

Day of Midian

Fuel for the Fire...

The 9th chapter of Yasha'yah opens with Yahowah presenting the antidote for religion. His light would resolve the mess man has made. A favored verse among Christians appears early in this chapter. Unfortunately for the faithful, it is always taken out of context and horribly misrepresented, so believers never seem to grasp just how hostile God is towards their religion.

Even worse, at least for Christianity, the son in *Yasha'yah* / Isaiah 9:6-7 is not “Jesus Christ,” but instead, Yahowah’s most beloved son, *Dowd* | David. Among the litany of controversial conclusions peppering these pages, this is as delicious as any we have considered. Rather than predicting the “birth of Jesus,” it is focused on Dowd’s counsel.

If you are Jewish, please do not gloat at the misfortune of the faithful. Yasha'yah is your prophet, and he is presenting your king, and yet you all but ignore him.

As we approach *Yasha'yah* / Isaiah 9:1, we are immediately confronted with the realization that there never should have been a chapter break between what has been labeled the 8th and 9th chapters. One thought flows naturally into the next. Therefore, to help mitigate some of the damage that has been done, we will begin our study of the 9th chapter restating what we learned in the 8th:

“Yahowah expressed with unfolding implications to me, ‘On your own initiative, obtain an extremely

large vellum scroll designed to reveal this and make it known. Please write on it with a pen in ordinary human form, using the common characters associated with mortal man: “Concerning: *Mahar Shalal Chuwsh Baz* | the rapid and thoughtless plunder by those enjoying their disturbing behavior while quickly capturing a spoil as militants and armed robbers.” (*Yasha’yah* / Isaiah 8:1)

Then, I would like to call on witnesses to testify for Me because we can help one another by repeatedly issuing a warning, admonishing others, while providing a restoring witness to affirm future events as a means to approach Me, eternal witnesses who provide everlasting testimony, presenting the enduring evidence regarding what happened in the past and what will occur in the future, who are truthful and reliable, trustworthy and verifiable, dependable and steadfast, who are unwavering and correct, credible and confident, serving as workmen and artists, such as ‘Uwryah (Yah is Light), the one who assists by teaching, and Zakaryah (Remember Yah), the son of Yaberekyahuw (Yah Blesses).’ (*Yasha’yah* / Isaiah 8:2)

Therefore, I approached and presented myself before the prophetess and she conceived and gave birth to a son. Then Yahowah said to me, ‘Call his name “*Mahar Shalal Chuwsh Baz* (thoughtless plunder by those enjoying disturbing behavior while quickly capturing a spoil as militants and armed robbers),” (8:3) because before the boy calls out, “My father” or “My mother,” the political prowess, military strength, and economic wealth of *Dameseq* | Damascus, along with the plunder of *Shimrown* | Samaria will be carried away in the presence of the Assyrian ruler.’ (*Yasha’yah* / Isaiah 8:4)

Yet again, adding more information, Yahowah spoke to me, continuing to testify, providing an eternal witness which restores and sustains some while admonishing and warning others, regarding unfavorable and dangerous future events, (8:5) to say, 'Indeed, these people have rejected and come to despise, even spurn, the waters of the One Who Is Sent, *ha Shiloach*, who walks by approaching mercifully and by acting kindly to those facing a violent situation, showing patience while confronting *Retsyn*, the Self-Willed and Pleasure-Seeking, and *ben Ramalyahuw*, the son Exalted Above Yah. (*Yasha'yah* / Isaiah 8:6)

Therefore, pay attention and listen attentively, Yahowah, who is Almighty God, is withdrawing. Simultaneously, He is lifting up against them the waters of the sea as a flood of tears in a powerful torrent, a forceful multitude of severe individuals intent on accomplishing their purpose, flowing together like a mighty river, in addition to the numerous soldiers and extensive military of the king and dictator of '*Ashuwr* | Assyria (representing those who fight and conquer in the name of their god, along with the manifestation of its religious influence and the glorification of its wealth).

