

Coming Home
My God, My God, Why?

5

You Are Yahowah

The God of Reason...

Painting a picture of what was and would be, God inspired *Howsha* | Hosea to write words on a scroll which would draw His people's attention to their shepherd, who just so happened to be His son. These words are as relevant to our time as any we have yet considered.

While Yah's announcement in this regard is found in the 3rd chapter, there is a wealth of knowledge that can be gleaned along the way. So let's pick up the story at the beginning...

“To show the way to the benefits of the relationship (‘*asher* – to guide the steps along the proper path to get the most out of life) **the Word** (*dabar* – the communicated testimony) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist with** (*hayah* ‘*el* – were directed toward) **Howsha**’ (*Howsha*’ – He Liberates and Saves; a compound of *huw*’ – he and *yasha*’ – to liberate, deliver, and save), **the son** (*ben*) **of Ba’ery** (*Ba’ery* – Within the Well; a compound of *ba* – with or in and ‘*er* – well or spring) **in the days** (*ba ha yowm*) **of ‘Uzyah** (‘*Uzyah* – Yah Prevails and Strengthens; a compound of ‘*oz* – to empower and enable and *Yah*), **Yowtham** (*Yowtham* – Yahowah Completely Perfects; a compound of *Yahow* and *tam* – to complete and make and be perfect), **‘Achaz** (‘*Achaz* – He Grasps Hold; from ‘*achaz* – to seize), **and** (*wa*) **Chiziqyah** (*Chiziqyah* – Yah Repairs and Strengthens, Hezekiah; a

compound of *chazaq* – to strengthen and repair), **kings** (*melek* – leaders and advisors) **in Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved; a compound of *Yah* and *dowd* – beloved, with *ah* – represented as feminine), **and in the days** (*wa ba ha yowm*) **of Yarob’am** (*Yarob’am* – Quarrelsome Family and Contentious People; a compound of *ryb* – to complain, dispute, argue, and use words contentiously, starting a controversy and ‘*am* – people, family, and nation), **the son of (ben) Yow’ash** (*Yow’ash* – Yah’s Fire, a form of *Yahow’ash*; a compound of *Yahowah* and ‘*esh* – fire), **king** (*melek* – governmental head and ruler) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; a compound of ‘*ysh* – individuals, *sarah* – to engage and endure or to strive and struggle, and ‘*el* – God).” (*Howsha*’ / He Saves / Hosea 1:1)

By closely examining and carefully considering what this prophet initially scribed on his scroll, we can surmise a number of relevant insights. First, God conveyed His will for His people by choosing a man whose name, *Howsha*’, means: “He Liberates and Provides Freedom, He Rescues and Delivers from Harm’s Way, and He Saves.”

Second, God does so through “*dabar* – words,” selecting those which “‘*asher* – reveal the correct path to the benefits of the relationship.” This not only affirms that the prime objective of these prophetic declarations is to reaffirm and reestablish that relationship in the most appropriate and beneficial manner, but also that the path to Heaven is paved, described, and guided with words. It is through words that we come to know Yahowah and find our way to Him.

Third, God accomplishes all of this in concert with His name: Yahowah. We have, therefore, been given the opportunity to read and recite, to observe and contemplate, the “Word of Yahowah” as “*hayah* – it came

to exist” with “*Howsha*’ – He Saves.” That should be more than enough to garner our undivided attention. It is reason enough to translate these words as accurately and completely as possible while striving to deduce their implications as correctly as is achievable. The more we come to know and understand as a result, the better it is for us and for those who will benefit from what we have learned.

For example, in this pronouncement, Yahowah is introduced similarly to the way God introduced Himself to Moseh and the Children of Yisra’el – using both ‘*asher* and ‘*hayah*. When Moseh spoke to the Voice pleading with him, the very God who was asking the aging Shepherd to go with Him to liberate His People, he said: **“Now, they may ask of me, ‘What is His name?’ What shall I reply to them?”** Yahowah initially answered “*hayah* ‘*asher hayah*,” thereby revealing the proper pronunciation, actual meaning, and purpose of His name. He followed this profoundly important revelation with: **“Therefore, you should say unto the Children of Yisra’el, ‘Yahowah, God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob, has sent me unto you. This is My name forever. And this is My way of being known and remembered for all generations.’”** (*Shemowth* / Names / Exodus 3:15)

This connection between the two declarations, one circa 1400 BCE and the other 700 BCE, becomes especially relevant today, particularly in the context of this prophetic book wherein Yahowah is once again leading His People back home. There are lots of ethnicities, but only one was chosen. There are lots of gods, but only One is real. Recognizing and acknowledging His name is therefore an essential first step in the right direction.

Fourth, this would not be, “But I, Howsha’, say...” as was the case with *Sha’uwl* | Paul. When communicating through His prophets, Yahowah often speaks for Himself in first person. These unfiltered revelations place those of us who study God’s statements in a similar position to the prophets, themselves, in that there was nothing revealed to them that isn’t also made known to us. This puts the observant in a tremendously enlightening and empowering position. It is as if we were there, listening to Yahowah as He spoke through “He Saves.” This opportunity is clearly one which was intended, and therefore, one we’d be wise to capitalize upon.

Fifth, the statements Yahowah has conveyed, and men like Howsha’ recorded for our benefit, were universally true throughout time. And yet for context and credibility, every word was grounded in the place, people, and period it was revealed. With very few exceptions, this was in Yisra’el among Yahuwdym during the thousand years between Moseh in 1450 BCE and Malaky in 450 BCE. In so doing, we are exposed to the reality that prophecy isn’t just about predicting the future, but also about revealing our past so that we might know how we got to this place and time. As a result, everything we need to know in the past, present, and future to approach Yahowah and engage in a relationship with Him was communicated, along with the means to validate the veracity of these words.

Ironically, it was all conveyed on behalf of and through the one ethnicity that the religions which claim their words to be the basis of their faith, have come to despise. And yet, if it were not for Yisra’el and Yahuwdah, most everything that is known about God would have been unknown to the Gentiles. Yahuwdym were not only the recipients of God’s lone witness, Jews have been the most meticulously reliable scribes in

human history, thereby preserving what their forefathers heard for our benefit. Further, if it were not for Yahowah's enduring love for His people and the plan of salvation He established for them, humanity would be eternally estranged from our Creator. Therefore, rationally speaking, ought not Yahuwdaym be appreciated, even revered and respected, instead of abused and scorned? How is it that the religious believe that it is appropriate to hate and annihilate those God loves most of all?

“Right from the beginning (*tachilah* – at the point in time when this started and from the first), **Yahowah** (*Yahowah* – the proper pronunciation of YHWH) **spoke, communicating** (*dabar* – verbally expressed using words to convey (piel perfect – Howsha' was put into action and became an effective communicator as a result of Yahowah's words which were spoken at these specific times)) **through** (*ba* – with, in, and by) **Howsha'** (*Howsha'* – He Liberates and Saves).”

It is such a simple declaration, comprised of two names, Yahowah and Howsha', two words, *tachilah* and *dabar*, and a single preposition, *ba*, to say: **“Right from the start, Yahowah spoke, communicating with Howsha'.”** I want to know, to understand, to capitalize upon, and then share every morsel which follows. How about you?

“And (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the vowels YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalom* – to reconcile) **said** (*'amar* – expressed, making a request) **to Howsha'** (*'el Howsha'* – to He Liberates and Saves, Delivering from Harm's Way), **‘Choose of your own volition to walk** (*halak* – go, electing to travel to (qal imperative – as a genuine expression of freewill)) **under the auspices of freewill to take** (*laqach* – choose to obtain, grasping by the hand (qal imperative – as a

genuine expression of volition)) **for yourself a wife** (*la 'atah 'ishah* – approaching and drawing near unto yourself a woman and female spouse) **of prostitution who is a whore** (*zanuwnym* – of harlotry and idolatry who religiously barter the appearance of love for money as an adulteress) **and give birth to children** (*wa yeled* – beget the offspring) **of whoredom and religious idolatry** (*zanuwnym* – of harlotry and prostitution as a pagan barter of sensual gratification for profit with an unfaithful adulteress).

For indeed (*ky*), **this Land** (*ha 'erets* – this region and place in the material realm) **is filled with unreliable and unfaithful prostitutes** (*zanah zanah* – is comprised of the worst kinds of whores committing despicable and loathsome acts, who accept bribes for favors and have become unreliable and unlikable) **operating behind the back of and thereafter moving away from** (*min* – at this time and for a long period thereafter becoming indifferent to), **Yahowah (Yahowah).**” (*Howsha' / He Liberates and Saves / Hosea 1:2*)

This is an extraordinary request, one unmatched in the annals of Divine revelation. God asked His prophet to walk in His shoes so that he might have empathy for His plight, and thus speak more effectively to Yisra'el and Yahuwdah. In a symbolic sense, Yahowah's Chosen People, Yahuwdym, were His bride and they had become unfaithful—committing repugnant and abhorrent acts as religious whores. Worse, they were giving birth to a long succession of religious prostitutes.

