

They Were Wrong

The Head of the Snake...

Yahowah is clearly unhappy with Yisra'el's behavior, especially with that of the rabbis who have carved out a role for themselves God did not sanction. The opening eight chapters of Yasha'yah, which were presented in volume 3, have been devoted to rebuking them. And yet apart from the religious who He disdains, *Yahuwdym* | Jews are and always will be His children. There is no hint of replacement theology, not at the end of days, nor 2700 years ago when Yasha'yah made this announcement.

As disappointed as God is in His people's propensity to be religious, their tendency to be arrogant, and their self-reliance, He knows that we are approaching the day when this will all change. And yet before it does, a bad situation will get worse.

“Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation [from 1QIsa vs. *'adony* in the Masoretic Text]) **has sent out** (*shalach* – has dispatched and extended) **word** (*dabar* – a message and statement) **with Ya'aqob** (*Ya'aqob* – One who Supplants His Heels, a synonym for Yisra'el), **and it will be allocated** (*naphal* – it will befall, be allotted, and apply) **to Yisra'el** (*ba Yisra'el* – with regard to the individuals who either engage and endure or struggle and strive with

God).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:8)

“**All the people were wrong** (*wa kol ra’ah ha’am* – then everyone in the family was evil, corrupt, and perverted [from 1QIsa vs. *yada’* – know in the MT]), **even ‘Ephraym** (*huw’ ‘Ephraim wa* – especially the ten tribes comprising the Northern Kingdom) **and the inhabitants** (*yashab* – including those who reside) **of Shimrown** (*Shimrown* – Observant; from *shamar* – to observe), **who say** (*la’amar* – who declare) **in the pride** (*ba ga’awah* – in conceit) **and in the arrogance** (*wa ba godel* – self-adulation) **of their hearts, conveying their perceptions of themselves** (*leb* – revealing their opinions, self-appraisal, and judgment, conveying what they have incorporated into their hearts), (9:9)

‘the sun-dried bricks and clay writing tablets (*labenah* – the means to whitewash) **have fallen** (*naphal* – have been taken down) **but** (*wa*) **we will rebuild** (*banah* – we will reconstruct) **with dressed stone** (*gazyth* – with that which cuts away and severs).

The fig trees (*shiqmamym* – fruit-bearing deciduous trees with broad leaves) **have been cut down** (*gada’* – have been felled and no longer exist) **but** (*wa*) **we will change them to** (*chalaph* – we will exchange them with) **cedars** (*‘erez* – strong, tall, aromatic, evergreen timbers; related to *‘arown* – ark).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 9:10)

This is simply choosing man’s way over God’s way and believing that it does not matter. It is akin to believing: rejecting the Covenant is no big deal because my religion will save me through its New Testament. Religion is an unreliable substitute for the relationship Yahowah intended.

Worse than wrong, God finds this attitude insulting.

“Therefore (wa), Yahowah (Yahowah – an accurate pronunciation of YaHoWaH based upon ‘elowah’s – God’s towrah – guidance on His hayah – existence) will allow the adversaries of Retsyn to do as they intend (sagab ‘eth tsar Retsyn – will permit the enemies of the Self-Serving and Pleasure-Seeking One to accomplish their designs) against him (‘al huw’).

So (wa) his enemies (‘eth ‘oyeb huw’ – those who are hostile to him) will be spurred on (cuwk – will be incited and encouraged to be hostile): (9:11) ‘Aram (‘Aram – Arameans from the Syro-Arabian desert and Upper Mesopotamia) from the east (min qedem) and (wa) the Palishty (Palishty – invading foreigners and terrorists) from the west (min ‘achowr).

They will devour (wa ‘akal – they will lay waste to) Yisra’el (Yisra’el) with open mouths (ba kol peh).

And for all of this (wa ba kol zo’th – so with all these things) His frustration (‘aph huw’ – His disappointment and displeasure, His anger and resentment) has not returned (lo’ suwb – has not turned around nor changed) and (wa) His hands (yad huw’) are still (‘owd – are continuously) outstretched (natah – extended and stretched out).” (Yasha’yah / Salvation is from Yahowah / Isaiah 9:12)

As was the case with the *Madyn* | Midians, the relationship between Yisra’el and ‘Aram began well. Both Yitschaq and Ya’aqob married ‘Aram | Aramean women. But the relationship soured after Yisra’el reestablished itself following the Egyptian captivity. The ‘Aram | Arameans attacked Yisra’el during the reign of King *Sha’uwl* | Saul but were subsequently subdued by Dowd. During Solomon’s decline, they experienced a resurgence under Retsyn.

As Yisra’el fell away from Yahowah, Retsyn’s ‘Aram was actually equated with *ha Satan*. A period of

unmitigated strife came to exist between the Northern Kingdom and the Arameans during the reign of *'Ahab* | Ahab around 860 BCE, primarily because the Yisra'elite king was goaded into attacking 'Aram by four-hundred of the Lord | *ha Ba'al's* clergy.

The first time Yahowah said it, we took the time to consider why it was appropriate for God to strike Yisra'el, hoping to awaken the nation from their prolonged stupor, one which had now become debilitating and deadly. And as with the previous occurrence, we find Yahowah with arms outstretched, ever ready to forgive and accept His wayward children.

“The people (*wa ha 'am* – so then the family of related individuals) **did not turn** (*lo' shuwb* – did not come back) **to Him who made contact with them** (*'ad ha nakah huw'* – unto Him who struck them) **nor** (*wa 'eth*) **did they inquire about or seek after** (*darash* – they made no attempt to know, search for, or care about) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *Towrah* – Guidance regarding His *hayah* – existence) **of the vast array of spiritual messengers** (*tsaba'* – of the assembled and directed heavenly envoys and implements). (9:13)

So (*wa*) **Yahowah** (*Yahowah* – an accurate pronunciation of YaHoWaH based upon *'elowah's* – God's *towrah* – guidance on His *hayah* – existence) **of the assembled and directed heavenly envoys** (*tsaba'* – of the vast array of spiritual messengers) **will cut off** (*karat* – will cut away and separate from, banishing) **from** (*min* – out of) **Yisra'el** (*Yisra'el* – Individuals who either Engage and Endure or Struggle and Strive with God) **their foremost leaders** (*ro'sh* – the highest ranking and the source of the issue) **and the tail of the snake, including any kind** (*wa zanab* – any sort) **of appeasers, compromisers, or intermediaries** (*kaphah* – of pacifiers and conciliators, of peacemakers, mediators, or mollifiers

who expiate and seek to please by offering concessions) **as well as** (*wa*) **those who bow their heads** (*'agmown* – the twisted and muddled who bow down, the lowly and little one who is so troubling) **within** (*ba* – in [from 1QIsa not in the MT]) **one day** (*yowm 'echad*)." (*Yasha'yah* / Freedom is from Yahowah / Isaiah 9:14)

This has not yet been accomplished. So once again we are viewing a future remedy to a nagging problem. The people of Yisra'el have not turned to Yahowah, nor have they sought to know Him. They are still being misled by their leaders.

