

Unanswered Call for Truthful Witnesses

Seal up the Instruction among my disciples...

Very few people have come to know God. The first did so in the Garden, and gradually one person became two with the addition of Chawah. One thousand years later there were eight exceptional souls aboard the Ark. The greatest number at any one time was during the liberation from Egypt when hundreds of thousands enjoyed God's presence as He celebrated the first four Miqra'ey with the Children of Yisra'el – leading them and then leaving them with His Towrah. There have been long periods of time, the most recent lasting over a millennium, when no one on earth knew Yahowah.

For reasons that have nothing to do with Him and everything to do with us, God remains exceedingly unpopular. With no one to talk to, Yahowah has withdrawn, offering His Word as His only witness. And even then, apart from the few who have been sufficiently open-minded and willing to go where His words lead, who were fortuitously born at a time when there has been unfettered access to His testimony in the original language, who have been able to obtain the manuscripts, interlinears, and lexicons needed to unravel what He has to say, and who have been motivated to invest thousands of hours in the pursuit of understanding His testimony, Yahowah would have remained out of sight and out of mind.

It would not matter that He was approachable and pleasing to be around, or that He was actually God, Creator of the universe, Author of life, and had a lot to say that was particularly interesting. It would not matter that He answered mankind's most important questions, proving His existence through prophecy. It would not matter that His testimony demonstrated that every religion was invalid, or that they all led away from Him. It would not matter that He was willing to get down on His knees to lift us up, or that He required so little of us and was willing and able to give us more than we could ever imagine. Humankind would prefer the words of men over the Word of God, squandering their souls and forfeiting everything Yahowah was offering in the process.

On this day, however, as we approach the 8th chapter of Yasha'yah, there were still a handful of Yahuwdym willing to listen, one among them, Yasha'yah, was also willing to write down what he would hear. Yahowah asked him to grasp hold of a very large scroll and, using a pen, write down the following in ordinary human form: *Mahar Shalal Chuwsh Baz*. As would be the case with *Howsha'* / Hosea, the prophet would bear a son by way of a religious whore whose name would be unforgettable.

“Then (wa) Yahowah (יְהוָה) said (*amar* – actually conveyed, literally expressing, and declaring with unfolding implications (qal imperfect)) **to me** (*el any* – as God unto me), **‘On your own initiative, obtain** (*laqah la atah* – choose on your behalf to accept, receive, and grasp hold of (qal imperative active) **an extremely large** (*gadawl* – great because it will be important) **vellum scroll** (*gilayown* – animal skins purposely prepared to convey a message in writing using a pen and ink; from *galah* – to uncover and reveal, to discover and make known, to disclose and show oneself) **and (wa) choose to write on it** (*kathab al huw'* – of your own freewill, elect to inscribe a message on it using the alphabet (qal imperative active)) **with a pen** (*ba cheret* – using an implement designed to apply ink; from an unused root meaning to engrave) **in ordinary human form** (*enowsh* – in the common characters associated with mortal man), **“Concerning** (*la* – on behalf of) *Mahar Shalal Chuwsh Baz* / **rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers** (*Mahar* – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, *Shalal* – plunder the prey, taking a spoil, *Chuwsh* – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, *Baz* – while capturing the plunder from a militant assault and an armed robbery).”” (Yasha'yah / Salvation is from Yahowah / Isaiah 8:1)

There is a lot being conveyed here, much of it extraordinarily profound, so let's take our time and consider the opening act of the 8th chapter one thought at a time. To begin, Yahowah's relationship with Yasha'yah seems surprising considering their relative positions. Yahowah could have bypassed this man and spoken directly to whomever He pleased. Or, He could have ordered Yasha'yah, or any other man, to do His bidding. It's almost incomprehensible that the Creator of the universe would leave the transmission of His message up to the inclination of a being He had created. But that is what's happening here. God wanted us to know that it was Yasha'yah's choice as to whether or not he would engage and write this down for our benefit. This means that Yahowah respects those who listen to Him. He trusts their judgment. And He'd prefer to work with a flawed and willing individual than work alone.

I laughed when I heard Yah tell His prophet that the scroll needed to be “*gadol* – especially large and indeed great” because the largest and only complete scroll in the entire Qumran collection is called “The Great Isaiah Scroll.” You know You are good when Your adjectives are prophetic. Moreover, Yah has to have an enduring sense of humor, especially realizing that His punch line wouldn’t get a chuckle for another 2700 years.

In the entire history of human cultures and of the gods men have created, there isn’t a single example of what we are witnessing here. The men who conceived their religions and then spoke on behalf of the gods they had imagined, never memorialized their “conversations” in writing. For example, Muhammad was illiterate. It would be generations before his oral recitals would be committed to paper. In fact, there was no Arabic alphabet at the time. Never once is he afforded a choice. Never once is his response conveyed.

Paul’s letters convey his thoughts. His favorite line is “but I, Paul, say.” The few times he quotes God, it’s an inaccurate rendition of something that was previously committed to writing by an actual prophet six- to fourteen-centuries prior to his abridged and erroneous citation.

Further, in the long history of religion, the stories attributed to pagan deities were just that, stories that evolved and changed over time. Nowhere in these myths, nor in the Talmud, in Paul’s Epistles, or in Muhammad’s Qur’an do we find their god asking anyone to write their message down. The last thing these liars on behalf of false deities wanted was accountability.

The reasons for this disparity between the real God and man’s imposters are as profound as they are obvious. Conversations with the gods of man’s making never actually occurred because their gods were not only fake, they all modeled their gods after themselves. Allah is Muhammad. The Lord in Paul’s epistles is his alter ego.

Let’s consider why the one and only actual God asked His prophet to memorialize what He had to say in writing during the revelation. I can think of five reasons – all of which are important.

First, information is retained more accurately in writing than when conveyed orally. To test this conclusion, gather ten people together and ask them to form a line. Initially, recite the opening paragraph of this chapter into the ear of the individual at one end of the line and then ask him or her to repeat it to the person standing next to them, one after the other until the tenth person tries to repeat what they have heard. Typically, the result is laughable.

Then, print out the first ten pages of this chapter, hand it to the first person in the line and have them recite it. Pass the text to the next person with the same instruction, and so on until the ninth person has handed the printed text to the tenth

and they have read it aloud. Unless someone is illiterate or wholly unfocused, every rendition will be the same, and each will accurately reflect what was written.

In the oral test, even if it is limited to a single paragraph, even if it is concluded rapidly, 50% of the paragraph's words will either be forgotten or replaced. But by passing along the written presentation of the first ten pages of this chapter, the final recital, like the initial one, will correctly reflect the text.

The fact is, I wrote the opening paragraph, and read it through a second and third time after composing it, working to improve it, and yet if I were to close my eyes and try to recite it from memory, I'd get more of it wrong than right. The point is: if you want your message to be accurately transmitted, put it in writing.

The Dead Sea Scrolls serve as a perfect example. Scribed over two-thousand years ago from much older scrolls, they, with tremendous fidelity, transmit Yahowah's testimony through the millennia – a feat which would have been impossible with oral traditions.

Second, both individual comprehension and retention are measurably increased when we read and study a written presentation as opposed to simply hearing it. Unlike the spoken word whose reverberations dissipate shortly after they are formed, we have the opportunity to read a written presentation over and over again, as often and as long as we'd like. The more we repeat the process, especially if we recite it aloud, especially if we think about the implications and seek to understand what we are reading, while jotting down our conclusions, the message will naturally be transferred from short term to long term memory, enabling us to recall the presentation whenever we need it. If you want your message remembered, put it in writing.

Additionally, the spoken word tends to illicit an emotional response, whereas the written word facilitates a more logical evaluation. People are moved by speeches, and remain influenced by them long after most of the words are forgotten. A written message is food for the brain while the spoken word inspires the heart.

Third, written words are easier to validate, especially today with the advent of internet search engines. There is no mistaking the letters or the words they spell out. We don't have to ask the speaker to pause while we look them up. We have all the time we need to seek definitions which are complete and correct as well as to fully explore their implications. We can even change our perspective, choosing to examine the details or broaden our view to ponder each word's contribution to the message as a whole. We even have the time to compare what we have just seen to something we have previously read. Furthermore, we have the opportunity to check to see if a statement is accurate scientifically or historically. And lastly, by comparing what we have just read to other statements the author has made on

similar subjects, we can check for consistency, rejecting the message of those prone to contradictions. Therefore, if you want your message validated, put it in writing.

Fourth, prior to the advent of electronic communications, the maximum number of people who could actually hear an oral statement was a few thousand people, even under the most ideal circumstances. But once the message is written down, it can be read by and recited to a never-ending chain of people. For example, almost everyone in the world, nearly seven-billion people today, can read Yahowah's Towrah – or at the very least, have it read to them. The point being, if you want the largest number of people possible to know what you have to say, put it in writing.

If you have watched Monty Python's Life of Brian, you have seen this play out in a hilarious scene. Those listening to the Sermon on the Mount at the extremity of the crowd at the bottom of the hill, think Brian / Yahowsha' is blessing "the Greek" rather than "the meek."

Fifth, the spoken word is fleeting while the written word is enduring. The tenor of Yahowah's voice is unknown to us, but the words Yahowah asked Yasha'yah to scribe on the scroll are as vital and piercing as the day his ink first stained the parchment. If you want your word to endure, put it in writing.

Yahowah didn't just ask Yasha'yah to write this down. He actually described the alphabet He wanted him to use. And come to find out, it's the same one we have been using from the beginning – the original pictorial characters.

There are twenty-two letters in the ancient paleo-Hebrew alphabet. Ten of these characters represent aspects of the human anatomy: a foot – , standing upright – , an outstretched arm and hand – , the open palm of a hand – , sperm – , an eye – , a mouth – , resting – , a profile head – , and teeth – .

One of these in particular is "*enowsh* – depicting mortal man." It's the  – Hey, which is not only drawn in the form of a human being, it conveys Yahowah's desire for humankind. If you are a parent, you've experienced it, and if not, you've likely seen it. In a public place where a child's safety is a concern, parents typically walk with their children between them. As they reach down, a toddler naturally reaches up to grasp hold of mom's and dad's hands. In this position, the child appears to their parents the way God has designed us when we reach up and grasp hold of our Heavenly Father's and Spiritual Mother's outstretched hands.

Drawn to depict the ideal family experience, the Hebrew  – Hey conveys God's intent in "*enowsh* – common characters associated with mortal man presented in human form." Even at its most basic level, Yahowah's communication with His creation is focused on us, not Him.

Further, many of the other twelve letters in God's alphabet address things of human interest. A ram's head –  depicts the communal, non-violent animal man is most likely to shepherd as a source of milk, wool, and protein. The  represents the shepherd's staff, demonstrating caring leadership and protection. The *beyth* / family –  was drawn to portray the floorplan of a home where children are nurtured and grow. The  represents the doorway into that home and access to the family. The  is the tent peg used to enlarge and secure the homes of the day. The plow –  was used to remove the weeds and prepare the ground for farming. Fences  kept the family and their flock secure. The harvest was carried in a  – basket. As we know, water  is fundamental to life. Even the Taw –  represents a signature, revealing the name of the individual communicating with us.

This brings us to the essence of Yahowah's warning. The Northern Kingdom had become militant, political, and religious, and in so doing, had turned away from Yahowah and against Yahuwdah. No longer under God's protection, they would soon be ransacked by the Assyrians. The conquest would be "*mahar* – rapid, rash, and thoughtless." The wayward and misled nation would be "*shalal* – plundered" "*chuwsh* – without hesitation" by those who would actually "relish the role" of "*baz* – thieves engaged in armed robbery." As a descriptive phrase, it unambiguously conveys the impending fate of Yisra'el. And in contrast with His promise to protect Yahuwdah, there would be no reprieve for 'Ephraim.

But more than this, the name *Mahar Shalal Chuwsh Baz* is forward-looking. It accurately depicts the long and relentless assault of Islamic Jihadists upon Yisra'el – of unthinking and rash armed robbers relishing the role of plundering thieves. It is also descriptive of what Yisra'el ought to expect during the Magog War.

If intended as a name, the moniker would convey the consequence of the epithet given to Howsha's son, becoming "Not My Children." They had perverted and annulled the intent of the Covenant and would, therefore, have to fend for themselves.

Turning back to the bigger issue and thinking it through, one might assume that there would be a host of ways God could communicate directly with His creation without imposing Himself on us and violating our freewill. But other than through a document such as the Towrah which we are free to accept or reject, I'm unaware of any. Existing in greater dimensions, He cannot enter our 3-D realm on His own. He has to use implements, symbols, and diminished manifestations to convey His nature and purpose. God isn't so small that all of Him will fit within the body of a man. Sorry Christians. Therefore, He cannot simply walk up to us and introduce Himself.

But even when using implements, diminished manifestations, and words, He has to be cautious about how imposing these representations can be. Too bold, and

once again He's back to the problem of becoming impossible to ignore and difficult to reject. In doing so, He'd make a mockery of choice.

Had God implanted His testimony inside of us, we would all know Him. Everyone would love Him, and there would be no way to corrupt His word or create alternative gods based upon our perversions. However, without a viable alternative, the choice would be between God and nothing. As an innately social being, no one would choose nothing. And so now you can appreciate why Yahowah gave Chawah to 'Adam in the Garden.

Ponder for a moment just how ineffective the fire on top of the mountain, the booming voice from above, and the miracles were during the Exodus. Even while they were occurring, even as the beneficiaries of these things, a considerable number of Yisra'elites preferred worshipping the gods of Egypt with whom they had become familiar. And most failed to identify with Yahowah and come to trust and rely upon Him to the point that they could be led directly into the Promised Land.

These things may all have been showy, even difficult to ignore, but they were ineffective. The fact is, if a corporeal manifestation of Yahowah were to walk into the Vatican, He'd never get an audience with the Pope, nor would He endure such a thing.

By far, the most enduring and effective way to know Yahowah has been and remains to read the words His prophets scribed for our benefit or, at the very least, listen to those reciting them. It is the most enlightening, enriching, and empowering thing we can do.

There were forty prophets and God's conversation with mankind continued for four-thousand years. You might correctly conclude, therefore, that He has a penchant for communicating with us.

“And (wa) I'd like to call on witnesses to testify for Me (*'uwd la 'any* – let's help one another by repeatedly issuing a warning, admonishing others, providing a restoring witness to affirm future reoccurring events as a means to approach Me (hifil imperfect cohortative – the witness is engaged by God and becomes like Him with regard to the witness with ongoing implications and as an expression of the will of the speaker, God)), **eternal witnesses** (*'ed* – those who provide everlasting testimony, presenting the enduring evidence, regarding what happened in the ancient past and into the future, forever) **who are truthful and reliable** (*'aman* – who are trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, confirming and supportive, who are certain and nourishing, serving as workmen and artists, who are sure, right, and firm (nifal participle passive – the subject, which are the witnesses, provide the testimony and are eternally influenced by it as a descriptive verb)), **such as** (*'eth* – with both) **'Uwryah** (*'Uwryah* – Yah is Light; from *'uwr / 'owr*– light and

Yahowah), **the one who assists** (*ha kohen* – the priest who teaches and functions to explain the *Miqra'ey*, performing in an office established by God; from *kahan* – to serve by mediating), **and** (*wa 'eth*) **Zakaryah** (*Zakaryah* – Remember Yah; from *zakar* – to recall and be mindful of, to mention and bring to mind, reminding others about and *Yahowah*) **the son of** (*ben*) **Yaberekyahuw** (*Yaberekyahuw* – Yah Blesses; from *Yahowah* and *barak* – to kneel down in love to lift up).” (*Yasha'yah* / Salvation is from *Yahowah* / Isaiah 8:2)

There can be no better job, no higher calling, no more enjoyable or productive way to invest our time than to testify on behalf of *Yahowah*. There is no mistaking the fact that this is obviously what God wants, after all, He just told us so. All we have to do is accept His invitation and then strive to meet His expectations.

If it were not for the fact that *'aman* follows *'uwd la 'any* and *'ed*, none of us would qualify. But when we recognize *Yahowah* is simply asking us to testify on His behalf, to share His eternal witness, so long as we read and recite what He has had inscribed in writing, everything we say will be *'aman* because *Yahowah* is *'aman*. All God is asking is for us to “*'aman* – truthfully, reliably, correctly, credibly, and confidently” recite His testimony.

Based upon the full implications of *'aman*, *Yahowah* wants us to convey His words in such a way that the reader can “*'aman* – verify” them for themselves, “confirming their authenticity.” This has always been the reason we have included the Hebrew basis for each translation within the citation itself. It is why we have striven to explain the thinking behind our choices when there are other options.

Also interesting, there is a “workmanlike and artistic” aspect of *'aman* that I’ve sensed was true but never noticed it in the definitions. Translating *Yahowah*’s Word is “work.” Like all work, it takes time and training to be any good at it. But it is a skill anyone with the proper focus and dedication can learn. The more one does it, the better they will be at it. And as is the case with most jobs, there is a tremendous sense of satisfaction and accomplishment at the conclusion of a day’s labor.

An effective translation, however, isn’t always calculated. The Hebrew alphabet is graphic and the language is highly symbolic, requiring an artist’s perspective. The challenge is always to look at the words and their shadings and weave them together such that the picture the Artist intended is properly presented. The commentary, then, should be somewhat artistic as well. Its purpose is to encourage the reader to view the portrait *Yahowah* has painted from the most enlightening vantage point. And keep in mind, every letter of *Yahowah*’s preferred alphabet is an artistic representation of an important idea. Further, since we lack the capacity to visualize the implications of being elevated to the seventh dimension, the best *Yahowah* can do is draw pictures for us and then encourage us to extrapolate from them.

There was an aspect of *'uwd* which may be surprising to some, so even though it was highlighted within the parenthetical, it is worth repeating. About half of what Yahowah communicates falls under the purview of “a warning or admonition.” And so if we are going to speak accurately on His behalf, we must be prepared and willing to warn people about the counterproductive and unGodly nature of religion and politics, of patriotism and militarism. Exposing and condemning the things man is predisposed to respect will make us as unpopular among our peers as were Yahowah’s prophets, but it must be done for us to be *'aman*.

Let’s consider the two witnesses for a moment. These were hardly perfect people. Uwryah / Urijah, the priest, was embroiled in the story of ‘Achaz. He humored the moronic king with an idolatrous altar in 2 Kings 16:10-11. **“Now King ‘Achaz went to Damascus to meet Tiglath-Pileser, the king of Assyria. And he saw the altar which was at Damascus. So King ‘Achaz sent to Uwryah, the priest, the pattern of the altar and a model of it, in accordance with its workmanship. (16:10) Then Uwryah, the priest, built an altar in accordance with everything King ‘Achaz had sent to him from Damascus. Therefore, Uwryah, the priest, made it before King ‘Achaz returned from Damascus.”** (*Melekym / Rulers / 2 Kings 16:10-11*) Since there are few things he could have done worse than building a pagan altar, placing it in Yahowah’s Home, and then conducting sacrifices upon it in harmony with the king’s wishes, this priest embodied the reason Yisra’el would soon be *Mahar Shalal Chuwsh Baz*. One can only assume in this case that Uwryah came to regret his decision and that as a result, he more clearly than someone who had not been exposed to religious error understood why God asked us to disassociate from such things. Similarly, perhaps, Moseh had been part of the Egyptian royal household he helped bring down.

As for “*Zakaryah* the son of *Yaberekyahuw*,” that’s a mystery. According to Ezra 5:1 and 6:14, which was scribed in Aramaic, *'Idowa* / Iddo was the prophet’s father. But in the opening line of *Zakaryah / Zechariah 1:1*, *Zakaryah*, himself, wrote that he was the son of *Berekyah* and the grandson of *'Idowa*.

There are those who consider *Berekyah* to be a corruption of *Yaberekyahuw*, but that’s a bit odd considering that this was written by *Zakaryah*, himself. However, this *Zakaryah* wasn’t a contemporary of Yasha’yah, and in fact wasn’t called as a prophet until two-hundred years after Yasha’yah 8 was written.

While there were a number of men named *Zakaryah*, the closest match to *Zakaryah* to *Yaberekyahuw* is the *Zakaryah* who was the son of the High Priest *Yahowyada* / Jehoiada. If it weren’t for the fact that the fathers’ names differ and that this *Zakaryah* died decades earlier, he would be an ideal candidate. After telling the people that Yahowah had abandoned them during the reign of King Yow’ash, he was stoned in the Temple Court. But as previously stated, this *Zakaryah* is problematic because Yow’ash was king of Yahuwdah between 835 and 796 BCE,

so this man died sixty years before Yahowah called *Zakaryah ben Yaberekyahuw* as a witness.

Adding additional confusion, in *Mattanyah* / Matthew, Yahowsha' is quoted stating: "Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers. How can you escape the condemnation of She'owl? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah, son of Barachiah, whom you slew between the temple and the altar." (*Mattanyah* 23:31-35)

Unfortunately, this isn't accurate. It was the much earlier *Zakaryah ben Yahowyada* who was stoned in this fashion for having told the truth about the people having forsaken Yahowah. *Zakaryah ben Berekyah* was born three-hundred years after this occurred.