God wanted everyone to witness this paradigm and see it for what it was, as an example of what religion does to destroy the relationship with Him. Through this metaphor of an unfaithful marriage, Yahowah was able to demonstrate why He had to divorce Yisra'el and what would have to occur for the Covenant to be renewed with them.

In addition, by creating a scenario whereby Howsha' would come to disdain all that was wrong with the religious behavior of his people, Yahowah has taught us another important lesson. God choses to communicate through people who have had some experience with what He is opposing. This realization is paramount to understanding why Yahowah chose Moseh, and indeed pleaded with him, and why He was asking Howsha' to endure a whorish wife.

So as to not go too far astray from the upcoming prophetic pronouncement regarding Dowd, and in recognition that there is already a comprehensive review of everything Yahowah conveyed to us through Howsha' in the 3rd volume of *Yada Yah*, it's prudent that we press ahead to properly establish the context behind the relevant prophecy. Continuing to speak to Yisra'el and Yahuwdah, Yahowah said:

“And now at this time (*wa ‘atah* – simultaneously in this narration, so then in sequence it is rational that) **will I reveal and expose** (*galah* – I will consistently make known, uncovering (piel imperfect – the subject causes the object to engage over time showing)) **her foolishness and shamelessness** (*nabluwth hy’* – her defiance based upon not even having the capacity for understanding, her outrageous stupidity, her ignorant and irrational responses, her disgraceful immorality and senselessness, the folly of her deadly nature; from *nabal* – to be foolish, senseless, and stupid) **with regard to** (*la* – concerning) **the perceptions and presence of** (*‘ayn* – the eyes and sight along with the outward appearance of) **her lovers** (*‘ahab hy’* - those with whom she has formed a relationship and is seen as desirable).”

Since we cannot be wrong when we follow Yahowah's example, we are right to expose humankind's religious stupidity and political foolishness. Man's

beliefs in this regard are shameful and cannot be rationally or morally respected.

Further, according to God, the religious have lost the capacity to understand. Their faith precludes it. And that is why the truth only resonates with those who have begun to question their societal indoctrination.

There is no way for man to save humankind. Left to our own devices, we are the problem, not the cure.

“And mankind (*wa ‘iysh* – an individual) **shall not spare nor save her** (*lo’ nasal hy’* – will not deliver nor rescue her, snatching her) **out of My hand** (*min yad ‘any* – from My control and influence or even as My possession).” (2:10)

There are two ways to interpret what we have just read and what follows, both of which are appropriate. First, Yahowah is going to hold Yisra’el and Yahuwdah accountable for their ignorant and irrational perceptions of Him, especially as a result of the false gods and errant attributes they have foolishly conceived. And second, He isn’t letting go of them. He’s going to spare them once they regain their desire to know Him. But that will require of those wanting to be saved, a willingness to distance themselves from that which Yahowah views as inappropriate before He acts to quell their ongoing influence.

“I shall cause a cessation of all of (*wa shabat kol* – during the Shabat I will stop it all, putting an end to every one of) **her inappropriate attitudes toward the celebrations of** (*masows hy’* – her gaiety, merriment, and joy expressed during wasteful and rotten) **her feasts** (*chag hy’* – her religious festivals and her holidays), **which comprise her calendar and basis for renewal** (*chodesh hy’* – her monthly designations and her lunar timekeeping; from *chadash* – to renew and to make anew (perhaps symbolic of her hand in creating Christianity’s

New Covenant and Islam's devotion to the Crescent Moon)), **in addition to** (*wa*) **her seventh day** (*shabat hy'* – her Shabat, her time of rest and reflection) **and all her appointed assemblies** (*wa kol mowed hy'* – every one of her seasonal designations and meeting times).” (*Howsha'* / He Liberates and Saves / Hosea 2:10-11)

This is an overt denunciation of the holidays, religious rites, and holy days of the religions aided and abetted by Jews, including everything from Christmas and Easter to Rosh Hashanah to Hanukkah, including Ramadan in addition to designating Fridays and Sundays holy. None of it is acceptable to God, nor could it be based upon everything He has said and done to establish the calendar, feasts, meetings, and pattern of time He has designated to restore our souls. If other approaches were acceptable, then there would have been no reason to say otherwise, nor suffer the indignity of fulfilling Pesach and Matsah.

And since the audience remains unchanged, and thus Yisra'el and Yahuwdah, God is specifically renouncing Judaism's corruptions of the Mowed Miqra'ey and the way they have been told to observe the Shabat.

Yahowah isn't going to forget and forgive those guilty of advancing the Lord's agenda. There will be a consequence of playing religious dress up, of burning incense and making sacrifices to false gods, as well as to beguiling others into doing the same by gilding lies such that the deceptions appear beautiful.

“I will take an accounting of (*peqad* - recount an inventory of) **her days in association with** (*'al hy'* *'eth yowm*) **the Lords** (*ha Ba'alym* – those who seek to own, to control, to lord over, and to possess the citizenry, acting as if authorized to rule over others on behalf of false gods), **when to reveal her way** (*'asher*) **she burned offerings to them** (*qatar la hem* – she offered aromatic

incense and fragrant smoke) **as well as when** (*wa*) **she adorned herself as an attribution of status while going on the prowl in a beguiling way** (*'adah hy'* – she wandered about in a social-religious community in search of prey, concealing her actual intentions by glorifying her witness and decorating her surroundings) **with her circular accoutrements** (*nezem hy'* – with her rings and halos symbolic of the sun and moon) **and sickening jeweled ornamentations** (*wa chelyah hy'* – her sorrowful, weakening, and wounding jewels adorning her; from *chalah* – to disease and sicken, thereby weakening), **and she went out after** (*wa halak 'achar* – walked with, followed, and joined the position and direction of) **those she desired** (*'ahab hy'* – those with whom she formed a relationship by appearing desirable and preferable).

Then (*wa*), **as a result** (*'eth* – therefore) **she ignored and forgot about Me, receding away from Me** (*'any shakach* – she overlooked and was no longer mindful of Me, ceasing to remember Me, and thus unable to properly respond to Me as she retreated from Me), **' prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – the most accurate transliteration of God's name using the vowels *yhwah*).” (*Howsha' / He Liberates and Saves / Hosea 2:13*)

Make no mistake: the gods of religion are “*Ba'alym* – Lords.” The Lord God is Satan achieving what he most desires – to be seen above the Most High.

The consequence of building beautiful and grand churches, mosques, temples, and shrines, of playing religious dress up, and of celebrating pagan holidays, is that they cause us to overlook God. Do any one of these things long enough, get enough people to do the same, and in time, Yahowah will be forgotten. This is exactly what occurred from Dowd to today.

This ought not be a surprise because Yahowah told us that it would happen in this way. Freewill precluded the Almighty from prohibiting His People's poor choices or their propensity to entice the gullible with all manner of religious myth.

Fortunately, however, freewill works both ways. Yahowah has it too and the time has come for Him to express His intent, which is to speak to His children once again, to take them to this place where every nuance of His word is pondered, such that He may rely on the most rational and receptive of Yisra'el and Yahuwdah exercising good judgment so as to return to Him.

“Therefore as a result (*la ken* – accordingly in return), behold (*hineh* – look up and pay attention because this is important), I will leave the way wide open for her to be deceitful, thereby enticing the gullible (*‘any patah hy’* – I will provide ample room for her to be alluring and seductive, giving her the space to speak glibly and simplistically while she openly persuades the simpleminded and naive) while I allow her to walk (*wa halak* – while I see to it that she journeys for a time and conducts her life (hifil perfect)) into the place where the word is pondered and questioned (*ha midabar* – the lifeless and desolate place until the who, what, why, when, and how of these statements are contemplated; from *ma* – to question and *dabar* – the word), and then (*wa*) I will speak, communicating (*dabar* – I will use words to convey) to and relying upon her best judgment (*‘al leb hy’* – to her ability to exercise good judgment and be discerning and responsible with regard to her attitude and inclinations).” (*Howsha’* / He Liberates and Saves / Hosea 2:14)

The wide-open way is religion commingled with politics, militarism, and conspiracy. It is universally deceitful, destructive, deadly, and damning. And yet, it is easily refuted and disproved, thereby only fooling the

foolish. For all these many years, Yahowah has allowed His creation, and most notably, Yahuwdah (which is feminine while Yisra'el is masculine) to walk away from Him, to disavow Him, to slander and mock Him, even completely disregard their Creator. Not interfering with our choices has been essential to the primary purpose of our existence – to choose of our own volition to engage and endure with God rather than struggle against Him. It is why Satan was allowed to slither into 'Eden and corrupt God's testimony. This choice has to be real for it to be meaningful.

I am embarrassed to admit that it took far too long for me to recognize that *midabar* was a compound of “*my* – to ponder and question” and “*dabar* – the word.” It is, therefore, a double edge sword, cutting away and setting apart. We are free to ponder the who, what, where, why, when, and how of every word Yahowah selected and inspired to teach and guide us such that we come to know Him, appreciate what He is offering, and understand what He expects in return, or we can deny His existence, His veracity, and reliability, calling His every word into question, as is the case with religious intent.

