they, like ‘Achaz, don’t want to know Yahowah because they revel in everything He opposes. In the referendum between God and man, they not only chose man, they have deliberately chosen not-God, at least not the real One. And when given the opportunity to engage with Him, to relate to Him, to know Him, they reject His overtures. Yahowah, rightly, finds this wearisome.

Knowing full well that most would reject Him, Yahowah had made a promise to ‘Abraham that He was bound to keep. He told him and his son that He would provide the Lamb.

**“Therefore** (*la ken* – in return), **Yahowah** (𐤆𐤃𐤇𐤃𐤁 [from 1QIsa vs. my Lord in the MT]), **Himself** (*huw*), **will approach you as** (*la ‘atem* – will draw near as) **the example which makes Him known, serving as proof that He can be trusted** (*‘owth* – the sign, signal, banner, standard, and distinguishing mark denoting authorship, the miraculous supernatural act, the consensual and distinguishing source of proof, the illustration which makes known, serving as validation, demonstrating His authenticity, making Him more easily understood, revealing additional information and clarifying the account as proof that the witness providing the testimony can be trusted).

**Behold** (*hineh* – look up and pay attention, be alert and consider the details), **a young woman** (*‘almah* – a girl of marriageable age who is a recently married female) **shall conceive and become pregnant** (*hareh* – shall be with child, procreate) **and** (*wa*) **give birth to** (*yalad* – will deliver a baby) **a son** (*ben*), **and** (*wa*) **His name** (*shem huw*’ – His reputation and renown) **will exist as** (*hayah* – will come to be [from 1QIsa vs. she will call out in the MT]) **‘Imanuw‘el / God with Us** (*‘Imanuw‘el* – God with US; from *‘im* – with, *‘anahnuw* – us, *‘el* – God.)” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 7:14)

For those whose faith is predicated upon a “virgin” bearing a child, on the Christian New Testament being right when it presents a virgin birth, or upon Roman Catholicism’s fixation on a perpetual virgin, I have bad news. *‘Almah* is a young woman. The Hebrew word for virgin is *bethuwlah*. *‘Almah* is nothing more than the feminine of “*‘elem* – young man.”

As an interesting affirmation of this, Yahowsha’s favorite title for Himself was “Son of Man.” Without Yowseph’s input, that would not be accurate.

This wasn’t much of a prophecy because it was all ‘Achaz and Yahuwdah deserved. He was given the opportunity to have any question answered, any proof provided, and he declined. He said: **“I will not ask nor seek, enquire about, nor request, and I will not test, attempting to learn the true nature of these things,**

**or even attempt to ascertain the answers in conjunction with Yahowah.”** It wasn’t even “No, thank you.” It was “No, I do not want You to say or do anything. I’m not interested in what You are offering.”

Every son is born of a woman, and most are conceived while these women are young. There would be billions born this way. Fortunately, the Dead Sea Scrolls correct a mistake found in the Masoretic Text, where the verb was “‘qara’ – she will call’ His name God with Us” rather than in the Great Isaiah Scroll where we read: “His name ‘*hayah* – will exist as’ God with Us.” There is no record of “Mary” ever calling her Son by the name “Imanuw’el.”

Should you be wondering whether or not “Mary” was a virgin, my answer would be: we do not know and it does not matter. So long as Yahowah provided Yahowsha’s “*nepesh* – soul” and later, the “*ruwach qodesh* – Set-Apart Spirit,” the progenitor of the physical body is irrelevant. It served a purpose, fulfilling “Pesach – Passover,” but it no longer exists. The lamb is symbolic, after all. And all physical bodies decay. They are a liability where we are going.

Should you be pondering the other question, as to why Yasha’yah used ‘*almah*’ rather than *bethuwlah*, I can answer that one for you. But at this point, you should know the answer. Yahowah has already presented His aversion to ‘Astarte, the Virgin with Child, the Mother of God, and the Queen of Heaven who played a starring role in almost every religion from Babel to the Christian Bible, from Babylon to Roman Catholicism (Universalism). He isn’t about to provide credibility for the myth, making it easier for the religious to justify their perversions.

Other than lamb during Passover and matsa during UnYeasted Bread, we do not know what Yahowsha’ ate. So once again, curds and honey have nothing to do with food. They are symbols.

**“Curds** (*chema’ah* – soured milk, butter, cheese, or creme; the feminine of *chema’* – antagonism, displeasure, hostility, anger, and rage) **and** (*wa*) **honey** (*dabash* – sweet and long-lasting source of energy produced from pollen; from *dabar* – the word) **He will consume** (*’akal* – He will ingest, taste, and eat (qal imperfect)) **because and so** (*la* – to approach and draw near) **He knows and makes known** (*yada’ huw’* – He realizes and acknowledges, is aware and recognizes, perceives and understands, is concerned and thinks about, agrees with and chooses (qal infinitive)) **to utterly refuse and reject, showing a complete aversion to** (*ma’ac* – to totally avoid and disassociate with, to absolutely spurn a relationship with and despise; from *ma’en* – to utterly refuse and never obey (qal infinitive)) **that which is bad** (*ba ha ra’* – inappropriate and counterproductive, evil and wrong, improper and immoral, distressing and troubling, hindering and undesirable, harmful and injurious, disagreeable and worthless, malignant and

sickening, adversarial and erroneous) **and** (*wa*) **choose, examine, and accept** (*bachar* – select, prefer, and desire, test, probe, and prove (qal infinitive)) **that which is good** (*ba ha towb* – appropriate and productive, correct and right, proper and moral, pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:15)

To choose effectively between *towb* and *ra’* we have to have a working knowledge of good and evil. Said another way, it’s good to know what’s bad. The sweet and sour diet of honey and curds is evocative of this idea. The curdled sour milk represents those things which are antagonizing and displeasing to God. The sweetness of the honey is not only energizing, and thus empowering, even unrefrigerated honey is enduring, lasting thousands of years without spoiling. This is indicative of God perfecting and immortalizing us – things which please Him.

There is yet another way to view the opening dietary comments. Yahowsha’ was able to devour, in the sense of doing away with, the things which annoy God by feasting upon those things which please Him and benefit us.

The way Yahowah made us aware through Yahowsha’ of what was good and bad, right and wrong, beneficial and counterproductive, was by observing and citing the Towrah.

But you’ll note that two distinctly different verbs were used in conjunction with *ra’* and *towb*. That which is “*ra’* – inappropriate and counterproductive, wrong, distressing and undesirable” we should “*ma ’ac* – utterly refuse and reject, showing a complete aversion to it.” The purpose of this prophecy is to reveal that Yahowsha’ would “*ma ’ac* – totally avoid, even despise, spurning any relationship with” that which He knew to be “*ra’* – harmful and injurious, disagreeable and worthless.” This mindset is the antithesis of multiculturalism, the opposite of political correctness. He is not going to be tolerant of that which is bad, much less love His enemies. There would be no compromises, no accommodations. He would reject, not respect anything and everything that was wrong.