This tide will rise over all of the low-lying areas and ravines while traveling over its banks beyond every division. (*Yasha'yah* / Isaiah 8:7)

And it will sweep in in such a way as to alter Yahuwdah, exerting the considerable force of a flood while extending up to its neck in adversarial fashion, seeking to besiege it, stretching out its wings to fill the breadth of your land of '*Imanuw'el* | God Is with Us.' (*Yasha'yah* / Isaiah 8:8)

People, if you choose to associate yourselves with misleading shepherds, forming an alliance with disingenuous pastors, befriending harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged.

If you choose to listen and respond, even consider being obedient to a distant land, arming yourself while preparing for your defense, choosing to gird yourself for war, equipping your military even in self-protection, you will have chosen to be by yourself, having selected your own destiny which is to be abolished or cast down. (*Yasha'yah* / Isaiah 8:9)

If you choose to devise your own schemes and plan your own course of action based upon the revolting and defiant counsel of those who promote malicious ideas, it will be nullified because you will have chosen to be in violation of the Covenant. If you elect to convey such a message, talking incessantly about it, such notions will not stand, neither will they be fulfilled, because truly, '*Imanuw'el* – God is with Us.' (*Yasha'yah* / Isaiah 8:10)

For indeed, this is what Yahowah said to me in a manner akin to a strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me so that I would recognize the importance of being right, keeping me from walking in the ways of these particular people, approaching saying, (*Yasha'yah* / Isaiah 8:11)

'I do not want you to continually speak of conspiracies, making a habit of claiming something is a conspiracy, even responding to or designating something a conspiracy, acting upon anything which by association, the people claim is a conspiracy, regardless of whether it is a covert plan to carry out harmful acts for a political or religious purpose, or

just trying to tie things together in a scripted fashion to reveal a hidden agenda. And in addition, do not respect nor revel in, showing any regard for that which concerns them. (*Yasha'yah* / Isaiah 8:12)

When it comes to Yahowah of the spiritual implements, never associate Him with anything that is common, popular, or mundane. It is Him you should be thinking about, respecting Him as inspiring. And it is Him you should be concerned about. (8:13) Then He will be as a sanctuary in a set-apart place.

But He will be as a stone for smiting, and as a rock for stumbling, for both houses of Yisra'el, as a trap and as a snare for the inhabitants of Yaruwshalaim. (*Yasha'yah* / Isaiah 8:14)

And then many shall stagger upon them and fall. They will be captured and controlled by others. (8:15)

'Choose to wrap up and restrict, binding up so as to impede access to the written testimony presenting correct and corroborating information, securing access to the Towrah, and its Source of Teaching, limiting it to those I teach and instruct, to those I reveal knowledge, to My disciples and receptive students who are willing to learn from Me, to those who are personally familiar with Me and with My approach, who are ready to respond properly and accept My guidance.' (*Yasha'yah* / Isaiah 8:16)

Therefore, I will wait in anticipation, while appreciating that which cuts me into this relationship, drawing near Yahowah who I understand must now conceal His presence, making His appearance and characteristics, even His existence, unknown to the House of Ya'aqob.

Therefore, I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him. (*Yasha'yah* / Isaiah 8:17)

Pay attention to me and to the children whom Yahowah has placed before me. We serve as signs to illustrate the way, enabling you to properly respond to future events which will occur in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells along the ridgeline of Tsyown where these Signs Are Posted. (*Yasha'yah* / Isaiah 8:18)

And when they say to you, 'You should consult with and expect answers from the mediums,' considering those who claim to communicate with ghosts and familiar spirits, these spiritualists who meditate and mutter their imaginative opinions, don't do it.

Instead, people, consult with God through the living rather than the dead. (*Yasha'yah* / Isaiah 8:19)

According to the Towrah and in concert with the written Testimony which presents correct and corroborating information regarding the restoration of the relationship, if they do not speak in a manner consistent with this specific message, using similar words, then by association they lack discernment and will be for naught.