If, however, the reference were directed to the spirit of *Zakaryah ben Yahowyada*, we clearly see *'aman*. **"Then the Spirit of God adorned Zakaryah ben Yahowyada', the priest, and he stood firm before the approaching people and said to them, 'This is what the Almighty says, 'Why do you pass over the terms and conditions of Yahowah's contract so that you cannot succeed, prosper, or thrive? Indeed, you have rejected and abandoned Yahowah, disassociating from Him, and therefore, He has rejected and abandoned you.'"** (24:20) **But they conspired together against him and they hurled stones at him to execute him at the instruction of the king in the outer courtyard of the House of Yahowah."** (2 Chronicles 24:20-21)

Based upon this accounting of this man's witness, and the fact that he was adorned by the Spirit, I strongly suspect that he serves as a shining example of what Yahowah is requesting. God found this man, and now so have we.

As we continue to ponder this remarkable statement, there is one last thought I'd like to convey. If an audience is intelligent, if they are capable of processing information logically, and if they are neither distracted nor indoctrinated, the most effective way to present one's case is to bolster evidence with reason. God has made His case in favor of the Covenant and in opposition to the religious and political alternatives in this manner. Unfortunately, however, He could count those who had been willing to listen on one hand. Therefore, He needed a more shocking and memorable way to communicate to the masses, and that would necessitate being graphic – to convey the message in a way most will grasp and few will forget. That is what was happening here.

While Yahowah views religion as prostitution, we do not know if the “prophetess” in this next statement is Yasha’yah’s wife or a spokesperson for a religious cult. Adding further intrigue, *naby’* was scribed in the masculine rather than the feminine in 1QIsa. That notwithstanding, based upon all of the grievances Yahowah has brought to bear against those claiming to be prophets thus far in Yasha’yah, there is every reason to suspect that the mother of the wayward child was a religious whore. And if we were to turn to the example of Yasha’yah’s contemporary, Howsha’, and his Divinely arranged marriage to Gomer, the religious prostitute, for guidance, then God is reinforcing the idea that by choosing religion over the Covenant relationship, Yisra’el was committing adultery.

Furthermore, it’s hard to justify the notion that this woman was a prophet who spoke for Yahowah because there are no citations from her. Making matters worse, she has been identified, not as his “wife,” but instead using either the masculine or feminine of *naby’*, the very people Yahowah has been criticizing for having led His people astray. And that brings us to the name ascribed to the boy. It is indicative of the consequence of having engaged in an illicit religious relationship.

“And so (wa) I approached (qarab – I came near and presented myself before) the prophetess (ha naby’ah – the woman who claims to speak for god and who attempts to predict the future [naby’ is masculine in 1QIsa]) and she conceived (wa harah – she became pregnant) and gave birth to a son (wa yalad ben – she delivered a baby boy). Then (wa) Yahowah (ﷲ) said (‘amar – conveyed and expressed, and declaring with unfolding implications (qal imperfect)) to me (‘el ‘any – as God unto me), ‘Call his name (qara’ shem huw’ – issue a summons by proclaiming his name), “Mahar Shalal Chuwsh Baz (Mahar Shalal Chuwsh Baz – rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers; Mahar – impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, Shalal – plunder the prey, taking a spoil, Chuwsh – acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed, Baz – while capturing the plunder from a militant assault and an armed robbery),” (8:3) because before (ky ba terem – in that prior to) the boy (ha na’ar – the lad, the scattered sheep who are in danger) calls out (qara’ – summons, greets, or proclaims), ‘My father (‘ab ‘any)’ or (wa) ‘My mother (‘em ‘any [while 1QIsa reads ‘his father and his mother’ the MT appears more appropriate]),’ the political prowess, military strength, and economic wealth (‘eth chayl – the troops and capacity to function) of Dameseq / Damascus (Dameseq – weeping wounds, mourning and sorrow, basal responses and physical pain) along with (wa) the plunder and spoils (shalal – the war booty, property and prey) of Shimrown / Samaria (Shimrown – the observant) will be carried away (nasa’ – will be removed) before the presence (la paneh) of the king (melek – dictator and

sovereign ruler) 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 8:4)

Qara’, meaning “to call out, to invite or summon, to read and recite, to meet, greet, and welcome,” is among the Towrah’s most revealing and important verbs. It serves as the root of *Miqra*’, the name Yahowah chose to distinguish His seven annual “Invitations to Be Called Out and Meet” while “reading and reciting” His Word so that we might enjoy “being welcomed by Him.” *Qara*’ was used not once, but twice, in this pronouncement, one which has Yisra’el, represented by the boy, failing to acknowledge his Mother and Father. It is the very reason the people are in this predicament. Rather than walking between his parents, rather than reaching up and grasping hold of his Mother’s and Father’s hands, this boy went off on his own and has run into trouble – into the vicious hands of evil men.

While Yahowah is predicting that the Assyrians will plunder Damascus en route to sacking Samaria, “hastening to quickly seize the booty,” a slightly different fate awaits one versus the other. Both would be plundered, but Damascus would remain inhabitable, albeit denuded of her “*chayl* – political prowess, military strength, and economic wealth.” The city would lose “the capacity to function” as she had previously, along with losing her “troops.” By contrast, Samaria would be treated as “*shalal* – prey to spoil, as a possession, and as war booty.” Her people would be “taken away as property.”

All of this would occur before the aptly-named and wayward-child would be willing to so much as acknowledge his Spiritual Mother or Heavenly Father. Bad things happen when we engage with the wrong people or believe that we can survive on our own.

Let’s recap where we have been so that we have our footing before we move on. Our Creator just said...

“Then Yahowah expressed with unfolding implications to me, ‘On your own initiative, obtain an extremely large vellum scroll designed to reveal and make known, to disclose and show oneself, and choose to write on it with a pen in ordinary human form, using the common characters associated with mortal man, “Concerning: *Mahar Shalal Chuwsh Baz* / the rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers.” (8:1)

Then I’d like to call on witnesses to testify for Me because we can help one another by repeatedly issuing a warning, admonishing others, while providing a restoring witness to affirm future reoccurring events as a means to approach Me, eternal witnesses who provide everlasting testimony, presenting the enduring evidence regarding what happened in the ancient past and into the

future, who are truthful and reliable, trustworthy and verifiable, dependable and steadfast, who are unwavering and enduring, correct, credible, and confident, confirming and supportive, who are certain and nourishing, serving as workmen and artists, who are sure, right, and firm, such as ‘Uwryah (Yah is Light), the one who assists by teaching, and Zakaryah (Remember Yah) the son of Yaberekyahuw (Yah Blesses).’ (8:2)

And so I approached and presented myself before the prophetess and she conceived and gave birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers, impetuously and anxiously, rashly and rapidly, headlong without thinking and without hesitation, plundering their prey, taking a spoil, acting quickly, showing haste, rushing while dismayed, actually enjoying being greatly disturbed while capturing the plunder from a militant assault and an armed robbery),” (8:3) because before the boy (representing the scattered sheep who are in danger) calls out, “My father” or “My mother,” the political prowess, military strength, and economic wealth of *Dameseq / Damascus* along with the plunder and spoils of *Shimrown / Samaria* will be carried away before the presence of the king of ‘*Ashuwr / Assyria*.’” (*Yasha’yah* 8:4)

Having had the opportunity to read through this once again, I’m convinced that we have correctly identified the two witnesses. The first, Uwryah, demonstrates the corrective power of the Towrah. At the direction of his king, he had violated in the most horrible way the Second Statement Yahowah etched in stone. But since the altar he copied is never mentioned again, there is every reason to believe that Uwryah learned from his mistake and now understood why Yahowah did not want us to be religious. So long as he stuck to Yahowah’s script, his testimony would not only be valid, his tone would clearly show that he knew what he was talking about because he had been in the same predicament he found his audience.

And the story of *Zakaryah ben Yahowyada’* provides a vivid illustration of the Set-Apart Spirit’s willingness to adorn us in a Garment of Light, while conveying the empowering and enlightening result of having done so. The son of Knowing Yahowah not only recognized that the people had passed over, failing to see or consider, the terms and conditions associated with the Covenant and, therefore, could not hope to succeed, they had completely disassociated themselves from Yahowah. And having rejected Him, He in turn had rejected them.

His story also bears repeating...

“Then the Spirit of God adorned Zakaryah ben Yahowyada’, the priest, and he stood firm before the approaching people and said to them, ‘This is what the Almighty says, “Why do you pass over the terms and conditions of

Yahowah’s contract so that you cannot succeed, prosper, or thrive? Indeed, you have rejected and abandoned Yahowah, disassociating from Him, and therefore, He has rejected and abandoned you.” (2 Chronicles 24:20)

—פּוֹדֵד

The human capacity to remain focused and process a long stream of information has deteriorated over time. I came to this conclusion reading scholarly tomes published during the 18th and 19th centuries and comparing their presentation to similar books written within the past fifty years. Back then, a sentence was often ten lines long, five times longer than today’s average. A paragraph was a page or more, five times longer than what is typically encountered in modern texts. Not only were chapters considerably more extensive, it was common for books to exceed a thousand pages, five times longer than what is normally published today.

Exemplifying this, the most popular genre of books today are fantasy novels such as *Harry Potter* and the *Hunger Games*. There is no substance to them. At least with *Game of Thrones*, it was written as a social commentary on religion and politics, but with this undercurrent, the dark novels weren’t nearly as popular as the HBO show has become.

Failing to adapt to our time, I initially wrote in a similar style, only to find that readers were having trouble following a train of thought from beginning to end of a sentence. They would lose focus in the midst of a paragraph. So while I will occasionally include a long, run-on sentence, it is always buttressed by much shorter ones. And I typically start a new paragraph after three or four sentences. It is also the reason behind the bold text in my translations, and for placing the Hebrew words and further amplifications within parenthesis and in standard typeface. It is the reason I declutter these translations and present them a second time.

This problem is getting worse. We have begun a transition from soundbites to texting, from actual printed material to social media. The writing quality has plummeted, as has the vocabulary and reasoning of both writer and reader. Most people have lost the capacity to focus on anything important long enough to transfer the information from short-term to long-term memory. Exacerbated by an aversion to reason, and exercising good judgment, the preponderance of people have no hope of understanding.

Yahowah was correct when He said that they would look and yet not understand. This problem has become so ubiquitous, so obvious, it is demonstrated every day in the media and by those who are political and religious. As a whole, mankind is neither observant nor rational.

I share this with you at this time because Yahowah's next statement is long, with a singular sentence presented over three verses. A great deal will be conveyed before we have the opportunity to dissect it in our search for understanding.

“Yet again (*wa yacaph* – joining these things together, adding more information, once again (hifil imperfect)) **Yahowah** (יהוה) **spoke** (*dabar* – communicated using words, conveying these statements and message (piel infinitive – intensifying the action and making it more descriptive and vivid, the prophet was influenced and put into action by the words God spoke)) **to me** (*‘el ‘any* – as God unto me), **continuing to testify** (*‘uwd* – providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events), (8:5) **to say** (*la ‘amar* – to declare), **‘Indeed** (*ky* – surely and truthfully as a consequence) **because** (*ya’an* – for the express reason) **these people** (*ha ‘am ha zeh* – the family of related individuals) **have rejected and come to despise and spurn** (*ma’ac* – have avoided, refusing an association with and come to disdain and scorn, loathing in their aversion to (qal perfect)) **the waters** (*‘eth maym* – that which is essential to all life and that which serves as the universal solvent, and thus cleansing properties of the waters) **of the One Who Is Sent, ha Shiloach** (*ha Shiloach* – of the One Who is Sent; from *shalach* – to stretch out and send, to extend oneself and to go forth), **who walks** (*ha halak* – who goes, journeying and taking a path through life, conducting His life) **by approaching mercifully** (*la ‘at* – by acting kindly to those facing a potentially violent situation, moving gently and softly, approaching slowly in a comforting manner, showing some humility and patience) **while also** (*wa* – in addition) **delighting in** (*masows ‘eth* – gayly celebrating and rejoicing in) **Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking) **and** (*wa*) **ben Ramalyahuw** (*ben Ramalyahuw* – the son Exalted Above Yahowah), (8:6) **therefore** (*wa la ken* – assuredly and accordingly, it is right that), **behold** (*hineh* – pay attention, look up, listen attentively), **Yahowah** (יהוה) [from 1QIsa vs. *‘adony* in the MT]), **Almighty God** (*‘elohym* – the Mighty One [from 1QIsa]), **is withdrawing, and He is lifting up** (*‘alah* – is moving away and ascending, offering up) **against them** (*‘al hem* – before them and upon them), **accordingly** (*‘eth*), **the waters** (*maym* – a sea, a flood, or tears; plural of *my* – who, whose, whom, or whosoever) **of a powerful torrent** (*ha nahar ha ‘atsuwm* – of the potent and purposeful flow of a forceful multitude, a countless throng of severe individuals intent on accomplishing their purpose, flowing together like a mighty river; from *‘atsam* – to be vast, numerous, and mighty, albeit unobservant) **in addition to** (*wa*) **the numerous soldiers** (*rab* – the extensive military and commanders, the abundant archers) **of the king** (*‘eth melek* – of the political leader and dictator) **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), **along with** (*wa*) **the entire** (*‘eth kol*) **manifestation of**

its power (*kabowd huw'* – glorification of its wealth and status and attribution of divine status).

And it will rise (*'alah* – it will ascend, increasing) **over all of its channels** (*'al kol 'aphyq huw'* – over all of its valleys and ravines, deep places in the sea and offshoots; from *'acaph* – where those who gather together are removed and taken away, ultimately perishing) **and** (*wa*) **travel** (*halak* – journey by walking) **over all** (*'al kol*) **its banks** (*gadah huw'* – its embankments; from an unused root meaning to cut off).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:7)

To begin, *Yasha'yah*, unlike *Sha'uwl* / Paul, and indeed unlike anything in the Christian New Testament, listened to what Yahowah said and then shared His words, writing them down for us to read. This is, therefore, the Word of God.

The purpose of this testimony was conveyed in “*uwd* – to provide an eternal witness designed to restore and sustain some while admonishing and warning others regarding unfavorable and dangerous future events.” Prophecy isn’t designed to satiate the curiosity of believers, but instead to prove that Yahowah’s words endure forever and that He is the source of our restoration. Further, God wants us to be forewarned, so that everyone is without excuse. There is a consequence of choosing to trust and rely on man rather than God. This, too, undermines the veracity of a New Testament, especially for those who are observant, rational, and open-minded.

These people had “*ma'ac* – rejected and come to despise” the waters of “Shiloach – the One Who is Sent.” And indeed, whether one identifies Shiloach with Yahowah, Himself, His liberator, Moseh, His shepherd, Dowd, His prophet, *Yasha'yah*, or His Most Set Apart, *Yahowsha'*, all were dispatched with the living and cleansing waters of Yah, a God who walks “*la 'at* - gently and approaches mercifully.”

Those who have taken the time to know Him, recognize that Yahowah is “*'at* – kind, gentle, patient,” and surprisingly, “humble.” This perspective is important because by contrast man is just the opposite, especially militant, religious, and political men. The destructive flood of militants who would devastate the Northern Kingdom would be mean, ruthless, rash, and arrogant.

When the option is to either accept the living waters of the One God has mercifully sent or endure the mean-spirited wrath of self-aggrandizing men, why is it that almost everyone “*ma'ac* – refuses an association with” Yahowah, and openly demonstrates their aversion to” Him?

And yet the Northern Kingdom cast their lot in with *Retsyn*, the Self-Willed and Pleasure-Seeking, and *ben Ramalyahuw*, the son Exalted Above Yahowah.

And nothing has changed. Men are still choosing the likes of President Trump and Pope Francis over God.

As a result, Yah not only announced that He was withdrawing, in that no one was interested in engaging in a relationship with Him, He would see to it that the human alternative would make an enduring impression. Gentle waters of a spring bring and sustain life, but a powerful torrent destroys everything in its way. And in this case, the flood would be comprised of the Assyrian military. They would leave the land between the two rivers to accomplish their purpose. ‘Ashur would arrive displaying the full manifestation of its power. Their arrogant king would not only claim to be the son of god, he would display all of the trappings of temporal wealth.

Assyria took its name from the city of Assur on the west bank of the Tigris River in modern Iraq. The town, itself, was named in honor of the sun-god, Ashur, a warrior deity who was alleged to facilitate the conquests of those who served him. Ashur was worshiped in the form of an archer with wings spread out from a circular disk – symbolic of the sun. This symbol bears a striking resemblance to those used by Imperial Rome, Nazi Germany, and the United States.

Assur was the capital of the Old Assyrian kingdom. The cult of Assur elevated the god’s status to the equivalent of Enlil, the chief Sumerian god at the time, at least until Hammurabi reestablished the empire upon the myths of Marduk and based it in Babylon circa 1850 BCE. To salvage their cult, clerics had Assur absorb the characteristics of Enlil’s wife, Mullissu, and his son, Ninurta, creating a trinity. Then beginning around 900 BCE and continuing through 600 BCE, Assyrian imperial propaganda proclaimed the unrivaled supremacy of Ashur, declaring that the conquered peoples had been abandoned by their now obsolete, gods. He would be worshiped as God Almighty, the Creator, and Lord of the Worlds. This god in the image of a man ultimately had every divine attribute transferred to him, and thereby provided the mythology which underpins Christianity.

As an interesting aside, beginning in the 7th century BCE and again after Assyria conquered Babylon, Assyrian scribes wrote the name of Ashur on cuneiform signs as: “*● AN.ŠAR – the Stars and Sun (the entire heavens) belong to Ashur.” This is intriguing because “Ansar” was the name later afforded the pagan militants who became jihadists and fought alongside Muhammad in Yathrib. In keeping with Islamic tradition, many Islamic terrorist groups incorporate Ansar into their names today. And it’s these same jihadists who will fulfill the horrid predictions made about them in connection to the Magog War. In this way the prophecy serves two eras, 722 BCE and 2027 CE.

The Assyrian king Shalmaneser III (circa 859 to 825 BCE) was the harbinger of Assyrian ills toward Yisra’el. He fought and defeated a Syrian - Israeli alliance (under ‘Ahab) during the battle of Qarqar on the Orontes River northeast of Yisra’el

in 853 BCE. A century later, Tiglath-Pileser III (745 to 727 BCE) began incorporating conquered territory into the Assyrian Empire as provinces, while at the same time weakening their capacity to resist by transplanting conquered populations away from their homeland. It was then under Shalmaneser V that a weakened Yisra'el fell in 722 BCE.

Before we leave this passage, there are a couple of options relative to the metaphor of rising water overflowing beyond its banks. The first is obvious because the city which gave birth to the warrior god, Assur, was on the banks of the Tigris River, and the country of Assyria was situated between the Tigris and Euphrates Rivers. Both rivers begin their long march to the sea north of Yisra'el, suggesting that the Assyrian army would flow out of its borders and invade the Northern Kingdom by marching along the banks of these rivers. Further, the notion of militants flooding into Yisra'el is common to the prophetic statements recorded in Yasha'yah 17, and indicates that these militants will so outnumber the remaining population that they will be unstoppable.

Secondarily, the root of *'aphyq*, translated “tributaries,” speaks of the enemies of Yisra'el who “gather together, are removed, and perish, estranged from” God. They “rise up from the deepest places in the sea” a metaphor for the worst of the Gentiles. We are even told that these nefarious individuals “*halak* – walk” into Yisra'el.

This is exactly as it occurred...

“And (wa) it will go by (*chalaph ba* – it will go past, sweeping by in such a way as to alter (qal perfect)) **Yahuwdah (*Yahuwdah* – Those who are Related to Yah), **exerting the considerable force of a flood** (*shataph* – engulfing and overflowing) **while (wa) extending up to** (*'abar 'ad* – and pass over until reaching) **the neck** (*tsuw'ar* – the throat; from *tsuwr* – the hostile confines in adversarial fashion seeking to besiege), **making contact with and violently striking** (*naga'* – touching and plaguing) **while (wa) coming to** (*hayah* – existing to) **stretch out** (*mutah* – spread out) **its wings** (*kanaph huw'* – its ability to fly), **filling** (*malo'* – a multitude crowding into) **the breadth** (*rochab* – the width or thickness) **of your land** (*'erets 'atah* – your region or country), **'Imanuw'el** (*'Imanuw'el* – God with Us [one word in 1QIsa and all other Qumran Scrolls but two in the MT]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:8)**

The Assyrians did indeed flood into Yahuwdah with hostile intent, besieging the Southern Kingdom at its throat, Yaruwshalaim. But they failed and ultimately withdrew.

As for the reference to stretching out their wings, the Assyrians attacked bearing the images of their god. 'Ashur, as we now know, was depicted with eagle wings extending to the left and right of a solar disk. His logo should be familiar to

us because as we have discussed, it served as the basis for those used in Imperial Rome, by the Nazis, and also in America.

Some time had transpired since Yahowah began speaking with Yasha'yah in 745 BCE. As such, the Assyrian invasion was just around the corner. Starting in 740 BCE and continuing through 722 BCE Shalmaneser V capitalized upon what Tiglath-Pileser III had begun, with Sargon II completing the twenty-year relocation project, forcibly removing the ten tribes of the Northern Kingdom and resetting them throughout the Assyrian Empire. Although they did not overtake Yahuwdah, Yaruwshalaim was besieged, just as the prophecy indicated.

Cuneiform writings on the walls of the royal palace at Dur-Sharrukin (Khorsabad) state: "In my first year of reign *** the people of Samaria *** to the number of 27,290 I carried away. Fifty chariots for my royal equipment I selected. The city I rebuilt. I made it greater than it was before. People of the lands I had conquered I settled therein. My official, Tartan, I placed over them as governor."