Therefore, the first step toward solving this problem is to separate the beguiling leaders from the people. The second step requires eliminating the appeasers and peacemakers who will try to work out a compromise of some sort – something Yahowah will not accept.

Religious publications are wont to render the concluding phrase: "so the LORD cuts off head and tail from Israel, both palm branch and bulrush in a single day." But this makes no sense whatsoever. People do not have tails and God has never decapitated anyone. The notion of a naked palm tree is not appealing, and reeds and bulrush contribute to the ecosystem. So, let's see if we can do better.

There are a wide variety of ways to translate *ro'sh*. All we have to do is determine which rendering best fits within the context of Yahowah cutting them off and removing them as a result of their attitude toward Him. Of these choices, "foremost leaders" is the best fit, but "the highest ranking" and "the source" of this problem both work as well. So does "head," but only if one extrapolates to see it as the "head of political, religious, and military institutions or organizations."

Zanab means "tail." It is typically used to describe the "tail end of a snake," which is an appropriate

metaphor in this context. While it can be rendered “stump of wood,” apart from some isolated religious imagery, there would be no reason to cut that which has already been chopped down. It is also hard to justify the proclivity of bible publishers to translate *zanab* as if it were the “stem” of the “*kaphah* – palm frond,” especially since feather palms do not have a stem per se.

Moreover, *zanab* is closely related to “*zannah* – prostitute,” which is potentially pertinent. Its root, *zan*, means “any kind or sort of something.” And since it is possible to incorporate both the “tail end of a snake” and “any kind” into the statement, I have chosen to do so.

As for *kaphah*, the context determines whether it should be translated “appeasers, conciliators, pacifiers, compromisers, intermediaries, or peacemakers,” on one hand, or “palm branch or palm frond” on the other. Either position can be defended. However, while palm fronds were used in a wide array of religious ceremonies, there would be no reason to rid the region of the plant when it’s the religious perversion of it that is the problem.

The same approach works for *‘agmown*. Although it is rendered “rush” twice and “bulrush” once in the “Authorized Version,” there are a number of alternative connotations which are significantly superior in this context. These include: “those who bow their heads” and the related “twisted and muddled who bow down.” My personal favorite, as a result of having come to know what Paulos means, is “the lowly and little one.” He and his ilk will be banished from the land.

Should you question this approach, and wonder whether it was appropriate to search the definitions for their religious and political implications, here is Yahowah’s explanation...

“The foremost leaders are (*ha ro’sh huw’* – the highest ranking and the source of the issue) **part of the**

religious and political hierarchy (*zaqen* – those within the society who make decisions for others, the government officials, senators, and representatives, the dignitaries and elder statesmen, and the most prominent individuals) **as well as those whose presence is honored and lifted up** (*wa nasa' paneh* – those whose appearance is promoted while they lie with their mouths and whose persona is desired and exalted while beguiling and betraying with their speech), **and** (*wa*) **the tail of the snake is** (*ha zanab huw'*) **the person who claims to speak for God** (*naby'* – the individual who claims prophetic inspiration) **who teaches** (*yarah* – who openly confesses, pouring out instruction and guidance, offering information) **that which is misleading and false** (*sheqer* – mistaken beliefs and deceptive faiths based upon irrational, vain, fraudulent, and useless lies, that which is not true, thereby betraying the people who rely upon it).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:15)

Having spent much of the past fifteen years studying Yahowah's testimony, it has become obvious that God is affirming that He is going to cut off and remove all traces of religion and politics upon His return – cleaning house from the top down. Nonetheless, I appreciate the reassurance statements like this provide. And beyond the affirmation, we now know that political and religious leaders will be dealt with immediately, dispatched in just one of the five days between *Kippurym* and *Sukah* in Year 6000 Yah. We also know that our approach, of searching roots to define words and choosing the most appropriate connotations, is indeed, valid. God just said that we were right.

When one considers the number of times and ways Yahowah has condemned religious and political leaders, the only thing more surprising than thousands of them touting the bible to justify their positions, is that anyone owning a bible believes them. The level of sheer

ignorance required to believe that a Christian pastor or priest is speaking for God is beyond comprehension. Why are there millions of churches and synagogues when there should not be any?

In this regard, God hasn't been the least bit ambiguous. From the beginning, the primary message of *Yasha'yah* / Isaiah has been: God damn religion. If you are a Christian, you have no excuse for your pathetic faith. You will get no sympathy from God or from me. Shame on you.

It is also a wonder, indeed a miracle, that kings convinced anyone that they had a Divine right to rule. As for popes making such claims, they have earned their express tickets to hell. Their arrogance is only surpassed by their deceit. The only question is: how many Catholics will they take with them?

“For (*wa*) this is how it is (*hayah* – it was, is, and continues to be, always existing that): those who guide and lead (*'ashar* – that those who pronounce invocations and blessings and who encourage) these people (*ha 'am ha zeh*) have misled them, causing them to err and go astray (*ta'ah* – have deceived and intoxicated them, prompting them to wander away (piel active – the subject deliberately perpetrates this upon the objects)).

And (*wa*) those who have been guided, led, or encouraged by them (*'ashar huw'* – those upon whom invocations and blessings have been pronounced) have consumed that which is befuddling and confusing (*bala'* – have swallowed the deceptions to the point that they have been rendered incapable of properly processing information or understanding, are misled by the spread of misinformation, led astray by drinking in harmful and destructive words, having accepted and embraced that which is ignorant and irrational (pual passive – the objects passively suffer the effect of what the subjects have done

to them)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 9:16)

If you feed people poison, God is going to hold you accountable and send your sorry soul to *She’owl*. If you ingest poison you are going to die. Religion is poison. Paul was the plague of death. Muhammad was Satan’s Messenger.

More than anything, religions are “*bala’* – confusing and befuddling.” Those who believe have “*bala’* – swallowed the deceptions and as a result have been rendered irrational.” They are “incapable of processing information and therefore will never understand.” Religious Jews, Christians, and Muslims alike have “*bala’* – consumed harmful and destructive words, they have accepted and embraced that which is ignorant and irrational.” It is, therefore, impossible to reason with the religious.

The realization that this was deliberately done to them is enough to make a moral and discerning person abhor religious clerics. They are the root of the problem, the reason that so few people know God. And that is why God must remove every religious leader prior to reintroducing Himself to His people.