They will be seen as black, devoid of enlightenment, because with them, there will be no hope for tomorrow.

Their faith in what they desire will be negated and nullified without any chance for a new day as a result of their ignorance, and because those associated with *ben Shachar* | the Children of the Dawn are the offspring of Satan. (*Yasha'yah* / Isaiah 8:20)

They will pass through it (the darkness of tomorrow in association with the Adversary) stubborn and stiff-necked, strong-willed and perplexed, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority. And they will experience cruelty as a result. Starving, they will be afflicted.

It shall come to pass when they are malnourished and weakened, they will become antagonized and provoked to anger, struggling with their change in status, frustrated with their cognitive dissonance over having been uprooted and splintered.

Their standing will decline, and they will be treated with contempt, which is a result of their propensity to diminish the importance of the king who has long sought to lead and advise them, and because of their opposition to God, as they have turned away, abandoning this relationship. (*Yasha'yah* / Isaiah 8:21)

Unto the Land they will look, but behold, they will see disfavor and trouble along with adversarial antagonism as it shrinks in size during this time of darkness, and of especially discouraging oppression. Into a place devoid of light they will be driven. They will be enticed as exiles then banished as outcasts.” (*Yasha'yah* / Isaiah 8:1-22)

This horrible fate has befallen Yahuwdym because of the nearly universal failure among Jews to observe Yahowah's Towrah, preferring instead to submit to rabbinical arguments and interpretations. It has been three-thousand years since the Children of Israel spoke in a manner consistent with Yahowah's Teaching and Guidance. As a result, the Chosen People have suffered a power outage, demonstrating a lemming-like propensity to walk away from the Light, such that Yisra'el has long been shrouded in darkness.

This obscuring gloom would remain for millennia, mostly due to the collective and personal stubbornness of Jews. Their dysfunctional attitude and sense of superiority has made the best and brightest resistant to advice – even when it comes from God.

Yisra'elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted, the world would mock them, slandering and insulting their reputation as the Chosen People.

All the while, their homeland, *Yisra'el* | Israel, would remain a source of adversarial antagonism, shrouded in the darkness of oppressive religious regimes. It has even suffered the indignity of being renamed, “Palestine,” an ode to the nation’s long extinct foes, the Philistines. Over one-hundred generations of Israelites would live as outcasts, exiled from their Land and estranged from their God – all too often bearing the brunt of hideous conspiracies.

For those predisposed to assume that anything this critical of Jews must be anti-Semitic, bite your tongue because I’m reiterating what Yahowah had to say about “Jews” living today. Surely, you don’t think God is “anti-Semitic – against His Name – and yours (Yahowah and Yahuwdah).” Do you think that Yahowah would have bothered revealing this, or that I would devote my life to sharing it with you, if we thought that you were undeserving?

In actuality, we are doing our utmost to shake the religion out of you so that you might come to embrace the relationship. I can assure you, we value you far more than the rabbis who have made merchandise of you as if you were theirs to influence, fleece, and control.

My genes say that I'm a *gowy* | gentile, while my heart, mind, and soul know that I am *Yahuwd* | Beloved by Yah because I *Yisra'el* | Engage and Endure with God. While I could not change my ethnicity, I could and did change my attitude toward God. Having left religion, I came home to the Covenant, and it is from Yah's Home that I am inviting you to come home.

Speaking of reestablishing a relationship, please note that, in *Yasha'yah* 8:21, "the king who has long sought to lead and advise" you, the king *Yisra'el*ites have "shown a propensity to diminish in importance," is singular and speaks of *Dowd*, God's son, the Messiah, and your Shepherd. He is the only anointed king through whom *Yahowah* spoke to *Yahuwdym*. And it is through *Dowd*, through his *Mizmowr* / Psalms and *Mashal* / Proverbs, that you are being solicited. This realization is especially poignant considering where all of this leads.