Also telling with regard to *ma ’ac*, its verbal root, *ma ’en*, reveals Yahowsha’ would “utterly refuse to obey.” Since God doesn’t ask us to obey, and doesn’t even have a word in His vocabulary to convey the idea, it is man’s political and religious edicts that God is utterly rejecting. This is a complete repudiation, therefore, of Pauline Christianity.

The verb addressing *towb* was *bachar*. Its primary meaning is “to choose,” which indicates that our association with “good” is subject to freewill. *Bachar* means “to accept,” which makes it an antonym for *ma ’ac*. But what is surprising is how perfectly tailored *bachar* is to make Yahowsha’s response the opposite of ‘Achaz’s – the man who rejected Yahowah’s offer, refusing to even consider God’s willingness to reveal, explain, and prove that He can be trusted. You see, in addition

to “choose” and “accept,” *bachar* means “to examine,” telling us that Yahowah wants us to “test, probe, and prove” that which purports to be “*towb* – appropriate and productive, correct, right, and proper.” When someone knows that they are right, when they can be trusted, they are comfortable having their offers examined and their promises tested. Such is the case with Yah.

In fact, God would be suspicious of us if we didn’t seek to verify His testimony. Until we probe His teaching, examine His prophecies, and test His promises we are on thin ice, sliding along on faith. Trust and reliance are the residue of *bachar*.

To render *towb* “good” is like saying love is “nice.” It is so much more than that. To be *towb* is to be “pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable.” More than this, it is “to be right, appropriate, and productive.” Dowd was *towb* with Yahowah and a wee bit *ra’* with men. Yahowsha’ avoided *ra’* while proving the merits of *towb*.

This next statement suggests something I’ve come to tentatively embrace. The child who was born to us did not arrive as God’s Son. Yahowsha’ became the Son who was given to us while standing in the Jordan River when the Set-Apart Spirit descended upon Him.

**“For indeed** (*ky* – this is true and verifiable), **before the time** (*ba terem* – in the time prior to) **the boy** (*ha na’ar* – the child) **knows** (*yada’* – realizes and recognizes, discovers and reveals, is made aware and understands) **to reject and despise** (*ma’ac* – avoid and spurn, refuse any association with and disdain, abhor and loathe (qal infinitive)) **that which is associated with evil** (*ba ha ra’* – that which is inappropriate and counterproductive, improper and undesirable, harmful and disagreeable, adversarial and erroneous) **and** (*wa*) **choose, examine, and accept** (*bachar* – desire and select, test, probe, and prove (qal infinitive)) **that which is good** (*ba ha towb* – appropriate and productive, correct and right, proper and pleasing, beneficial and desirable) **the region** (*ha ‘adamah* – the land, ground, and country) **which you abhor and find repugnant** (*‘asher ‘atah quwts* – that you detest and loathe, find disgusting, sickening, and abhorrent, fear and dread will be torn away and apart, separated from the whole) **will be deserted and forsaken** (*‘azab* – abandoned and disassociated, jilted and damned (nifal imperfect – indicating that the Northern Kingdom will bring this disassociation upon themselves and that the abandonment will be ongoing)) **from the presence** (*min paneh*) **of her two kings** (*shanaym melek hy’* – of both of her rulers).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:16)

If Yahowsha’ has always existed, there wouldn’t have been a time before which He was unaware of anything, especially as fundamental as the knowledge of Good and Evil. Even ‘Adam and Chawah would come to know this 3,300 years prior to this prophecy. But realistically, that may be the point. Prior to the time

humankind would benefit from a corporeal manifestation of Yahowah, there was no reason for Yahowsha', the Son, to exist.

Some may find all of this a bit troubling. But you shouldn't. Yahowah's prophecies regarding Yahowsha' are anything but grandiose. Yahowah does not brag about Himself, so why would we expect Him to boast about a massively diminished manifestation of His nature – a small part of Him which is temporarily set apart to perform the most unpleasant of tasks? He endured *Pesach* and *Matsah* so that we might celebrate them.

It is also evident that Yasha'yah 7:16 dovetails very nicely with Yasha'yah 9:6: **“For a child is born to us, and unto us a Son is given.”** An ordinary young woman would give birth to a child and she and her husband would raise their baby as part of their family until he left to fulfill his role as part of Yahowah's Family at thirty-years of age. This transformation occurred in the Jordan River, when the Set-Apart Spirit came upon Him and the Father announced that Yahowsha' was His Son. He served as Yahowah's gift over the next three years by becoming the living embodiment of the Towrah and by fulfilling its first four *Mow'ed Miqra'ey*.

Neither Yasha'yah 7:16 nor Yasha'yah 9:6 would have been written as they were if not to make this point, differentiating between the mundane birth of the child and the profound importance of the individual who would serve as Yahowah's Son.

Yasha'yah 7:16, especially when used to explain the phrasing in Yasha'yah 9:6, reveals something I've long suspected but dared not say because it impugns the holy grail of Christian mythology. Since God has always existed, He could not and cannot be born, not on Christmas, not on Sukah, not on any day, ever. An ordinary child was born just like every other human child, replete with all the faults which go along with being human. He cried, burped, pooped, and peed, just like any other baby. He was completely dependent upon his mother to feed him and his father to protect him. In other words, from the moment he was born until he reached the age of accountability, and perhaps even beyond while working as a stone mason, Yahowsha' was not perfect. It is why we hear so little of his childhood and nothing of his profession.

It was by observing the Towrah that the child who grew up as the Son of Man became the Son of God. He was perfected by the Towrah. And as a result, He was immersed in the Set-Apart Spirit. And it was at that moment, and not even a nanosecond prior, that Yahowah declared, “This is My beloved Son, in whom I am extremely pleased.” This transformation is further explained in Yahowchanan 3, when Yahowsha' turned to the Towrah to reveal that we must be born of water and the Spirit to enter the Kingdom of Heaven.

It was only after having observed and having accepted the Towrah's

provisions, by being nourished by its words and protected by its promises that Yahowsha' was transformed into the perfect Passover Lamb – suitable for paying for our transgressions. When the Set-Apart Spirit descended upon Him, He not only became the diminished manifestation of God on Earth, He became the Word of God.

But the human form the Spirit had indwelt was no longer God when the Set-Apart Spirit left him on Passover, thereby allowing the Lamb to die – something that God cannot do. Having served its purpose, his body was destroyed and His soul was sent to *She'owl* to fulfill the promise of *Matsah*. Reunited with the Set-Apart Spirit upon His release on *Bikuwrym* / Firstborn Children, He became a slightly less-diminished presentation of Yahowah, thereby demonstrating the purpose of the *Beryth* and the power of the *Miqra'ey*.