The relatively low number of captives who were deported and the fact that Sargon II acknowledges having placed a governor over those he had conquered and settled therein, affirms something we have come to know: the ten tribes were not lost. Many fled to Yahuwdah and settled there. Many more stayed in the defeated nation as Assyrian subjects. A tiny fraction were escorted northeast to Gozam and Ninevah. This is important because Yahowah has promised to reconcile His relationship with a reunited Yisra'el and Yahuwdah. They have to exist for that to occur.

'Erets Yisra'el is being equated to *'Imanuw'el*. It is the Land Yahowah gave to 'Abraham after leading him into it during his journey out of Babel. It is part of the Covenant's inheritance. It is the Land Yahowah led His liberated people back into following their four-hundred-year captivity in Mitsraym – the realm of human oppression. It was the home He shared with His beloved son, Dowd. It is the Land in which He fulfilled the first four *Miqra'ey* in Year 4000 Yah as Yahowsha'. It is the Land to which He will return in Year 6000 Yah, fulfilling the final two *Miqra'ey*. So while He was withdrawing, He would return. Yisra'el is the Land where man comes to know and walk with God.

As is our custom, let's review the most recent pronouncement. It begins by reminding us that these are Yahowah's words communicated through Yasha'yah. And they are designed to do far more than convey a warning regarding future events; they provide an eternally sustaining and restoring witness.

“Yet again, joining these things together, adding more information, Yahowah spoke to me, continuing to testify, providing an eternal witness which restores and sustains some while admonishing and warning others regarding unfavorable and dangerous future events, (8:5) to say, ‘Indeed

“Choose to associate yourselves with misleading shepherds (*ra’ah* – elect to form an association with errant and disingenuous pastors, befriending and attending to harmful and destructive leaders (qal imperative active – should you choose by desire or vote to actually and actively become part of any evil institution or be shepherded by an errant individual)), **you people** (*’am* – related individuals), **and you will have chosen to be confused, discouraged, broken, and destroyed** (*wa chathath* – and you will have picked your own fate which is to be dismayed, terrorized, and bewildered, frightened, shattered, and abolished, even cast down in fear (qal imperative active – actively and actually choosing to participate in your own demise)).

Choose to listen and respond to (*wa ’azan* – elect to hear and heed, choosing to give ear to while pondering and considering, harkening and being obedient to (hifil imperative active – by choosing to actively respond to what you hear, and engaging based upon it, you will become like those you are listening to in)) **any** (*kol*) **distant lands** (*merchaq ’erets* – far away countries) **arming yourself while preparing for your defense** (*’azar* – choosing to gird yourself for war, electing to strengthen your army while binding others as part of your military preparations (hitpaal imperative – by choosing to establish and equip a military to defend yourself you will have chosen to be by yourself)) **and you will have chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear** (*wa chathath* – and you will have elected to be confused, discouraged, broken, and destroyed, choosing of your own volition to be dismayed and frightened, living in a state of anxiety, paranoid, astonished, and ruined, having failed by doing something dreadful (qal imperative active) [note: the MT repeats the concluding phrase]).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 8:9)

This is extraordinarily profound. God isn’t just saying that choosing to form alliances with others is a bad idea. He is revealing that forming associations with religious institutions (*ra’ah* – misleading shepherds), other nations (*merchaq ’erets*), and being promilitary (*’azar*) is ultimately bewildering, destructive, and deadly. Rather than being religious, demonstrating one’s patriotism, promoting a strong military, and negotiating international treaties seen as beneficial, God is saying that all of these things are counterproductive. Worse, those who do these things in hopes of reducing the consequence of death, the threat of terrorism, or the loss of freedoms, will endure that which they sought to avoid. Rather than defending their freedoms and securing their sovereignty, they will forfeit both. It reminds me of the old adage: those who sacrifice freedom for security deserve neither.

There is an aspect of this that I don’t want anyone to miss. There were five verbs in this statement and all five were conveyed using the imperative mood. From this we can discern five important conclusions. First, while the imperative typically

conveys second person volition, and is rarely used to state a command, the name Hebrew scholars chose to identify the mood implies that it is authoritative, domineering, imperious, overbearing, and bossy. This is in spite of the fact that volition, when expressed in the second person, which is to give the person spoken to a choice, is the opposite of what the imperative designation suggests – at least upon a cursory investigation. While an imperative can be extrapolated as a command, at its core it actually introduces something which is crucial and of vital importance. For example, it is imperative we know what God said if we want to know Him. So once again, to discern what Yahowah said we have to clear away man's clutter and be thoughtful.

Second, this is one of many uses of the imperative mood where the notion of rendering it as a command is ludicrous. If treated as such in this context, God would be seen as ordering us to be self-destructive. Yahowah is clearly conveying that by making these choices we have chosen the result.

Third, there is an enormous difference in responsibility and accountability between being compelled to be religious, political, patriotic, and promilitary, and choosing of one's own volition to engage and participate in these unGodly things. And since Yahowah is clearly making this distinction, and thus ascribing the consequence exclusively to those who choose of their own volition to promote one or more of these things, He is warning individuals living today in Western democracies. From the time this was spoken to Yasha'yah circa 740 BCE until the 19th century, the overwhelming preponderance of people had no say in their government, no choice in their religion, and no influence over their military. They were ruled by cleric and king. It is only recently, and only apart from the fifty-five Muslim majority nations and five communist countries, collectively comprising half of the world's population, that a reasonable number of people have been given the freedom to control these aspects of their lives. And yet even this is beginning to erode, particularly the freedom to be antireligious, in opposition to the nation's military, or being unpatriotic.

Fourth, we choose our own fate. God is fair and we have been warned. We ultimately get what we deserve. If we choose to rely on human institutions and elect to associate with them, we will fail along with them. It is only a matter of time, and that time is always limited.

Fifth, when people forfeit their ability to be judgmental, to think critically, to go where the facts lead even when they impugn things they hold dear, they squander their freewill. If a person is misled because they do not know or understand the issues, they end up capitulating to the will of others.

In reality, it is worse than this according to God. The direct and unavoidable consequence of choosing to associate with misleading shepherds is to be

“bewildered and confused” in addition to being “discouraged and destroyed.” Without good information and sound teaching, erroneous guidance is befuddling. For example, while his internal contradictions and overt confessions are more than sufficient for a rational individual to reject Paul, it’s by comparing what God actually said to what Paul wrote that condemns him as a false prophet. But since Christians don’t care what Yahowah said, they don’t know that Paul consistently contradicted Him.

The evolution of stems in this statement is also telling. The “*ra’ah* – choice to associate oneself with evil leaders and to befriend harmful and destructive shepherds” and the consequence, which is “*‘am* – to become confused and discouraged, broken and destroyed, having chosen one’s own fate which is to be terrorized and bewildered,” were scribed in the qal active, indicating that the decision to form such relationships and the results of having done so are straightforward, should be interpreted literally, and are purposeful, deliberate, and genuine in nature. This isn’t a joke. This is not a parable told for our amusement or for another time. There is no creative interpretation that can sweep this away and justify being religious.

The third verb, “*‘azan* – choosing to listen and respond while considering being obedient” was tagged with the hifil stem. In this case, the listener is influenced when they respond to what governments are saying and in the process become like them. That is to say, they come to embody their counterproductive characteristics and parrot their propaganda. In essence, from God’s perspective we are known by the friends we keep.

The fourth verb, “*‘azar* – arming oneself” is influenced by one of the rarest of stems, the hitpael. This means that “by choosing to establish and equip a military to defend oneself, said nation and individual will have chosen to be by themselves.” This means that by choosing to rely on the military for one’s safety, security, life, and freedom, such individuals are not relying on God for these things. As such, those who trade freedom for security not only end up with neither, they are estranged from God, typically controlled by their government, and therefore, vulnerable.

This is the thinking behind the first and third condition of the Covenant. To be part of Yah’s family we must sever national and religious allegiances and come to trust and rely on Yahowah instead.

One final thought before we press on. I watched portions of an absurd show on alleged signs of the times on the Discovery Channel recently, and was horrified to see the Christian host claim that God would act to either initiate the Tribulation or bring the world to an end in 2017 because it was years ending in “7” that a Zionist political manifesto was published, the United Nations adopted Resolution 181, and

the Six-Day War was fought. Forgetting for a moment that Yahowah doesn't ascribe to the Imperial Roman / Roman Catholic calendar, He has just stated that He is wholly opposed to international treaties.

There are only three types of schemes God is likely to care about, at least to the extent that He would warn us about them: religious counsel, political advice, and military plans. This conclusion is reinforced by the realization that God sees the counsel as “*etsah* – revolting, idolatrous, defiant, and malicious.” So if you are among those who either choose to adapt and devise your own schemes or promote those conceived by others, be forewarned that they will be considered in conflict with the Covenant. Such is the case with every religion, every government, and all military establishments.

“Choose to devise your schemes (*uwts* – plan your course of action in consideration of your own inclinations (qal imperative active) **based upon the revolting advice and counsel of others** (*etsah* – predicated upon the idolatrous schemes of those who propose open defiance against God's authority and who are defiant, who wink as they promote their malicious ideas), **but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because you have been demonstrated to be invalid by having consistently broken on your own initiative, the terms of the relationship agreement and this leads to forced and eternal disassociation (hofal imperfect passive – indicating that those who make the choice to devise their own schemes or promote those conceived by other malicious individuals will be nullified, forced by their own actions to be seen as invalid and in violation of the Covenant)).

Choose to make a statement (*dabar dabar* – elect to speak a word (piel imperative active – the person making this statement is impacted by it and receives the consequence of it as a result of the choices they have made)) **but** (*wa*) **it will not stand** (*lo' quwm* – it will not be affirmed nor restored, it will not be fulfilled nor accomplished (qal imperfect active)) **because truly** (*ky* – for the reason of) **'Imanuw'el / God is with Us** (*'Imanuw'el* – God is with Us; from *'im* – with, *'anahnuw* – us, *'el* - God [written as one word in 1QIsa rather than three in the MT]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:10)

When God is with us because we have chosen to be with God, then nothing man does or says against us matters. The words and plans of every religious and political advocate will be nullified.

One of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle conspiracy advocates. They feed off one another, and are predisposed to believe the most preposterous notions. And it's not just that

they have been horribly misled, it's also that they lose their ability to reason in the process and their credibility as a result.

God does not want us to declare something a conspiracy, to designate or promote anything as such. And He does not want us to respond to such myths. He realizes that those who do so lose their ability to think rationally and that they are prone to make fools of themselves. God does not want to be associated with idiots.

Beyond the fact that there are few things we can do that are more damaging, Yahowah opposes the promotion of conspiracy theories for three very important reasons. First, there is no way to assess the sincerity of a person's devotion to the truth when they are this susceptible to obvious delusions. There is too high a likelihood that such individuals will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone come to know about Yahowah and decide to speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God's credibility among those who realize their conspiracies are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

And third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on earth have done to corrupt God's intent and instructions, making heaven too much like life as we know it now.

“For indeed (*ky* – because truly), **this is what** (*koh*) **Yahowah** (יְהוָה) **said** (*'amar* – conveyed and communicated) **to me** (*'el 'any*) **in a manner akin to** (*ka* – like and in corresponding to) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad* – by way of an active influence and outreach), **thereby teaching me so that I would be correct** (*yacar 'any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (qal imperfect)), **thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (qal infinitive)) **in the ways** (*ba derek* – in the manner) **of these particular people** (*ha 'am ha zeh* – of individuals such as these), **approaching saying** (*la 'amar* – drawing near to say (qal infinitive)), (8:11) **‘I do not want you to continually or consistently speak of** (*lo' 'amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (qal imperfect paragogic nun active – the intent here is for us to view this warning literally, and realize that its ongoing and consistent claims are the problem, and also since the paragogic nun is the equivalent of the cohortative, recognize that this is an expression of God's will because He is speaking in first person)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious and planned defiance of

government, treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda), **for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*‘asher* – to reveal a relationship which) **the people** (*ha ‘am* – related individuals with common interests) **continue to claim** (*‘amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, this is a conscious and planned defiance of government and is treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance an agenda). **And in addition** (*wa ‘eth* – also accordingly), **do not respect nor revel in** (*yare’ wa lo’* – show no regard for) **that which concerns them** (*‘arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress), **wondering about or fearing them** (*mowra’ huw’ lo’* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect them).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 8:12)

God does not want, in fact is wholly opposed to, us commingling His testimony with myths, regardless if they are religious or conspiratorial. He does not want His good name and valid revelations to infer that the surrounding lies are credible. And He does not want the authenticity of what He has to say dismissed because it is surrounded by lies. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, don’t pursue conspiracy.

This morning as I was reading a number of articles off of one of several amalgamated newsfeeds I enjoy, I noticed one from TIME magazine, entitled, *Why So Many People Believe Conspiracy Theories*. The author, after destroying the myth that every health organization around the world is covering up the conspiratorial mantra that vaccines are the cause of autism using Occam’s razor, presented his findings. First, conspiracy theories are for losers. Those whose political party has lost an election, who have failed in business and in life, look for someone else to blame for their futility. And second, those who promote conspiracy theories almost universally demonstrate a need to be seen as special. Their lies set them apart as uniquely important from their perspective and are used to lure in others who will stroke their ego. The title of a study published in May 2017 in the *European Journal of Social Psychology* reveals their mindset. They actually consider themselves “*Too Special to Be Duped*.” This explains why they remain impervious to evidence which refutes their irrational beliefs.

“With regard to (*’eth* – concerning) **Yahowah** (יהוה) **of the spiritual implements** (*tsaba*’ – of the heavenly envoys and representatives), **Him** (*huw*’) **you should set apart** (*qadash* – you should treat as special and not include Him in anything which is profane or mundane). **And** (*wa*) **Him** (*huw*’) **you should wonder about, be in awe of, and respect** (*mowra*’ *’atem* – you should revere), **and** (*wa*) **Him** (*huw*’) **you should be concerned about and inspired by** (*’arats* *’atem* – you should be impressed and believe He has the propensity to prevail (hifil active)).” (*Yasha*’*yah* / Salvation is from Yahowah / Isaiah 8:13)

I have come to see words like *mowra*’ and *’arats* as being similar to *yare*’, such that they convey reverence or fear, respect or dread, inspiration or anxiety depending upon the individual’s perspective and circumstance. Those who come to know and respect Yahowah will come to revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics instead, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah’s words either serve us or they work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah at their trial and use it to sentence them.

“So then (*wa*) **He will become** (*hayah* – He will exist) **as a sanctuary** (*la miqdash* – a temple, tabernacle, and set-apart place; from *qadash* – to be set apart from that which is common). **But** (*wa*) **as a stone** (*la ’eben* – as a rock) **for smiting** (*negeph* – for striking and dashing) **and** (*wa*) **as a rock** (*la tsuwr* – as a hostile implement designed to lay siege) **for stumbling** (*mikshowl* – as an obstacle and for a downfall; from *kashal* – to stagger and totter) **for both** (*shaneym* – for the two) **houses** (*beythy* – homes and households) **of Yisra’el** (*Yisra’el* – Individuals who Struggle with God). **As a trap** (*la pach* – as a dreadful calamity) **and** (*wa*) **as a snare** (*mowqesh* – as a means of entrapment) **for the inhabitants** (*la yashab* – for those who live and settle) **of Yaruwshalaim** (*Yaruwshalaim* – Source of Guidance on Reconciliation). (8:14) **And then** (*wa*) **many** (*rabym* – a great number) **shall stumble** (*kashal* – they will falter and fail, stagger, totter over, be overthrown, and suffer a downfall) **upon them** (*ba hem* – with and in them) **and fall** (*wa naphal* – and go from a higher position to a lower one (qal perfect)). **They will be captured** (*wa lakad* – they will be caught and seized), **broken** (*shabar* – they will be mauled, crushed, and destroyed, shattered and demolished (nifal perfect)), **and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by others).” (*Yasha*’*yah* / Salvation is from Yahowah / Isaiah 8:15)

And so it would be. Yisra’el would be ruled by others for the next 2700 years. Their overlords would include: the Assyrians, Babylonians, Greeks, Romans, Byzantines, Arab Muslims, the Ottomans, and finally the British.

And they had no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religions, their government, their military, and international alliances He would have provided a safe sanctuary for them. It is the same for everyone in the world today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra'ey, treaties or the Towrah.

Let's reconsider God's admonition against being religious or political, being diplomatic or promilitary, and especially against promoting conspiracy theories...

“Choose to associate yourselves with misleading shepherds, forming an association with evil and disingenuous pastors, befriending and attending to harmful and destructive leaders, you people, and you will have chosen to be confused, discouraged, broken, and destroyed, having picked your own fate which is to be dismayed, terrorized, and bewildered, frightened, shattered, and abolished, even cast down in fear.

Choose to listen and respond, pondering being obedient to any distant lands, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military to defend yourself you will have chosen to be by yourself, having chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear, confused and paranoid, having failed by doing something dreadful. (8:9)

Choose to devise your schemes and plan your course of action based upon the revolting advice and defiant counsel of others who promote malicious ideas, but it will be nullified because you have chosen to be in violation of the Covenant. Choose to make a statement but it will not stand, it will not be affirmed nor restored, it will not be fulfilled nor accomplished, because truly *'Imanuw'el* / God is with Us. (8:10)

For indeed, this is what Yahowah said to me in a manner akin to a strong and strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me so that I would recognize the importance of being right, keeping me from walking in the ways of these particular people, approaching saying, (8:11) ‘I do not want you to continually or consistently speak of, making a habit of claiming or declaring, even designating something as or responding to conspiracies, to anything which by association the people continue to claim that this is a conspiracy, that it is a covert plan to carry out harmful acts for a political or religious purpose, that it is people conspiring to spellbind others and to control them through deceitful means, tying things together in a scripted fashion to advance a political agenda. And in addition, do not respect nor revel in, showing any regard for that which concerns them,

for what they regard and believe has the propensity to prevail, terrorize, inspire, or oppress, wondering about or fearing them.’ (8:12)

With regard to Yahowah of the spiritual implements, Him you should set apart, never including Him in anything which is common, profane, or mundane. Him you should wonder about, see as awe-inspiring, and respect, and Him you should be concerned about and impressed with His propensity to prevail. (8:13) So then He will become as a sanctuary, as a set-apart place.

But *He will be* as a stone for smiting and as a rock for stumbling for both houses of Yisra’el, as a trap and as a snare for the inhabitants of Yaruwshalaim. (8:14) And then many shall stumble upon them and fall. They will be captured, broken, and controlled by others.” (*Yasha ’yah* 8:15)

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Yahowah is continuing to affirm one of the most surprising conclusions rendered in these pages. God not only doesn’t want to save everyone, He wants to make it difficult to know Him. If you are not receptive to learning, if you are not willing to respond appropriately to God’s guidance, if you don’t accept the fact that His testimony is limited to the *Towrah, Naby’, wa Mizmowr*, if you are not rational and don’t appreciate the value of corroborating information, or if you fail to make the necessary connections to correctly ascertain Yahowah’s approach and pattern, then He does not want you sniffing around the edges. Yahowah knows that individuals who straddle the line between man and God are ticking time bombs – far more trouble than they are worth. They are too easily misled, too often mistaken, too undisciplined, and far too unreliable to make eternal. Eventually they will accept and promote conspiracies in opposition to Yah and His Covenant, and because they would then be immortal, the only means to resolve the conflict would be to send them off to She’owl after having lived in Heaven. He isn’t going to let that happen, not for the sake of the half-hearted, but for the sake of His disciples.

“**Wrap up and restrict** (*tsarar* – cover up and enclose, narrow and confine the means to, impeding access (qal imperative active) **the written Testimony presenting correct and corroborating information** (*Ta ’uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *’uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), **securing access to** (*chatham* – sealing up access to the original autograph, affixing one’s seal upon the signed document of, obstructing acquisition of) **the Towrah** (*Towrah* – Source of

Teaching, Guidance, Instruction, and Direction) **among** (*ba* – with and by) **those I teach, clearly revealing knowledge** (*limuwd ‘any* – My disciples and receptive students willing to learn from Me, those who are personally familiar with Me and with My approach and pattern, those to whom I impart information and who respond properly, accepting the guidance; from *lamad* – to teach and learn, to instruct and guide).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 8:16)

The first time through this, I thought that God was restricting access to His written testimony and Towrah guidance. And while there would be legitimate reasons for Him to do so at times, when presented in conjunction with and directed toward “*limuwd ‘any* – those I teach and reveal knowledge who are willing to learn from Me,” impeding access to the source of that teaching would be nonsensical. So upon further consideration, I realized that God was restricting His “*ta ‘uwdah* – written confirmation of the relationship agreement” to those who are “*limuwd ‘any* – receptive to His teaching.” Further, while He has obstructed access to the original autograph of His Towrah, the signed copy He provided Moseh, in that He does not want it treated as a religious artifact, He has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Our attitude toward Yahowah therefore determines our access. As proof, contemplate why Yahowah deliberately concealed His presence from Yisra’el.