Once Yisra'el and Yahuwdah come to their senses and start thinking rationally, Yahowah will do as He has promised...

“‘And (*wa* – so then) I will provide and give to her (*nathan la hy*’ – offering and bestowing for her to approach) her vineyard and her garden (*kerem hy*’ – her own cultivated vineyards and gardens where vines grow and fruit is harvested) for the name was there at that place and time (*min sham / shem* – because and as a result of the renown and reputation of the proper designation).”

If we are to translate *kerem* as “vineyard,” then Yahowah is giving Yisra'el access to the one He

instructed Dowd to cultivate on Tsyown for their benefit. While it has been neglected these past three-thousand years, Yahowah is in the business of restoration and renewal. It will bear fruit again.

If, however, we are to render *kerem* as “garden,” then the promise is exceptionally wonderful. Yahowah is going to transform the Land of Yisra’el, and then the entire Earth, into a garden akin to ‘Eden. It will be a gift to His beloved Yahuwdah on *Sukah* | Camping Out in year 6000 Yah.

Also interesting, depending whether we vocalize *sh-* as *shem* or *sham*, we deduce different meanings. *Shem* is “the name” while *sham* is “the place.” They are both relevant.

However, before this transformation occurs, the Chosen People will have to endure the worst man has to offer...

“Therefore (*wa ‘eth*), the valley of ‘Akowr | Trouble (*‘emeq ‘Akowr* – the naturally disturbing depression) will be a beneficial doorway which can be confidently anticipated (*la petach tiqwah* – an expected portal which can be looked forward to with confidence).”

It was in ‘Akowr that ‘Achan chose to disregard Yahowah’s restriction regarding looting the fallen city of Jericho and was stoned as a consequence along with his family. His name means: to create trouble. The Towrah was written and was fulfilled to provide a host of benefits, among them to perfect the imperfect while opening a doorway to life. It will be a welcome sight for those struggling to survive the Time of Ya’aqob’s Troubles.

As we consider the conclusion of Howsha’ 2:5, we become aware of why it was important to share the commonality of *‘asher*, *hayah*, and *Yahowah* in the discussion with Moseh in advance of his liberation of the

Chosen People from Egypt and their reappearance in the opening declaration of Howsha', suggesting a common purpose. Here now is that reason:

“She shall answer and respond to the proper name (*wa ‘anah sham / shem* – she will reply as a result of the renown and reputation at that time and place, responding to the questions by making an informative declaration there, singing while embroiled in the thought process) **as in the days of her youth** (*ka yowm na ‘uwrym hy’* – similar to her childhood during her early life), **and as in the day** (*wa ka yowm*) **when she ascended out of** (*‘alah hy’ min* – she was lifted from, rising away from) **the realm of the Crucibles of Egypt** (*‘erets Mitsraym* – the place of religious, governmental, militaristic, and economic oppression).” (*Howsha’ / He Liberates and Saves / Hosea 2:15*)

If we were to synthesize and summarize Yahowah’s message to His people, it might be conveyed like this: “I created you to be part of My Family. But even knowing that you’d reject Me, I have always been there for you, speaking to you as a Father would address His wayward children – or as a devoted husband would speak to an unfaithful wife. Accordingly, I have given you a means to return to Me and will honor it the moment you choose to trust Me.”

The first step in that regard is to respond to and answer Yahowah, relying upon Him to lead us away from the crucibles of religious and political, military and economic oppression. Yahowah has been calling His People out of the world of men and to Himself since the dawn of time. Now that we are approaching the end of this period, it’s now or never.

Just as Yahowah called and led His people out of Egypt, the Crucibles of Human Oppression, 3500 years ago, today He is calling Yisra’el out of Babylon, the

confusing words of humankind. The only question which remains is whether or not we accept His invitation.

This leads us to one of the most relevant and insightful revelations in the whole of the *Towrah, Naby', wa Mizmowr...*

“And (wa) it shall be (hayah – it will happen and come to exist) in (ba – at, with, and on) that specific (ha huw’ – this or His) day (ha yowm – time, speaking of His return on the Day of Reconciliations),’ prophetically declares (na’um – predicts, reveals, and promises) Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalowm – reconciliation), ‘you shall encounter and welcome (qara’ – you shall call out by name and move toward, summoning and meeting with) Me as an individual (‘yshy ‘any – Me as a person (singular), Me as your marriage partner and husband, as being one with Me, extant and present in existence, even as a man in your midst).

And (wa) you will not call Me (lo’ qara’ la ‘any – you will not summon Me or read aloud, inviting or proclaiming unto Me) ‘My Lord’ (Ba’al ‘any – my Master, the one who owns, controls, rules over, and possesses me) ever again (‘owd – any longer, repeatedly beyond this point, now, still, or forevermore).” (Howsha’ / He Liberates and Saves / Hosea 2:16)

One of the most appealing aspects of Yahowah’s character, and indeed His connection with His creation, is that He is always within our reach. God is approachable as an individual – so much so He often refers to us as His children, making Him our Father. He is obviously sufficiently powerful to be fearsome and imposing if that were His intent, but it’s just not in His nature. Affirming

this, here there are overtures of husband and wife, while elsewhere He is our Shepherd and we are His sheep.

Those of us who have enjoyed coming to know Him through His uplifting words, inspiring prophets, and marvelous stories recognize that Yahowah is encouraging humankind to interact with Him as an individual. It's obvious that He has no interest in anyone worshiping Him as God. He wants to lift us up, not the other way around. In fact, the more comfortable we are perceiving Yah as a loving and devoted father, as a best friend, as an adventurous buddy, as a particularly helpful guide and insightful teacher, the closer and better our relationship will be with Him.

As we have learned by studying about Yahowah's devotion to His son, Dowd, God has no interest in His creation building houses, churches, temples, or mosques for Him, and is instead desirous of establishing homes for us. The God of the familial relationship is the antithesis of the gods of blind and fearsome faiths.

A day is coming when individuals comprising Yisra'el and Yahuwdah will finally see and accept Yahowah correctly, as Dowd related to Him. And not-so-coincidentally, this will occur on the eve of His return with Dowd.

Most people throughout the world, by whatever language they may speak, refer to their god as "my Lord." In Hebrew, it is written *Ba'aly*, with the final letter of the pronoun, '*any* | my, presented as a suffix. The title's implications are wholly foreign to a loving father, Earthly or Heavenly. By contrast, they are exceptionally fitting and descriptive among covetous men in a political or religious setting, or in the context where a serf or caste system is imposed: "to rule over, to control, and to possess," in addition of acting like a "Lord and Master." By contrast, Yahowah consistently reminds us that He

wants to liberate us, freeing us from the drudgery and constraints of man. It is from the control of religious, political, military, economic, and conspiratorial schemes that we are being saved.

And so it will be at this moment, when His People finally change and begin relating to Him as He intended, that God's greatest joy will be never having to hear anyone say "my Lord" ever again. It is a title God obviously despises, as He should, since "*ha Ba'al* – the Lord" serves to designate Satan's name, title, and ambition throughout His Towrah and Prophets.

This means that, rather than speaking to Yahowah, those who refer to their god as "the Lord" are actually and unwittingly, even irritatingly and ignorantly, addressing the Adversary. This realization is so obvious, so irrefutable, the propensity of mankind to reject Yahowah's name in favor of Satan's title remains among the most irrational aspects of the creation's preference for religion over the Covenant relationship. And by so doing, those Yahowah would have preferred to liberate and save find themselves subject to and controlled by others.

Yahowah's animosity toward the aspirations of Satan as the Lord is so great, and recognizing that the Adversary has achieved his ambition of being worshiped as if he were God, our Creator has chosen in this context and time to be approached by His People as an "*ysh* – individual" rather than "*el* – God." This is, interestingly enough, the same term He used to refer to Himself when interacting with 'Abraham during the formation of the Covenant.

If you prefer what God is offering to what man has been imposing, immediately disassociate yourself and God from religion. Approach Him as an individual, and by name.

“For I will remove (*wa suwr* – turn around and change direction, coming to Me by separating Me from, and with Me renounce and repudiate (hifil perfect – at this moment in time God will enable His people to accomplish this, becoming more like Him), **accordingly** (*‘eth* – therefore and forthwith), **the names** (*shem* – designations and reputations) **of the Lords** (*ha Ba ‘alym* – the masters, owners, possessors, rulers, and false gods) **out of** (*min* – from) **her mouth** (*peh hy’* – her speech, her spoken words and language).

And (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo’ zakar* – they will not be proclaimed or be brought to mind (nifal imperfect – the subject continually carries out and receives the impact of the verb)) **by** (*ba*) **their name** (*shem hem* – by their designation or reputation) **ever again** (*‘owd* – any longer, now or forevermore).” (*Howsha’* / He Liberates and Saves / Hosea 2:17)

Yahowah’s disdain for the title “Lord” is so overwhelming, at this moment in time He is helping His People, notably Yahuwdah, by assisting them in this process – as a father would their child. We know this because He shaped the meaning of *suwr* with the hifil stem and perfect conjugation.