Four chapters hence, Yahowah will explain what I've been trying to convey. Through Yasha'yah, God revealed: “**And (wa) She shall spiritually rest on Him** (*nuwach 'al* – She, as the Almighty's Spirit of Reconciliation, shall provide His power and restore His energy through an actual, favorable, and genuine, mutually agreeable, alliance (*qal* (conveying the literal nature of this relationship) perfect (depicting an action with is total and complete within a specific period of time) consecutive (denoting desire))), **the Spirit** (*ruwach* – the breath of God; God's vivacity (long life), vigor (strength, health, and growth), and disposition (character and personality); divine power and influence; from *ruwach*, that which is perceived, accepted, and provides relief (a feminine noun)) **of Yahowah** (𐤎𐤏𐤍𐤁), **the Spirit of Comprehension** (*chakamah* – providing the capacity to understand) **and (wa) of Discernment** (*bynah* – providing insights which lead to an appropriate response), **the Spirit (ruwach) of Advice** (*'esah* – counsel regarding the purpose and plan) **and (wa) of Empowerment** (*gabuwrah* – awe-inspiring and incomparable strength and capability), **the Spirit (ruwach) of Knowledge Leading to Understanding** (*da'at* – information required to properly evaluate a relationship) **and (wa) of Reverence and Respect for** (*yir'ah* – appreciation for the awesome nature of) **Yahowah** (𐤎𐤏𐤍𐤁).

**And (wa) by (ba) a reverence and respect for (yir'ah) Yahowah's** (𐤎𐤏𐤍𐤁) **Spiritual endeavors and results** (*ruwach* – the spiritual accomplishments (the verbal form of “*ruwach* – Spirit” which speaks of Her (*ruwach* is a feminine noun) exploits and achievements; scribed in the hifil stem whereby Yah's Spirit is shown acting upon Him (Yahowsha') while making Him like God's Spirit, and as an infinitive construct, which as a verbal noun, combines the Spirit's attributes with Her actions), **and not by (wa lo' la) the appearance** (*mar'eh* – the sight, manifestation, or form) **of His presence** (*'ayn* – of His visual form, by looking at Him), **will He adjudicate** (*shaphat* – He will decide to resolve issues, judge or defend, condemn or vindicate). **And not by (wa lo' la) listening to hearsay** (*'ozen*

*mishma'* – focusing upon what others say, listening to others, nor by giving credence to statements which don't come directly from the source and which therefore cannot be verified) **He will consistently speak and reason** (*yakach* – He will always decide and continually plead and prove His case, He will convince, affirm, acquit, rebuke, correct, reprove, and/or convict).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 11:1-3)

Demonstrating even more conclusively that our conclusions are correct, in the 42<sup>nd</sup> chapter of this same scroll, we find: **“I have bestowed** (*nathan* – I have placed) **My Spirit** (*ruwach*) **upon Him** (*'al*) **so that** (*ken* – forasmuch then reliably and justly) [from 1QIsa]) **He will bring forth** (*yatsa'* – He will extend, spread, and disseminate) **His means used to achieve justice and resolve disputes** (*mishpat* – the basis upon which good judgment is exercised and His sound decisions will be made [in 1QIsa suffixed in the third person masculine singular]) **to** (*la*) **the people from different races and places** (*ha gowym*).

**Behold, pay attention, closely examine and carefully consider** (*hineh*) **My Servant whom I support** (*tamak* – grasp hold of, making a physical attachment to so as to empower and uphold), **My Chosen One** (*bachir* – selected based upon a special relationship and affection) **in whom My soul** (*nepesh*) **is pleased** (*ratsah* – is satisfied, approves, and delights; finds acceptable; the favored one who makes acceptable, pardons, restores, and reconciles)!

**I have bestowed** (*nathan* – I have provided and given, I have applied and assigned, I have set apart and distributed, placing) **My Spirit** (*ruwach*) **upon Him. He will go out and bring forth** (*yatsa'*) **a just verdict, resolving disputes** (*mishpat* – justice and good judgment) **on behalf of people from different races and places** (*gowym*).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 42:1)

The combination of the Set-Apart Spirit and Yahowah's Soul made Yahowsha' the diminished manifestation of God. Other than to symbolically serve as the Passover Lamb, the child's body was irrelevant. It was the Soul and Spirit which made it possible for the Son to represent the Father.

If you'll indulge this train of thought a moment longer, I'd like to offer an explanation for why the *mal'ak* Gabriel met with Mariam, and why he made his announcement on that day. I think this messenger may have been instructed to carry Yahowah's soul with him, and upon Mariam's approval, provided it to the nascent Yahowsha' in her womb.

As we shall discover in the next chapter while reading the Canaanite bible, mothers of gods and virgin births, in addition to gods who die and are resurrected, are stories which were woven into the lore of the most popular pagan myths. These irrational claims were brought into Christianity to synchronize it with prevailing religions, making it easier to impose the new faith.

As we move on to the next statement, based upon what we have come to know, while God could accomplish His mission with Yahuwdah and did not need 'Ephraim, because they were also descendants of 'Abraham, Yitschaq, and Ya'aqob, Yahowah was obliged to spare them. That is not to say, however, that He had to do so quickly. They would endure a 2700-year 'azab. Further, I don't think Yahowah had to do anything for the Northern Kingdom to stumble and fall away. They were their own worst enemy.

**“Yahowah (𐤃𐤏𐤅𐤃) will arrive, bring before you, and pursue you (bow' 'al 'atah – will come unto you, returning close to you (hifil imperfect active – God is pursuing these people such that they return for a long time)), and among your people (wa 'al 'atah 'am – before your family), and by your father's house (wa 'al 'atah 'ab beyth – in proximity to your ancestor's home), days (yowmym – times) which ('asher – by comparison and to show the way) have not come (lo' bow' – have not arrived or been entered into, nor been associated with) since the time (la min yowm – from the approach of the day) 'Ephraym / the Northern Kingdom ('Ephraym – Those who Branch Off, addressing the Northern Kingdom of Yisra'el) turned away from (cuwr min 'al – removed itself from, departing and forsaking (qal infinitive)) Yahuwdah (Yahuwdah – Those who Relate to Yah and are Related to Yah) with ('eth – accompanied and antagonized by) the king (melek – the dictatorial ruler) of 'Ashuwr / Assyria ('Ashuwr – to fight and conquer in the name of 'Ashur, a warrior god symbolized as an archer with a winged disk).” (Yasha'yah / Salvation is from Yahowah / Isaiah 7:17)**

This section of Yasha'yah's prophetic declaration began with a statement as fundamental to our relationship to God as any ever made.