“**So** (*wa*) **I will wait in anticipation** (*chakah* – I will be patient while longing for that which is inscribed and engraved which cuts me into the relationship; from *chaqah* – to portray in print, engraving that which cuts in) **for the approach of** (*la* – to draw near) **Yahowah** (𐤆𐤃𐤇𐤃) **who is concealing His presence** (*cathar paneh huw’* – who is making His appearance and characteristics, even His existence, unknown) **from the House** (*min beyth* – from the Household) **of Ya’aqob** (*Ya ‘aqob* – One who Supplants His Heels, a pseudonym for *Yisra’el*). **Then, therefore** (*wa* – accordingly), **I will confidently await the outcome which is beneficial and good** (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) **in association with Him** (*la huw’* – drawing near Him).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 8:17)

Here again, we find further proof that while God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra’el, and for no other reason than He told us He would do so.

There are several aspects of what follows worth our consideration. First, Yahowah is interested in raising and thus educating His children. We come to Him and remain His sons and daughters.

Second, Yasha'yah was not responsible for attracting an audience, building a following, promoting this message, nor reaching out to his community. Yahowah placed the children before him that He wanted to hear this message. And while these individuals were presented to Yasha'yah, the prophet considered the opportunity to convey Yahowah's message to these souls to be a gift.

Third, since Yasha'yah isn't known to have performed a single "sign or wonder" in the sense of a miracle, 'owth and mowpheth are being used to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Then by punctuating His predictions with "'owth – illustrative and memorable examples," God provided "mowpheth – important and awe-inspiring events which serve to encourage a response, all by revealing future history."

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him, and that He is ready, willing, and able to empower and enrich our existence?

“Behold (*hineh* – pay attention, look up, note the added emphasis and consider the details), **I** (*any*) **and** (*wa*) **the children** (*ha yeled* – the young offspring) **whom to show the way to the benefits of the relationship** (*asher* – whom happily to reveal the joys of the association and to show the place to take a stand and the correct steps to take which give meaning to life) **Yahowah** (יְהוָה) **has placed before me** (*nathan la any* – has brought to me, presented to me, bestowed and given to me) **for signs which serve to illustrate an example** (*la owth* – as a banner to convey a marvelous account which serves as proof and is memorable) **and** (*wa*) **as awe-inspiring and empowering miracles** (*la mowpheth* – as important symbols which encourage a response by way of an indication of future events) **in Yisra'el** (*ba Yisra'el* – with Individuals who Engage and Endure with God as well as with those who Struggle with God) **in conjunction with** (*im* – together with) **Yahowah** (יְהוָה) **of the spiritual implements** (*tsaba'* – of the heavenly representatives) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in** (*ba*) **Mount** (*har* – the ridgeline, elevated terrain, and high elevation of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:18)

You'll note that these empowering miracles will all be manifest in Yisra'el. They are not occurring in Mecca, the Vatican, or Washington. Moreover, God has not moved. His home on earth remains in Tsyown. If you want to campout with Him you will find Him there.

This has been a brief, albeit enlightening, interlude. Word by word we are learning some remarkable things about God.

“Wrap up and restrict the written testimony presenting correct and corroborating information, the authorized documentation regarding the confirmation of the binding and restoring relationship agreement pertaining to an inheritance, securing access to the Towrah, and its Source of Teaching, Guidance, Instruction, and Direction, among those I teach, to those I clearly reveal knowledge, to My disciples and receptive students who are willing to learn from Me and who are personally familiar with Me and with My approach and pattern, who are ready to respond properly and accept My guidance. (8:16)

So I will wait in anticipation, patient while longing for that which is inscribed and engraved which cuts me into the relationship, of drawing near Yahowah who is concealing His presence, making His appearance and characteristics, even His existence, unknown from the House of Ya’aqob, a.k.a., Yisra’el. Then, therefore, I will confidently await the outcome which is beneficial and good, anticipating, eagerly expecting an ingathering in association with Him. (8:17)

Behold, I and the children whom, to show the way to the benefits of the relationship, Yahowah has placed before me, brought and presented to me, even given to me for signs which serve to illustrate an example, as a banner to convey a marvelous account which serves as proof and is memorable, and as awe-inspiring and empowering miracles, important symbols which encourage a response by way of an indication of future events in Yisra’el in conjunction with Yahowah of the spiritual implements who dwells, camping out, making a home and remaining in conjunction with the ridgeline of Tsyown where the Signs Are Posted Along the Way.” (Yasha’yah 8:18)

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The most sophisticated overtly spiritual religion is Qabalah. It was conceived by and is fully integrated into Rabbinic Judaism. And like most Satanic counterfeits, Qabalah draws its credibility from the Towrah. With this in mind, please consider...

“And when (*wa ky* – so to the contrary, rather and instead) they say to you (*‘amar ‘al ‘atem* – they plead with you, encouraging you), ‘You should consult (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (*qal*

imperative active)) **with** ('*el* – in consideration of, moving towards) **the mediums** (*ha 'owb* – those who claim to communicate with ghosts of the dead which is a form of sorcery, the witches, wizards, soothsayers, and occultists speaking for saints and familiar spirits; a conjunction of '*ab* and '*owr* – fathers of light) **and** (*wa*) **the spiritualists** (*ha yada'ony* – those claiming to possess spiritual insights, revealing knowledge gleaned from the spiritual world, false prophets, diviners, and necromancers; from *yada'* – to know and claim familiarity) **who mediate and mutter** (*ha hagah* – who ponder selected information, devise a plot, and express their woeful and imaginative opinions) **and** (*wa*) **who twitter satanic musings** (*ha tsaphaph* – who chirp like birds, whisper, and mutter that which is deadly; related to *tsapha'* – the offshoots of venomous serpents and poisonous vipers), **instead, shouldn't the people** (*ha lo' 'am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition and seriously consider the revelations, look for, care about, and seek to develop a relationship (qal imperfect active)) **with** ('*el*) **their God** ('*elohym huw'*) **through** (*ba'ad* – from and for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** ('*al* – as opposed to) **the dead** (*ha muwth* – those absent of life)?" (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:19)

With the answer so obvious, why do as few as one in a million consult with God through the living and why do billions listen to the dead? Paul is dead, as is Akiba and Muhammad. So is every Christian Saint, Rabbinic Talmudist, and Islamic Jihadist.

Even if you are not checking, I want you to know that there were a number of options regarding the translation of '*al* as "not." To begin, *ﻻ* can be transliterated as either '*el* or '*al*. As a noun, '*el* is "Almighty God." As a preposition, '*el* is translated: "to, toward, in the direction of, on, at, by, among, or for." But '*al* can also serve to negate a verb or a noun as it is here with *ha muwth*. It seemed logical to select the definition which best fit the context of the discussion.

While there are shades of grey for those who have read the wrong material and listened to misleading people, for those speaking publicly about God there is only light or darkness, right or wrong, truth and lies, life and death, Yahowah or Shachar. The single adjudicating factor determining which side of this divide the speaker or writer is on is whether or not their testimony is consistent with the *Towrah* and *Ta'uwdah*, Yahowah's Source of Teaching and Guidance and His Written Testimony Regarding Restoration.

"According to (*la* – approaching and concerning) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) **and** (*wa*) **according to** (*la*) **the written Testimony which presents correct and corroborating information regarding restoration** (*Ta'uwdah* – the authorized documentation

regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), **if** (*'im* – whenever and whosoever on the condition) **they do not speak** (*lo' amar* – they do not answer and respond (qal imperfect active)) **consistent with** (*ka* – in a manner which is comparable to and compatible with, in accordance with, like, and overlapping, the same as and in agreement with) **this specific word and message** (*ha dabar ha zeh* – these statements, accounting, treatise, and communication), **then by association** (*'asher* – then as a result) **they lack discernment, are for naught, are without light, and are approaching Shachar** (*'ayn la huw' shachar* – they are without and are negated, black, having nothing, failing to seek or earnestly inquire, they are lacking even so much as the first glimpse of light, and are moving toward Satan).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:20)

In the 14th chapter of *Yasha'yah*, which is where we are eventually headed in *Observations*, we discover Satan’s ploy, the Adversary’s name, fate, and association with Babel. As for that name, it is stated here: Shachar, meaning “to be black and seek the light of the rising sun.”

If a person is preaching from any one Sha’uwl’s / Paul’s thirteen letters, they lack discernment, their words are for naught, and they are headed to Shachar in She’owl. If a person is speaking or writing in a manner which is consistent with the *Towrah* and *Ta'uwdah*, Yahowah’s Source of Teaching and Guidance and His Written Testimony Regarding Restoration, they are discerning, their words matter, they are enlightening and on their way to Yahowah. In the end, this is the only litmus test which actually matters.

As it relates to *Shachar*, in the Canaanite and Phoenician iteration of the *Ba'al* / Lord myth, as manifest in the Tell Ras Shamra texts, *shachar* refers to the “dawn and its dim light emerging out of the darkness,” in addition to being the name of the Canaanite and Phoenician god, Shachar. The fact that a pagan god bore this name is especially relevant because the central character in these myths is *Ba'al*, Yahowah’s principal name and title for Satan. In that they are fascinating, even revealing, I’ll discuss the Ras Shamra texts at the end of this chapter.

Moving on to the conclusion of the 8th chapter we find that having chosen to be religious rather than participate in the Covenant, having associated with Shachar rather than Yahowah, Yisra’el was headed in the wrong direction. Worse, no matter how bad things became for them, they remained stubborn. It was indeed, perplexing.

“Then (*wa*) **they will pass through it** (*'abar ba hy'* – intoxicated, they will travel through and cross over the darkness of Shachar) **stubborn and stiff necked,**

strong-willed and perplexing (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship and distress) **and** (*wa*) **starving and famished** (*ra'eb* – malnourished and weakened; akin to *roa'* – willfully malicious and overtly evil, afflicted and injured).

And it shall come to pass (*wa hayah* – so it will come to be) **when** (*ky*) **they are malnourished and weakened** (*ra'eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted), **they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, displeased and furious, in cognitive dissidence with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered). **Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation** (*qalal* – they will be despised and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their leaders** (*ba melek huw'* – against their kings, dictators, and elected officials) **and** (*wa*) **against their God** (*ba 'elohym huw'* – in opposition to the Almighty), **turning away** (*wa paneh* – facing away (*qal* perfect)), **unfaithful in the relationship** (*la ma'al* – moving toward adultery).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 8:21)

How many times have we heard Jews lament being “God’s Chosen People?” It is as if the abuse they have suffered was at His direction, not theirs.

The Towrah is resolute in this regard. If a people embrace the Covenant they will prevail and if they reject Yahowah’s testimony they will fail. And as it is so clearly stated in the Towrah, the status of those who reject Yahowah will be diminished. Why then have Yisra’elites chosen to slander and insult their God for having done precisely what He said He would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

“And unto the Land (*wa 'el 'erets* – then to the region) **they will look** (*nabat* – they will gaze), **but** (*wa*) **behold, they will see** (*hineh* – pay attention, they will find) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive rival mistress who is vexing and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity with an absence of light) **with discouraging** (*ma'uwph* – dejection and sadness, gloom) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed). **And** (*wa*) **into a place devoid of light** (*'aphelah* – into total darkness, lacking any light) **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (*pual* passive)).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place wholly devoid of light: *She'owl*.

The conclusion of the 8th chapter of Yasha'yah begins by telling us that we should not go along with the flow. The excuse that we were just following orders, or that others are doing the same thing, isn't going to fly with God. Further, while Yahowah is Spirit, being spiritual is a bad idea because the most active spirits are those of demons. Moreover, the affinity civilizations have for their founding fathers isn't shared by God. If only we could effectively convey this to every religious person who believes they don't have to study because "the spirit will guide them." One may, but more likely than not, it will be in the wrong direction.

"And when they say to you, encouraging you, 'You should consult with, resort to, and expect answers from, seriously considering revelations in association with the mediums, those who claim to communicate with ghosts, speaking for saints and familiar spirits, and the spiritualists, those claiming to possess spiritual insights who mediate and mutter, expressing their woeful and imaginative opinions and who twitter satanic musings as the offspring of venomous serpents and poisonous vipers,' instead, shouldn't the people consult with, seeking information from while expecting answers from their God through and for the benefit of the living not the dead? (8:19)

According to the Towrah and according to the written Testimony which presents correct and corroborating information regarding restoration of the relationship and resulting inheritance, if they do not speak in a manner consistent with this specific word and message, then by association they lack discernment, are for naught, are without light, and are approaching Shachar, also known as Satan. (8:20)

Then they will pass through the darkness of Shachar stubborn and stiff necked, strong-willed and perplexing, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, and starving and famished they will be afflicted.

And it shall come to pass when they are malnourished and weakened as a result of being willfully malicious and deliberately afflicted, they will become antagonized and provoked to anger, struggling with their change in status, furious in cognitive dissidence over having been uprooted and splintered. Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation of their leaders and against their God, turning away, unfaithful in the relationship. (8:21)

And unto the Land they will look, but behold, see disfavor along with adversarial antagonism and darkness with discouraging oppression. And into a place devoid of light they will be driven and stray, be exiled and enticed, lured and scattered, outcast and banished.” (*Yasha'yah 8:22*)

It is so obvious, it's a wonder God had to ask. But why do so many expect answers from those who have passed away instead of seeking guidance from God on behalf of the living?

Why do you suppose so many disdain the Towrah and reject the testimony of God, when Yahowah says that doing so is stupid? Why have so many been beguiled into worshiping Satan as if he were God, thereby afflicting themselves with the plague of death? With Yahowah offering such nourishing testimony, why are so many malnourished? When confronted with the Word of God, why are the preponderance of people so stubborn and resistant? Why do so many blame God for their problems when their decision to reject Him led to them? And why are so many antagonistic toward Yahowah, preferring oppression to freedom, darkness and gloom to light and life?

אֲנִי

As promised, I'd like to share some of what I've learned by researching the Ras Shamra texts. The ancient Mediterranean city of Ugrait, in which they were unearthed between 1929 and 1994, rose and fell during the Late Bronze Age, circa 1450 to 1190 BCE. It was located on the eastern shore of the Mediterranean Sea in what is northern Syria today, and was some seven miles north of Laodicea. The Canaanite / Phoenician civilization traded with the Hittites to the north, Egypt to the south, Mycenae to the west, and Assyria and Babylon to the east, because it was the closest port to the headwaters of the Tigris and Euphrates rivers.

The Ras Shamra tablets were inscribed in a previously-unknown variation of cuneiform, mostly in the decades before the city's fall at the hands of the "Sea People" in 1190 BCE. Wedges were used to form twenty-nine letters, the first twenty-two of which were decidedly Hebrew, written in the same order, conveying the same meaning, all while presenting similar sounds. The grammar, vocabulary, and syntax recorded in these tablets are decidedly Hebrew. Two additional inscriptions in this same alphabetic form were also found in Yisra'el, one on a tablet at Beth-Shemesh and the other on a bronze knife near Tabor, demonstrating that this depiction of the Hebrew alphabet was widespread.

As far back as 1930, the tablets were readily deciphered by University of London professor of Assyriology, D.J. Wiseman, because the alphabet presented a Canaanite dialect of Hebrew – among the best known ancient languages. Further,

many of the names and accounts on the first 350 tablets were recognizable because they were part of the Towrah's historical portrayals of these people, places, and cultures. In other words, the Towrah in its original paleo-Hebrew script served as the Rosetta Stone for the Ras Shamra tablets.

To the utter amazement, and quiet disdain of many linguistic scholars, the alphabet used by the early Canaanites and Phoenicians unearthed in the ruins of Ugarit was Hebrew, revealing that the phonetic writing system we have been examining was used more than 3,500 years ago – dating to the time of Moseh and beyond. The earliest known abecedaries prove that the order and expression of the Hebrew alphabet – a b g d h w z ch t y k l m n s e ph ts q r sh t – had long since been established, and was passed along to the Canaanites, Phoenicians, Hittites, Greeks, and Romans. This is remarkable in that the initial phonetic writing system is inarguably mankind's single most valuable invention and useful tool, and it forms the basis of the Towrah. In fact, the names attributed to the first twenty-two letters are a perfect match for the Hebrew alphabet.

As the Towrah suggests, most of the tablets are religious in nature. The “‘*Ab* – Father” of the gods was named “‘*El* – the Almighty.” This is not surprising since Satan not only covets Yahowah's title, the Adversary wants to be worshiped as if he were “‘*el* – god.” But that was not all Satan plagiarized. ‘*El*'s favorite number was seven, reflected in the seventy gods and goddesses he originally surpassed in supremacy.

But that's just the beginning. In a nod to what would become Christianity, the old god was ultimately discounted. He was a standoffish and shadowy father figure, uninvolved in human affairs. Also in keeping with Christianity, ‘*El*'s consort, ‘Ashirath (called Asherah in the Towrah and Prophets), and then later, ‘Elat (who is also mentioned as a goddess and intermediary in the Qur'an), was the Queen of Heaven and Mother of God. Providing the model for the Trinity 1500 years before Christians would borrow the concept, the Lord / *Ba'al* was ‘Ashirath's most popular and beloved son.

As is required in Christianity for Paul to be credible, ‘*El* / God was a capricious and schizophrenic character, lost in a fog of contradictions in an arcane world of his own making. At times he was unable to refuse any request, and at others he was either impotent or uncontrollably violent. The cult craved a kinder, less imposing and wrathful, more involved and caring, merciful and loving god. So continuing to forge the groundwork for Christianity, the Lord / *Ba'al* became the *Ben* / Son of ‘*El* / God by way of ‘*Asherah* / the Queen of Heaven and Mother of God.

As a result of his supposed benevolence toward man, his cult elevated Lord *Ba'al*'s status above ‘*El* / God, the ‘*Ab* / Father. The Lord as the Son of God, is said to have driven his Father from his throne, becoming the principal object of worship,

with the help of *'Asherah* / the Mother of God and Queen of Heaven, who would now be worshiped in her own right. These prototypes served as the predecessors of Mary and Jesus, with the Roman Catholic Church establishing them as their primary objects of worship.

Also telling, the cults of the Lord / *Ba'al* and the Mother of God / *'Asherah*, celebrated annual holidays which both plagiarized and bastardized Yahowah's *Mow'ed Miqra'ey*, in similar fashion to Christianity. The Roman Catholic Church established their Eucharist, Good Friday, and Easter Sunday to replace *Pesach*, *Matsah*, and *Bikuwrym*. Pentecost, now signifying the Birth of their Church, replaced *Shabuw'ah*. Among Protestants, their Rapture replaced *Taruw'ah*. Their Second Coming has served to replace *Kippurym*. And for all Christians, Christmas has replaced *Sukah*.

The quintessentially Canaanite culture had long been forgotten. It was buried under sixty feet of sediment when in 1929 a peasant's plow got stuck on the first of many tablets to be unearthed from the Tell Ras Shamra site. Archeologists found a massive royal palace with ninety rooms laid out around eight enclosed courtyards. Crowning the hill upon which the city was built, two temples rose above the people. The larger was for Lord *Ba'al*, the Melek / King, and the Son of *'El* / God. The smaller was to Dagon, now memorialized by the pope's elongated hat.

Among the ruins of the neighboring High Priest's palace, the scriptures of the Ba'alym religion were found. The most important literary documents present the Cycle of *Ba'al*, depicting the basis of the Lord's religion. Over the span of six clay tablets in particular, presenting 1,500 poetic verses, a royal scribe named Ilimiku composed the sweeping tale of the Lord's (*Ba'al's*) struggle to rise above every god and obtain the most elevated position within the pagan pantheon.

The epic tale begins with *Yam*, the god of the sea (read: Gentiles) and of chaos (read: evil), serving as the mythological Adversary, and thus as the embodiment of the image Satan is desperate to disown. As a result, *Yam* is afforded Dowd's title and a contraction of Yahowsha's name.

In the midst of this divine intrigue, the priestly texts reveal that *'El* orders the gods to build a palace for *Yam*. He then bestows his authority and power upon his son, revealing that opposition to *Yam* is useless. Holding a banquet in *Yam's* honor at the confluence of the rivers, *'El*, after anointing *Yam* with curdled milk, reveals that henceforth, "*Yam's* personal name shall be *Yaw*, and he shall be known as the *Dowd* / Beloved of *'El*." Then *'El* tells *Yaw*, his Beloved, that he must drive his other son, Lord *Ba'al* from the throne.

As the myth progresses, when *Yaw*, formally, *Yam*, pursues *Ba'al*, *Kothar wa Chasis* comes to the Lord's aid, providing him with supernatural clubs with magical names to strike *Yaw*, promising *Ba'al* that "he will be victorious and will win a

kingdom without end.” Wielding the clubs, *Ba'al* kills *Yaw*. With the Beloved of *'El* / God dead, the Lord *Ba'al* cries out that he should be King and worshiped as God.

The Lord *Ba'al*'s rebuff of *Yam*, now representing *Yahowsha'* and *Dowd*, the god of the sea and of chaos, is consistent with the Assyrian and Babylonian religious myths, and portrays the Lord as the hero, with his victory over death establishing a new religious order on the ruins of the chaos and infighting which came before. It is the model upon which Christianity's "Jesus" and his "New Testament" would prevail over the God of the "Old Testament." And in all of this we should see Satan, in the guise of the Lord *Ba'al* establishing the battleground for his rivalry with *Dowd* and *Yahowsha'*. Also in this way, Allah, who is Satan, can be worshiped as God while creating the illusion that he is opposed to the Adversary. The same is true in Paul's letters, where the wannabe apostle appears opposed to the spirit possessing him.