If you were of the opinion that Yahowah does not care what you or anyone else calls Him, you would be wrong. If you were of the opinion that God is the Lord, you would be wrong. And when it comes to God, being wrong isn’t right.

Speaking of the millennial celebration of *Sukah* | Shelters in the afterglow of the *Yowm Kippurym* | Day of Reconciliations in Year 6000 Yah, our Heavenly Father tells those who have just broken His heart:

“Then (*wa*) **I will cut** (*karat* – I will establish through separation (qal perfect)) **for them to approach**

(*la* – draw near to them with) **a family-oriented Covenant** (*beryth* – a familial relationship and agreement between the parties similar to a marriage), **in that specific day** (*ba ha yowm ha huw'*), **with** (*'im* – in conjunction and associative with, including and experiencing) **all living things** (*chayah* – renewing and restoring life, including animals), **the environment for growth** (*ha sadeh* – field and countryside, pasture and forest), **and in harmony with** (*wa 'im* – in an associative relationship and conjunction with) **winged creatures** (*'owph* – that which can fly) **of the spiritual realm** (*ha shamaym* – of the heavens), **and creatures that move about** (*wa remes* – animals) **the Earth** (*'adamah* – material realm).

Then the bow (*wa qesheth* – weapons which shoot or launch projectiles), **the sword** (*chereb* – cutting implements used in combat), **and war** (*wa milchamah* – conflict and combat, battles and the arms to fight them) **I will break and abolish** (*shabar* – I will shatter and demolish and cause to no longer exist) **from the Earth** (*min ha 'erets*), **making it possible for you to lie down and rest contently** (*wa shakab hy'* -so that you can recline and relax), **securely and confidently** (*la betach* – safely with complete trust and reliance).” (*Howsha'* / He Liberates and Saves / Hosea 2:18)

Yahowah uses *karat* | to cut in association with His *Beryth* | Covenant for a number of reasons. Some are cut in while others are cut out. To be in the Family, one has to cut ties with the family of man. And therefore, the Covenant is about separation which leads to inclusion. Moreover, *karat* serves to reinforce why circumcision remains the sign of the Covenant.

While the *Beryth* is *karat* many times, there are never two and it only changes once. And even then, the difference is especially telling. When the Covenant is renewed upon Yahowah's return, His *towrah* | guidance

will be incorporated into our lives and integrated into souls.

Now, on this occasion, there is something wonderful afoot. All living creatures are going to live in harmony as life is celebrated as it was in 'Eden. Personally speaking, this makes my heart sing because I enjoy the magnificence of life in all of its colors and complexities, and I am excited that it will no longer be red in tooth and claw.

Reconciliation is about bringing harmony back into the relationship. This will occur in the Millennium—the seventh day, the one-thousand-year Sabbath that follows the Time of Ya'aqob's Troubles and the restoration of Yisra'el and Yahuwdah. Therefore, this prophecy pertains to Dowd as the Mashyach. It complements the opening of *Yasha'yah* / Isaiah 11 where we are told that, as the result of a man from *Yshay's* / Jesse's lineage with the Spirit of Yahowah resting on Him, all on earth will live in peace, worry-free and war-free.

And so that it will be joyous and harmonious, Yahowah confirms that He is remarrying Yisra'el. This wedding is replete with all of the trimmings.

“And I will become betrothed to you and you unto Me (*wa 'aras 'atah la 'any* – I will pledge to marry you such that you become My bride, expressing our desire (piel perfect – the bride is given the capacity to be betrothed by God at this moment in time)) **forever** (*la 'owlam* – throughout eternity). **I will marry you to Me** (*wa 'aras 'atah la 'any* – I will make a betrothal pledge requesting that you and I are engaged (piel perfect)) **in righteousness** (*ba tsedeq* – being correct, upright, and honest, deciding to do what is right), **while exercising good judgment to justly resolve disputes** (*wa ba mishpat* – consistent with the codicils of the relationship while being discriminating and discerning) **in unfailing**

kindness and steadfast love (*ba chesed* – with enduring affection on behalf of a caring relationship), **and also with mercy and compassion** (*wa ba rachamym* – with favoritism, adoration and empathy).” (*Howsha’* / He Liberates and Saves / Hosea 2:19)

These are some of the traits we have come to cherish in Yah. He is proposing marriage, with bonds which will endure forever. He is committed to doing what is right, always correct and honest. His pledge is to resolve our disputes in a manner which is consistent with the codicils of the Covenant, ready, willing, and able to vindicate us. His kindness is unfailing, and His love is enduring, especially for Yisra’el.

Yah favors His family. He adores Yahuwdah’s proclivities. He shows empathy for whatever challenges they may endure. This is how Yahowah wants to relate to us should we be open and receptive to Him. And why wouldn’t we be?

Over these many years we have become so comfortable seeing Yahowah as our Father, particularly from the perspective of the *Beryth* | Covenant, that as a result, becoming betrothed may seem a bit unexpected. However, while the picture is perfect, this marriage is symbolic, albeit rich in its implications. And here, in the context of asking *Howsha’* to marry Gomer, a religious prostitute, the story is about a marriage whose vows Yisra’el broke, serving as a metaphor for breaking the terms and conditions of the Covenant. Therefore, Yahowah wrote them a letter of divorce, which serves as the basis of this book. And yet that would not be the end of the story because, 2700 years after the divorce, the bride, Yisra’el, would leave her worthless lovers and return to Yahowah. Marital bliss will be restored with a heartfelt and genuine exchange of vows.

Further, there is one relationship which can rival that of parent and child, and that is husband and wife. A man's and woman's love is chosen rather than born. It can also have greater dimensions. And as husband and wife, men and women are equals, albeit with different abilities and roles, which is not the case with a father and child. We can, therefore, see in this story, that Yahowah's love for His People is multidimensional, far broader, and more expressive than we may have previously understood. And more insightful still, by using the example of a loving marriage, Yahowah is telling us that He wants us to relate to one another as equals.

Pause now and consider this, particularly if you are a Yahuwd, because Yahowah has just offered to marry you. Please don't reject Him as have ten thousand generations of your people before you. This was written in the piel perfect, not once, but all three times, telling us that Yahowah is providing everything you will need to join Him in this marriage, but also that this is a once in a lifetime offer that will not be extended.

I understand that this is a seismic shift in Jewish thought, that this idea of being on equal footing with Yah is wholly foreign, but when it comes to God, it is always wise to go where the words lead. And now they are leading you to the altar, where Yahowah is asking for your hand in a marriage which will endure forever.

In the context of the *Beryth* | Covenant, Yahowah has extended His offer of marriage, and He is about to repeat it. Answer Him.

Rabbis have said the opposite for millennia, seeking to keep men in submission and women "in their place," as have imams, pastors, and priests. Their temples, churches, and mosques are imposing for a reason. Their god is always up there, demanding to be worshiped, and never down here on His knees wanting to lift us up.

When we think about it, every benefit of the Miqra'ey and Beryth is designed to make us more like God so that we can relate to Him as equals. He wants us to be immortal, perfect, family, enriched, empowered, and enlightened because He is those things.

“And I will become betrothed to you and you unto Me (*wa ‘aras ‘atah la ‘any* – I will pledge to marry you such that you become My bride, expressing our desire to express our wedding vows (piel perfect – Yah’s bride is given the capacity to be betrothed to God at this moment in time)) **reliably and in truth** (*ba ‘emuwnah* – honestly, steadfastly and dependably, in a way that is supportive, confirming, upholding and nourishing, within the trustworthy testimony and restoring witness).

And you shall know (*wa yada’ ‘eth* – you will become aware, recognize, and acknowledge, and you will understand as the result of the information that has been provided, becoming familiar with) **Yahowah** (*Yahowah*).” (*Howsha’* / He Liberates and Saves / Hosea 2:20)

Yes, God just said, “*Yada’ Yahowah*,” which has served as the name of the series of books which initially grew out of translating *Howsha’* more than eighteen years ago. That may be an affirmation of their purpose.

To know Yahowah is to love Him. And it is the truth which makes this possible. It is why we translate and contemplate the words of our God.

It’s hard to imagine how clerics and scholars, pastors and priests, could be so cold and heartless, so callous regarding the nature and purpose of Yahowah. How is it that they present a God consumed by love as hateful and mean-spirited – as unwilling and unable to save? Why is it that they posture a “new covenant” to replace the one they claim is both merciless and expired? Why is it that they claim that God’s name is not and cannot be known?

Why do they lie about Yahowah and His everlasting, loving and merciful, righteous and just, always dependable Family?

There is an aspect of this marriage which may appear at first blush to trouble the Towrah observant because according to Yahowah's Instructions, a man cannot remarry the same woman after divorcing her. But this most certainly isn't the wife Yahowah divorced earlier in Howsha'. She died long ago estranged from God by chasing after and perpetrating all manner of religious deceptions. These Yahuwdym and Yisra'elites, 2,700 years thereafter, are completely different, transformed by the change in their attitude and approach toward Yah.