**“If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct, then indeed as a result, you will not be accepted nor endure, and you will not be considered trustworthy nor be confirmed in the relationship, you will not be validated nor established, you will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured. (7:9)**

Therefore,' Yahowah said to 'Achaz, approaching with this offer, (10) **'Request, should you care to seek, ask if you'd like, or question an illustration which makes something better known, a distinguishing mark which serves as validation, proving the document's authenticity, making it more easily understood, even an example revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted from, and in association with, Yahowah, your God.**

**Make it as profoundly difficult as the cunning and unintelligible evil**

schemes of Sha'owl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha'owl along with that which pertains to the lower spatial dimension of She'owl, which is the consequence of Sha'owl's misguided scheme, or, alternatively, regarding being elevated to a higher position, growing while being assigned an exalted status, afforded a degree of splendor, majesty, and glory while being raised to the greater dimensions, to the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity.' (7:11)

But 'Achaz (Get a Grip) responded, 'I will not make a request, ask, nor seek, and I will not test, attempting to learn the true nature of these things in conjunction with Yahowah.' (7:12)

So he [Yasha'yah] interjected, 'Listen, please, House of Dowd. Is it such a lowly and little thing for you to weary men by your failure to respond that now you also weary and annoy my God by refusing to respond?' (7:13)

Therefore, and as a consequence, Yahowah, Himself, will approach you as the example which makes Him known, serving as proof that He can be trusted. Behold, a young woman shall conceive and become pregnant and give birth to a son, and His name will come to be 'Imanuw'el / God with Us. (7:14)

Curds from soured milk, representing that which is annoying, and honey, representing longevity and empowerment He will devour and be nourished so He can make it known to utterly refuse and reject, showing a complete aversion to, never obeying, that which is bad, inappropriate, and counterproductive, improper, undesirable, and erroneous, injurious, disagreeable, and adversarial, and to prefer and choose, examine and accept, desire and select, test, probe, and prove that which is good, appropriate and productive, correct and right, proper and pleasing, beneficial and desirable, generous and enjoyable. (7:15)

For indeed, this is true and verifiable, before the time the boy is made aware, discovers, knows, and understands to reject and despise, avoid and spurn, refuse any association with and disdain, abhor and loathe, that which is associated with evil – that which is inappropriate and counterproductive, improper and undesirable, harmful and disagreeable, adversarial and erroneous – and choose, examine, and accept, test, probe, and prove, that which is good – appropriate and productive, correct and right, proper and pleasing, beneficial and desirable – the region which you abhor and find repugnant, that you dread now that it is separated from the whole, will be deserted and forsaken, abandoned and disassociated, from the presence of her two kings. (7:16)

Yahowah will arrive, bring before you, and pursue you, and among your

**people, and by your father’s house, times which have not come since the days ‘Ephraym / the Northern Kingdom turned away from Yahuwdah when antagonized by the dictatorial ruler of ‘Ashuwr / Assyria.’** (*Yasha’yah* 7:17)

It was much less a prophecy depicting Yahowsha’ than it was a window into how we are failing God. He wants us to seek Him and is annoyed when we don’t.

✠✠✠

As we approach the conclusion of the 7<sup>th</sup> chapter, we are confronted with some intriguing challenges. First, we need to ascertain the timing. Is Yahowah still addressing Yahowsha’s arrival and His mindset? Is this, therefore, a referendum on how to properly respond to good and evil influences? Or, has Yahowah returned to the impending and coordinated attack upon Yahuwdah by Syria and the Northern Kingdom – thereby presenting the fallout from the political and military aspirations of self-aggrandizing and indulgent kings He has already promised to deny? Or perhaps, is God addressing His return, speaking of a time that yet awaits Yisra’el – of the last opportunity for His wayward children to follow Yahowsha’s example?

Our second challenge is to unravel the poetic language. I suspect it was used because Yahowah did not want Yisra’elites to understand what He was saying, at least not then, indeed not until it would actually benefit those living in the Land during the time of Ya’aqob’s Troubles, commonly known as the Tribulation. This being the case, generations of Jews would look but neither perceive nor understand.

If that is true, then is it not incumbent on us to unlock the mystery, transitioning from symbolic language to practical advice? By so doing, Yisra’elites might come to understand before it is too late. We are, after all, on the precipice of Yahowah’s return. If not now, then there is precious little time left to make this prophecy relevant in people’s lives.

We know that God is speaking of future events and that the timing is especially relevant because these prophecies are repeatedly introduced with “*hayah* – it shall come to pass” followed by “*ba ha yowm ha huw’* – in that day.” So our next challenge is to ascertain the identity of the Egyptian fly and Assyrian bee.

**“It shall come to pass** (*wa hayah* – so then it will be) **in that day** (*ba ha yowm ha huw’* – within the specific day of His that) **Yahowah** (✠✠✠) **will scoff** (*sharaq* – will scorn, hissing at an object of derision) **in the direction of** (*la* – toward and regarding) **the filtering fly** (*ha zebuwb* – an annoying disease-carrying insect which procreates via maggots (part of the compound name of the demonic deity “*Ba’al-Zebuwb*”)) **that is at the far extremity** (*‘asher ba qatsah* – which is at the end) **of**

**the Nile River** (*ya'or* – of the river) **of Mitsraym / the Crucibles of Egypt** (*Mitsraym* – the Crucibles of Oppression) **and** (*wa*) **at the wild bee** (*dabowrah* – native, killer, or Africanized bee; similar to *dabah* – to slander and defame) **that is in the land** (*'asher ba 'erets* – which is in the nation) **of 'Ashuwr / Assyria** (*'Ashuwr* – to fight and conquer; named after the god 'Ashur, a warrior and conqueror symbolized as an archer with a winged disk.)” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:18)

As we know, flies emerge from maggots. They begin their lives feeding on faeces and decaying flesh. As such, they convey deadly pathogens. And like the louses who provided the underlying scriptural texts for Judaism, Christianity, and Islam, these particular flies were in alliance with Ba'al-Zebuwb – a pseudonym for Satan. God will scoff at them.

He is ridiculing the *zebuwb* in *Mitsraym* – the crucibles of religious, political, military, and economic oppression where His children were enslaved for four-hundred years. Therefore, by combining these clues, it should be apparent that Yahowah is rebuking human oppression perpetrated by the world's elite in league with the Adversary at a time that He is once again engaged freeing His people.

Turning to the second object of derision, the “*dabowrah* – wild bee” is better known for its venomous sting than for its honey, because the bee is out in the open and the hive is typically hidden. And bee venom is particularly toxic. It contains formic acid which is what makes it sting, hyaluronidase, which is an enzyme that breaks down the surrounding flesh, and hyaluronic acid, which gets between the tissues, allowing the neurotoxins to spread. Fortunately, there are neutralizing antibodies which can prevent the ill effects, just as we can be inoculated by God's Word against the toxic sting of Christianity and Islam.

Today, killer bees are known to attack in an unrelenting, exceedingly painful, and often deadly swarm, paralyzing their victims. They not only can't be domesticated and aren't productive (their hives are typically underground and they are too aggressive to harvest their honey), when they mate with Western honey bees the aggressive, swarming, and deadly traits prevail. These hybrid bees were first introduced through Brazil, when in the 1950s they sought to increase production. But twenty-six swarms escaped quarantine and the species has spread throughout the Americas. They have already killed over one thousand people and are considered to be the most successful invasive species of all time. And other than their attitude and propensity to attack in swarms, pursuing disturbances and perceived threats, killer bees are so similar to normal honey bees that it is only through a morphological analysis of their wings that one can be distinguished from the other.