The simplest and most direct rendering of each word is sufficient for any informed and rational individual to disgorge the lies of their leadership, to vomit out every deceitful utterance of their government and religion. However, when these words are amplified and the fullness of their meanings are considered, this becomes an exposé on the cause and consequence of what ails the world. Religion is rubbish. Patriotism is propaganda. Politics is putrid. They are the problem, not the solution.

This next statement is profoundly important. It is a wakeup call for those who run for political office.

“Therefore (*‘al-ken* – for this express reason), **with regard to** (*‘al* – toward and unto) **their elected individuals** (*bachuwr huw’* – the best of their young men, their most sought-after individuals and the people they have chosen to lead them, those influencing their decisions and morals, their assayers, judges, and those who have chosen to be soldiers; from *bachar* – to choose, prefer, elect, decide, select, and appoint), **my Upright One** (*‘edown ‘any* – my Upright Pillar) **will not forgive nor save them** (*lo’ chamal* – will show no mercy, will not save nor pity, will neither feel nor express any compassion [from 1QIsa vs. *samach* – rejoice in the MT] (qal imperfect – denoting a literal interpretation of an actual occurrence with ongoing implications throughout time)).

And (*wa*) **as for their fatherless children** (*‘eth yathowm huw’* – their lonely individuals and orphans without the Heavenly Father and Spiritual Mother) **and** (*wa*) **the congregation of their religious and forsaken women** (*‘eth ‘almanah huw’* – the females and widows among them who are dumb enough to be bound to religious and societal customs and who silently live in lifeless houses; from *‘alman* – to be forsaken, feminine of *‘alam* – to be bound and dumb, silent or unable to speak), **there will be no compassion nor concern** (*lo’ racham* – there will be no mercy, no affection, no love, no pity, no relationship, and no association of any kind), **indeed, for any of their** (*ky kol huw’* – as a result of all of their) **unGodly filth** (*chaneph* – Godless and profane hypocrites, common and ordinary people who are corrupt, defiled and unfit, polluted and limp, lacking the backbone to take a stand) **or** (*wa*) **for those with the misfortune of being wrong** (*ra’a’* – those who have chosen poorly and have become unacceptable, displeasing, and noxious, annoying and harmful, evil and injurious), **in addition to** (*wa*) **every** (*kol*) **mouth** (*peh* – every spokesperson making a declaration) **who**

communicates (*dabar* – who conveys in words, speaking) **foolishness and folly** (*nabalah* – outrageous and disgraceful things, that which shows that they are senseless, ignorant and irrational, completely lacking the capacity of understanding).

“Through all of this (*ba kol zo’th*), **His displeasure and resentment** (*‘aph huw’* – His anger and disappointment) **has not changed or returned** (*lo’ shuwb* – has not turned away or been relinquished), **so** (*wa*) **His hand** (*yad huw’*) **remains** (*‘owd* – is again, and beyond anything that could be expected) **outstretched** (*natah* – spread out and extended).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:17)

It was not that long ago, when in *Yasha’yah* / Isaiah 9:6, Yahowah used *yeled* to describe “a common male child, a young person who could be any age from a baby to a young adult.” It was from the verb “*yalad* – to be born.” But that was not the word chosen this time. And while *bachuw*r can be rendered “young men,” that appears to be a wholly inadequate translation based upon its root, “*bachar* – to choose, to prefer, and to elect.” Therefore, in this context, rendering *bachuw*r as “young men,” clearly misses the point since God’s animosity has been directed toward religious and political leaders. And in today’s world, at least apart from Islamic and Communist countries, they are “elected.”

With some notable exceptions such as “know” versus “evil” in the 8th verse, most of the discrepancies in the 9th chapter between the Masoretic Text and the Great Isaiah Scroll have been relatively minor. But there is a tremendous difference between “*lo’ samach* – will not be happy” and “*lo’ chamal* – will not forgive.”

As a result, there is no mistaking the implications, *lo’ chamal* is used in *Yirma’yah* / Jeremiah 50:14 when Yahowah instructs Cyrus’ armies to “not spare any

arrows.” Even worse, in *Dabarym* / Deuteronomy 13:8, when the Towrah instructs us to avoid serving any other gods, especially those worshiped in the surrounding Gentile nations, and to disassociate from individuals who speak on their behalf, *lo’ chamal* is used to tell us that we “should not seek to save them, feel sorry for them, or show any compassion or mercy toward them.” Instead, those who promote religious gods deserve an eternity in She’owl for the crime of drawing God’s children away from Him.

Putting this all together, God will show no mercy towards, will not forgive, nor will He save elected officials, those who have chosen to be soldiers, or those who have sought to influence morality within their society. The most sought-after individuals will not be seen with God.

There is only one way inside our Heavenly Father’s home. Our adoption is facilitated through the “*Beryth* – Covenant” and the path follows along the steps of the “*Miqra’ey* – Invitations to Be Called Out and Meet.” By approaching our Spiritual Mother along the way we are invited to campout with our Heavenly Father. But should we turn away from them and remain “Fatherless,” should we discount the Covenant requirement to disassociate ourselves from all forms of religion, then there will be no relationship or association with God of any kind.

A moment ago I posed a question. I wondered how many religious people would be lured into She’owl by their popes, priests, pastors, rabbis, and imams. And while God hasn’t enumerated them, He has affirmed that He will show the faithful no mercy. If you are an orphan, in the sense of being a Fatherless man, you are outside God’s concern because you are not part of His Covenant Family. If you are a religious woman, you will be forsaken by God. In either case, the religious will be seen as unGodly filth, as corrupt and polluted hypocrites who

lack the character and good sense to stand up and speak out against the lies.

There is a consequence of being wrong, just as there is a benefit of being right. Those who profess foolishness and follow religious buffoonery will be estranged from God. And while it isn't stated, it is implied: if Yahowah isn't going to care about the religious, we shouldn't either.

Believing that they are being “godly,” Covenant orphans are “*chaneph* – unGodly.” Believing that they are “pleasing” God, the religious “*ra'a* – are unacceptable, annoying, and noxious.” They are all hypocrites.

Here once again are the statements which follow the prophecy directing our attention toward Dowd...

“Yahowah has sent out word with Ya'aqob, and it will be allocated to Yisra'el. (9:8) All the people were wrong, everyone in the family was evil, corrupt, and perverted, especially 'Ephraym and the inhabitants of Shimrown, who say in the pride and in the arrogance and self-adulation of their hearts, conveying their perceptions of themselves, (*Yasha'yah* / Isaiah 9:9)

‘the sun-dried bricks and clay writing tablets, even the means to whitewash, have been taken down, but we will rebuild with dressed stone, denoting that which separates and severs. The fig trees have been cut down and no longer exist, but we will exchange them with cedars. (*Yasha'yah* / Isaiah 9:10)

Therefore, Yahowah will allow the adversaries of Retsyn to do as they intend against him.