During this wedding celebration, set to occur less than 13 years from this writing in 2020, Yahowah will respond to His People, replying to those who have at long last accepted His invitation. Great songs will be sung. And given God's preference, most will likely have been written by Dowd.

As you read what follows, please ponder the implications of *'anah* at this time and in this context, and if you have not already done so, follow Yah's lead.

“Then it shall exist (*wa hayah* – it will be (qal perfect – actually at this moment in time)) **in this, His specific day** (*ba ha yowm ha huw'*) **I will answer** (*'anah* – I will respond verbally, communicating using words (qal imperfect – genuinely and forever)), **prophetically declares** (*na'um*) **Yahowah (Yahowah). I will reply** (*'anah* – I will provide answers in a song, testifying (qal imperfect – actually and continually)) **in association with** (*'eth*) **the spiritual realm and heavens** (*ha shamaym*). **And they** (*wa hem* – third person masculine plural and thus addressing *shamaym* – the spiritual realms) **will answer, singing melodiously while declaring information to** (*'anah 'eth* – verbally and

audibly responding to (qal imperfect jussive – genuinely and continually by choice they will answer and testify to)) **the Land** (*ha ‘erets* – the earth and material realm generally and Yisra’el specifically). (2:21)

Then the Land (*wa ha ‘erets* – the earth and material realm generally and Yisra’el specifically) **will respond to** (*‘anah ‘eth* – will provide a declaration, thinking and concerned about, even singing regarding (qal imperfect – genuinely and continuously, actually with ongoing implications testifying regarding)) **that which is associated with the grain** (*‘eth ha dagan* – the harvested barley, symbolic of saved souls), **in conjunction with the new wine** (*‘eth ha thyrowsh* – accompanied by wine as it is just beginning its transformation from grape juice), **and in combination with the olive oil** (*wa ‘eth ha ytshar* – associated with freshly produced oil from olives).

And they (*wa hem* – third person masculine plural and thus addressing Yisra’el (which is masculine rather than *‘erets* which is feminine)) **shall choose to provide answers regarding** (*‘anah ‘eth* – will of their own freewill respond to and testify about (qal imperfect jussive – actually and by choice with ongoing implications)) **that which is associated with Yzra’’el | the Seeds God has Sown** (*‘eth Yzra’’el* – concerning this connection with seeds being sown and becoming productive, and thus what is conceived and produced by God; from *zara’* – to sow, conceive, produce, and yield and *‘el* – God; commonly transliterated Jezreel).” (*Howsha’* / He Liberates and Saves / Hosea 2:22)

We have been devoted to translating and understanding Yahowah’s words for going on nineteen years, and yet this is the only time we have seen “*‘anah* – respond” repeated five times in a single conversation. That is especially significant because *‘anah* not only describes what God desires most of us – and that is for us

to reply to Him – it is the word upon which rabbis have sought to distance Yahuwdym from Yahowah by rendering it “afflict.”

This is so utterly profound and breathtakingly brilliant my fingers cannot keep pace as my mind races with the implications. So let’s see if we can *selah* | pause and reflect sufficiently to consider the connections and consequence.

Up to this point in time, when Yahowah is offering His hand in marriage, five of His seven *Miqra’ey* | Invitations to be Called Out and Meet will have been fulfilled and the five benefits of the *Beryth* | Covenant will have been achieved. *Pesach* | Passover (as the Doorway to Eternal Life), *Matsah* | UnYeasted Bread (serving as the Means to Perfection), *Bikuwrym* | Firstborn Children (where we were Adopted into Yah’s Family), and *Shabuw’ah* | the Promise of Seven (at which time the Covenant’s Children were Empowered and Enriched), will have been enabled by these four Invitations in Year 4000 Yah (33 CE) providing all five Covenant benefits. Then more recently, *Taruw’ah* | Trumpets, where Yah’s Family is withdrawn prior to the worst of Ya’aqob’s Troubles (likely between the Fall of 2026 to 2029) will have been fulfilled.

With Yahowah having honored His promises and having provided the benefits of the Covenant for those who have responded to Him, and having now fulfilled His vow to rescue His Family on *Taruw’ah*, the sixth of seven *Miqra’ey* | Invitations to be Called Out, symbolic of His return on *Yowm Kippuryim* | the Day of Reconciliations, is approaching quickly. Therefore, these five repetitions of ‘*anah* | reply are spoken at this time, after the fifth and before the sixth *Miqra’ey* – after Yah has withdrawn His Children so that they do not have to endure the worst of Ya’aqob’s Troubles in the last days, but before His return. At this moment, surviving Yahuwdym who missed

Taruw'ah are being encouraged not to make the same mistake regarding the approach of Kippurym.

Further, it is the upcoming Invitation to Meet – *Yowm Kippurym* | the Day of Reconciliations – where Jewish rabbis have corrupted the meaning of 'anah expressly to keep *Yahuwdym* | Jews from responding to Yahowah by insisting that “*HaShem*’s” desire on this day is for them to “afflict and debase” their souls. Jews have unwittingly done so for over two-thousand years with horrid results.

As we worked our way through Yahowah’s *Towrah* | Instructions and Guidance on His *Miqra’ey* | Invitations to be Called Out and Meet beginning some fifteen years ago, one of the first things we learned was that 'anah was not only used five times in Yahowah’s presentation of His *Miqra’ey*, in every case God was asking His People to 'anah | respond to His Invitations, 'anah | answering Him by 'anah | verbally expressing their intent. In particular, we discovered that the Jewish religious interpretation of *Kippurym* | Reconciliations as a day to deny oneself as opposed to answering Yahowah’s Invitation to Reconcile the Relationship, was among the most errant and damaging deceptions ever perpetrated on God’s People.

Yahowah’s relationship with His Family hinges upon their interpretation and response to 'anah.

The reason that Yahowah is offering His hand in marriage at this time, after the fulfillment of the fifth *Miqra’ey* and before the sixth, is because upon His return on *Yowm Kippurym* with Dowd, it will be too late to 'anah | respond. This is why His marriage proposal was presented all three times in the perfect conjugation – suggesting that His offer was finite in time and would not last forever.

Even the fact that Yah’s vow was repeated three times is insightful, because we are now on the cusp of the completion of the third and final forty *Yowbel* epochs of

two-thousand years. The first transpired from the time 'Adam was expelled from the Garden in 3968 BCE to when, in Year 2000 Yah, the means to our return was facilitated through 'Abraham in 1968 BCE as the *Beryth* | Covenant was confirmed on Mowryah.

The second essential observation of the Yowbel (where slaves are freed, debts are forgiven, and the land is returned) in Year 4000 Yah, saw God honoring His promises to enable the Covenant's five benefits in 33 CE with His fulfillment of the first four *Miqra'ey*: Pesach, Matsah, *Bikuwrym*, and *Shabuw'ah*. The final Yowbel celebration in Year 6000 Yah is nearing its fulfillment in 2033 with Yahowah's return with Dowd on Kippurym, five days before they enable our return to the Garden on *Sukah* | Camping Out with God. And in this regard, we ought to be aware that Yahowah is about to announce the second coming of His beloved son, Mashyach, and Melek through Howsha'.

It is also telling that among the five '*anah* | replies in Howsha' 2:21-22, two of the '*anah* | responses are in Yahowah's voice, one is sung from the Spiritual Realm, and two '*anah* | replies come from the Land, and thus from Yisra'el. If we were to juxtapose these upon the fulfilled *Miqra'ey*, Yahowah '*anah* | answered His promise to 'Abraham to provide the sacrifice on Pesach and Matsah, making us immortal and perfect. It is the Spirit's '*anah* | response on *Bikuwrym* | Firstborn Children which certifies our adoption into God's Family. Then it is our '*anah* | reply to these first three *Miqra'ey* | Invitations to be Called Out which enables our enrichment and empowerment on *Shabuw'ah* | the Seven Times Seven Promise upon with Yahowah's plan of salvation unfolds. It is also our '*anah* | response to '*anah* | provide answers to all who will listen on *Taruw'ah* | Trumpets, where we become Yahowah's troubadours, which was conceived to do as we are currently doing.

This is a peek into our tomorrow and beyond into eternity. When we are with Yahowah we will sing songs in heaven and on earth, with God providing answers to every conceivable question. We'll sing songs of thanksgiving for the harvest of saved souls (symbolized by grain), for the sacrifice of the Passover Lamb (symbolized by the new wine poured out for us), and to the Spirit (represented by the light that comes from olive oil) as we are forever enlightened. Our moans of anguish at *Yzra'el* / Jezreel during a time that man was prone to manufacture false gods will be forgotten in this eternal and harmonious chorus.

The etymological meaning of Jezreel can be interpreted in two different ways. Long ago, circa 2700 BCE, it addressed man conceiving gods and then sowing the seeds of religion which took root and grew out of the Land. However, that will be reversed, and now it will be Yahowah's seeds which will bear fruit, enabling this harvest celebration.