The Brazilian breeding experiment ought not throw us off. Honey bees are

native to Europe, Africa, and Asia – particularly the Tian Shan (Mountain of Heaven) / Khan Tengri (Lord of Spirits) ranges in Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan, the Islamic region north of Iran in what was Assyria. Collectively, these nations contribute mightily to the Magog Confederation.

It is also interesting to note that honey bees are dying at an alarming rate worldwide. A combination of phenomena is causing Colony Collapse Disorder, where the majority of the worker bees disappear, leaving the queen behind. And since bees are needed to pollinate crops, the rapid decline of their numbers is threatening food production, reducing harvests by more than \$250 billion annually.

In this regard, the growing tendency of wild bees to attack and kill in swarms and the disorder among domesticated bees that is causing workers to fly away, destroying the productivity of the colony, could be indicative of the relentless attacks perpetrated by Islamic Jihadists in keeping with the former, and the unproductive, naive, and self-indulgent young Socialist Secular Humanists storming the streets protesting against productive individuals with regard to the latter. Further, both “*dabah* – slander and defame” the name and reputation of God.

As for Assyria, it is the land where the pagan doctrines that would later define Christianity were cultivated. And while some may see this as a small thing, it is indicative of the ultimate problem. In ‘*Ashuwr* / Assyria bee’s wax candles were burned before statues of Astarte, the Virgin with Child, Mother of God, and Queen of Heaven to illicit her support. Roman Catholics do the same thing today, and they light them before the same goddess, albeit under a different name. Bee’s wax was chosen because “*dabowrah* – bee” was so similar to “*dabar* – word,” the candles were said to represent the petitioner’s prayers to the Virgin Mother and Queen of Heaven. By contrast, in the Towrah, luminaries were always fueled with olive oil due to its association with the Spirit. And the only words which matter are Yah’s.

Regarding nations in general, Yahowah is no friend of any country other than Yisra’el. He blesses no other nation. But there are some which He particularly despises, two of which made this list. To these we can add Babylon, Persia, Greece, and Rome of yesteryear, in addition to a myriad of ill-conceived and misguided regimes today, including Iran, Iraq, and Syria – the modern incarnation of ‘*Ashuwr*.

In that Yahowah has remained consistent, He has always been averse to the individuals and institutions defined by these symbols and nations. So we have yet to define the timing of this rebuke. But regarding the intent, and reduced to its essence, the opening statement might read: **“It shall come to pass in that day that Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba’al Zebuw in the far extremity of the Nile River in Mitsraym / the Crucibles of Oppression in Egypt and at the wild bee which slanders and**

**defames in the land of Assyria.” (7:18)**

Moving on to the next statement, Yahowah cannot be addressing Yahuwdah under Achaz because they were not dispersed by either of their current adversaries. But there was another villain on the horizon. So if God were addressing His wayward children in Ephraym, they would be driven out of their homes and into the rocky topography to hide from the Assyrian invaders. And while that concludes the history of what’s called “the ten lost tribes” for 2500 years, upon closer examination, they aren’t so lost after all. A recent discovery of bulla (inscribed clay stamps denoting the name of the bearer) in Yaruwshalaim reveals that a considerable number of individuals from the Northern Kingdom successfully evaded the Assyrian assault and migrated to Yahuwdah. Others prospered in the high rocky realm of the Caucasus Mountains, later migrating to Eastern Europe.

Denmark takes its name from the tribe of Dan. The Iberian Peninsula draws its name from *‘Ibry*, and in the plural, *‘Ibryym*, the Hebrew words for “Hebrew” and “Hebrews,” commonly known to the world as “Jews.” The coats of arms for many of Europe’s ruling families as well as the seals of nations such as America, bear the symbols of the thirteen tribes (inclusive of the Lowy). Yisra’el was dispersed, but neither lost nor obliterated.

Since presuming a change of audience from Yahuwdah to Yisra’el without notice isn’t logical, the most supportable position would be to view this as Yahowah continuing to speak to ‘Achaz regarding Yahuwdah’s future. God is addressing a time when His children will be coming home. He could be saying that by returning, they will finally find spiritual rest. And they, along with their God, will hold the high ground. This conclusion is inferred with the realization that water is the source of renewal and life.

**“Then (*wa*) they will come (*bow*’ – they will arrive and approach (qal perfect)) and (*wa*) they shall find spiritual rest (*nuwach* – they will settle down and remain in their restful abode, the alliance restored; from *ruwach* – spirit), all of them (*kol hem*) upon (*ba*) the precipices (*bathah* – the steep cliffs) of the river valleys (*nachal* – ravines) and in (*wa ba*) the clefts (*naqyq* – the crevices) of the lofty cliffs (*ha cela*’ – of the stones, rocks, and crags, firmly established strongholds) as well as within (*wa ba*) all of the thorn bushes (*kol ha na’atsuwts* – an all-encompassing protective hedge of interwoven thorns) and near (*wa ba*) every (*kol*) spring of water (*nahalol* – watering hole).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:19)**

*Nachal*, which was translated “river valleys” above because it was presented as a noun, means “to receive an inheritance” when conveyed as a verb. The former addresses the consequence of the imminent invasion while the latter speaks of their return. Also interesting, *bathah*, which was rendered “precipices” as an adjective,

is from an unused verbal root meaning “to break into pieces.” It could also have been translated “end” or “destruction.” So, in the end, long after they destroyed themselves by breaking the Covenant, upon their spiritual transformation, Yisra’el will finally receive her inheritance.

Likewise, *naqyq* may be rooted in *naqy*, which speaks of “becoming innocent, being acquitted, and pronounced not guilty, free from all obligations.” Further, *cela*’ is from an unused root meaning “to be lofty.” Therefore, when addressing the Assyrian invasion, the people will seek safety in the clefts of the cliffs. Then when speaking of Yisra’el’s return, they will be acquitted and lifted on high.

*Na’atsuwts* is also from an unused root. Its verbal basis means “to prick.” And in this case, the *na’atsuwts* may be evocative of the thorn bush around Yahowsha’s head, both before ‘Abraham on the summit of Mount Mowryah and as a crown of thorns worn directly below it as He fulfilled Pesach as the Passover Lamb.

Lastly, as we seek to unravel the symbolism, *nahalol* and the spring of water, with a single Lamed, *nahal*, is “a guide and leader who cares for his flock, sustaining them.” The first would have been a practical necessity. The second a paradigm shift relative to Yisra’el’s relationship with Yahowah.