His enemies will be spurred on, incited and encouraged to be hostile: (9:11) ‘the Arameans from the Syro-Arabian desert and Upper Mesopotamia from the east and the Palishty invading foreigners and terrorists from the west.

They will devour Yisra'el with open mouths. And for all of this, His frustration, disappointment and displeasure, has not returned, and His hands are still continuously outstretched. (*Yasha'yah* / Isaiah 9:12)

And yet the people did not return to Him who made contact with them, nor did they inquire about or seek after, even make an attempt to know Yahowah of the vast array of spiritual messengers. (*Yasha'yah* / Isaiah 9:13)

Therefore, Yahowah of the assembled and directed heavenly envoys will cut off and separate from, banishing from Yisra'el their foremost leaders and the tail of the snake, including any kind of appeasers, compromisers, or intermediaries, pacifiers and conciliators, peacemakers, and mediators who seek to please by offering concessions, as well as those who bow their heads as a result of being twisted and muddled by the lowly and little one who is so troubling, all within one day. (*Yasha'yah* / Isaiah 9:14)

The foremost leaders are part of the religious and political hierarchy as well as those within the society who make decisions for others, the government officials, senators, and representatives, the dignitaries and elder statesmen, and the most prominent individuals, in addition to those whose presence is honored and lifted up, whose appearance is promoted while they lie with their mouths, beguiling and betraying with their speech, and the tail of the snake is the person who claims to speak for God who teaches and openly confesses that which is misleading and false, who are mistaken in their beliefs and deceptive faiths which are based upon irrational, vain, fraudulent, and useless lies, betraying the people who rely upon it. (*Yasha'yah* / Isaiah 9:15)

For this is how it is: those who guide and lead these people have misled them, causing them to err and go astray. And those who have been guided, led, or encouraged by them, those upon whom invocations and blessings have been pronounced, have consumed that which is befuddling and confusing, having swallowed the deceptions to the point that they have been rendered incapable of properly processing information or understanding. (*Yasha'yah* / Isaiah 9:16)

Therefore, with regard to their elected individuals, their most sought-after individuals and the people they have chosen to lead them, those influencing their decisions and morals, my Upright One will not forgive nor save them, and will show them no mercy.

And as for their Fatherless children and the congregation of their religious and forsaken women, there will be no compassion nor concern, and no relationship of any kind, indeed, for any of their unGodly filth, their profane hypocrites, common and ordinary people who are corrupt and polluted, lacking the backbone to take a stand, or for those with the misfortune of being wrong, who have chosen poorly and have become unacceptable, noxious, and annoying, in addition to every spokesperson who communicates foolishness and folly, outrageous and disgraceful things, that which shows that they are senseless, ignorant and irrational, completely lacking the capacity of understanding.

Through all of this, His displeasure and resentment has not changed or returned, so His hand remains outstretched.” (*Yasha'yah* / Isaiah 9:17)

God is not a proponent of handing out participation trophies. You are either right or you are wrong. You prevail or fail. You are in the Covenant or excluded from it, from God, and from Heaven.

There was an old camp song whose lyrics still rattle around in my head: “It only takes a spark to get a fire going. And soon all those around are warmed up by its glowing.” Well, that’s how it is with religion. It spreads like wildfire, and quickly consumes everything in its path. And once the world is devastated and lifeless, this wasteful and deplorable condition begins to appear normal.

“**For indeed** (*ky*), **being wrong** (*rasha’ah* – being incongruent with the God’s guidance, guilty of violating God’s directions, invalidated by being incorrect regarding God’s teaching, unrighteous, wicked, and evil, held accountable, declared guilty, condemned, and punished for perpetrating serious crimes) **burns and destroys** (*ba’ar* – kindles a blaze, consumes, and kills) **like** (*ka* – the same way as) **fire** (*ha’esh* – the flames of light).

It consumes (*’akal* – it eats away and devours) **those who focus upon the thorn and who are fixated on the briars** (*shamyr* – those who observe and consider the brambles; from the verbal root *shamar* – to observe, focus upon, and consider) **and** (*wa*) **the piercing pricks who impose an improper response** (*shyth* – those who join together in conjunction with the thorn; from the verbal root *shyth* – to demand, impose, appoint, and set forth, to pay attention and be devoted to, showing a high regard for an improper response).

It starts to burn (*yatsath* – it is kindled and set ablaze) **in the interwoven underbrush beneath** (*ba cabak* – in the dense and intertwined thickets which make

it difficult for anyone to pass through) **groves of trees** (*ya'ar* – cultivated regions, recognizing that groves served as places of worship in most pagan religions), **swirling and rolling upward** (*'abak* – whirling around and ascending, twisting, turning, and billowing) **in an arrogant and majestic column** (*ge'uwth* – in a raging, violently agitating, and conceited pillar, lifted up and exalted, surging and swelling, esteemed as glorious, as the uplifting presence) **of smoke** (*'ashan* – that which obscures and makes opaque, preventing the passage of light).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 9:18)

According to the various lexicons, almost all of which were designed to support existing bible translations, *shamyr* and *shyth* both mean “brier, bramble, and thorn bush.” Unless we determine what distinguishes one from the other, it would be verbose to use two words with identical meanings. To resolve this apparent problem, we should naturally turn to the verbal root of each word to see how they may differ.

Back in the day, thorn bushes were used as a fence to separate properties, either protecting a family and their livestock from attack, keeping thieves away from something valuable, or simply to keep people away from one another. Therefore, had He chosen one of these two terms, if we did not know Yahowah, we might assume that He intended to burn down the fences which separate people and the hedges used to protect families. However, since His primary purpose is to protect His family and since He is resolutely against commingling and multiculturalism, this interpretation isn't viable.

As is typically the case, the most accurate and revealing way to ascertain the meaning of Hebrew nouns is to consider their verbal root. And in the case of *shamyr* with *shamar*, and *shyth* with its actionable form, *shyth*, the verbs explain why these nouns were chosen. Through

the lens of *shamar*, *shamyr* can be rendered: “those who focus upon the thorn and who are fixated on the briars.”

The “thorn” represents Satan’s influence on Paul (with Satan’s messenger being the thorn in his side (2 Corinthians 12:7)), and thus Christianity, and a brier is an invasive and unpleasant bush which chokes out native and productive plants. Then from the perspective of the verbal form of *shyth*, we see the influence of Roman Catholicism: “the piercing pricks who impose an improper response, joining together in conjunction with the thorn.”