Ba'al, of course, wants to rise above the Most High and be worshiped as *'El* / God. Swelling with pride, the Lord, with the help of *Asherah*, his mother, who is revered in her own right as the Queen of Heaven and Mother of God, after receiving a number of bribes is persuaded to allow him her son to have a Temple of his own. He commissions *Kothar wa Chasis*, the Skillful and Wise, who supplied the bribes, to construct it for him. He is both soothsayer and carpenter, magician and stone mason. The resulting palace of cedar, silver, and gold is replete with a single window which the Skillful and Wise opens each year, traveling from his home in Memphis, Egypt, so that *Ba'al* can come and go, bringing rain and fertilizing the earth, providing for the continuance of life.

All the while, *Anath*, *Ba'al*'s sister and virginal lover, is shown attending a banquet in *Ba'al*'s honor. And in true Canaanite fashion, she murders the guards, slays the warriors, and then exiles the townsfolk, all while claiming to embody the religion of peace. She then tells *Ba'al* that she knew the secret behind lightning and would perform the religious rite on the Lord's behalf to give him control over thunderbolts in the sky and flashing lights. Is it any wonder then that Paul witnessed his Lord as flashes of light speaking to him with a thunderous voice on the road to Damascus? Should we be surprised that Yahowah describes Satan as the Prince of the Air, and thus with limited command over the weather?

The Lord's arrogance was now a match for Satan's hubris and reminiscent of *Sha'awl*'s ego. He would brag about his victory over *Yam*, now *Yaw*, the *Dowd* / Beloved of God. Sitting upon the throne of god, he boasts that should anyone attempt to resist his power he would send *Mot*, the god of death, to deal with them. It is the basis of the line Paul would repeat from Dionysus: "It is difficult to kick against the goad." In fact, it would be through the myths of Dionysus that Satan would beguile billions to worship him as "Jesus Christ."

Now worshiped as the King of the Gods and Ruler of the World, the Lord *Ba'al* invites *Mot*, the personification of death, to his temple and palace so that he can acknowledge his sovereignty over him. But by inviting *Mot* to a banquet of bread and wine (*Pesach* and *Matsah*), *Mot* is offended, saying, "Like a lion in the desert (read *Yahuwdah* in *Yisra'el*), I constantly hunger for human flesh and blood." *Mot* threatened to "wilt and collapse the Heavens and break *Ba'al* into pieces, eating him." Knowing the power of death, the *Ba'al* tries to deceive *Mot*, the Lord telling Death that he will be his slave.

At this point, *Shapash*, who is *Shachar* in *Yasha'yah*, representing the Rising Sun, addressed *Ba'al*, advising him to find a substitute in his image which can be sought out and slain by *Mot*. There are echoes of this in the Qur'an. She then promises to bury his body if he agrees to enter the underworld. After doing so, the Lord God is presumed dead. This myth would be repeated in Christianity.

Thereafter, and reminiscent of Lent and the Weeping for Tammuz, *Anath* seeks after *Ba'al* "like a cow for its calf" and finds his body, which she "buries with sacrifices and weeping." Oddly, then, she goes to 'El and *Asherah*, telling them that they can rejoice because the Son of God is dead. Knowing, however, that it is all a lie, *Anath* searches *She'owl* for the "shade of her brother, demanding that *Mot* restore him to her."

But *Mot* claims to have eaten him. At which point, *Anath*, the Virgin, and *Ba'al's* incestuous lover, goes into jihadist mode. As the mythical embodiment of Qur'an 5.33, she is depicted wading knee-deep in blood, slashing off heads, hands, and feet, binding the decapitated heads to her torso and hands to her sash, her heart filled with joy as she shoots her arrows into the enemies of *Ba'al* she is trying to terrorize. Slaying *Mot*, the personification of death is "burned in the fire and ground with millstones."

Anath then boasts that she has put an end to the Seven-Headed Serpent who is the Darling of 'El, to *Atik*, the Quarrelsome Calf of 'El, and tellingly, to *Ishath*, the Feminine Fire of 'El who is the "Bitch of the Gods." Satan clearly holds the Set-Apart Spirit in low esteem.

In the process, Lord *Ba'al* is reborn, bodily resurrected, returning to his Temple on Mount *Zephon*. Not to be outdone, *Mot* is also resurrected, complaining to *Ba'al* about the treatment he received. In response, *Ba'al* tries to appease Death by offering to feed *Mot* his servants. Unimpressed, *Mot* and *Ba'al* meet to duke it out on Mount *Zephon*, at which time *Mot* capitulates because *Shapash*, speaking for 'El, has declared that fighting against Lord *Ba'al* is futile. *Mot's* submission not only allows the Lord to rise above every god, by defeating death, *Ba'al* is seen as the Savior of mortal man. With the Lord *Ba'al*, a.k.a. Satan, having triumphed, and

now reigning as *'El* / God, the Canaanite religion would serve the Adversary for the next 2500 years.

As the Lord doing battle against the personification of death, and against the influence of *Dowd*, Yahowah's Beloved, and his devotion to the *Towrah*, *Ba'al* is afforded Yahowsha's attributes while embodying Satan's ambitions. The myth even plays along the lines of a Trinity, with the elderly father-god, *'El*, and his consort, *'Asherah*, the Queen of Heaven and Mother of God, playing roles in *Ba'al*'s, the Son of God's, rise.

Now that it has become obvious that the *Towrah* and Prophets convey a historically accurate depiction of the Canaanite religion, and that the Canaanites established the underpinnings of Christianity, it is no longer surprising that Yahowah presents *Ba'al* and *'Asherah* as the mythological building blocks of the most popular Satanic religion ever conceived – consistently railing against their cults. And while it is true that many Yisra'elites adopted these reprehensible heathen myths, the principal participants in the Canaanite religion were dead and all but forgotten not long after the Children of Yisra'el entered the Promised Land. So it wasn't of them that Yahowah was speaking per se, but instead of what would emerge from their religious myths: Christianity and Islam.

But there is more to all of this. For example, the Ras Shamra tablets attest to the fact that there were male and female prostitutes serving in the Lord / *Ba'al*'s and the Mother of God's / *'Asherah*'s temples, and that making donations to them would grant the petitioner's plea for abundant harvest, success in some worldly endeavor, or renewed health. But if bribes proved insufficient, the Canaanites resorted to child sacrifice (also attested in 2 Kings 3:27). Indeed, proving that their "iniquity was complete" (*Bare'syth* 15:16), a plethora of religious canisters have been found with the bodies of young children distorted by suffocation as they struggled for life after having been buried alive as a sacrifice to the Canaanite gods. This helps to explain why Yahowah insisted upon ridding His home of these people before His children moved into the Promised Land.

It is interesting to contrast the real with the myth. Unlike *'El*, *'Asherah*, and *Ba'al*, Yahowah does not personify the characteristics of natural phenomenon, He was not represented by the stars, constellations, sun, or moon, He does not love or war with other gods, He does not die, and He is not resurrected. Unlike the pagan myths who were embroiled in subversive dramas with other gods, Yahowah intervenes in human history to free His people and lift them up. He created humankind in His image, whereas *Ba'al*, *'El*, and *'Asherah* were created by men and women in their image. Further, Yahowah is alone. He has no consort. There is no Queen of Heaven, Mother of God, nor Virgin with Child. In fact, Hebrew doesn't even have a word for "goddess."

There are no images of Yahowah, no pictures, carvings, nor statues. Not a single figurine of Yahowah has ever been found. And while all of the Canaanite, Phoenician, Assyrian, and Babylonian gods and goddesses were relentlessly immoral, Yahowah is the living embodiment of the world's most moral text. His singular purpose is His Covenant, a family-oriented relationship with His creation rather than competing for supremacy with other gods.

Also, let's ponder the difference between *hayah*, an always existing, eternally living, God of light as Yahowah has defined Himself, and the dying and resurrected gods like *Ba'al*, Tammuz, Osiris, Dionysus, Bacchus, and, of course, the Christian Jesus. It is why we find in Yahowah's rebuke of *Sha'uwl* / Paul and Christianity in *Chabaquwq*, the prophet clearly stating, "God, You cannot die."

Speaking of the 2nd chapter of *Chabaquwq* / Habakkuk, there is even more that we can learn by studying the Hebrew text of the Ugaritic legal documents. Scholars who have read them have determined that the first word in the 3rd verse of the 2nd chapter, the adverb, *'owd*, should have been diacritically marked as the noun, *'uwd*, and therefore have been translated "testimony" rather than "still" or "yet." Not knowing this, in the *King James Version*, rendered three hundred years before these tablets were unearthed, we find: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Similarly, in the *New American Standard Bible* we find: "For the vision is yet for the appointed time; It hastens toward the goal, and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay."

Unaware of this clarification, myself, my original rendering of *Chabaquwq* 2:3 reads: "**Still indeed** (*'owd ky* – so therefore the expectation and subsequent realization of), **this revelation from God** (*chazown* – this divine communication) **is for the Mow'ed Appointed Meeting Times** (*la ha mow'ed* – for the time of the *Mow'ed*). **It provides a witness to and speaks, pouring out evidence** (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*). **The extended period of time required for this question to be resolved** (*im mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo' kazab* – this revelation shall not deceive, delude, nor fail). **Expect him in this regard** (*chakah la* – be certain concerning this) **because indeed** (*ky*), **he will absolutely come** (*bow' bow'* – he will certainly come upon the scene and make his appearance), **neither being delayed nor lingering** (*lo' 'achar*)." (*Chabaquwq* 2:3)

I should have written: "**Indeed** (*ky* – so therefore it is truthful and reliable), **the testimony** (*'uwd* – the restoring and eternal witness) **of this revelation from God** (*chazown* – this divine communication) **is for the Mow'ed Appointed Meeting Times** (*la ha mow'ed* – for the time of the *Mow'ed*). **It provides a witness to and speaks, pouring out evidence** (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*). **The extended period of time required for**

this question to be resolved (*'im mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo' kazab* – this revelation shall not deceive, delude, nor fail). **Expect him in this regard** (*chakah la* – be certain concerning this) **because indeed** (*ky*), **he will absolutely come** (*bow' bow'* – he will certainly come upon the scene and make his appearance), **neither being delayed nor lingering** (*lo' 'achar*).” (*Chabaquwq* / Embrace This / Habakkuk 2:3)

The correction serves to explain why Yahowah wanted His prophecy regarding the deadly author of the Christian New Testament written down for our benefit: **“Then** (*wa*) **Yahowah** (𐤆𐤃𐤁𐤆) **answered, approaching me** (*'anah* – responded to me), **and He said** (*wa 'amar*), **‘Write** (*katab* – use the alphabet to inscribe) **this revelation** (*chazown* – this communication from God), **and then** (*wa*) **expound upon and reiterate it using those letters** (*ba'ar* – teaching others its significance by plainly and clearly declaring it using large and distinct alphabetic characters) **upon** (*'al*) **writing tablets** (*luwach* – engraving it in stone) **so that** (*ma'an* – for the express purpose and intent that), **by reciting this** (*ba qara'* – by reading this), **he might run and go away** (*ruwts* – he might flee).” (*Chabaquwq* / Embrace This / Habakkuk 2:2)

Yahowah’s prophetic testimony regarding Sha’uwl needed to be recorded so that when Paul came along 666 years thereafter and fulfilled it, the world should have known to reject him. The written record proved God to be trustworthy when His prediction was actualized in human history, while at the same time proving that the founder of the world’s most popular iteration of the Canaanite religion, was dead wrong.

Also interesting in light of the Ras Shamra texts, the presupposition of natural explanations required by the scholastic endeavor of “higher criticism” have subsequently been proven invalid with these archeological discoveries. The scientific, historical, political, and religious, basis of Yahowah’s arguments are consistently shown to be valid. And the miraculous nature of His prophecies were indeed committed to writing long before the events He predicted transpired.

Moreover, the principal argument rendered in favor of five authors of the Towrah by higher criticism, hinges on words the skeptics claim were not ever written by the same author, when the Ras Shama tablets, which date to the same time period, reveal quite the opposite. In particular, the pronouns said to have indicated different sources are routinely used in conjunction with one another in the same clay tablets. Even the words for “sacrifice,” which allegedly required a different author and time period for the “Leviticus” text, were shown to be in common usage circa 1450 BCE, further nullifying the scholastic arguments.

Of particular interest relative to the controversial declaration in Yasha’yah 7:14 of a young woman versus a virgin giving birth to a son, a tablet unearthed in Ras

Shamra dating to 1400 BCE uses both “*bethuwlah* – virgin” and “*almah* – young woman” in the same verse, speaking of *Anath*, the unmarried goddess who was both virginal and young when she served *Ba'al* by killing *Mot*.

Further, beyond proving that the Canaanite religion served as the model for Christianity, there are some interesting additional nuggets which can be gleaned from it. For example, other than the health issues involved, the improved flavor, and the ambiance of the fire, as well as its symbolism relative to the smoke rising up and the flames providing enlightenment, not to forget the fire’s ability to eliminate the body of the sacrificial victim, prior to reading the Ras Shamra tablets and learning that the Canaanites boiled young lambs alive in their mother’s milk to appease their deities as part of their religious rituals, it wasn’t clear why Yahowah issued a prohibition against doing so in *Shemowth* 23:19, 34:26, and *Dabarym* 14:21. The fact is: God didn’t want His people mimicking heathenism. Similarly, the instruction in *Dabarym* 23:17-18 against male and female prostitution was designed to differentiate Yahowah’s family from the surrounding civilizations. God wanted to inoculate His children from the prevalent immoral religious practices of man. The “Most Holy One” in the Canaanite religion was the most acclaimed temple prostitute – a sacred whore.



This brings us to the story presented in 1 *Melekym* / Kings 18:16-40. As it turns out, the test *Elyah* devised was specifically designed to denounce and disprove the religion of the Lord, the god referred to as *ha Ba'al* throughout the Canaanite Bible. As we now know, a limestone stele from Ugarit depicts *ha Ba'al* with a lightning bolt in his hand, revealing his most characteristic role as “the Thunderer who Rides the Clouds.” Also, a bronze figurine of *ha Ba'al* from the 13th century BCE found at Ras Shamra, shows the Lord thrusting a lightning bolt.

Therefore, the great confrontation between *Elyah* / Elijah and the 850 prophets of the Lord / *ha Ba'al* and the Mother of God / *Asherah* as depicted in 1 *Melekym* / Kings 18, reveals that Yahowah’s prophet was fully aware of the claims the Canaanite religious texts had made in favor of their god. The Lord / *ha Ba'al* as a storm god, was shown to be impotent by *Elyah* when he couldn’t so much as send a lightning bolt to ignite a fire beneath an altar. Moreover, after Yahowah kindled the fire, when *Elyah* sought to embarrass the Prince of the Air further, it was Yahowah who caused it to rain, extinguishing the fire that *ha Ba'al* was unable to snuff out. Without the images and texts from Tell Ras Shamra, we would not have known why the contest between real and imagined was structured in this way.

Let's turn to it now and see how the historical and religious texts of the Canaanites regarding *ha Ba'al* contribute to our understanding of the story. And as we begin, we witness the oldest political trick in the book. Politicians project their flaws and vulnerabilities upon their opponents in the hope of confusing constituents and deflecting criticism away from themselves, all while muddying the waters and slandering their rivals.

“And (wa) it came about (hayah – it came to be), when (ky) ‘Ach’ab (‘Ach’ab – Woeful Father or Father’s Brother; a compound of ‘ach – woe or brother and ‘ab – father (king of Yisra’el and husband of ‘Iyezebel / Jezebel)) saw (ra’ah – viewed) ‘Elyah (‘Elyah – Yahowah is God) that (wa) ‘Ach’ab (‘Ach’ab – Woeful Father or Father’s Brother) said to him (‘amar ‘el huw – asked of him), ‘Is this you (ha ‘atah zeh), you troubler (‘akar – the source of hardship and anguish who distresses and oppresses, excommunicating the people) of Yisra’el (Yisra’el – Individuals who either Strive or Struggle with God)?” (Melekym / Rulers / 1 Kings 18:17)

And (wa) he answered (‘amar – he expressed, clarifying), ‘It is not I who has troubled (lo’ ‘akar ‘eth – I am not the source of hardship or anguish who distresses and oppresses, excommunicating the people of) Yisra’el (Yisra’el – Individuals who either Strive or Struggle with God), but you (ky ‘im ‘atah), and your father’s household (wa beyth ‘ab ‘atah), in that (ba) you have abandoned and forsaken (‘azab ‘atah – you have rejected any association with, wholly neglecting) the conditions and instructions pursuant to the relationship with (‘eth mitswah – the terms of the covenant agreement with) Yahowah (יהוה) and (wa) have followed after (halak ‘achar – walking after) the Lords (ha Ba’alym – the owners and masters, the ones who control and possess the name and title of Satan, the god of Babylon and Canaan). (Melekym / Rulers / 1 Kings 18:18)

So now (wa ‘atah), send for (shalach), assembling together (qabash) unto me (‘el ‘any – for me), all (kol) Yisra’el (Yisra’el – Individuals who either Strive or Struggle with God) to (‘el) the Mount of the Garden / Karmel (Har ha Karmel – mountain, hill, or range of the vineyard, orchard, or grain (bordering the harbor of Haifa and stretching to Megiddo)) along with (‘eth) the 450 (‘arba’ me’ah wa chamesh) prophets (naby’ – those claiming to be messengers of god who can predict the future) of the Lord Ba’al (ha Ba’al – the lord, master, and owner who possesses and controls, the name and title of Satan and the god of Canaan and Babylon) and the 400 (‘arba me’ah) prophets (naby’ – those claiming to be messengers of god who can predict the future) of the ‘Asherah (ha ‘Asherah – the Queen of Heaven and Mother of God in the Babylonian and Canaanite religions, the basis of Easter, a pagan goddess associated with Venus; from ‘ashar / ‘asher – to benefit by blessing) who eat (‘akal – who dine) at ‘Iyezebel’s / Jezebel’s (‘Iyezebel – the Beast of Ba’al Dwells with Me and Where Ba’al is Exalted; from

'ay – alas, a howling beast, *zabal* – is honored and exalted while dwelling, and *Ba'al* – the Lord) **table** (*shulchan*).” (*Melekym / Rulers / 1 Kings 18:19*)

It is interesting that the remains of Neanderthals were found in caves within the Carmel range. Carbon 14 dated to around 35,000 years ago, these finds demonstrate that Neanderthals survived well into the rise of *Homo sapiens* and that they were erect and modern in many ways. This is also where Thutmose III won an important battle and *Yowsyah / Josiah* met his death at the hands of Pharaoh Necho.

It is interesting to note that Yahowah had a single prophet while the King of Yisra'el as Satan's representative, could call upon 850 prophets between the *Ba'al* and *Asherah* cults. The numbers are even more extreme today. For example, there are over 300,000 churches in America hosting an average of 75 worshipers on any given Sunday. Depending if you prefer polls to research, as high as 40% to as low as 20% of Americans attend church regularly. There are 250 accredited seminaries in the country with an enrollment of just over 80,000 future ministers. And according to the Yearbook of Churches, there are 600,000 ordained clergy among the denominations reporting to them. If we were to add pastors of independent churches, unaffiliated Christian authors, rabbis, imams, and monks, the prophets of Lord *Ba'al* and Lady *Asherah* exceed 750,000. With America representing five percent of the world's population, this extrapolates to 15,000,000 worldwide. But for every religious whore who is paid to pander on behalf of pagan gods, there are ten times their number mumbling for nothing.

While I don't know the number, I'd be surprised if there were more than one hundred and fifty souls who are actually part of the Covenant today. Many more than that have written me to say that they are, but after the fiasco on social media, I've grown a bit skeptical. But no matter if it is one hundred or one thousand, most of these individuals are relatively quiet, with their outreach limited to their immediate friends and family. One in ten, perhaps fifteen individuals in total, reach out to a broader audience on behalf of Yahowah, whether that be through books, articles, translations, broadly-distributed emails, published debates, recorded audio broadcasts, or internet-based hosting and retransmission of these things. So if my math is right, rather than 850 to 1, it's now 1,000,000 to 1.

Thankfully, this isn't a popularity contest. The truth has never been popular. Yahowah has never been popular.

And that is the underlying message here. God wants us to know that to be with Him we have to separate ourselves from most men. To speak for Yahowah we have to speak against most men.

Had *Tea with Terrorists* and *Prophet of Doom*, and especially *Yada Yah, An Introduction to God, Questioning Paul, Observations for Our Time, Shattering*

Myths, and *Yada Yah Radio*, not to mention the many thousands of appearances on talk radio programs, become popular and drawn a large audience, this measure of success would have demonstrated that we were wrong.

It is telling that the Adversary's religious spokesmen dined with 'Izezebel / Jezebel – a name which suggests that the Queen of Yisra'el was announcing that "the Beast of Ba'al Dwells with Me and so the Lord is Exalted."

The question 'Elyah poses and the answer he provides at the conclusion of the following statement should be plastered on the door of every home and church the world over. For this alone, we have been rewarded for having delved into the great showdown between the Lord and God.