The following reflects much of what we have discovered: **“Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high. Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water.”** (7:19)

Once again, to appreciate the implications of this next statement, we must come to understand the symbolism inherent in each word. I do not think that Yahowah owns a razor or that He intends to actually shave anyone, much less attempt to shave the hair on the feet of mercenaries (unless they are hobbits). But before we translate this in accord with the message I think Yahowah is conveying to His children, let’s consider the most common rendering:

**“In that day (*ba ha yowm ha huw’*) Yahowah (𐤏𐤃𐤁𐤎) will shave (*galach*) with a razor (*ba ta’ar*) the hired worker (*ha sakyr*) beyond (*ba ‘eber*) the river (*nahar*) with (*ba*) the king (*melek*) of Assyria (‘*Ashuwr*), the head (‘*eth ha ro’sh*) and the hair (*wa se’ar*) of the feet (*regel*). And also (*wa gam*) it will sweep away and destroy (*caphah*) the beard (*ha zaqan*).”** (*Yasha’yah* 7:20) Got it: clean-shaven workers and king with a hairless head and feet, beard swept away.

Since I’m not picturing God shaving the feet of common laborers, nor sweeping away whiskers, let’s explore the lexicons and see if we can find a more revealing declaration.

**“In that day** (*ba ha yowm ha huw’*) **Yahowah** (יהוה) **will cut away** (*galach* – will shave off leaving no root or stump, removing (piel imperfect)) **with a sharp implement with the intent of exposing** (*ba ta’ar* – with a very sharp razor or cutting instrument pulled out of a sheath; from *’arah* – to expose and lay bare) **the mercenary** (*ha sakyr* – the one who fights under a contract for money; from *sakar* – to hire oneself out) **beyond** (*ba ’eber* – on the opposite side of, even on occasion situated across the sea from) **the River** (*nahar* – addressing a confluence of waterways; from the verbal root *nahar* – to flow together, even *’abar* – the arrogant and angry (often assumed to be the Euphrates)) **along with** (*ba*) **the leadership** (*melek* – head of state, dictator, king, and government ruler) **of ‘Ashuwr / Assyria** (*’Ashuwr* – to fight and conquer in the name of ‘Ashur, a warrior god symbolized as an archer with a winged disk), **beginning with** (*’eth ha ro’sh* – from the head and the highest point right from the start) **the calculated, vile, and disgusting offenses** (*wa se’ar* – the horror and terror perpetrated by those with a disheveled and hairy appearance, even the gale-force winds associated with the destructive swirling storm; from *sha’ar* – the calculated thinking and reasoning which splits apart and *sa’ar* – the dreaded storm which sweeps against and whirls away) **associated with their slanderous stance** (*regel* – where they have set foot, exposing their genitals (to reveal that they are not circumcised), but also vocalized *ragal* – of the slanderers and spies, the covert who seek to harm the reputation of others). **And also** (*wa gam* – then in addition) **it will destroy and sweep away** (*caphah* – it will bring disaster to, removing from the state, collectively catching, capturing, and heaping together the entire group, snatching away and then annihilating (qal imperfect)) **the senior religious and political leaders, the dignitaries and government representatives** (*ha zaqan* – the aging and bearded elders of the society and mature leadership).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:20)

Yahowah is about the business of cutting down and throwing away every trace of mankind’s political, religious, and military ambitions, exposing their vile and disgusting calculations in the process. Those who have mortgaged their soul and leadership alike will be removed from the living as a result of their slanderous stance.

The worst form of *sakyr* is a mercenary, someone who fights and kills for financial gain. It can also be an indentured servant or a hired worker, even a common laborer, but if so, there would have been no reason to call them out because Yahowah values work. Returning to the darker side of *sakyr*, God’s animosity could be directed at those who are contractually obligated to serve the political or religious elite, even a global corporation with a disparaging message or counterproductive agenda.

*’Eber* can be vocalized *’abar*, which speaks of “very angry men, arrogant

individuals without morals who think way too highly of themselves.” And as a verb, ‘*abar* can be anything from “passing over and traveling through” to “being intoxicated,” even “repealing a prior sacrifice, taking away its benefits.”

*Nahar* is often used to portray one of the two great rivers, typically the Euphrates. But the word also addresses the heart of the problem, “arrogant and angry men.”

When deployed within the Towrah’s first word, *ro’sh* is translated “beginning.” So while it can mean “head,” *ro’sh* is equally at home being rendered “first, at the start, initially, foremost, top, highest point, summit, or most important.” As such, Yahowah could be telling us that He is going to begin this process of ridding the world of dictators and their mercenaries by exposing their “*se’ar* – the calculated, vile, and disgusting offenses and the horror and terror they have perpetrated.” The word’s association with “a disheveled and hairy appearance” may address the animalistic nature of fallen man. Further, implications of the “gale-force winds associated with a destructive and swirling storm” in a literal sense are indicative of the hurricanes and tornadoes currently ransacking the world, while symbolically addressing Satan’s destructive spiritual influence. Even the verbal root is telling, because *sha’ar* describes “calculated thinking and reasoning which splits apart.” Religious and political institutions are never conceived by accident. Generals always plan before their armies march.

Turning to *regal*, it is typically translated “feet,” but it can be rendered “set foot or stance.” Sometimes it is presented as “genitals,” which may be relevant if Yah is seeking to expose the fact that these arrogant agitators are not circumcised, thereby explaining why they are seen as castaways. A little digging, however, reveals that when vocalized as *ragal*, the stance these people are taking is “slandering,” and that they are “operating covertly to undermine the reputation of others.” That is something Yah will not endure.

*Zaqan* is the easiest of these words to render. It means “elders, those in positions of influence in the society.” It is, therefore, used to denote “political, religious, and military leaders.” These are the people Yahowah is associating with the vile and disgusting schemes which poisoned His people and slandered His name.

The political, religious, and military elite are the ones Yahowah will “*caphah* – remove from the state, collectively catching and capturing them, literally heaping the entire group of them together, sweeping them away and then annihilating them.” Over and over again, God has shown that He is vehemently opposed to political rulers and religious clerics. They will all be judged. And many, especially those who mistreated His people, will be convicted and swept away into She’owl.

Before we move on, I’d like to share a thought that crossed my mind as I was

initially translating this statement. This insight began with the realization that America's military is entirely comprised of mercenaries, of men and women who sign a contract whereby they are paid to fight. Then I recognized that 'eber could have been translated "on the opposite side, situated across the sea from" the "nahar – river," which could be addressing the Nile Delta. This would also point to the United States as we discovered when translating Yasha'yah 18 in chapter 6 of Volume 7 of *Yada Yah*. Even the tie-in with the leadership of 'Ashuwr fits this potentiality, because the U.S. invasion of Iraq not only put the nation under the influence of Iran, in essence reconstituting Assyria, it led directly to the Syrian civil war. And it is that conflict, we learn in Yasha'yah 17 (translated in chapter 5 of Volume 7 of *Yada Yah*), that ushers in the Tribulation, with the forfeiture of the West Bank to the Muslims, precipitating the Magog War.

No matter the source of the mercenaries, based upon what we deduced from our study, the intended message may have been: **"In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the River, and potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others. In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives."** (7:20)

Turning to God's next illustration, while I'm fascinated by the return to shepherding as a metaphor, no one can consume this much beef or lamb, or use this much wool and leather. So I suspect that Yahowah is using cows and sheep as a metaphor due to the ease of milking them, thereby producing an abundant supply of food to nurture those newly born into the Covenant family.