Pauline Christianity has devastated humanity, devouring billions of souls. And it was kindled in the underbrush, among the peasants, in the desolate regions of what is now Syria, Turkey, and Greece. His twisted and arrogant smokescreen rolled upward through Rome, and from there swirled throughout the world, eventually obscuring God’s light. As is His custom, Yahowah has reinforced His explicit denunciations with vivid allegories.

Year after year cleric and king fanned the flames, decade after decade, century upon century for nearly two millennia, until nothing of value survived. The entire earth became infected by their invasive and debilitating fungus, one which completely corrupted and then choked out the vineyard Yahowah and Dowd had planted. And unfortunately for the faithful, people are the firebrands of religion. So long as believers exist, religion will continue to smolder among human souls.

“Out of the intense displeasure (*min ‘ebrah* – from the enormous disappointment and dissatisfaction [1QIsa reads *min* – from while the MT has *ba* – with) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence

and our *shalown* – reconciliation) **of the vast array of spiritual messengers** (*tsaba'* – of the assembled and directed heavenly envoys and implements), **the Land** (*ha 'erets* – the region, nation, material realm, and earth [*ha* is from 1QIsa]) **was scorched and darkened** (*'atam* – was burned).

And the people (*wa ha 'am* – so the family of related individuals [plural in 1QIsa]) **have become** (*hayah* – were, are, and continue to be) **likened to** (*ka* – identified with) **the fuel** (*ma'akoleth* – that which is burned, consumed, and destroyed) **for the fire** (*'esh*), **each individual unto his fellow countryman** (*'ysh 'el 'ach huw'* – a person against his brothers and among his relatives) **until no one is spared** (*lo' chamal* – no one can be saved, not even delivered from it, leaving no opportunity for leniency, mercy, or compassion).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 9:19)

While Yahowah would have every right to be angry with what mankind has done to His Land, and while He would be justified in displaying His righteous indignance by devouring what the flame of religion had wrought, I don't think that is what is happening here. I suspect *Yasha'yah* has witnessed Yahowah's extreme displeasure with what man has done to darken His Land. But it has been men torching men, not God. Religion is man's blight, not Yahowah's.

Speaking of man's debilitating scar, the worst ever perpetrated is Paul's promotion of a New Testament, replete with his Gospel of Grace. That seems to be what is being addressed in this statement.

“And he shall divide into two parts (*wa gazar* – he will conceive a plan which severs the association, cutting people off and causing them to lose their lives by removing his new addition which is officially decreed from the original foundation and root, excluding and

exterminating through disassociation) **upon the right hand** (*'al yamyn* – from that which is right and by way of the sea (and thus Gentiles), serving as the basis for Benyamyn, the most infamous of whom was *Sha'uwl* / Paul) **and continue to be deprived of anything nourishing** (*wa ra'eb* – remain famished, starving, and allowed to go hungry, suffering from a prolonged pandemic).

They eat (*'akal* – they are consumers who devour and destroy, eating up the wealth of others) **on the left** (*'al samow'l* – to the north (left would represent liberal socialists and secularists while north would indicate either the Roman Catholic Church or the European Union)), **but** (*wa*) **they are not satisfied** (*lo' saba'* – they are not content, nor have they had their fill).

Each individual (*'ysh* – each person) **is consumed and destroyed** (*'akal* – is eaten away and ruined) **by the perceived Good News and humanity** (*basar* – the fixation on the physical body, the flesh and blood, man as part of the animal kingdom and human nature, the foreskin, genitalia, and sexual orientation, especially the appeasing, appealing, and pleasant message) **of his own power and sacrificial lamb** (*zarowa' huw'* – of that which he has sown and that which he has produced, of his influence and authority, of his military and armed forces).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 9:20)

Yamyn is the root of the name of the tribe of *Benyamyn* | Benjamin, and without question, its most influential and infamous descendant is *Sha'uwl*, known to the world as Paul. He is not only the predominant author of the Christian New Testament, having been responsible for half of it, writing 14 of its letters, himself, without him there is no New Testament.

Paul introduced the idea, one which is wholly incompatible with God's teaching, in Galatians, his first letter. He did so in the midst of an appalling, boldfaced lie, stating that his New Covenant replaced the old one because the covenant memorialized in the Towrah on Mount Sinai was conceived with Hagar, and thus enslaved.

As an interesting aside in this regard, Yahowah's prophecy regarding Benjamin was that he was a ravenous wolf which devours its prey – a perfect fit for this assessment. And if I am not mistaken, Rome, which became Roman Catholicism, claimed to have been suckled by a wolf.

Everything Yahowah has shared with us is true. His words are nurturing and satisfying. Everything Paul wrote is untrue. Those who accept and ingest his testimony will never be satisfied because they are deprived of anything nourishing.

The reference to the “left” or “north” is either the liberal mindset of Socialist Secular Humanists and their replacement morality, political correctness, and multiculturalism, or a reference to the European Union and their Roman Catholic heritage. They devour and destroy the wealth of others and yet are never satisfied.

The Secular Humanists are preoccupied with the “*basar* – flesh, with the notion that man is just another animal, and with exploring all aspects of human sexuality.” Socialists are also devoted to their “*basar* – appeasing and accommodating mantra, their message of ‘love’ trumps hate.”

As is the case with liberal nations, their “*zarowa*’ – authority and influence” is a result of their “*zarowa*’ – armed forces and military.” The most glaring example is China, but as America has grown more liberal, its military has become the largest and most powerful in human

history. The nation is particularly impressed with what it has “*zarowa*’ – produced.”

The Roman Catholic Church considers itself the vicar of the Gospels, the architect of the New Testament, and the purveyors of the “*basar* – Good News.” More than any institution in human history, the Roman Catholic Church is fixated on “Christ’s *basar* – physical body and human nature.” They are intoxicated with their “*zarowa*’ – authority and power,” and have created their own version of the “*zarowa*’ – sacrificial lamb.” With them it is “God on a Stick.”

There is a lot we can learn if only we are willing to look and if we know where to look. The poetic becomes profound.

The 9th chapter concludes with...

“**Manashah** (*Manashah* – Forgotten; from *nashah* – to forget) **with** (*’eth*) **’Ephraym** (*’Ephraym* – Bandages Covering Worthless Ashes; from *’apher* – to cover over a wound and apply a bandage, and *’epher* – worthless ashes), **and** (*wa*) **’Ephraym** (*’Ephraym*) **with** (*’eth*) **Manashah** (*Manashah*), **together** (*yahdaw* – altogether) **they are against** (*hem ’al*) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah).