God is promising a day in which:

“Then (wa) I will plant her (zara' hy' – I will sow her seeds, spreading them out such that they take root, grow, and produce her offspring) for Myself and to approach Me (la 'any – for the purpose of drawing near) in the Land (ba ha 'erets – within the earth and material realm generally and Yisra'el specifically).

And I will have compassion, love, and mercy (wa racham – I will express tender affection and loving kindness in a devoted relationship) for ('eth) ‘No Mercy (Lo' Ruchamah – without a relationship devoted to loving kindness or tender affection; from lo' serving as a negation and racham – love and mercy)’.

And I will say to them who were (wa 'amar la – I will express in words at that time to and on behalf of (qal

perfect)) **‘Not-My-People** (*Lo’ ‘Amy* – Not My Family)’, **‘You are My family** (*‘atah ‘am* – you are My people)’.

Then he shall say (*wa ‘huw’ ‘amar* – he will proclaim), **‘My God** (*‘elohym ‘any*).” (*Howsha’* / He Liberates and Saves / Hosea 2:23)

This is the reunion Yahowah has promised. It is with Yisra’el and Yahuwdah. It forecloses the ignorant and irrational notion of Replacement Theology and thereby dismisses the foundation of Pauline Christianity.

This also affirms the Covenant’s place at the center of Yahowah’s plan. He wants us to celebrate life as His children. He wants to be our God with us living as His Family. These things are achieved as a direct result of His kindness, His enduring love and mercy. All we need do to benefit from this wonderful gift is to listen to His answers and then respond.

But as a result of His people’s corruption and rebellion, the time from their divorce to their return, from estrangement to reconciliation, would be considerable...

“Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of God’s personal and proper name as guided by His *towrah* – instruction on its *hayah* – existence and the role it plays in our *shalowm* – reconciliation) **said to me** (*‘amar ‘el ‘any* – expressed in words, declaring to me), **‘Once again choose to pursue** (*‘owd halak* – of your own volition continue to walk well beyond the expected point toward (qal imperative – under the auspices of freewill)) **the affection and love of** (*‘ahab* – an intimate relationship desiring) **a woman** (*‘ishah* – a wife or mother) **who desires and is intimate with** (*‘ahab* – who loves and is affectionate with) **the thinking and reasoning of corrupt and undesirable countrymen** (*rea’* – evil and improper, immoral and useless, troublesome and grievous neighbors living in close proximity as friends, associates, or companions) **and who**

is adulterous (*wa na'aph* – and who is a religious prostitute and whore practicing idolatry) **even as** (*ka* – when by contrast) **Yahowah** (*Yahowah* – God's one and only name) **loves** (*'ahabah 'eth* – reveals His strong affection and enduring devotion for a family-oriented relationship with) **the Children of Yisra'el** (*beny Yisra'el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God), **though they turn to** (*wa hem panah* – they paid attention to the presence, concerning themselves with) **other and different** (*'acher* – another and additional) **gods** (*'elohym*) **and who show their affection for** (*wa 'ahab* – who love and desire) **raisin cakes comprised of grapes** (*'ashyshah 'enab* – that which bears fruit based upon an underpinning where people are pressed down into the flames associated with Ishtar, the Assyrian goddess of fertility, and Astarte, the Mother of God and Queen of Heaven, and thus Mary and Easter in Roman Catholicism).” (*Howsha' / He Liberates and Saves / Hosea 3:1*)

This is rife with symbolism. Yahowah wanted Yisra'el to appreciate that even though He has provided the means to reconcile the relationship, no fewer than ten thousand, and as many as fifteen thousand, generations would choose to disregard His offer. Hundreds of millions of Jews have opted to whore themselves out in the adoration of false gods, the promotion of fraudulent religions, or have simply worshiped their history and culture.

If ever we sought vindication for our earlier recognition that the primary connotation of *rea'* was “corrupt and undesirable thinking, improper and immoral rationale, useless and troublesome citizens,” we have it now. Simply rendering *rea'* as “neighbors” does not work in this context.

In spite of how they have treated Him, Yahowah continues to love the Children of Yisra'el. He isn't willing to overlook the fact that they have chosen to be burned by false gods when they could have been blessed by Him, but He is willing to restore His relationship with them. This will occur as promised over the next thirteen years.

The affinity for raisin cakes points us in several interesting directions. They were religiously consumed by the Assyrians as part of their worship of 'Asherah, the Queen of Heaven and Mother of God, who became known as Ishtar – from whom Easter got its name. Today this same goddess is venerated by Roman Catholic and Orthodox Christians as Mary. These round cakes are also part of their worship in the form of the round wafers handed out during the Eucharist. Further, the cakes were comprised of raisins, which are shriveled and dried grapes, and thus no longer capable of producing wine. Further, religious Jews celebrate Purim with raisin cakes to this day.

There are three provocative ways to interpret what follows. They include the notions 1) that all of the religious scum of Yisra'el could be bought for fifteen shekels and some grain, making her a cheap whore, 2) that there is a connection between worshiping false gods and being confused regarding the purpose of religious tithes, or 3) that Yah is drawing our attention in this context to the ten days between Taruw'ah and Kippurym and five days between Kippurym and Sukah. A great deal will occur in both periods, much of which has been and will be made known through Howsha'. As a fourth option, five percent of Yisra'el and ten percent of Yahuwdah will be redeemed because of Yahowah's great yearning to reconcile these relationships, equating to a homer and a half of barley among vast amounts of chaff. It could well be all of these things and more.

“So I prepared a barter and feast, tying this all together (*karah* – binding this together in concert with a feast to acquire as part of a plan hewn in stone) **with her for Me** (*hy’ la ‘any*) **with** (*ba*) **fifteen** (*chamesh ‘aser* – five and ten, the number of confusion and the source of tithes) **silver coins** (*keseeph* – silver money as in shekels or yearnings and longings; from *kasaph* – to yearn and long for, desiring) **and** (*wa*) **a large dry measure of a homer and a half of barley** (*chomer sa’orah letheek sa’orah* – a substantive amount and half that amount of grain).” (*Howsha’* / He Liberates and Saves / Hosea 3:2)

If you see these metaphors differently, shoot me a line and we’ll ponder the possibilities together. But no matter how they are interpreted, Yahowah has a feast and a plan to resolve whatever ails us – one He has etched in stone.

I suppose that a span of twenty-seven centuries constitutes a long time to live with most everyone estranged from God. Knowing Him, I wouldn’t want to endure twenty-seven minutes.

“And I said to her (*wa ‘amar ‘el hy’* – I actually informed her about the ongoing consequences by saying (qal imperfect)), **‘For a very long time** (*yowm rabym* – for a great many days) **you will continue to live** (*yashab* – you will establish yourself, stay with, and dwell among, even settle down with and marry yourself to (qal imperfect)) **without approaching Me** (*la ‘any lo’* – unconcerned about Me and without regard for Me).

You will be loathed as greedy, and seen as an unfaithful prostitute (*zanah* – you will be disliked and despised for being solicitous and unreliable, and for eliciting favors for bribes to the degree you are considered a wanton whore), **as well as** (*wa*) **being perceived as having chosen to be** (*hayah* – electing to exist (qal imperfect jussive)) **with and for man** (*la ‘ysh* –

concerned with the approach of another individual). **So then I also** (*wa gam* ‘any – so surely then I) **will be towards you** (*‘el ‘atah*).” (*Howsha*’ / He Liberates and Saves / Hosea 3:2)

I wish it hadn’t been so, but sadly Jews have brought much of their shame upon themselves. Had they not collectively rejected Yahowah in the pursuit of false gods and fraudulent religions, they would not have been seen as loathsome and greedy, as unfaithful or unreliable, as solicitous or wanton, and yet that is how they are perceived by the preponderance of people.

Today, only around twenty percent of Jews are religious, with most seeking instead to identify themselves with the traditions, history, and customs of their people. Moreover, Jews have played a leading role in conceiving Socialist Secular Humanism, the religion of man, which now has turned on them in academia, liberal politics, and the media worldwide.

Fair is fair. For every action there is a consequence. And so God is going to respond to Yahuwdah and Yisra’el as they have responded to Him – at least until the time of reconciliations.

Between that day, some 2,700 years ago, and the one which is upcoming, all of this has been true, especially for the Northern Kingdom of Yisra’el which was viciously conquered by the Assyrians and brutally hauled off into slavery shortly after these words initially marked the parchment scroll upon which they were written.