“And (wa) ‘Ach’ab (‘Ach’ab – Woeful Father or Father’s Brother) reached out (shalach) to all of the children of Yisra’el (ba kol ben Yisra’el) and assembled (wa qabash – gathered together) the prophets (‘eth ha naby’) on the Mount of the Garden / Karmel (‘el Har ha Karmel – mountain, hill, or range of the vineyard, orchard, or grain). (18:20) Then (wa) ‘Elyah (‘Elyah – Yahowah is God) approached and presented himself (nagash – drew near) to all of the people (‘el kol ha ‘am) and said (wa ‘amar), ‘For how much longer (‘ad matay – until when) will you waver, vacillate, and fail to engage (‘atah pacach – will you continue to pass by and dance about the issue of Passover, becoming mentally unstable by failing to confront it, bouncing between such things, incapacitated and unable to commit) over (‘al – among) the two (shanaym) opposing views (cai’phym – different perspectives, variant thoughts, contradictory conclusions, conflicting opinions, and irreconcilable divisions; from ca’aph – to cut off the ambivalent, loping off half-hearted branches)?

If (‘im) Yahowah (יהוה) is God, Almighty (ha ‘elohym – the God), choose to walk after Him (halak ‘achar huw’ – you should want to go to and follow after Him, choosing to conduct your life thereafter as He would (qal imperative)).

But if (wa ‘im) the Lord (ha Ba’al – the Master who Owns and Possesses), make the choice to follow after him (halak ‘achar huw’ – you should want to go to him and behave like him, choosing to conduct your life thereafter as he would (qal imperative)).’

But (wa) the people (ha ‘am) did not respond or reply to him (lo’ ‘anah ‘eth huw’ – did not answer him) with a word (dabar – with any statement).” (Melekym / Rulers / 1 Kings 18:21)

Stupid is hard to resolve. Even when confronted by one of God's most articulate and brilliant prophets, everyone was dumbfounded. And that is Satan's greatest victory, the reason he is the author and advocate of religion.

It should be noted that as a noun, *Pesach* is Passover. As a verb, it can be either “to pass over” or “to waver and vacillate, failing to confront the issues.” This is the same dichotomy we witness between *yare*’ being revere or fear, *’anah* being respond or afflict, further demonstrating that our choices determine our fate.

This is the most life-altering and cathartic proposition any of us will ever encounter. With the referendum between God and the Lord, Yahowah or Satan, it is stunning, gut-wrenching, essentially unfathomable to realize that most people cannot or will not distinguish between them. For most, the Lord is God. They unwittingly worship Satan and irrationally view Yahowah as their adversary.

And yet, according to ‘Elyah, the prophet whose very name declares that Yahowah is God, and thus according to God, Himself, since His prophet spoke for Him, there wasn’t a single person who could correctly distinguish between the Lord and God. That is breathtaking, especially considering the ignorant, irrational, immoral, inept, and wholly disingenuous competition who was speaking for Yahowah.

Considering for a moment that ‘Elyah was Yahowah’s Divinely inspired and authorized prophet and that he was speaking directly to the Children of Yisra’el regarding making the life and death choice of walking to the one and only God or following after the Adversarial Lord, and he didn’t get so much as a single person to respond, after fifteen years of translating and sharing what Yahowah revealed through His prophets, this flawed implement is amazed so many have responded over the years.

As Yahowsha’ correctly stated during His Instruction on the Mount: “The way to death and destruction is broad, and many find it. The way to life is narrow, and few find it.” Christianity, Islam, and Judaism are wrong for many reasons, not the least of which is that they are popular – as is the Lord.

The most incredulous part of this lingering conundrum is how much more rational and rewarding one option is over the other. Yahowah has proven through prophecy that He is God and has demonstrated that He can be trusted. The Lord has demonstrated that he isn’t God and that he cannot be trusted. Yahowah is offering to perfect our souls, make us immortal, adopt us into His family, raise us as His children, enriching our lives, enlightening our minds, and empowering our souls, while liberating us to explore the universe and Satan would deny us all of that, beguiling us into being fettered with him in the eternal darkness of She’owl. Yahowah has Moseh, Dowd, and ‘Elyah speaking for Him, while Satan deploys the likes of Paul, Akiba, and Muhammad. It’s the Towrah, Prophets, and Psalms versus the New Testament, Talmud, and Qur’an. It is brilliant vs. stupid, right vs. wrong, life vs. death, the truth vs. the lie.

The choice is yours. But for god's sake, stop vacillating between these two wholly contradictory and irreconcilable options. If the Lord is your god, goodbye and good riddance.

If I may have a few remaining swipes at this: since Yahowah has proven through prophecy that He is God and that we can therefore trust His *Towrah, Naby'*, *wa Mizmowr*, why do most people ignore, reject, or worse, oppose, His testimony? It is worse than being ignorant and irrational; it is insane.

And speaking of ignorant, how is it that Christians have failed to accept the obvious realization that the Canaanite religion is their own and that it reflects Satan's ultimate ambition? The Son of God, who is actually called, "the Lord," is worshipped as the Savior for having conquered death through his own death and resurrection and for having risen above his father, who is actually called, "God." And for the over two billion Roman Catholic and Orthodox Christians, the Canaanite religion comes ready-made with the Queen of Heaven and Mother of God, Sunday Worship, a paid clergy, and even the forerunners of Christmas and Easter. Are you blind?

How is it that Christians have failed to recognize that their "Old Testament" and their "New Testament" are not only contradictory, they are irreconcilable? How is it that they continue to vacillate between these opposing views, remaining crippled by having danced between conflicting perspectives, incapacitated by their contradictory conclusions?

How is it that Christians, Muslims, and religious Jews have failed to make the obvious connection between the Lord and Satan? Even here, this confrontation is clearly between 'Elyah as Yahowah's representative and those who speak for the Lord. They are on opposite sides and are in opposition to one another. Yahowah cannot be the Lord. The Lord must be adversarial to Yahowah. And that means that the Lord is "*ha Satan* – the Adversary." Wake up and smell the logic.

So it is with tears in my eyes that I press on, knowing just how frustrated Yahowah must be that His creation would rather worship Satan than get to know Him. And yet like 'Elyah in Yisra'el around 850 BCE, if I don't speak for Yahowah, who will?

"Then (wa) 'Elyah ('Elyah – Yahowah is God) said ('amar – declared and mentioned, responding (qal imperfect)) to the people ('el ha 'am), 'I am the only remaining ('any yathar – I am what is left, the lone surviving (nifal perfect – for a certain period of time I'm am acting as and enjoying the benefits of being the lone remaining)) prophet of (naby' – man speaking for who can correctly convey the future according to) Yahowah (ﷲ). I am the only one (la bad 'any – approaching concerning this, I am alone, by myself, and yet part of a branch, serving as a limb, part of the body, and member of the set-apart association).

But (wa) the prophets (naby' – those who claim to speak through divine inspiration) of the Lord (ha Ba'al – of the Master who seeks to own and possess (singular)) are 450 ('arba' me'ah wa chamesh) individuals ('ysh – people and men)." (Melekym / Rulers / 1 Kings 18:22)

At least there was one. By all rights, Yahowah would have been justified giving up on them.

Today, there isn't an authorized and inspired prophet speaking for Yahowah. There hasn't been one for the past one thousand nine hundred years. And even then, since Yahowsha' was the mouth of Yahowah, other than Yahowchanan's role in Revelation, the world has been without an actual prophet for twenty-five centuries.

Make no mistake: I am not a prophet. I have simply translated and contemplated the words Yahowah conveyed through His prophets, sharing what I have learned from God along the way. That is more than enough, however, since Yahowah revealed more than we need to know.

And speaking of knowing, the fact that *ha Ba'al* means "the Lord" is readily affirmed and irrefutable. There is no question whatsoever that the Lord is neither God nor good, neither real nor right. Further, there is no debate over the realization that the prophets of the Lord were leading a popular, albeit counterproductive, religious cult. This was a referendum between the Lord and Yahowah, making the Lord God's Adversary. These facts alone, at least among those who are informed and rational, are sufficient to disavow Christianity, Judaism, and Islam because the scriptures of each present the Lord as God when the opposite is true.

Further, there are only three ways that the god of Babylon and Canaan became known as the Lord. First, there is the possibility that pagans ascribed this name to their god because they saw the sun lording over them. If so, by continuing to use this title, a petitioner is inferring that the pagan deity was real. A person might as well call their god Ba'al, Amen Rah, Adonis, Jupiter, Dionysus, Apollo, or Zeus, even Jesus or Allah. They are all the same.

Second, Satan may have chosen this title for himself because it serves his interests. It replaces the "*ha Satan* – the Adversary" title he is trying to dismiss, while positioning himself to be worshiped as if he were God. But if so, a prayer to the Lord is a plea to Satan.

Third, Yahowah may have been responsible for attributing this title and name to the Adversary. He could have done so because it reveals Satan's ambition which is to rule over men and to be seen as their master, while at the same time distinguishing the Adversary's ambition from His own as Father.

But no matter which of these is true, the Lord is false.

With his next statement ‘Elyah is establishing the guidelines to resolve the debate between the Lord and God, between Satan and Yahowah, between fake and real. It begins with bulls, in that this is one of the Lord’s favorite guises. It speaks of cutting, because this is a referendum on being cut in or out of the Covenant relationship. There is wood, but no fire, because the timbers represent the doorway to life which is for naught without light.

Before we press on, however, I must tell you that the propensity for almost every bible translation to replace Yahowah’s name with “the LORD” in the midst of this debate between “*ha Ba’al* – the Lord” and “𐤁𐤏𐤃𐤁 – Yahowah” makes me nauseous, and indeed, infuriated. How dare they?

“So (*wa*) let them present to us (*nathan la ‘anahnuw* – let them choose of their own volition to give to us (qal imperfect jussive – this offering is an expression of third-person volition with genuine and ongoing implications)) **two (*shanaym*) bulls (*par* – a typically uncastrated adolescent to fully-mature male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away). **And then (*wa*) let them choose (*bachar* – let them select) **one (*ha ‘echad*) bull (*par* – uncastrated adolescent or fully-mature male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **for themselves (*la hem*). **Cut it into pieces (*wa nathach huw*’ – slice it into segments, dividing it) **and lay them on some wood (*wa sym ‘al ha ‘ets* – placing them upon the timbers), **but without setting the fire (*wa ‘esh lo’ sym* – but the fire not causing or bringing about). **Then (*wa*) I will act upon (*‘any ‘asah ‘eth* – I will prepare and work on, engaging with) **the other bull (*ha par ha ‘echad*), **placing it (*wa nathan* – giving it and bestowing it) **upon the wood (*‘al ha ‘ets* – on the timbers), **but without setting the fire (*wa ‘esh lo’ sym* – but the fire not bringing about).” (*Melekym / Rulers / 1 Kings 18:23*)************************

The bull was chosen by the religious establishments in Babylon, Assyria, Egypt, and Canaan for the same reason. Almost every religion, including Christianity, bestows astronomical attributes to their gods – and most were based in astrology. The sun, representing god, crosses the Constellation of Taurus the Bull during the Vernal Equinox. It is then that the sun is said to impregnate the Mother of God so that nine months later, during the Winter Solstice, she can give birth to the Son of God. As the sun rises higher in the sky and the days grow longer than nights, the annual celebration of the resurrection of the Son of God on the Sunday closest to when the Sun crosses Taurus, is symbolic of the earth coming back to life and crops rising.

There is yet another possibility for the bull, and that is that it isn’t a lamb. The titles “𐤁𐤏 – God” and “𐤁𐤏 – Father” both begin with the Aleph, drawn in the triangular fashion to depict a ram’s head: 𐤁. Satan, in competition with Yahowah,

and as a Lord rather than a Father or Shepherd, chose a larger, more powerful and imposing animal – one which isn't nearly as curious, smart, or interactive. Walk into the children's area of a zoo sometime and consider the presence of lambs and the absence of cows.

With lightning bolts in hand, igniting the fire should have been child's play for the Lord. But if the god of lightning couldn't so much as cause a spark, he was a dud.

“You call upon the name (*wa qara' ba shem* – then you issue a summons in the name) **of your gods** (*'elohym 'atem*), **and** (*wa*) **I** (*'any*) **will invite, calling upon the name** (*qara' ba shem* – will summon and call out, reading and reciting in the name) **of Yahowah** (𐤅𐤓𐤏𐤃𐤁).

Then (*wa*) **let it be** (*hayah* – let it come to exist and be known (qal perfect consecutive)) **that the God** (*ha 'elohym*) **who** (*'asher* – who to show the way to the benefits of the relationship and to reveal the correct and restrictive path to life) **answers, responding** (*'anah* – replies, making a declaration) **with fire** (*ba 'ets*), **He** (*huw*) **is God** (*ha 'elohym* – is the Almighty).’

And all the people (*wa kol ha 'am*) **replied** (*'anah* – answered by responding), **This statement and resolution** (*ha dabar* – this accounting, treatise, and systematic approach, these words and this message) **is appropriately** (*wa towb* – is good, favorable, generous, and beneficial, pleasing and reasonable) **stated** (*'amar* – presented and conveyed).” (*Melekym / Rulers / 1 Kings 18:24*)

The pagan Yisra'elites were, of course, pleased with these conditions. This test played to their god's strong suit. The religious of the time not only attributed lightning and thunder to their gods, they deified fire, water, earth, and air. It was like playing poker, and spotting your opponent four aces knowing that you would be dealt a royal flush.

As is His nature, Yahowah teased these prophetic parasites with *qara'* because this was also a referendum on the *Miqra'ey* vs. the pagan holidays. *Qara'* lets us know that we can “invite” God into our lives and enjoy a relationship with Him or be “summoned” before Him during a trial. We can “read and recite” His Word or listen to the rantings of the religious buffoons. We can be “called out” and “meet” with God, “welcomed” into His home and family, or we can remain outcasts with the rest of humankind.

Sometimes, especially among people who aren't good listeners and who are prone to making ridiculous excuses, repetition is required.

“And (*wa*) **Elyah** (*'Elyah* – Yahowah is God) **said** (*'amar* – declared and mentioned, responding (qal imperfect)) **to** (*'el*) **the prophets** (*naby'* – those who claim to speak through divine inspiration) **of the Lord** (*ha Ba'al* – of the Master

who seeks to own and possess (singular)), **‘Examine and choose** (*bachar* – test and select, probe and accept (qal imperative)) **for yourselves** (*la ‘atem*) **one** (*ha ‘echad*) **bull** (*par* – uncastrated adolescent or fully-mature male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **and act upon it first** (*wa ‘asah ri’shown* – and engage, doing your thing, preparing it first), **for you are many** (*ky ‘atem ha rab* – because you are more numerous). **Then call upon the name** (*wa qara’ ba shem* – summon the reputation and renown) **of your gods** (*‘elohym ‘atem*), **but without setting the fire** (*wa ‘esh lo’ sym* – but the fire not bringing about).” (*Melekym / Rulers / 1 Kings 18:25*)

It is interesting that God is so patient. He waited, allowing the Lord and his multitude of prophets to go first, probing and choosing the best bull and the most auspicious pile of wood. The Lord and his clerics would be given an opportunity to perform a simple act, doing something any man could do – light a fire.

The reason I mention the Lord’s inability to kindle a fire is that most people give Satan far too much credit. He’s a pathetic, self-absorbed, braggadocious liar and showoff, but nothing more. This was probably the largest gathering of his prophets in human history and he didn’t even show up. Satan can only be one place at a time, he cannot do anything Yahowah has forbidden, and he only knows what he has previously witnessed or heard. He is just one of countless spiritual implements Yahowah created and is hopelessly outnumbered and overpowered. *Allahu Akbar* my ass (*double entendre* intended).

“And they grasp hold of (*laqach* – obtained and accepted, leading away) **the bull** (*‘eth ha par* – male oxen or bullock; from *parar* – to be broken, frustrated, and ineffectual, in violation of the agreement and thus split away) **that they had produced for their benefit** (*‘asher nathan la hem* – which they had offered for their advantage and given to show their way) **and prepared it** (*wa ‘asah* – engage and acted upon it). **Then they called upon the name** (*wa qara’ ba shem* – and they called out in the name, summoning the reputation) **of the Lord** (*ha Ba’al* – of the Master who seeks to own and possess (singular)) **from the morning** (*min ha boqer* – from the dawn and rising sun), (*wa*) **up until midday when the sun is at its highest and brightest during the day** (*‘ad ha tsoharym* – as far as and up to noon), **saying** (*la ‘amar* – commanding and hoping to be obeyed, pleading and declaring), **‘O Lord** (*ha Ba’al* – Master), **answer us** (*‘anah ‘anahnuw* – respond to us, reply to us and provide some evidence, lift up your voice and speak!) **But** (*wa*) **there was no voice** (*wa ‘ayn qowl* – there wasn’t a sound) **and no one answered** (*wa ‘ayn ‘anah* – no one responded). **So** (*wa*) **they vacillated and wavered, passing by and dancing about** (*pacach* – crippled over their failure to confront Passover, becoming mentally unstable by improperly engaging, bouncing between and incapacitated) **over** (*‘al* – concerning the Almighty) **the altar** (*ha mizbeah* –

platform for placing gifts or sacrifices to a deity) **which they had made** (*'asher 'asah* – which to show the benefits of their way they had acted upon).” (*Melekym / Rulers / 1 Kings 18:26*)

I can't help but think of evangelical and Pentecostal Christians swinging their arms in the air and laying hands on one another, while beseeching their god to do something for them. Having witnessed it, it always gave me the creeps.

Once again God is toying with the Lord's ministers. Their "*qara*" – summons" began as their god was rising in the sky, his dim light emerging from the darkness. And it continued until the sun was at its zenith, its highest and brightest point of the day. But 93 billion miles away, the big ball, fusing 620 million metric tons of hydrogen per second and 333,000 times the mass of the earth, was neither God nor capable of igniting a fire.

But can you imagine the sense of futility? It takes about five seconds to say, "O Lord answer us." Repeated twelve times a minute and 720 times an hour, they would have petitioned the sun 4,320 times without so much as a chirp. But then compare that to 15,000,000 priests, imams, rabbis, and pastors in 6,000,000 churches, mosques, and synagogues, petitioning their god in prayer for 750,000 days without an answer.

And speaking of answers, *'anah* is an integral part of the "*Miqra'ey* – Invitations to be Called Out and Meet" with God. The invitations Yahowah is extending for us to meet with Him, to become immortal, perfect, adopted, enriched, and empowered troubadours, who after aiding in the reconciliation of Yahowah and Yisra'el, are afforded the opportunity to campout with God, are of no value to us unless we "*'anah* – reply and respond, answering" the Invitations "by making a declarative statement." *'Anah* is also indicative of what happens to souls who reject or oppose what Yahowah is offering. Their souls will either be "*'anah* – diminished," ceasing to exist, or "*'anah* – bowed down in judgment, humbled, afflicted, and abased" in She'owl.

Among the many things I continue to find incredulous about the religious, especially those who promote these poisons, is that they never admit defeat, no matter how obvious it is that their beliefs are invalid. The fact that their god never answers their prayers doesn't stop them from praying to him. The fact that their religion is based upon the cults God has impugned doesn't faze them. The fact that their scriptures contain thousands of invalid claims, outright lies, half-truths, logical fallacies, and contradictions is lost on them. Set up a test to prove that they are wrong, and are thus wasting their lives and souls, and like an irritating mosquito which has been brushed away, they will move on as if nothing has happened and bite in another place. There is no reasoning with them. Neither God nor His Word resonates. And in fact, both irritate believers.

The most ironic things about religion is that they claim to speak for God when they all rail against Him. They all claim to lead to God, when they all lead away from Him. They all claim the ability to save, when none has ever saved anyone.

“And it came to be (*wa hayah* – so then it came to pass) **at midday when the sun was at its highest and brightest point** (*ba ha tsoharym* – as far as and up to noon), **that** (*wa*) **‘Elyah** (*‘Elyah* – Yahowah is God) **mocked and taunted them, pointing out the irony to them** (*hathal ba hem* – ridiculed them, scorning and deriding them, openly showing his contempt for them while playing with them and laughing at them (piel imperfect – whereby the object, those praying to the Lord, came to continually embody the irony and ridicule)), **saying** (*‘amar*), **‘Call out** (*qara’* – summon) **in a loud voice** (*ba qowl gadowl* – with a great many important voices) **for** (*ky*) **god** (*‘elohym*) **because he** (*huw’ ky*) **is meditating** (*syach* – is preoccupied with his devotional, pondering a frivolous conversation, and complaining about something senseless), **or perhaps** (*wa ky*), **he is having a bowel movement and is relieving himself** (*syg la huw’* – he has withdrawn to defecate in private and pee), **or rather** (*wa ky*), **he is out on a walk** (*darak la huw’* – he is shooting his arrows as he travels down the road, displaying his vigor and might). **Maybe** (*‘uwlai* – what if) **he is sleeping** (*yashen huw’* – he is old and asleep, even chronically comatose) **and he must be awakened** (*wa yaqats* – so he needs to be roused from his stupor).” (*Melekym / Rulers / 1 Kings 18:27*)

Now that’s funny. It’s snarky and sarcastic. I rather enjoy ‘Elyah’s sense of humor, but I don’t suppose the Canaanites would agree.

Just as I am certain that Jesus Christ was not God, that Paul was a false prophet, that the New Testament is unreliable, and the Christian religion is invalid, ‘Elyah realized that Ba’al wasn’t God and that the Canaanite religion was deplorable, so he did what Yahowah would have done – he mocked them. But more than laughing in their faces and taunting these reprehensible clerics, he pointed out the irony, sarcastically that it was noon, and their god was now his most powerful and at his highest and brightest point, all his devotees were getting from him was sunburn.

Sarcasm is intellectual humor, something also called, satire or cynicism. It points out the irony in things and disparages by making comparisons.