Through all of this (*ba kol zo ’th*), **His displeasure and resentment** (*’aph huw*’ – His anger and disappointment) **has not changed or returned** (*lo’ shuwb* – has not turned away or been relinquished) **so** (*wa*) **His hand** (*yad huw*’) **remains** (*’owd* – is again, and beyond anything that could be expected) **outstretched** (*natah* – spread out and extended).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 9:21)

When we see ‘Ephraym and Manashah listed together, our thoughts ought to harken back to the one thing which differentiated them from the original twelve

tribes. As we know, the twelve tribes of Yisra'el were named after Ya'aqob's twelve sons: Ra'uwben, Shim'own, Lowy, Yahuwdah, Ysachar, Zebuwlwn, Dan, Naphthaly, Gad, 'Asher, Yowceph, and Benyamyn. These names are presented in a number of places, including *Bare'syth* 46, *Dabarym* 33:6-25 and *Shaphat* 5:14-18. You'll note, neither 'Ephraym nor Manashah were included.

However, that changed in *Bare'syth* 48, where we find Ya'aqob telling Yowceph: **“So now as for your two sons who were born (*yalad* – [same verb as in verse 6]) to you in the land of Mitsraym before ('*ad* – [incorrectly rendered 'everlasting' in verse 6]) I came to you in Mitsraym, they are for me (*la 'any hem* – they approach and come near me).**

'Ephraym and Manashah as (*ka* – are similar to and correspond with) Ra'uwben and Shim'own, let them be for me (*hayah la 'any* – let them exist approaching me (*qal* imperfect jussive).” (*Bare'syth* / In the Beginning / Genesis 48:5)

Since there has been a reference to right and left, during this time **“Yowceph put 'Ephraym on his right side and Manashah on his left side, towards Yisra'el. (48:13) But Yisra'el crossed his hands and put his right hand on the head of the younger boy, 'Ephraym. Then he put his left hand on Manashah.”** (*Bare'syth* / In the Beginning / Genesis 48:14)

There are not a lot of details here, but there are some tantalizing hints.

“And Yisra'el (*wa Yisra'el* – Individuals who Engage and Endure with God, a pseudonym for Ya'aqob) blessed (*barak*) Yowceph (*Yowceph* – Join with Yah), saying ('*amar*), 'The God (*ha 'elohym*) before whose presence (*la paneh huw'* – to approach and draw near His appearance and in a direction to face Him) and with

whom (*‘asher* – with whom to show the way to the benefits of the relationship and the correct path to give life meaning) **my fathers** (*‘aby ‘any*), **‘Abraham** (*‘Abraham* – Merciful and Enriching Father) **and** (*wa*) **Yitschaq** (*Yitschaq* – Source of Laughter and Play), **walked** (*halak* – journeyed through life, traveled with and followed (hitpael perfect – on their own accord independent of any outside influences)), **the God** (*ha ‘elohym*) **who has been my shepherd** (*ha ra’ah ‘eth ‘any* – who has led, nurtured, guided, and protected me) **all of my life** (*min ‘owd ‘any* – from my beginning until now) **to this day** (*ha yowm ha zeh*), (48:15) **the spiritual being** (*ha mal’ak* – the heavenly messenger) **who has redeemed me** (*ha ga’al ‘any* – who has ransomed me, freed and liberated me, who paid the price to acquire me, buying me back) **from everything disagreeable** (*min kol ra’* – away from that which neither good nor beneficial, out of that which is evil, hindering, harmful, displeasing, unpleasant, and malignant, from anything which hinders the relationship), **bless** (*barak* – kneel down to lovingly lift up) **the boys** (*‘eth ha na’ar* – the young men who are teenagers) **and** (*wa*) **let them be called out** (*qara’ hem* – let them be invited and summoned, met and welcomed (nifal imperfect jussive)) **in and by** (*ba*) **my name** (*shem ‘any* – my reputation and renown) **and the name of my fathers** (*wa shem ‘ab ‘any*) **‘Abraham** (*‘Abraham* – Merciful and Enriching Father) **and** (*wa*) **Yitschaq** (*Yitschaq* – Source of Laughter and Play).

Let them grow (*dagah* – let them increase and multiply) **tremendously** (*la rob* – becoming abundantly great and numerous) **in the midst of the Land** (*ba qereb ha ‘erets* – in the inward part of the country).” (*Bare’syth* / In the Beginning / Genesis 48:16)

By setting his right hand on ‘Ephraym, the second born, Ya’aqob elevated him above Manashah. And it was

deliberate. When Yowceph asked Ya'aqob / Yisra'el to change hands...

“His father (*'ab huw'*) **refused** (*ma'an* – did not agree). **He said** (*wa 'amar*), **‘I know** (*yada'* – I am aware) **my son** (*ben 'any*), **I know** (*yada'* – I understand). **He also** (*gam huw'* – indeed, Manashah) **shall become** (*hayah la*) **a people** (*'am* – a family), **and in addition** (*wa gam*), **he shall be powerful** (*huw' gadal* – he ('Ephraym) will be rich and important, and wealthy and well fed, considered a great power, but he will also be boastful and disparaging and magnify himself).

Nevertheless (*wa 'uwlam* – however, on the other hand and to show a contrast), **his younger brother** (*'ach huw' ha qaton* – his blood relative who is the youngest, smaller and less significant, simple-minded, lowly and little ('Ephraym)) **shall be greater and more powerful** (*huw' gadal* – he will be richer and more important, wealthier and better fed, considered a greater power, but he will also be even more boastful and disparaging, magnifying himself all the more) **than him** (*min huw'* – than Manashah).

And his descendants (*wa zera'* – his ('Ephraym's) offspring) **shall become** (*hayah* – will be) **an abundant group** (*malo'* – a full quotient of similar) **of Gentile nations** (*ha Gowym* – of uncultured non-Yisra'elite people who are pagan). (*Bare'syth* / In the Beginning / Genesis 48:19)

So (*wa*) **he blessed** (*barak* – he invoked divine favor upon) **them** (*hem*) **in that day** (*ba ha yowm ha huw'*), **saying** (*la 'amar*), **‘Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God, who are Liberated and Empowered by God) **with you** (*ba 'atah* – in you or through you) **shall offer blessings** (*barak* – will invoke Divine favor and provide ongoing benefits (piel imperfect – the objects, 'Ephraym and Manashah, are put into action

and enjoy the effects of the blessing for a long time with ongoing implications), **saying** (*'amar*), “**God** (*'elohym*) **appoint you** (*sym 'atah* – cause you, place you, and arrange for you) **to be as** (*ka* – to be like) **'Ephraym** (*'Ephraym* – Bandages Covering Worthless Ashes; from *'apher* – to cover over a wound and apply a bandage, and *'epher* – worthless ashes), **and like** (*wa ka* – and as) **Manashah** (*Manashah* – May Be Forgotten; from *nashah* – to forget or be forgotten).”