**"And it will come to pass (wa hayah – it will be) in that day (ba ha yowm ha huw') an individual ('ysh – a person) will keep alive (chayah – will nurture and raise, restoring and reviving) a herd (baqar – a large herd (masculine singular)) of cows ('eglah – an adolescent female cow (feminine singular); from 'agol – round and revolving) and (wa) two (shanyim) flocks of sheep (tso'n – groups of migrating lambs, sheep, or goats)."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:21)

A simple explanation for this illustration could be that it explains the nature of the times and the consequence of so many people passing away. With shepherding having fallen out of vogue, there may only be one individual left who knows anything about husbandry in the group of surviving humans. But I think there is a far better interpretation which I'll share momentarily.

In this statement, the juxtaposition of *'eglah* and *baqar* is puzzling because *'eglah* is feminine singular while *baqar* is masculine singular. Both words depict cows. Both are nouns. There is no way to render them both as singular and have the statement be grammatically correct in English.

*'Eglah* describes “a lone adolescent female cow or calf.” In that men worshiped cows, albeit typically bulls in Assyria and Egypt, *'eglah* is occasionally rendered “idol.” The same word is used to depict a “utility cart pulled by a cow or ox which is designed to transport heavy objects.” It also describes a “threshing device which rolls on wheels.” While it may not be relevant, *'Eglah* was one of Dowd’s wives, bearing his sixth son, Ithream. The root, vocalized *'agol*, was used to describe “circles” and “circular reasoning,” both of which are associated with sun-oriented religious schemes such as Christianity. Church is from Circe, the name of a Germanic sun goddess and their word for “circle.” It is the reason Christians worship on Sunday and celebrate the Winter solstice and the Sunday nearest the Spring equinox as Christmas and Easter. Halos also depict the solar disc.

Moving to *baqar*, it is typically translated “large mammal herd,” but how is it possible to have a herd comprised of a single calf? Similarly, *baqar* can mean “cattle,” but that leaves us with the same problem when positioned next to the singular *'eglah*. Vocalized *boqer*, we find a “sacrifice for omens offered to a deity in secret.” *Boqer* is also the word we find translated “morning” throughout the Creation account. When it is vocalized *baqar*, it becomes a verb indicating “to inspect, to look for, to perceive and make a judgment regarding.” Especially telling in this context following *chayah*, *baqar* means “to look after, attend to, and care for.” This verbal root is translated “seek after, enquire about, try to gain information regarding, reflect on it and consider the implications.” In light of Achaz’s failure to do these things, these connotations appear relevant.

Similarly, *tso'n* is puzzling because it is also singular and yet it follows “*shanyam* – two.” It is contracted from *tso'own* which may be telling because it is just one letter removed from *Tsyown*. The reason for two flocks of sheep could well be the realization that Yahowah considers Yisra'el and Yahuwdah His flocks and He wants to bring them together and lead them back to Tsyown. Personally, I think this is the better explanation. The lone individual shepherding the flock, then, is Yahowah.

So once again, while I’m admittedly extrapolating, Yahowah may be telling us: **“And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra'el and Yahuwdah), leading them to Tsyown.”** (7:21) This only makes sense when projected into the future and associated with the fulfillment of Yowm *Kippurym* and *Sukah*.

Next we discover that the cows and sheep were in fact used as a metaphor based upon their abundant supply of milk.

**“Then (wa) it shall be (hayah – it will come to pass and exist) because of (min – out of and from) the abundance (rob – the greatness, magnitude, and multitude, the impressive nature and extended life, abounding in excess; from the verbal root rabab – to be enriched and empowered, manifesting greatness, also conveying tens of thousands) of milk (chalab – naturally occurring food for infants from the lactating female, used as a sign of prosperity and to convey the effects of the finest choicest portion of olive oil) they will produce (‘asah – they shall create and make, fashion and form (qal infinitive construct)) that they shall consume (‘akal – they will be nourished by, ingest, taste, and eat (qal imperfect)) creme (chema’ah – curds, butter, cheese, or creme; the feminine of chema’ – antagonism, displeasure, hostility, anger, and rage) for (ky – surely and indeed) butter (chema’ah – curds, butter, crème, or cheese representing the richest part of coagulated milk with the most protein; the feminine of chema’ – antagonism, displeasure, hostility, anger, and rage). And (wa) the one (ha ‘echad – from 1QIsa vs. the MT with kol - everyone) who is spared and remains (ha yathar – who is left, who survives and is preserved, speaking of the outstanding and abundantly enriched and empowered remnant) will be nourished by (‘akal – consume and eat, devouring) honey (dabash – sweet and long-lasting source of energy produced from pollen; from dabar – the word) in the midst (ba qereb – in the womb and inner part; in the feminine qirbah speaks of a close personal relationship and intimate association within) of the Land (ha ‘erets – the material realm).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:22)**

Perhaps the best way to understand this is by comparing it to Yasha’yah 7:15, the previous mention of *chem’ah* and *dabash*. There, it was Yahowsha’ who was consuming the “curds” and “honey” because “He knows and makes known to utterly refuse and reject, showing a complete aversion to that which is bad, inappropriate and counterproductive while choosing to examine and accept that which is good, appropriate, productive, and correct.” And in this case, “*dabash – honey*” is likely symbolic of the sweet and enduring nature of Yahowah’s “*dabar – Word*.” And while I’m clearly extrapolating, the *chema’ah* for *chema’ah* could well be providing a contrast between the protein-rich and exceptionally nourishing milk-related foods, especially for newborn children, with the “antagonism and hostility” of man they are replacing. This interpretation would then make it consistent with the contrast between good and evil in the 15<sup>th</sup> verse.

Continuing to interpret and unravel the intended message, it is indeed possible that God wanted His children to know: **“Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter,**

**and curds instead of antagonism, hostility, and rage. And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land.”** (7:22) If this is correctly rendered, Yahowah is speaking to Yahuwdah commensurate with His return.

*Chema'*, as a masculine noun, could be referring to *ha Satan*, to his apostle, Sha'awl, and to the world's evil elite – most of whom are men. The Spirit, however, is feminine and as *chem'ah*, She brings forth that which is not only nourishing but flavorsome as well. As newborn children to the covenant, we require the nourishment She provides.

Helping us understand this contrast, the sourness of *chema'* is due to the partial corruption of the milk with fermentation of the lactose and the degradation of the fats. Honey, on the other hand, so long as it doesn't get wet, will last indefinitely. Some of the proteins may degrade with time but the sugars (fructose and glucose) remain largely intact.

This contrast between good and evil continues with Yah's next statement.