God's unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology – which essentially means: take everything away from the Jews. This happens to be the very reason the upcoming prophecy was mistranslated and misappropriated, claiming for the Christian Jesus what *Yahowah* had conveyed about *Dowd* | David. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

Many Christians and most Jews have never given a second thought to Replacement Theology, and yet it has had an overwhelming influence on their lives. Christianity is predicated upon it. The religion has no purpose without it, and with it, it has no legitimacy. The concept not only changed the way Gentiles think of themselves, it lies at the heart of the way they treat Jews.

As we turn the page past the artificial break between the 8th and 9th chapters of *Yasha 'yah* | Isaiah, the subject remains the same as does the focus. We are approaching the Time of *Ya 'aqob 's* | *Yisra 'el 's* | Israel's Troubles. And yet in the midst of this darkness, surrounded by adversarial influences, the day is approaching when a ray of hope will grow into a beacon of light. This transition commences with...

“Nevertheless (*ky* – truthfully by contrast, rather), **there has been no lack of counsel, no reason for discouragement, nor inability to flee from the darkness** (*lo 'muw 'aph la hy'* – there has been no reason for doom and gloom, despair or dejection because there has been no shortage of advice and wisdom on how to take flight; from *'uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la 'asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who have endured hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka ha 'eth ha ri 'shown* – like was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwlun** (*'erets Zabuwlun* – Zebulun, son of Ya 'aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha 'erets Naphthaly* – Naphtali, son of Ya 'aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha 'acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large pretentious populations of people of (hifil perfect))

the way of the sea (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*'eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyl | the Circuitous and Convolved way** (*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra'elites, and other nations).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

From the time Yahowah receded from the Northern Kingdom, making Yisra'el susceptible to attack, beginning with the Assyrian conquests through the Roman assaults, including the abuses Yahuwdym suffered under the Roman Church, by Muslims and the Third Reich, even today under Socialist Secular Humanists, there has been a way out, a means to flee the darkness – and that has always been through the Towrah, its Miqra'ey and Beryth.

For the tens-of-millions of Jews who have suffered grave indignities and worse at the hands of conspiratorial Gentiles, Yahowah's assertion that they could have escaped may seem incredulous. And that is largely because they have sought the wrong kind of relief.

Upon careful consideration, there has never been any rational reason for God to intervene to protect or heal anyone here on earth. And while that is counter to every religious notion, it is as it should be. There would be no merit in God intervening on behalf of those who do not know Him and who haven't listened to Him. Doing so would undermine everything He has said and done for us.

On the other hand, it would actually be disconcerting for God to delay the arrival of those who have become

part of His Family. Every aspect of our tomorrow will be better than today.

Additionally, the way we rise above the challenges that would destroy those outside of the Covenant should serve as affirmation that we are uniquely equipped to deal with life. As such, there is no reason for Yah to intervene.

Further, we would be wise to acknowledge that Yah has already provided all of the advice and counsel we would ever need. There is no reason to be alone, living in the darkness, dismayed or discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path to home, and therein, Yahowah's family awaits our arrival with open arms.

The noted exception to Yahowah's prerogative not to intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91, where those He has chosen for a mission are sufficiently defended to get the job done. And even then, such individuals are typically subjected to more headaches and heartaches than others, such that they are better prepared to achieve the desired result. The ultimate example was Dowd, a man who was never immune to anguish.

Yes, those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah, Mizmowr, wa Naby*. Yet it wouldn't have been easy because there was no one from either tribe through whom Yahowah could communicate His message of liberation.

While God is knowable apart from a personal introduction, such connections seldom occur because societal interference and institutional obstacles are practically insurmountable. Therefore, the principal difference in this timeline between then and now is that

God, rather than retreating, is about to return. If you are reading this, capitalize on your good fortune.