So (*wa*) **he placed** (*sym* – he appointed, caused, and arranged for) **'Ephraym** (*'Ephraym* – Bandages Covering Worthless Ashes; from *'apher* – to cover over a wound and apply a bandage, and *'epher* – worthless ashes) **before** (*la paneh* – in advance of the presence of) **Manashah** (*Manashah* – May Be Forgotten; from *nashah* – to forget or be forgotten). (*Bare'syth* / In the Beginning / Genesis 48:20)

Then (*wa*) **Yisra'el** (*Yisra'el* – An Individual who Engaged and Endured with God, An Individual who was Liberated and Empowered by God, a pseudonym for Ya'aqob) **said to** (*'amar* – conveyed and declared to) **Yowceph** (*Yowceph* – Join Yahowah; from *Yahowah* and *yacaph* – to be added to and to join oneself to Yah), **'Behold** (*hineh* – please look up and pay attention), **I am about to die** (*'any muwth* – my body will be separated from my soul; related to *muwsh* – to depart and remove, going from one state to another), **but** (*wa*) **God** (*'elohym* – the Mighty One or Almighty) **will exist** (*hayah* – will be (qal wa perfect consecutive – conveys volition which transforms the completeness of a perfect act into the continuous experience of the imperfect)) **with you** (*'im 'atah* – in a relationship with you, in association with you, interacting near you) **and will bring you back to** (*wa shuwb 'eth 'atem 'el* – and in addition will return you to) **the Land** (*'erets*) **of your fathers** (*'aby 'atem*). (*Bare'syth* / In the Beginning / Genesis 48:21)

Moreover (*wa*), **I have given** (*'any nathan* – I have offered and bestowed, placing before, appointing and providing) **to you** (*la 'atah*) **one** (*'echad* – a singular) **succession of events to be pursued passionately and diligently** (*shakem* – opportunity to get an early start and enthusiastically engage in ongoing work) **over and beyond** (*'al*) **your brothers** (*'ach 'atah*) **which** (*'asher*) **I obtained** (*laqah* – I seized and received) **from** (*min*) **the hand** (*yad*) **of the 'Amory** (*'Amory* – Sayers; from *'amar* – to say; transliterated Amorites) **with my sword** (*ba chereb 'any*) **and** (*wa*) **with my bow** (*ba qesheth 'any*).” (*Bare'syth / In the Beginning / Genesis 48:22*)

We now can deduce the following: ‘Ephraym and Manashah were born and bred in “*Mitsraym* – the Crucibles of Religious, Political, and Military Oppression, and Economic Anguish and Leprosy.” They would carry this plague throughout their lives, never fully disgorging the contamination.

They would be called Yisra’el. They would become numerous, influential, and powerful. ‘Ephraym, however, would not only become greater than Manashah, he would be the impetus of a great many Gentile nations, being woven into the fabric of their societies. And yet, even though they would live away from Yisra’el, they will be brought back. So perhaps they are in America, where forty percent of the entire Yisra’elite population lives today, and are soon headed back to the Land.

And whatever the portent may be, I am grateful for the reappearance of *shakem*, because now we have absolute proof that it shouldn’t always be translated “shoulder,” especially when the context disallows it.

With Yowceph’s birthright divided between his sons, ‘Ephraym and Manashah were allotted land within Yisra’el. And while this division now makes thirteen tribes, the Lowy were set apart and not given any land.

‘Ephraym’s allocation was directly north of Benyamyn which was right above Yahuwdah. Manashah’s territory was due north of ‘Ephraym’s.

Ya’aqob’s final prophetic blessings do not include ‘Ephraym or Manashah, but instead he addressed their father, Yowceph. When seeking to understand why certain tribes appear in prophecy, their prophetic portraits are often revealing. Ya’aqob said:

“Yowceph (*Yowceph* – Join Yahowah; from *Yahowah* and *yacaph* – to be added to and to join oneself to) **is a productive son** (*ben parah* – is a son who is fruitful, producing an abundant harvest of flourishing offspring often acting like wild asses (qal participle construct – verbal adjective bound to Yowceph)), **with a son who is like a wild ass** (*ben parah* – offspring who are productive but also asses (qal participle construct – verbal adjective bound to appearances)) **based on** (‘*al* – upon or by) **appearances** (‘*ayn* – what is seen with the eyes, outward appearances, and what is observed).

His daughters (*bath* – his female offspring, women, settlements; from *banah* – that which is built and established) **step** (*tsa’ad* – march and stride) **upon** (‘*al* – over) **that which should be observed and regarded** (*shuwr* – that which should be beheld, the song that should be sung, the journey that should be followed, that which should prevail, and the proper boundaries). (*Bare’syth* / In the Beginning / Genesis 49:22)

Having become great (*wa rabab* – producing an abundance and obtaining a high status, as well as being shot at (qal perfect – actually for a limited time)) **will make him unpleasant** (*wa marar huw’* – embittered him, causing him to be toxic, angry, and hateful, disagreeable and venomous (piel imperfect – he will suffer the effects of his success for an ongoing period of time)) **and** (*wa*) **they will hold a grudge against him** (*satam huw’* – they

will resent him, slander and insult him, seek vengeance while verbally attacking him, try to vanquish him, reveling in their animosity toward him, and they will become his adversary (qal imperfect)), **shooting the Lord's missiles** (*ba'al chets* – directing the Lord / *Ba'al's* arrows and weapons; from *chatsats* – cutting off and dividing in the midst). (*Bare'syth* / In the Beginning / Genesis 49:23)

And yet (wa) he lived there (*yashab* – he established a dwelling place and settled, inhabiting it (qal imperfect)) **for a long time** (*ba 'eythan* – constantly and continuously).