“For (*ky* – indeed) **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **will continue to live** (*yashab* – will dwell and remain (qal imperfect)) **for a very long time** (*yowm rabym* – a great many days) **without** (*‘ayn*) **a king, even an authorized leader or advisor** (*melek* –

a sovereign ruler or counselor), **without** (*wa 'ayn*) a **prince, commander, or government official of similar ethnicity** (*sar* – leader by royalty or captain from the same race who is empowered out of the tribes, a patron), **without a sacrificial offering** (*wa 'ayn zebach*), **without someone to take a stand who is firmly established** (*wa 'ayn matsebah* – a memorial stone or upright pillar, a vertical pillar, a monumental individual who takes a stand to establish others; from *natsab* – to take a stand, firmly established), **without a white linen outer garment** (*wa 'ayn 'ephowd* – the white cape worn by Lowy ministers to aid their service and a vestment to adorn a priest), **or someone to heal them from their idols and shrines** (*wa taraphym* – a physician to restore the household of God; from *rapha 'ym* – physicians who heal, curing what ails a nation).” (*Howsha*’ / He Liberates and Saves / Hosea 3:4)

Since some of these words are arcane and seldom used, I suspect that Yahowah is saying that the Children of Yisra’el, which includes Yahuwdah, will continue to exist for a very long time. However, for days on end, they will be without a leader of their own to guide them or protect them. They will no longer celebrate Pesach or Matsah appropriately and thus will not be adorned appropriately. And with no one to stand up for them, there will be no one to restore them from being unfaithful.

Yisra’el, being without such leadership and benefits for millennia, takes us to the place we have been headed all of this time – to the Second Coming of Dowd. It coincides with the return and restoration of Yisra’el at a time when his people seek to be with him and their God.

“**Thereafter** (*'achar* – later, after this, and mostly from the west), **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **shall return and be restored** (*shuwb* – they will change their attitude and they shall be

reestablished, they will come back again and will remain (qal imperfect)).

Then they will seek to be with (*wa baqash 'eth* – accordingly, they will choose to diligently look for and inquire about in their responsible search for (piel perfect)) **Yahowah** (*Yahowah* – God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation), **their God** (*'elohym hem*), **and with Dowd** (*wa 'eth dowd* – and also near the Beloved), **their king** (*melek hem* – their leader, advisor, and counselor, their recognized authority and royal ruler).

They will revere (*pachad* – they will show profound respect for the awe-inspiring nature of (qal perfect)) **Yahowah** (*Yahowah* – an accurate pronunciation of God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation) **for His good nature and abundant generosity** (*wa 'el towb huw'* – and for His attractive and beneficial qualities, for being fair, moral, joyous, and pleasing) **in the latter days** (*ba 'acharyth ha yowmym*).” (*Howsha'* / He Liberates and Saves / Hosea 3:5)

Fact: Yahuwdym would suffer and be adrift for a very long time without one of their own to lead them or protect them, to stand up for them or offer to save them, to serve them or heal them.

Fact: Yisra’elites have and will continue to return. They will be restored, and they will remain.

Fact: At long last, Yahuwdym will genuinely, diligently, and responsibly seek to be with Yahowah, their God.

Fact: Simultaneously, Yisra'elites will seek to be with Dowd, their king, recognizing that he is their rightful leader and counselor.

Fact: Yahuwdym will finally live up to their name and will come to revere and respect Yahowah.

Fact: Yisra'elites will come see Yahowah as He actually is – good-natured, generous, joyful, and pleasing.

Fact: This will all coalesce during the last days, likely within a generation of Yahowah's return with Dowd on Yowm Kippurym in 6000 Yah (October 2, 2033 at sunset).

In 721 BCE, shortly after these words were addressed to the Children of Yisra'el, the Assyrian army captured the Yisra'elite capital at Samaria, slaughtering many, degrading all, and enslaving most, marching them naked with metal rings in their noses into captivity. Yahuwdah would survive the onslaught because Hezekiah rid the tiny remaining kingdom of all religious idols, then returned to Yah by observing Pesach and Matsah in accordance with the Towrah.

The Temple sacrifices associated with the *Miqra'ey* haven't been performed in Yahuwdah since 70 CE, when the Romans destroyed it. And while the ultimate sacrifice was made by Yahowah via Yahowsha' and the Set-Apart Spirit in 33 CE, fulfilling Passover, Unleavened Bread, FirstFruits, and Shabuw'ah, even with Dowd serving as an eyewitness, most Yisra'elites have rejected Yahowah's commitment to save them.

Fulfilling the second to last of these dire predictions, for all practical purposes there are no more Lowy, commonly known as Levites. Rabbis, in direct opposition to Yahowah's Towrah, annulled their authority and replaced them. And since only Lowy are authorized by Yahowah to serve as priests, Yisra'el has been without

ministers and the white linen coat they wore when ministering on behalf of the people during the *Miqra'ey* – Invitations to Meet with God.

In this regard it is interesting to note that the *'ephowd* | outer garment worn by the priests was corrupted according to what we read in *Palylym* / Judges 8:27 when “all Yisra’el played the harlot” with *Ba'al* symbolized by “crescent moon ornaments.”

While we have found Yahowah’s declaration announcing the return of Dowd during the last days, one of the most poignant portions of Howsha’ follows, and we’d be cheating ourselves of its wisdom if we didn’t pursue it.

If Yisra’elites, even if Gowym for that matter, want to know why so many have died estranged from Yahowah, and as a result have been kept out of heaven, the truth is being laid out before our observant eyes.

God’s instructions are as straightforward as they are consistent and unambiguous...

“Choose to listen to (*shama'* – of your own freewill, and because it is what you want, genuinely and continually decide to hear (qal imperative)) **the Word** (*dabar* – the statements and communications, the speech and promises) **of Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *'elowah* - God) **Children of Yisra’el** (*beny Yisra'el* – sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God), **because indeed** (*ky* – expressly for the reason and truthfully) **Yahowah** (*Yahowah* – God’s one and only name, scribed in the earliest Hebrew alphabet showing Yah’s open hand reaching down and out to two individuals, likely ‘Abraham and Sarah, both standing up, looking up, and

reaching up to God, their family secured in their home and protected) **has a dispute against** (*ryb la 'im* – has a contentious quarrel and grievance against, an accusation and rational argument toward) **the inhabitants of the Land** (*yashab ha 'erets* – those who live in Yisra'el, establish a dwelling place in Yahuwdah, and who remain on the earth, even the material realm).

It is verifiable and true (*ky* – indeed, it is correct) **that there is no honesty, integrity, nor reliability** (*'ayn 'emeth* – that there isn't any loyalty, trustworthiness, or dependability, there is no consistency or stability, and nothing is true or conforms to reality), **there is no enduring love nor devotion** (*wa 'ayn chesed* – there is no one favoring the relationship or steadfast), **and** (*wa*) **there is no knowledge, discernment, nor understanding** (*'ayn da'ath* – no aptitude for learning, nor concern, nor caring) **of God ('elohym) in the Land** (*ba ha 'erets* – on the earth).” (*Howsha* / He Liberates and Saves / Hosea 4:1)

This was a chain reaction, the domino effect, a quid pro quo, cause and effect. Yisra'el chose not to listen to Yahowah and came to prefer the argumentative words of arrogant and misguided men over those of their God. As a result, they breached the relationship and became religious. Lies were embraced and the truth was spurned, putting them in quarrelsome conflict with Yah. Yahuwdym developed a reputation for dishonesty, especially when it came to their testimony regarding God. Even with the proof inherent in prophecy, Jews would be deemed dishonest. Their love for God would wane in direct proportion to their lack of concern for Him. The most intelligent race on earth would be ignorant and irrational where it mattered most.

This sorry state of affairs would inevitably lead to...

“Cursed oaths (*‘alah* – harmful binding vows, corrupt pledges, swearing allegiances, and lamentable promises), **deceptive delusions and outright denials** (*wa kachash* – errant opinions along with the inability to tell or accept the truth which lead to bowing in submission, living in fear, feigned obedience, and not respecting the relationship, especially lies which lead to being wrong and disowned), **killing, sometimes to the point of murderous slaughter** (*ratsach* – taking the life of another, even millions of others, whether by conspiratorial design or gross negligence, manslaughter or premeditation, governmentally sanctioned wars or execution), **thievery** (*ganab* – stealing, taking without permission, openly or covertly, by force or fraud), **and being disloyal in love and religion** (*wa na’aph* – committing adultery in the sense of being unfaithful, disregarding the relationship, and engaging disingenuously with others in idolatrous worship for acceptance, financial gain, or popularity), **collectively having caused them to be scattered and broken for having squandered the relationship** (*parats* – having engendered hostility toward themselves, breaking some while destroying others, causing them to be dispersed and rebellious for having broken the bonds of association) **such that in shedding blood, a plague of bloodletting would follow** (*wa dam ba dam naga’* – whereby in the taking of a life the bloodguilt would have a violent and deadly consequence and lead to a pandemic of being assaulted and traumatized).” (*Howsha’* / He Liberates and Saves / Hosea 4:2)

They had become their own worst enemy. The people who, more than any other, should have known better, made too many lamentable promises, authored too many deceptive delusions, and killed too many Romans. Sure, Imperial Rome had it coming. They were ruthless and duplicitous oppressors, but killing is almost always the least appropriate way to resolve a problem. It typically

makes things far worse as it did for Yahuwdah. Having lost the ability to accept or tell the truth, the leadership could no longer wield words wisely. As a consequence, the smallest of Roman provinces would endure the empire's most hellish assaults, not once but over and over again as Imperial Rome morphed into the Roman Catholic Church and then into the Third Reich.