This narrative proves a number of things I’ve been harping on for years. There is nothing wrong with mocking religious advocates and clerics. In fact, it’s the most appropriate response. That is what ‘Elyah did, and there is no disputing that the Spirit of Yahowah was on him, that he was inspired by God, or that Yah cherished His relationship with this man to such a degree, that rather than have him continue to endure the religious, political, and militaristic malfeasance of his people and their foes, God called him home.

The religious seldom refute criticisms of their faith with evidence or reason, but instead dismiss critics by inferring that it's inappropriate and impolite, even unGodly, to criticize the underpinnings of their faith, suggesting that the individual attacking their religion is influenced by Satan. And that's before mocking them. Based upon this account, and so many others, however, the opposite is true. They deserve to be taunted and ridiculed. It is Godly to show one's contempt, utter disdain, and complete disrespect for what they have done and said. In positions of power and influence over people they have misled them. Pretending to lead them to God and save their souls they have done just the opposite. Religious advocates are reprehensible.

Also relevant, 'Elyah was the right man to do this job because he not only knew and loved Yahowah, he understood and despised religion. Yes, Yahowah inspired him, enlightening and empowering him, but it's evident from the way this test was structured that 'Elyah knew just how to embarrass the Yisra'elites who were worshiping the Lord. He was an expert in the Canaanite religion. That is one of many attributes that made him the perfect man for this job. And it is expressly why Yahowah is sending him back during the Tribulation. Who better to mock the religious, to point out the irony of their faith, than the man who had proven he could do so?

And that means that the Christians and Muslims who survive deep into the Tribulation will find 'Elyah distasteful. The man who will speak for God will be resolutely opposed to man's religions – and he will laugh at them with God's support and blessing.

My younger brother is mentally handicapped, so I'm sympathetic to those who suffer from mental retardation. And yet, I suffer fools poorly – at those who call in while I'm on the radio to defend their religion, I have a tendency to laugh at them, to mock them, and to show the ironic nature of their claims. I had seen this as a weakness, which was probably a legacy of my time as a Christian. But now I know otherwise. We should all strive to be like 'Elyah. And who would have thought that Yahowah's prophet would have mocked 850 religious clerics in front of their following, suggesting that their god was either out meditating as part of his devotional, had been out taking a nap, or, best of all, was having a bowel movement? God most certainly has a sense of humor – and so should we.

Although the mission has been to progress through *Yasha'yah* / Isaiah, and in so doing come to understand the connections between religion and death, between death and Paul, between Paul and Christianity, between Christianity and the Whore, between the Whore and Satan, between Satan and Babel, and between Babel and the Bible, even between the Lord and the Adversary, this adventure with 'Elyah has been especially rewarding. And just think, we embarked upon it for no other reason

than we had come to know a great deal more about the Canaanite religion as a result of the Ras Shamra tablets.

You'll note that, just as is the case today with Christians, the Lord's ministers were either unwilling or unable to accept the fact that their religion was as worthless as their gods. Rather than shut up and listen to Yahowah's "*qara'* – invitation," they continued to jibber jabber to the sky. It reminds me of the foolishness of Paul's "Pray without ceasing." When we flap our lips and wag our tongues we aren't listening to Yah.

“They called out (*wa qara'* – so they continued to summon (qal imperfect)) **with a great many loud and important voices** (*ba qowl gadawl*), **and cut themselves with their blades** (*wa gadad* – they banded together and sliced themselves as part of their worship (hitpael imperfect – they acted upon their own initiative and made a habit of cutting themselves with sharp objects)) **as was their way of resolving disputes** (*ka mishpat hem* – consistent with their prescription and practice), **using swords and lances** (*ba chereb wa ba ha romach* – with double-edged swords and spears) **until blood gushed out** (*'ad shaphak dam* – while blood poured out) **upon them** (*'al hem* – over them).” (*Melekym* / Rulers / 1 Kings 18:28)

Rather than accept Yahowah's terms and cut themselves into the Covenant, they cut themselves out of it, lacerating their bodies in the process. And they weren't alone. Self-inflicted wounds have long been part of religion. Christians did it throughout the Dark and Middle Ages, and some continue to do so today, carrying crosses during Easter. Shi'ite Muslims whip themselves during the celebration of 'Asherah Day – in honor of the Queen of Heaven and Mother of God. Even Rabbinic Jews afflict themselves each year during Yom Kippur. It is hard to fathom why the faithful would want to spend an eternity with a god who enjoys watching his devotees hurt themselves.

Rather than celebrate the fact that Yahowah was prepared to serve as the sacrificial lamb, with Yahowsha' shedding His blood so that we might live, they shed their own. This is akin to bowing down when Yahowah is trying to lift us up. It is like Paul having claimed to have suffered so as to complete the insufficient sacrifice of his god.

Having debated countless religious individuals, I've come to realize that no matter how many times you prove that they are wrong, instead of listening, they turn the page and cite another inane verse from their twisted scriptures. That is what occurred on this day as well.

“It came to be (*wa hayah* – it came to exist) **as** (*ka*) **the sun passed by its highest and brightest point** (*'abar ha tsoharym* – the sun crossed its zenith and it was past noon), **they prophesized** (*naby'* – they claimed to speak on behalf of their god, predicting what would soon occur) **until the time** (*'ad la*) **to lift up** (*'alah* –

to offer up) **the sacrifice** (*ha minchah* – the obligatory tribute in submission), **but** (*wa*) **there was no voice** (*‘ayn qowl* – not a sound), **no answer** (*‘ayn ‘anah* – no response or reply), **and** (*wa*) **no one paying attention** (*‘ayn qesheb* – no one alert, listening, or responsive).” (*Melekym / Rulers / 1 Kings 18:29*)

“And no one was paying attention.” That, indeed, is the blight of religion. And it has never been worse than it is today. The putrid voices of the many drown out the lone voice actually speaking on behalf of God. Preoccupied predicting the dark and dire fate that awaits the few who are willing to convey Yahowah’s words, they fail to consider what He has already done. There is no answer that will prevail with such deluded individuals. And the irony of this is that they actually believe that the Lord they are speaking for and serving is God when in truth, they are worshiping Satan.

Let’s pause here a moment and reflect on everything we have learned thus far.

“And it came about when ‘Ach’ab, the Woeful Father, saw ‘Elyah, meaning Yahowah is God, that ‘Ach’ab said to him, ‘Is this you, you troubler of Yisra’el (Individuals who either Strive or Struggle with God)?’ (18:17)

He answered, ‘It is not I who has troubled, oppressing and excommunicating the people of Yisra’el, but you, and your father’s household (speaking of previous kings), in that you have abandoned and forsaken, rejecting any association with while wholly neglecting the conditions and instructions pursuant to the relationship with Yahowah, and you have followed after the Lords, *ha Ba’alym* who act as owners and masters seeking to control and possess souls in the guise of Satan. (18:18)

So now, send for, assembling together unto me, all Yisra’el to the Mount of Karmel, the Garden, along with the 450 prophets of the Lord Ba’al and the 400 prophets of ‘Asherah, the Queen of Heaven and Mother of God, who dine at ‘Iyezebel’s / Jezebel’s (the Beast of Ba’al Dwells with Me and so the place Where Ba’al is Exalted) table.’ (18:19)

And ‘Ach’ab reached out to all of the children of Yisra’el and assembled the prophets on the Mount of the Garden, Karmel. (18:20) Then ‘Elyah approached and presented himself to all of the people and said, ‘For how much longer will you waver, vacillate, and fail to engage, will you continue to pass by and dance about the issue of Passover, becoming mentally unstable by failing to confront it, incapacitated and unable to commit over the two opposing views, different perspectives, contradictory conclusions, conflicting opinions, and irreconcilable divisions?

If Yahowah is God, Almighty, choose to walk after Him. But if the Lord, make the choice to follow after him.’

But the people did not respond or reply to him with a word. (18:21)

Then ‘Elyah said to the people, ‘I am the lone remaining prophet of Yahowah. I am the only one.

But the prophets of the Lord are 450 individuals. (18:22)

So let them present to us two bulls (which are ineffectual and in violation of the agreement and thus separating). And then let them choose, testing before they select, one bull for themselves. Cut it into pieces and lay them on some wood, but without setting the fire. Then I will act upon the other bull, placing it upon the wood, but without setting the fire. (18:23)

You call upon the name of your god, and I will invite, calling upon the name of Yahowah.

Then let it come to exist, being known, that the God who, to show the way to the benefits of the relationship and to reveal the correct and restrictive path to life, answers, responding by making a declaration with fire, He is God.’

And all the people replied, ‘This statement and resolution is appropriately stated, favorable and generous.’ (18:24)

And ‘Elyah said to the prophets of the Lord, ‘Examine and choose for yourselves one bull and act upon it first, for you are many. Then call upon the name of your gods, but without setting the fire.’ (18:25)

And they grasp hold of the bull that they had produced for their benefit and prepared it. Then they called upon the name of the Lord from the morning and rising sun up until midday when the sun was at its highest and brightest during the day, saying, ‘O Lord, answer us, respond and reply to us, providing some evidence you exist, lift up your voice and speak!’

But there was no voice and no one answered. So they vacillated and wavered, passing by and dancing about, crippled over their failure to confront Passover, becoming mentally unstable by improperly engaging, bouncing between these options and incapacitated over the altar which they had made. (18:26)

And it came to pass that at midday when the sun was at its highest and brightest point, that ‘Elyah mocked and taunted them, pointing out the irony to them, ridiculing and deriding them, openly showing his contempt for them, saying, ‘Call out and summon in a loud and great many important voices for god because he must be meditating, preoccupied with his devotional, or perhaps he is having a bowel movement and is relieving himself, or rather he is out on a walk. Maybe he is so old he is sleeping and he must be awakened, roused from his stupor.’ (18:27)

They called out with a great many loud and important voices, and they banded together and cut themselves with their blades, slicing themselves as part of their worship as was their way of resolving disputes, using swords and lances until blood gushed out upon them. (18:28)

It came to be as the sun passed by its highest and brightest point, they prophesized until the time to lift up the sacrifice, but there was no voice, not a sound, no answer, no response or reply, and no one paying attention, no one alert, listening, or responsive.” (Melekym 18:29)

It would be the death knell of religion, at least for those who stopped praying to the Lord and listened to God.

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“Elyah (wa ‘Elyah – then Yahowah is God) said (‘amar – declared) to all the people (la kol ha ‘am), ‘Approach me, drawing near (nagash ‘el ‘any – come near to me).’ So all the people (wa kol ha ‘am) approached him (nagash ‘el huw’). Then he repaired (rapha’ – he restored) the altar (mizbeach – place for offering sacrifices) to Yahowah (✠✠✠) which had been destroyed (ha harac – that had been torn down and lay in ruins). (18:30)

And (wa) ‘Elyah (wa ‘Elyah – Yahowah is God) took (laqach – obtained and grasp hold of) twelve stones (shanyam ‘esreh ‘eben) according to (ka – similar to and in the manner of, representing) the number of tribes (micphar – the written record and accounting of subdivisions based upon related family groups) of the children of Ya’aqob (beny Ya’aqob – the descendants comprising Yisra’el) unto whom (‘asher ‘el huw’ – to whom to show the way to the benefits of the relationship) came to exist (hayah – exists and came to be (qal perfect)) the Word (dabar – the statements and communication) of Yahowah (✠✠✠), saying and declaring (la ‘amar – to affirm, expressing in words), ‘Yisra’el (Yisra’el – Individuals who Strive and Contend or Engage and Endure with God) will be your name (hayah shem ‘atah – will serve to convey your proper designation and reputation (qal imperfect)).” (Melekym / Rulers / 1 Kings 18:31)

The fact that it was twelve stones, not ten, reveals that this referendum was for all Yisra’el, including Yahuwdah. And stones were chosen to represent the twelve tribes for one of two reasons: to demonstrate that Yah’s commitment to His people was rock solid or to infer that they were now dumb as stones – and no more responsive.

When Christians and Muslims dismiss Yisra'el with disdain, believing that they are somehow superior, they obviously have missed the point. Everything Yahowah has revealed to humankind has been conveyed through Yisra'elites. Without them, God is unknowable. Without the promises He has made to them, God would be unapproachable.

Yahowah gave His people a name that would correctly represent the best and worst in them. *Yisra'el* is a compound of *'ysh* – individual, *sarah* – who either strives and struggles or engages and endures, with *'el* – God.

“And (wa) with the stones (‘eth ha ‘eben) he rebuilt for the family (banah – he reconstructed, restoring a home for the household), an altar (mizbeach – place for offering sacrifices) in the name of (ba shem) Yahowah (יְהוָה).”

Then he engaged to fashion (‘asah – he expended considerable effort to make) a restoring channel (ta’alah – a renewing trench and repairing conduit for healing water) approaching the altar (la ha mizbeach) suitable (ka) to house (beyth – serve as home to) two measures (ca’ahym – two defining quantifications of flour or grain of approximately 20 liters; from an unused root meaning to define) of seed (zera’ – representative of offspring and descendants).” (*Melekym / Rulers / 1 Kings 18:32*)

Yahowah’s *Beyth* – Family bears His name. His *Beryth* – Covenant is His Family.

When we examine the meaning of *ta’alah* we find two definitions which are only united when we consider the purpose of the channel – which was to carry water. This conduit is restoring and renewing because that is the purpose of water.

It should be no mystery as to why there would be “two measures of seed.” The twelve tribes were now divided into two groups, Yisra'el and Yahuwdah. Their descendants would both be included in this demonstration.

Since the bull symbolized corruption and separation, it would be cleansed. And in the process, Divine intervention would be required to ignite it. There would be no sleight of hand, and no mistaking the result.

“Then he arranged the wood (wa ‘arak ‘eth ha ‘ets – and he put in order the timbers), cut the bull into pieces (wa nathach ‘eth ha par – sliced the bullock into segments, dividing it), and laid them on the wood (wa sym ‘al ha ‘ets – placing them upon the timbers). He said (wa ‘amar), ‘Fill four jars to completion (male’ ‘arba’ kad – fill to the point that they will hold nothing more, fulfilling their entire design capacity four (representing the process of completion) pitchers) with water (maym – serving as a metaphor for the source of life and as the universal solvent to clean) and pour them out (wa yatsaq – so as to wash and cleanse) upon the offering which elevates (‘al ha ‘olah – on that which uplifts, making it acceptable)

and upon the wooden timbers (*wa 'al ha 'etsym* – on the wood planks representing the doorway to life on Passover). (18:33)

Then he said (*wa 'amar*), **'Do it again** (*shanah* – repeat it, doing it a second time).' **And they did it a second time** (*shanah*). **So he said** (*wa 'amar*), **'Do it a third time** (*wa shalash*).' **And they did it a third time** (*wa shalash*).'” (*Melekym / Rulers / 1 Kings 18:34*)

Yahowah never misses an opportunity to teach. There were four jars filled with water. Four represents the process of completion. For example, the first four *Miqra'ey* have been completed. Yahowah fulfilled all four in Year 4000 Yah. By doing so, He enabled all of the Covenant's benefits.

Water is the source of life and the universal solvent, and thus speaks of cleansing. More than this, these dual aspects of water personify the express purpose of the first two *Miqra'ey* / Invitations to be Called Out and Meet: *Pesach* / Passover as the source of life and *Matsah* / UnYeasted Bread as the method of cleansing.

Three is the number of family, of father, mother, and child. Collectively, the first three *Miqra'ey* / Invitations to be Called Out and Meet – *Pesach* / Passover, *Matsah* / UnYeasted Bread, and *Bikuwrym* / Firstborn Children, enable us to become part of Yahowah's family. And just as there are three sets of *Miqra'ey*, three in the Spring, one in the Summer, and three in the Fall, human history from expulsion from the Garden of Eden and back to it plays out in three sets of forty *Yowbel* / Redemptive Years.

The *Yowbel* / Redemptive Years of Yah's Lamb are spaced seven times seven plus one years apart, following the pattern established between *Matsah* / UnYeasted Bread and *Shabuw'ah* / the Promise of the Shabat, with the latter following the former by fifty days. Forty (representing the process of completion) times fifty (the interval between *Yowbel* / Redemptive Years of Yah's Lamb) represents 2000 years. Using the final clue 'Elyah provided, we should expect three sets of forty *Yowbel* years to transpire during mankind's journey away from Yahowah with the Lord and then back to God. After all, that is the purpose of this story.

And indeed, that is exactly what we discover when we examine the record. In 3968 BCE Adam and Chawah were expelled from the Garden for not listening to and acting upon what Yahowah had told them. Forty *Yowbel* later, in 1968 BCE, 'Abraham and Yitschaq met all of the conditions of the Covenant, affirming and accepting the *Beryth*, enabling the rest of us to follow their example should we want to be part of Yahowah's Family. And on this day, Yahowah underscored the purpose of the *Yowbel* by providing the Lamb for the Passover sacrifice.

Two thousand years thereafter, in the *Yowbel* Year of 4000 Yah, 33 CE on the Imperial Roman and now Roman Catholic calendar popular today, in the fourth

millennium of human history, Yahowah fulfilled the first four *Miqra'ey* on Mount *Mowryah*, upon the same mountain He had affirmed the *Beryth / Covenant* with 'Abraham and Yitschaq. Yahowsha' and the Set-Apart Spirit enabled all of the benefits of the Covenant – offering eternal life, perfection and vindication, adoption into His Family, enrichment through our inheritance, and infinite empowerment – by enabling the promises of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*. And once again, Yahowah underscored the purpose of His *Yowbel / Redemptive Years* of Yah's Lamb. Through His work, we as slaves were freed, or debts were forgiven, and we were brought home to live with our Heavenly Father.

From here the math is easy. Forty *Yowbel* from 33 CE takes us to 2033, when on *Yowm Kippurym / the Day of Reconciliations*, the tenth day of the seventh month on Yahowah's calendar, in Year 6000 Yah (sunset, 6:22 PM, Monday October 2nd, 2033 in Yaruwshalaim), Yahowah will return and reconcile His relationship with Yisra'el and Yahuwda. That is what this trial before Yisra'el between Yahowah and the Lord as conducted by 'Elyah is revealing to us. And then, five days later, after transforming the Land back into the conditions experienced in the Garden of Eden, and ridding it of all traces of religion and politics, Yahowah will *Sukah / Camp Out* with His Covenant Family for one thousand years, taking us to Year 7000 Yah.

There is a lot we can learn if only we are willing to listen and keep an open and enquiring mind. After all, haven't we been told that 'Elyah was a prophet? Therefore, wouldn't it be reasonable for us to at least try to ascertain the future implications of this historical event? Why else do you suppose we were told that there were four pitchers filled to completion with water and that they were deployed three times?

You'll notice that 'Elyah, who had previously stated that Yahowah was the God of Ya'aqob, deliberately left Ya'aqob out of the following list, leaving only 'Abraham and Yitschaq. I suspect that this was specifically designed to get us thinking along the lines presented in the timeline we have just considered. We are also being reminded that 'Elyah is a prophet, also suggesting that I may have been right. Further, the reference to Yisra'el coming to know that Yahowah is God underscores the purpose of *Yowm Kippurym / the Day of Reconciliations*.

“So the water (*wa ha maym*) **traveled** (*halak* – ran and went) **all around** (*cabyb* – on all sides, encircling) **the approach to the altar** (*la ha mizbeah*) **and also** (*gam*) **the restoring channel** (*'eth ha ta'alah* – the healing conduit for water and renewing and repairing trench) **filled with water** (*male' maym*). (18:35) **Then** (*wa*) **when it came to be the time for the offering to rise** (*hayah ba 'alah minchah*), (*wa*) **the prophet** (*ha naby'* – the one who is inspired to speak for God) **'Elyah** (*'Elyah* – Yahowah is God) **approached** (*nagash* – came near), **and said** (*wa 'amar* – declared), **'Yahowah** (יְהוָה), **God** (*'elohym*) **of 'Abraham**

(*Abraham* – Merciful and Enriching Father), **Yitschaq** (*Yitschaq* – Laughter and Play), **and** (*wa*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **this day** (*ha yowm*) **let it be known** (*yada’* – let everyone choose to acknowledge and accept, become aware of and understand (nifal imperfect jussive – the subject provides the means to understanding and receives the benefit as an expression of volition in the third person with unfolding implications throughout time)) **that You are Almighty God** (*ky ‘atah ‘elohym*) **in Yisra’el and with Individuals who Engage and Endure with God** (*ba Yisra’el*), **and I am Your associate and coworker** (*‘any ‘ebed ‘atah* – I am your helper, implement, and willing servant; from *‘abad* – to work, expending considerable energy and intensity to accomplish a task). **In accordance with Your Word** (*wa ba dabar ‘atah* – so then in and with Your Word), **I have engaged and made all of these statements** (*‘asah ‘eth kol ha dabarym ha ‘eleh* – I have acted and accomplished all of this, conveying all of these words).” (*Melekym / Rulers / 1 Kings 18:36*)

Everything ‘Elyah has said and done is in full accord with the Word of Yahowah. He spoke and acted in accord with everything he had come to know and understand. That is the most that can be asked of any of us.

By comparison, the Lord, as the Serpent in the Garden, took snippets of Yahowah’s words out of context and then he embellished them so that the original intent was changed. By so doing, he beguiled Chawah, confusing her. This would be the same strategy Satan would use with his Apostle Sha’uwl / Paul, and then again with his Messenger, Muhammad.