His power and weaponry (*qesheth huw'* – his bows; from *qashah* – tendency to be harsh, severe, and fierce, difficult, stubborn, burdensome, and obstinate, even cruel) **were capable and agile** (*pazaz* – nimble and impressive, swift and adroit, able to accomplish their mission; from *paz* – very expensive), **but his hands, armed forces, and power** (*zarowa' yad huw'* – his arms and army and his power and control) **were separated from** (*min* – out of and separated from) **the influence** (*yad* – the hands) **of the Mighty One** (*'abyr* – the Strong and Powerful One) **of Ya'aqob** (*Ya'aqob* – Supplant One's Heels), **away from** (*min*) **the name** (*shem* – the renown and reputation) **of the Shepherd** (*ra'ah* – the One who cares for the flock, guides, feeds, and protects the sheep), **the Rock** (*'eben* – the Stone; from *banah* – to build and establish) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God, who are Liberated and Empowered by God). (*Bare'syth* / In the Beginning / Genesis 49:24)

By (ba) the God ('el) of your father (*'ab 'atah*), (*wa*) **who can help you** (*'azar 'atah* – who can assist you, strengthen and empower you) **and (wa) by** (*'eth* – with) **the Almighty** (*Shaday* – the Most Powerful), (*wa*) **who can bless you** (*barak 'atah* – who will get down on His

knees to lift you up in love (piel imperfect)), **providing the gifts** (*barakah* – offering the blessings, the prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of Heaven** (*shamaym* – of the spiritual realm and abode of God) **from the Almighty** (*min 'al* – from above, near God), **inexhaustible** (*tahowm* – vast, moving, and empowering; from *howm* – readily available, easily obtained, albeit lightly considered, more than sufficient, substantive, and enriching) **blessings** (*barakah* – gifts of prosperity and more favorable circumstances, the oath and gift, the promise to lift up and enrich, the solemn vow) **of a restful dwelling place to stretch out** (*rabsts* – of a home to sit and recline, a shelter suitable for living) **under** (*tachath* – beneath and below) **the gift** (*barakah* – offering the blessings, the prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up, even the benefit) **of the bosom** (*shad* – the area of the body between the neck and abdomen, serving as a metaphor for a child enjoying the loving, protective, warm, and nurturing embrace of a mother; may be a contraction of *Shaday* – Almighty) **and** (*wa*) **of the loving womb** (*rechem* – of the merciful and compassionate point of origin; from *racham* – love and mercy, affection and compassion)? (*Bare'syth* / In the Beginning / Genesis 49:25)

The oath and blessing (*barakah* – offering prosperity and presents, the wealth and enrichment, vowing better circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of your father** (*'ab 'atah*) **are affirmed and overwhelming** (*gabar* – are established and strengthening, powerful and revealing), **beyond** (*'al* – above and over) **the benefits** (*barakah* – the blessings, offer of prosperity, vow to enrich, commitment to provide

even more favorable circumstances, the promise to reconcile the relationship, and oath to kneel down in love to lift up) **of my birth** (*harah* ‘any – of my conception), **up to the extent** (‘*ad* – as far and as much) **of the bounty** (*ta’uwah* – the most desirable and pleasing aspects, the great passion and ultimate desire; from ‘*awah* – the sign and mark denoting the desired purpose) **of the everlasting summits** (*giba’ah* ‘*owlam* – of the eternal ridgeline and mountain ranges, the ancient and enduring hills and unlimited elevated terrain).

May they exist (*hayah* – may they be (qal imperfect jussive)) **in association with** (*la* – near and directed toward) **the finest** (*ro’sh* – the head, the uttermost heights, the beginnings, the best aspects, and the first and foremost) **of Yowceph** (*Yowceph* – Join Yahowah; from *Yahowah* and *yacaph* – to be added to and to join oneself to, son of Ya’aqob and Rach’el) **and** (*wa*) **) in association with** (*la* – near and directed toward) **the cranium** (*qadqod* – the crown of the head and location of the brain under the scalp, the uttermost extremity of a person who is standing upright) **of him who is especially devoted to God and set apart** (*nazyr* – of the individual (masculine singular) who is dedicated to a Divine purpose or mission and separated from others; from *nazar* – to be dedicated, devoted, and set apart, albeit not pruned, yet separated) **from his brothers** (*huw’* ‘*ach* – his (masculine singular) countrymen and relatives, friends and associates; also from any woe, jackal, pain, or despondency).” (*Bare’syth* / In the Beginning / Genesis 49:26)

In seeking to glean the prophetic implications, we should consider the following insights regarding the transition from Yowceph to ‘Ephraym and Manashah, and what this might all mean in today’s world:

1) They would be productive, producing an abundant harvest.

2) They would at times behave like wild asses, at least based upon appearances.

3) They would tread upon, trampling down, that which should have been observed and highly regarded, and thus would act like religious Jews and Christians with regard to the Towrah.

4) Growing great will make them unpleasant, hateful and disagreeable.

5) They will be resented for their slanderous and insulting ways, and seen by many to be the Great Satan for shooting the Lord's missiles.

6) 'Ephraym and Manashah will live in this distant land for a considerable period of time.

7) The nations in which they live will be noted for their impressive weaponry and agile military.

8) The nations' armed forces, however, will be in opposition to Yahowah.

9) God's blessings will be available to them, providing the liberty to stretch out and access to our Spiritual Mother's nurturing.

10) There will be those among them whose blessings will overwhelm those enjoyed by Ya'aqob, at least for those who are thoughtful and devoted.

Here then is the conclusion to the 9th chapter of Yasha'yah. This has been an amazing journey.

“For indeed, being wrong, incongruent with God’s guidance and guilty of violating His directions, being invalidated by being incorrect regarding God’s teaching, burns and destroys like fire.

It consumes those who focus upon the thorn and who are fixated on the briars and the piercing pricks who impose an improper response.

It starts to burn in the interwoven underbrush beneath groves of trees which served as places of worship, swirling and rolling upward in an arrogant and majestic column of smoke which obscures the passage of light. (*Yasha'yah* / Isaiah 9:18)

Out of the intense displeasure of Yahowah of the spiritual messengers, the Land was scorched and darkened.

And the people have become likened to the fuel for the fire, each individual unto his fellow countryman until no one is spared. (*Yasha'yah* / Isaiah 9:19)

And he shall divide into two parts, conceiving a plan which severs the association, cutting people off and causing them to lose their lives upon the right hand (serving as the basis for Benyamyn, the most infamous of whom was *Sha'uwl* / Paul) and continue to be deprived of anything nourishing, suffering from a prolonged pandemic.

They eat on the left, but they are not satisfied. Each individual is consumed and destroyed by the perceived Good News and humanity, the fixation on the physical body, of man as part of the animal kingdom, and his sexual orientation, of his own power and sacrificial lamb, of that which he has sown and that which he has produced, of his influence and authority, even his military and armed forces. (*Yasha'yah* / Isaiah 9:20)

Manashah, to be forgotten with 'Ephraym, covering over a wound by applying a bandage, and 'Ephraym with Manashah, together (*yahdaw* – altogether) they are against Yahuwdah, those who relate to Yah and who are related to Yah.

Through all of this, His displeasure and resentment, His anger and disappointment, has not changed or returned so His hand remains outstretched.” (*Yasha'yah* / Isaiah 9:21)

e f e i