**“Additionally** (*wa*) **it will come to pass** (*hayah* – it will exist and it shall be [note: *hayah* is repeated a second time in the MT]) **in that day** (*ba ha yowm ha huw'*), **every place** (*kol maqowm* – in every location and direction, all sites, homes, offices, and places where a stand is taken) **to show the way to the benefits of the relationship where** (*'asher* – to walk the correct path to give meaning to life) **there exists** (*hayah shem* – there is the name and will be the renown and reputation (qal imperfect)) **a thousand** (*'eleph* – of one thousand) **vines** (*gephen* – vines or trees; from *gaph* - wings which elevate to the highest places (related to *gopher* – the wood used to build the ark) **with** (*ba* – among) **a thousand** (*'eleph* – of one thousand) **desiring the valued properties** (*keceph* – yearning and longing for the desired belongings of gleaming silver; from *kacaph* – to desire, long for, and yearn) **among** (*la* – near, from, in proximity, and by contrast to) **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and among** (*la* – near, from, in proximity, and by contrast to) **the brambles** (*shayth* – briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand) **it will be** (*hayah* – it will come to pass and exist (qal imperfect)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:23)

The thousand vines are being associated with a thousand desirable and valued properties, tying this into the vineyard Yahowah and Dowd planted which represented the family and home of Yisra'el. For the past 3,000 years it has been surrounded by thorns and brambles.

Following this illustration to its natural conclusion, this may be the intent of

Yahowah's message: **“Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand.”** (7:23)

As Yisra'elites return home, as they endure the Time of Ya'aqob's Troubles, as they struggle to survive and ultimately seek Yah, there will be war in the Land.

**“With** (*ba*) **the arrows** (*ha chets* – the shooting of missiles and the firing of projectiles; from *chatsats* – to divide and cut off) **and** (*wa*) **bows** (*ha qesheth* – potent weapons used to deliver projectiles; from *qashah* – that which is severe, fierce, harsh and difficult to endure, cruel, intense, and vehement [plural in 1QIsa vs singular in the MT]) **he will come there** (*bow' sham* – he will arrive, returning by name) **for indeed** (*ky* – because surely), **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **and** (*wa*) **the brambles** (*shayth* – twisted briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, and take a stand) **will exist temporarily** (*hayah* – will be for a limited time [qal perfect in 1QIsa vs. qal imperfect in the MT]) **throughout the Land** (*kol ha 'erets* – all over the material realm).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:24)

Even today, missiles are being fired for the purpose of dividing Yisra'el, and Muslims, who are especially cruel and vehement, are wielding the weapons. So I suspect that jihadists are the prickly thorns and twisted brambles in the Land – at least for now.

But fighting will give way to reconciliation. The vineyard will be reestablished, but only after the briars and weeds are pulled. The Land has not been hoed for three millennia, since Dowd worked on Mowryah with Yahowah, and it's time for His flock to roam freely in His pasture.

**“Then** (*wa*) **all of** (*kol*) **the hills** (*ha har* – the mountains) **will reveal the beneficial path to life** (*'asher* – to show the way to the benefits of the relationship) **with** (*ba*) **the hoe** (*ha ma'der* – the farming implement with a handle and thin blade used to cut and till the ground, loosening the soil and removing weeds; from *'adar* – to help the flock by preparing the land by ridding it of weeds) **cultivating the soil, digging up and turning over the weeds** (*'adar* – will be used to dig up and overturn the weeds while helping to make the soil receptive to seeds, nutrients, and water, assisting the flock).

**You will no longer come** (*lo' bow'* – you will not arrive nor be included in the association) **there** (*sham*) **fearing** (*yr'ah* – anxious about or worshipping, respecting

or honoring) **iron** (*barzel* – axes, fetters, and chains [in 1QIsa but not in the MT]), **the prickly thorns** (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) **or** (*wa*) **the brambles** (*shayth* – twisted briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand). **So** (*wa*) **there will be** (*hayah* – they will come to exist as) **an open range** (*la mishlach* – a place to let loose where sheep and cows can roam, endeavoring to clearly focus on what will lead to success, stretching out letting go, turning the animal loose and setting them free on the open pasture) **for the perceptive to come and go** (*showr* – for those who are observant, seeing and looking from the proper perspective and who process what they observe to come and go, or cattle, especially bulls) **and for the sheep** (*wa seh* – and for the flock) **to tread in the pasture** (*la mirmac* – to graze).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:25)

This is clearly speaking of Yahowah’s return, a time when His family is restored and the Shepherd protects His flock in His Land. Yisra’el will become as Eden. God’s people will be free to roam.

The addition of “*barzel* – iron” in the Great Isaiah Scroll could mean a number of things. First, iron made man maniacal. It is the elixir of war. Iron weapons turned armies and navies into killing machines.

Second, iron is used in fetters and chains, as well as prison bars, making it the metal of captivity and control. By using it, man becomes the antithesis of God.

Third, iron is what distinguished Imperial Rome from the other beasts in Dany’el’s / Daniel’s revelation. Rome’s teeth were comprised of iron, making it especially vicious and deadly. This is telling because not only did Imperial Rome evolve into the Roman Catholic Church, the Holy Roman Empire, and briefly, the Third Reich, the living embodiment of Rome today is the United States.

While we have reviewed my interpretations of these statements one at a time, they are far more revealing when considered as a whole. However, as you ponder these, recognize that your interpretations are every bit as valid as mine. In fact, you could be right and I could be wrong. Perhaps, we could both be right even when we see things differently. There are often many layers to Yahowah’s prophecies and multiple fulfillments. Things He says can be true literally, figuratively, or both.

**“It shall come to pass in that day, Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba’al Zebuw which is at the far extremity of the Nile River in Mitsraym / the Crucibles of Oppression in Egypt and at the wild bee which slanders and defames in the land of Assyria. (7:18)**

**Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the**

**clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high. Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water. (7:19)**

**In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the River, and potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others. In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives. (7:20)**

**And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra'el and Yahuwdah), leading them to Tsyown. (7:21)**

**Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage. And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land. (7:22)**

**Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand. (7:23)**

**With the arrows, the shooting of missiles, and the firing of projectiles which seek to divide, and with weapons wielded by those who are fierce and difficult to endure, cruel and vehement, he will come there because, indeed, the prickly thorns and the twisted brambles will exist temporarily throughout the Land. (7:24)**

**Then every hill will reveal the beneficial path to life when the hoe is used to cultivate the soil, digging up and turning over the weeds. You will no longer come there fearing iron, prickly thorns, or twisted briars. So there will be an open pasture, a place to let loose where sheep can roam, stretching out, and**

**for the perceptive to come and go, even for the sheep to tread and graze in this pasture.”** (*Yasha'yah 7:25*)

If nothing else, I enjoyed trying to think this through and sort it out, examining the full implications of every word. As a result, I suspect that Yahowah is describing the days immediately before and after His return on *Yowm Kippurym* in 6000 Yah (Sunset, Monday, October 2<sup>nd</sup>, 2033). Hopefully His message will resonate with the Chosen People before they are out of choices.

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