While it was a gross exaggeration and a disingenuous generalization, the most charitable people in the world became known as shysters, swindlers, and thieves. Those who were slaughtered by the millions were condemned as genocidal killers by those who were exterminating them – and for a crime as ridiculous as murdering their god. Jews were depicted as the most disloyal race on earth – so horrendous that God, Himself, would disown them so that He could replace the Yahuwdym who bear His name with the Gowym He had long despised. A web of lies would be woven into a few tenuous strands of truth such that the bloodletting would be justified and grow beyond comprehension in a climate of anti-Semitism. By rejecting the conditions of the Covenant and foregoing its benefits, Jews became susceptible to the ways of the Gentiles God had warned them about.

For thousands of generations, this would be true...

“As a result (*‘al ken* – therefore as a consequence), **the Land** (*ha ‘erets* – the earth generally and Yisra’el specifically) **languishes in mourning** (*‘abal* – becomes parched and dry, grieving, saddened by the situation) **and** (*wa*) **all those who dwell in it** (*kol yashab ba hy*’ – every one of those who remain and settle in her [from 4QXII]) **wither away for having been indecisive** (*wa ‘amal* – are diminished, shriveling and pining away, weakened to the point they can barely support life), **along with those living** (*ba chayah* – including those who have built homes or bases for military troops) **as part of the broad and open way** (*sadeh* – of the entire region, from open fields

and the countryside to pastures and the mainland which is spread out), **in addition to (wa) the winged beings of the spiritual realms** (*ba 'oph ha shamaym* – the flying creatures of the heavens and birds of the sky), **and also** (*wa gam* – as well as) **the multitudes of the sea** (*dag ha yam* – aquatic creatures in large and roaring bodies of water; from *dagah* – to multiply and increase, becoming powerful and many) **who will be gathered together and withdrawn, ceasing to exist** (*'asap* – who will be assembled for having banded together and then will be taken away, perishing).” (*Howsha' / He Liberates and Saves / Hosea 4:3*)

Yisra'el, and especially Yaruwshalaim, became the place everyone wanted to conquer, but where no one wanted to live. The ruthless would leave their mark, erecting shrines, churches, and mosques to their false gods as if they were trophies. The Promised Land would become a region troops marched through enroute to another war. And yet for some it became a prize to claim on behalf of their god.

In this analogy, the indecisive would be the remnant of Jews who were considered neither threat nor ally by opposing armies because they stood for nothing other than to live another day. Those of the broad and open way would be Christians, while the winged creatures from the spiritual realm are likely Satan's allies, the kind of demons that possessed the likes of Paul. The multitudes coming out of the sea could describe the millions of Muslims who will flood into Yisra'el during the last days to wage jihad. Having all banded together with the common goal of bludgeoning Jews, they will be dealt with accordingly by Yah.

Through it all, a twenty-seven-century opportunity for reflection, for remorse and a proper response, for just a simple commitment to acknowledge and tell the truth, no one, not a single individual, neither Jew nor Gentile,

was willing to work with Yah to expose and condemn the insidious religious and political institutions that had come to plague the world.

“And yet (‘*ak* – but still by contrast there is barely a response, scarcely by anyone because), **not a single individual** (‘*ysh* ‘*al* – not one person) **actually makes a practice of bringing an accusation** (*ryb* – literally stands up in opposition to quarrel, genuinely offering a sound and contentious argument to consistently dispute the ongoing insults, taunts, and ridicule (*qal* imperfect)) **and none, not one person, chose to be judgmental, offering evidence and reason to accuse or rebuke** (*wa* ‘*al yakach* ‘*ysh* – argued, electing to prove his case, consistently engaging in reasonable and rational dialogue regarding what is right, especially pertaining to punishment and vindication (*hifil* imperfect jussive)).

Your people (*wa* ‘*am* ‘*atah* – so your kin, family, and nation) **are comparatively** (*ka* – are accordingly) **insulting and contentious** (*ryb* – in open hostility and strife and thus chided and accused), **priests** (*kohen* – one who serves during the feasts and is a royal advisor and counselor).” (*Howsha*’ / He Liberates and Saves / Hosea 4:4)

From Yahowah’s perspective, the ignorant, susceptible as they are to religious devotion and worship, are insulting and contentious. Unwilling to listen to what He has to say, they pray incessantly as if the God they neither knew nor respected was their personal genie – one making endless wishes come true.

Sometime around 500 BCE, Yahowah spoke through the last of His prophets. His voice is now only heard through what He had previously revealed. While the darkness would be pervasive, the light would be more than sufficient for the observant. And yet since most were not, they would falter and fall.

“You will falter and stumble (*kashal* – you will stagger and be overthrown, lose control and fall, unable to avoid a highly undesirable state) **this day** (*ha yowm* – this time) **and also** (*gam* – in addition to) **the prophet** (*naby*) **with you by night** (*im ‘atah laylah* – accordingly in the darkness). **So then** (*wa*) **I will cease acting like your mother and I will stop talking to you** (*damah ‘em ‘atah* – I will refrain from all activity resembling your caregiver, become silent, and no longer be considered as your provider, as if I no longer existed or cared for you).” (*Howsha*’ / He Liberates and Saves / Hosea 4:5)

Damah is an intriguing term. It can convey a “likeness and comparison” or denote the “cessation of an activity.” It can be translated as “silenced” or “destroyed,” as “stopped” or just temporarily “inactive.” And yet when the object of the verb is “your mother,” and the speaker is God, the options are constrained to those which are reasonable and consistent.

In this case, Yahowah’s Set-Apart Spirit, representing the Maternal manifestation of God, would cease to be active in the lives of Her people. They would no longer receive Her protection or counsel. Her voice would be silenced.

Damah appears again in Yahowah’s response, but this time it is directed toward His wayward children. We can still use all of the previously elaborated connotations as long as we are cognizant of the new context.

This becomes especially important because, in all of the prophets, there are few statements as consequential and piercing as *Howsha*’ | Hosea 4:6. It ought to be posted on the front door of every church, synagogue, and mosque, every home and statehouse throughout the world.

“My people (*‘am ‘any* – My family, nation, and kin, the people who are most closely related to and associated with Me) **have destroyed this comparison, and without thinking or consideration they will be wiped out and will perish** (*damah* – are silenced and destroyed, many cut off and ceasing to exist as they no longer engage, their likeness and resemblance muted) **for lack of knowledge and understanding** (*min baly ha da’at* – for being without discernment and because of negating evidence and reason, belying information leading to comprehension, ceasing to care or be concerned about the relationship; from *yada’* – to know and acknowledge, to recognize and be acquainted with, to perceive what is revealed, to learn through instruction and experience).

Indeed because (*ky* – surely, emphasizing this point by revealing cause and effect) **you have avoided all association with evidence and reason leading to understanding** (*‘atah ha da’at ma’as* – you have rejected being rational, loathed the relationship, and despised acknowledging that which is correct, spurning factual information leading to comprehension) **I will reject you, and avoid having you** (*wa ma’as ‘atah* – I will limit the association, avoiding you, preventing you) **serve as a priest for Me** (*min kahan la ‘any* – acting as an advisor on My behalf or serving Me during the feasts).

And since you have consistently ignored and forgotten (*wa shakach* – you have lost sight of the significance of, overlooking and failing to respond appropriately to (qal imperfect)) **the Towrah Teaching and Guidance** (*Towrah* – Instruction and Direction) **of your God** (*‘elohym ‘atah*), **I will ignore** (*shakach* – I will not respond to, overlooking and forgetting about) **your children also** (*ben ‘atah gam ‘any* – your offspring accordingly).” (*Howsha’* / He Liberates and Saves / Hosea 4:6)

For those who may think that God ignoring the children of parents who have ignored His *Towrah* | Guidance is harsh, I would suggest otherwise. Since the lone means to become part of Yahowah's Family is by coming to know, understand, accept, and act upon the instructive conditions of His *Beryth* | Covenant as they are presented in His *Towrah* | Directions, parents who lose sight of their significance fail in equipping their children with the means to know God. Without Yah, there are only two eventualities for human souls: ceasing to exist and eternal incarceration. To be forgotten is the best possible outcome under these circumstances.

Moreover, this is so clear, so black and white, rather than point an accusing finger at Yah for failing to be capricious and letting everyone into heaven, we ought to assign blame where blame is due. When we ignore Yahowah's *Towrah* | Instructions, it's not only to our detriment, by failing to acknowledge His advice we are also depriving our children of the opportunity to be part of God's Family.

The *Towrah* has been ignored and forgotten by mankind, replaced with the New Testament in Christianity, with the Qur'an in Islam, with the Talmud in Judaism, and with Political Correctness in Socialist Secular Humanism. The overwhelming preponderance of people have excluded God from their lives by failing to consider the means He provided to know Him.

Yahowah did not do this to us. We have done it to ourselves.

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