It should be readily apparent, but if not, while I have done my utmost to prepare complete and accurate translations of Yahowah’s Word, always presenting what God had to say in context, I am incapable of performing to ‘Elyah’s standard, which is to be in full accord. It is why I encourage you, and everyone who reads these books, to verify the meaning of God’s words for yourself.

No one has ever paid me anything to provide these translations and related insights. I do so freely because I enjoy learning from Yah, thinking about what He has said, and then sharing what it means for all of us. And while I understand that not everyone has the time I’ve been afforded or the resources, and I realize that there are some unappealing consequences of being resolutely rational, everyone seeking to know Yahowah, in addition to every Covenant member seeking to understand His testimony, ought to devote quality time to listen to what He has to say.

When we listen to Yahowah, when we come to know Him and accept what He is offering, He responds to us. In fact, by listening to God, every important question we could ever ask is answered.

We do not need and should not want Yahowah to kindle a fire and burn brightly before us. We should come to know Him and then radiate His light as a result of observing and then contemplating His testimony. He reveals who He is, what He is offering, and what He expects in return. He also admonishes us, warning us about what isn't in our interests. So while I appreciate why it was important for 'Elyah to request this of God, and thereby impress upon Yisra'el that Yahowah is God and that the Lord is not, since he did so, we ought not have to.

“Please choose to reply to me (*'anah 'any* – of Your own volition and because it is what You want, respond by testifying, offering evidence (qal imperative)), **Yahowah** (𐤆𐤃𐤆𐤃𐤁), **choosing to answer me** (*'anah 'any* – electing to make a declaration, shouting out, vocally communicating to me (qal imperative)) **so that this people** (*wa ha 'am* – so that this family of related individuals) **may come to know** (*yada'* – may choose to observe, accept, acknowledge, understand, and reveal (qal imperfect jussive – genuinely and literally, consistently and habitually as a matter of choice come to know and accept)) **that indeed, You** (*ky 'atah* – that surely and truly, You), **Yahowah** (𐤆𐤃𐤆𐤃𐤁), **are God Almighty** (*ha 'elohym*), **and that You** (*wa 'atah*) **have turned around** (*cabab* – have changed, encompassing (hifil perfect – causing them to be more like You for a finite period of time have transformed)) **their thinking and judgment** (*'eth leb hem* – their ability to observe what is happening and respond appropriately, taking to heart what they have witnessed and evaluated) **back again** (*'achoranyth* – returning to the original design specifications, as it was originally intended).” (*Melekym / Rulers / 1 Kings 18:37*)

This is the underlying message of *Yowm Kippurym / the Day of Reconciliations*. The surviving Yisra'elites are going to change their thinking, and by observing what has transpired and been said, they will respond differently, taking to heart for the first time in three-thousand years that Yahowah is indeed, God. It will serve as the basis of their reconciliation and fulfill the intended purpose of the *Miqra' / Invitation to be Called Out and Meet with God*.

It may be subtle, but it's worth considering. The purpose of this demonstration was to turn around and transform Yisra'el's thinking so that they would consider what they have observed and take it to heart, thereby bringing them back again to the original intent – which was to know, understand, accept, engage in a relationship with, and then reveal Yahowah through His words.

We are now afforded a words-eye view to a miracle. And every word is dripping in portent...

“Then (*wa*) **the fire** (*ha 'esh* – representing the radiant light and warmth) **of Yahowah** (𐤆𐤃𐤆𐤃𐤁) **descended, moving from a higher position to a lower one** (*naphal* – fell and was allocated and distributed), **and it consumed** (*wa 'akal* – and

it devoured) **the offering which elevates** (*ha 'olah* – uplifting sacrifice; from *'alah* – to lift up (representing Passover)) **and also the wooden timbers** (*wa 'eth ha 'eshym* – in addition to the wooden pillars comprising the doorway to life and the upright pole of Passover), **along with** (*wa 'eth*) **the stones** (*'eben* – symbolizing the rock-solid relationship Yahowah intended with the twelve tribes of Yisra'el) **and the dust** (*wa 'eth ha 'aphar* – the infinitesimal ash representing the descendants of Yisra'el, and thus the seeds which had been transformed by the fire), **licking up** (*lachak* – consuming by evaporating) **the water** (*'eth ha maym*) **that, to show the way to the benefits of the relationship** (*'asher* – revealing the correct path to walk to give life meaning), **was in the healing and restoring channel** (*ba ha ta'alah* – in the renewing trench and repairing conduit designed to carry life-giving water).” (*Melekym / Rulers / 1 Kings 18:38*)

All of the pieces of the puzzle comprising this test have been brought together. And they collectively speak of Yahowah's nature as light, fulfilling the Miqra'ey so that He might restore and reconcile His relationship with Yisra'el, healing the rift that had come to exist between Him and His people as a result of their affinity for the Lord.

Stupid is as stupid does. Trying to lift them up, they all fell down.

“**And when each and every person** (*wa kol ha 'am* – when the entire family of related individuals) **witnessed it** (*ra'ah* – observed it, seeing it with their eyes and considered it, paid attention to what was being revealed (qal imperfect)), **they fell upon their faces** (*wa naphal 'al paneh hem* – they dropped, falling away and prostrate, foreheads lowered, ultimately appearing to die, their presence cast down, as a result of their neglect, in front of and before this appearance and presence; from *panah* – to turn toward or away, to turn and look or to turn back (qal imperfect)), **and said** (*wa 'amar* – so as to convey and utter, proclaim and announce, so as to repeat), **‘Yahowah** (𐤆𐤏𐤃𐤇), **He** (*huw'*) **is the God** (*ha 'elohym* – the Almighty). **Yahowah** (𐤆𐤏𐤃𐤇), **He** (*huw'*) **is the God** (*ha 'elohym* – the Almighty).” (*Melekym / Rulers / 1 Kings 18:39*)

It's hard to talk when your mouth is in the dirt. Their reply was a product of their fear, not respect. They did not know Yahowah any better at that moment than they had in the minutes before the fire devoured everything that had been arranged before them. They did not understand any of the symbols that you and I have considered.

This might sound judgmental, and indeed it is. But by falling down, they clearly demonstrated that they were still clueless. I have no doubt that they mumbled “Yahowah, He is the God” with dust in their noses and dirt on their lips, but their words would ring hollow for another three-thousand three-hundred and thirty-three years. Their proclamation was for another time, for 2033 CE rather than

3300 BCE, when the Children of Yisra'el will finally come to embrace the Light and mean it when they look up and call out, "Yahowah is our God."

This is why Yahowah seldom conveys His presence through signs and wonders. They do not lead people to knowing Him, but instead to being in awe of Him. That is not the intent of a loving Father.

And yet, just because the Yisra'elites were dumb as the stones 'Elyah had selected to represent them, didn't mean Yahowah's prophet could be counted among them. He understood the consequence and fate of false prophets – of those who speak for the Lord. He would have them killed, holding them accountable for misleading God's people, just as Yahowah, Himself, will do upon His return.

"So then (wa) 'Elyah ('Elyah – Yahowah is God) said ('amar – conveyed and declared, responding) to them (la hem), 'Seize (taphas – of your own volition, having caught them in the act, capture, arrest, and control, dealing with (qal imperative)) the prophets ('eth naby' – those who claimed to speak on behalf) of the Lord (ha Ba'al – of the one acting as master and owner with the intent of possessing and controlling), not letting a person among them find salvation or escape ('ysh 'al malat min hem – choosing to not allow a single individual who is part of them to be spared (nifal imperfect jussive – a third person expression of volition with ongoing implications throughout time whereby the people who were doing this would be influenced by their actions))."

And they, after catching them in the act, captured and took control of them (wa taphas hem – they caught them and seized them, dealing with them (qal imperfect)). They brought them down (wa yarad hem – they either fell down or were made to bow down before (hifil imperfect)) to 'Elyah ('Elyah – Yahowah is God), to the Qyshown (Qyshown – to Lure and Snare in Serpentine Fashion; from qowsh – to bait, lure, and then snare (winding through the Plain of Megiddo and dumping out into the Mediterranean) River (nachal – brook or stream, gorge, valley, or ravine), and (wa) he killed them there (shachat shem – he took their lives, slaying and slaughtering them as a result of the name and reputation))."
(Melekym / Rulers / 1 Kings 18:40)

God would have them do to the prophets of the Lord what the name and title *ha Ba'al* implies: take control of them, possessing them. They would not be allowed to continue plaguing God's people, effectively killing them. And for these religious ministers there would be no chance whatsoever of salvation or escape. Their souls were on a collision course with She'owl, where they were they would spend an eternity incarcerated with the likes of Sha'uwl.

You will note that Yahowah did not try to rehabilitate them nor save them. He did not negotiate with them, respect them, compromise with them, nor tolerate them. They, like every religious cleric before and after them sought to negate the

value of Yahowah's name by referring to their god as "the Lord." It is an unforgivable sin as it serves as the basis of the Third Statement Yahowah etched in stone.

They would be killed because they were promoting and spreading death. It was fair. There is no mercy, no salvation, for those who withhold these things from Yahowah's people. Even worse, those who align themselves with the Lord will forever be associated with him, and that means that they are afforded an express ticket to She'owl. Considering what they would have continued to do to plague Yisra'el, it was the most compassionate, loving, responsible, and moral response.

Since we are not God, not even one of His prophets, since we don't live in Yisra'el under the authority of the Towrah, we cannot do what 'Elyah has done – even though it was the right thing to do. People have the right not to be victimized. When evaluating the life and liberty of those who are harmed in comparison to those who harm, our compassion and support belongs with the abused and our condemnation and disdain should be directed at the abusers. We ought to love the former and hate the latter. We ought to liberate the abused and constrain the abuser.

Even the name of the river, the *Qyshown*, affirms why Ba'al's prophets had to die. They had baited a trap and lured the nation of Yisra'el into their snare. They knew what they were doing, and were now being held accountable. Can you imagine what the millions of beaver, mink, and bear, who were tortured to death in the steel jaws of a trapper's snare would do if they could hold those who mercilessly murdered them for their pelts, accountable?

In this case, death was an intervening step and not the penalty. The prophets of the Lord were sentenced to spend eternity locked up in the lightless realm of She'owl – from which there would be no escape. And they would have to spend an unlimited amount of time in unbearably close proximity to other snake-oil salesmen. In reality, they were given what they wanted: an eternity with the Lord.

You ought not be surprised, nor even bothered, by the conclusion of this affair. It wasn't just a test between Yahowah and the Lord, it was a referendum on life and death. This same choice is before all of us, and the consequence and penalty remain unchanged.

Finally, this is one of many times where we as readers are actually advantaged over the eye witnesses. I wouldn't have wanted to have been within a thousand miles of the stench of 850 of the Lord's prophets. I would have been far less patient with them than was 'Elyah. I doubt that I would have correctly identified every clue as we have been able to do with the benefit of time and perspective. Further, I would not have been overly excited by the fire, knowing that it was an infinitesimal manifestation of His power. To the contrary, I would have screamed my lungs out at the moronic response of the people who fell on their faces.

Now, for our own edification, let's review the conclusion to this amazing prophetic story...

“‘Elyah said to all the people, ‘Approach me, drawing near.’ So all the people approached him. Then he repaired the altar for Yahowah which had been torn down and lay in ruins. (18:30)

And ‘Elyah obtained and grasped hold of twelve stones representing the number of family groupings of the children of Ya’aqob unto whom to show the way to the benefits of the relationship came to exist the Word of Yahowah, affirming and declaring, ‘Yisra’el, Individuals who Strive and Contend or Engage and Endure with God, will be your name and serve to convey your proper designation and reputation.’ (18:31)

And with the stones he rebuilt for the family, an altar in the name of Yahowah. Then he engaged to fashion, expending considerable effort to make a renewing and restoring channel approaching the altar suitable to house two measures of seed (representing Yisra’el and Yahuwdah). (18:32)

Then he arranged the wood, cut the bull into pieces, and laid them on the wood. He said, ‘Fill four (representing the process of completion) jars completely with water (serving as a metaphor for the source of life and as the universal solvent to clean) and pour them out so as to wash and cleanse upon the offering which elevates, making it acceptable, and upon the wooden timbers (representing the doorway to life). (18:33)

Then he said, ‘Do it again.’ And they did it a second time. So he said, ‘Do it a third time.’ And they did it a third time (indicating the number of times the promise of the Yowbel will be fulfilled in human history). (18:34)

And thus, the water traveled and ran all around the approach to the altar and also the renewing and restoring channel filled with water. (18:35) Then when it came to be the time for the offering to rise, the prophet who is inspired to speak for God, ‘Elyah, approached, and said, ‘Yahowah, God of ‘Abraham, the Merciful and Enriching Father, Yitschaq, Laughter, and Yisra’el, Individuals who Engage and Endure with God, this day let it be known, let everyone choose to acknowledge and accept, become aware of and understand the unfolding implications throughout time, that You are Almighty God in Yisra’el, and thereby associated with Individuals who Engage and Endure with You, and I work with You, expending considerable energy and intensity to accomplish the mission. In accordance with Your Word, I have engaged and made all of these statements. (18:36)

Please choose to reply to me of Your own volition and because it is what You want, responding by testifying, offering evidence, Yahowah, choosing to

answer me and make a declaration, so that this family of related people may come to know, choosing to observe, accept, acknowledge, understand, and reveal that indeed, You, Yahowah, are God Almighty, and that You have turned around, transforming, their thinking and judgment so that they take what they have observed and contemplated to heart, bring them back again to the original intent.’ (18:37)

Then the fire conveying the radiant light and warmth of Yahowah descended, moving from a higher position to a lower one as it was allocated and distributed, and it consumed the offering which elevates and also the wooden timbers (collectively representing Passover and the Doorway to Life), along with the stones (symbolizing the rock-solid relationship Yahowah intended with the twelve tribes of Yisra’el), and the dust (indicative of the infinitesimal ash representing the descendants of Yisra’el, and thus the seeds which had been transformed by the fire), licking up the water that, to show the way to the benefits of the relationship, was in the healing and restoring channel. (18:38)

And when each and every person, representing the entire family of related individuals, witnessed it, they fell upon their faces, and said, ‘Yahowah, He is the God. Yahowah, He is the God.’ (18:39)

So then ‘Elyah responded to them, ‘Of your own volition, having caught them in the act, capture, arrest, and take control of the prophets who claim to speak on behalf of the Lord, not letting a person among them find salvation or escape.’

And they, after catching them in the act, took control of them. They brought them down to ‘Elyah at the Qyshown (to Lure and Snare in Serpentine Fashion) River, and he killed them there as a result of the name.” (Melekym 18:40)

The Lord is deadly. Don’t ever lose sight of this reality. This was not a game.

Before we turn the page and move on to the 9th chapter of Yasha’yah, there are a couple of additional statements which caught my attention. In the first, we discover that to keep him safe and facilitate his work, Yahowah assigned a *mal’ak* messenger to ‘Elyah. Realizing that he was the lone credible voice in a duplicitous world, there were many important things which Yahowah wanted ‘Elyah to accomplish before He called him home. And the adventure would not begin again until the prophet was standing up and properly nourished. Only then would he commence the next stage of his journey.

We are reminded not only that God wants us to walk with Him, but also that His fortification will endure for forty days and forty nights – reaffirming this as the

measure of the time of completion for any stage in Yahowah's mission. And you'll notice where 'Elyah was being led, right back to the place Yahowah had given His Towrah Instructions to the Children of Yisra'el. It is where God spoke directly to His prophet. It is where we should go if we want to listen to Him.

“And the messenger (*wa mal'ak* – the spiritual representative and heavenly envoy) **of Yahowah** (𐤅𐤓𐤏𐤍) **returned** (*shuwb*), **a second time** (*seny*), **and touched him** (*wa naga' ba huw'*), **saying** (*wa 'amar* – informing and announcing), **'Arise** (*quwm* – stand up, get up, and accomplish the mission), **being nourished** (*'akal* – eating) **because** (*ky*) **the path and journey** (*derek* – the way) **for you are numerous and important** (*rab min 'atah* – for you are abundant and impressive, extensive and great).’ (19:7) **So he stood up** (*wa quwm* – he arose, got to his feet, and took a stand), **ate and drank** (*wa 'akal wa shathah*).

And so he walked (*wa halak* – he traveled and journeyed out) **on the fortification** (*ba koach* – in the physical provision and vigor of the resource) **of that meal** (*ha 'akylah ha hy'* – of that nourishing food) **for forty** (*'arba'* – to make square and thus even) **days** (*yowmym*) **and forty nights** (*wa 'arba' layl*) **unto** (*'ad* – as far as and until) **Choreb** (*Choreb* – Desolate; from *charab* – dry and lifeless place (on which Yahowah gave Moseh the Towrah on *Shabuw'ah*)), **the mountain** (*har*) **of God** (*ha 'elohym* – the Almighty). (19:8)

Then (*wa*) **he came upon** (*'el bow'* – he approached and entered) **a cave** (*ha ma'arah* – a barren den or uninhabited wasteland) **there** (*shem*), **to spend the night** (*lyn* – to lodge overnight and rest), **when behold** (*wa hineh* – when he became aware), **the Word** (*dabar* – the statement and message, the communication) **of Yahowah** (𐤅𐤓𐤏𐤍) **came to him** (*'el huw'* -), **and said to him** (*wa 'amar la huw'*) **'Why are you here in this place** (*mah 'la 'atah poh*), **'Elyah** (*'Elyah* – Yahowah is God)?’ (19:9)

He replied (*'amar*), **'I have been extremely zealous and desirous, jealously devoted to a monogamous relationship** (*qana' qana'* – I have been fervent and passionate about my exclusive relationship (piel infinite piel perfect)) **with** (*la* – approaching and regarding) **Yahowah** (𐤅𐤓𐤏𐤍), **the God of the spiritual envoys** (*'elohym tsaba'* – the Almighty of the heavenly implements and representatives) **because** (*ky* – for honestly) **the Children of Yisra'el** (*beny Yisra'el* – the Sons who Strive and Struggle with God) **have forsaken, rejecting and abandoning** (*'azab* – have rejected, neglecting and severing all association with (qal perfect) **Your Familial Covenant Relationship** (*Beryth 'atah* – Your agreement, compact, and pledge signifying the binding oath of a marriage vow with the intent of You raising a family). **They have torn down and destroyed** (*harac* – they have demolished and laid waste to) **Your altars** (*mizbeach 'atah* – platforms for placing sacrifices), **murdered** (*harag* – slain and killed) **Your prophets** (*naby' 'atem* – those who have been inspired to speak for You) **with the sword** (*ba ha chereb* – with a double-

edged dagger or cutting implement), **and** (*wa*) **I am left** (*yathar* ‘*any* – I remain) **by myself** (*la bad* ‘*any* – I am alone, the only member and branch). **And they are searching for me** (*wa baqas* – so they are looking for me, procuring information to hold me responsible) **to take** (*la laqah* – to grasp hold of, take away, and possess) **my soul** (‘*esh nepesh* ‘*any* – my consciousness).” (*Melekym* / Rulers / 1 Kings 19:10)

‘Elyah was passionate about His relationship with Yahowah. Nothing was more important to him. And yet he knew that nothing was less important to his kin, the Yisra’elites. They had forsaken the Covenant, as has everyone involved with Judaism, Christianity, Islam, and Humanism ever since. As few as one in a million embrace the Covenant.

In all fairness to ‘Elyah, without the benefit of the 91st *Mizmowr* / Psalm, he would not have known that Yahowah had deployed far more than the returning *mal’ak* he could see, to protect him. Dowd would not compose this promise for another three-hundred years. The fact that ‘Elyah understood as much as he did without the benefit of Dowd’s *Mizmowr* is amazing in and of itself.

The religious response to the truth, to God’s Word, has always been to silence His messengers. No one has done this better than the Roman Catholic Church. They were sure to torture every correct and courageous soul that interfered with their dominion over mankind.

This was followed by a startling revelation, one which serves as a fitting conclusion to our time with ‘Elyah. In all of Yisra’el, there were only seven-thousand men, women, and children who had not bowed before Ba’al. That is not to say that any of these people actually knew Yahowah, only that this was the full extent of those who weren’t paying homage to the Lord.

Everyone else, millions of people, either got down on their knees showing reverence for the Lord, as almost every religious person is prone to do, or gave lip service to him, some out of affection, others out of submission. Millions of people, even in Yisra’el, had become subservient and obedient to Satan, picked up arms on his behalf, and kissed those wearing his ring.

“I will leave a remnant (*wa sha’ar* – I will spare and leave behind (hifil perfect)) **in Yisra’el** (*ba Yisra’el*) **seven thousand** (*sheba* ‘*eleph*), **all of those whose knees** (*kol ha berek* ‘*asher*) **have not bowed down, showing reverence** (*lo’ kara* – knelt down, prostrating themselves) **to the Lord** (*la ha Ba’al* – to the one who seeks to be the master, to own and possess) **and every mouth** (*wa kol ha peh*) **that has not submitted to him** (‘*asher lo’ nashaq la huw*’ – which has not yielded in obedience to him, taken up arms on his behalf, or as a gesture of either affection or submission, kissed him).” (*Melekym* / Rulers / 1 Kings 19:18)

The prophets of Ba'al had prevailed. They had plagued the overwhelming preponderance of the people – just as they have today. Only one person on the planet knew Yahowah, and millions if not billions were worshiping the Adversary.

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