We know that there was a brief respite under *Chiziqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah's *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach*, *Matsah*, and *Bikuwrym*.

Turning to some of the most intriguing details, rather than just say 'Ephraim or Yisra'el, or list the ten tribes which comprised the Northern Kingdom, Yahowah chose Zebuwluwn and Naphthaly for a specific reason. Both sons were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was the furthest from Yaruwshalaim, but as such, it was closest to the marauding Gentiles who would capitalize upon this and oppress them.

This narrow region leading into the heart of the nation served as the doorway into Yisra'el for the likes of the Amalekites and Hittites, the Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, and more recently, Hezbollah and Hamas. A decade from now, and after the fall of Syria, it will be the entry point for the combined Magog force of Islamic jihadists.

Zebuwluwn was the sixth son of Leah and the tenth overall to Ya'aqob. In spite of being among the most militaristic, his descendants are listed as one of the tribes who failed to drive out the Canaanites in *Shaphat* | Judges 1:30. It is also telling that Zebuwluwn joined Reuben, Gad, 'Asher, Dan, and Naphthaly in pronouncing curses from Mount 'Ebal, as chronicled in *Dabarym* 27:13.

Since the reference is to their "*erets* – land," the relative position of both tribes is paramount. And other than 'Asher, which was situated along the Mediterranean,

as previously mentioned, Zebuwluwn and Naphthaly were the northernmost, therefore, the most susceptible to invasion. Zebuwluwn's territory lay beyond Megiddo and Manasseh, west of 'Issachar, just south of both 'Asher (bordering the Mediterranean Sea) and Naphthaly (stretching along the border with Syria and Sea of Galilee).

Zebuwluwn is linked with the sea on two occasions, and also with ships, both of which have to be symbolic in that they were landlocked. This suggests that their fate would lie in the hands of Gentile merchants. Indicating as much, Ya'aqob said: "Zebuwluwn shall dwell at the seashore. And he shall be a haven for ships. His flank shall be toward Sidon." (Bare'syth 49:13) Moseh would only say of them: Rejoice, Zebuwluwn, in your going forth." (Dabarym 33:18)

Of particular note, Zebuwluwn was listed along with Manasseh as the two tribes who laughed at, mocked, and scorned *Chiziqyah's* | Hezekiah's messengers as they traveled around Yisra'el to invite the people to participate in the upcoming Feast of UnYeasted Bread. Nonetheless, we are told that they sent a smattering of souls to the celebration in Yaruwshalaim.

Zebuwluwn and Naphthaly are also mentioned together in *Shaphat* / Judges 5:18: "Zebuwluwn were a people who despised and jeopardized their lives unto death, and Naphthaly, also, in the high places of the field." This was among the reasons God withdrew from them and may be why they were called out for scrutiny in this passage, now facing an entirely different fate.

Of Naphthaly, Ya'aqob said that they will be "a doe let loose who offers beautiful words." (Bare'syth 49:21) Moseh would say: "Naphthaly, satisfied with favor, and full of the blessing of Yahowah, take possession of the sea and the south." (Dabarym 33:23) And while I don't

know how that fits into all of this, the fact remains that they were among those shouting curses at the people from Mount 'Ebal. In response, "the Lowy answered them and said, 'Cursed is the man who makes an idol or a graven image – an abomination to Yahowah – the work of the craftsman's hands which is clandestinely established. Cursed is he who dishonors his Father and Mother.... Cursed is he who misleads a blind person...or who distorts justice,...who engages in incest or bestiality,...who strikes his neighbor, accepts a bribe, or who does not confirm the words of this *Towrah* / Teaching by acting upon them.'" (Dabarym 27:14-26) Having committed these offenses, Yahowah rejected them with prejudice.

As we've alluded, Naphthaly's birth was enveloped in a spat of sibling rivalry. We learn in Bare'syth 30 that Rachel became jealous because her sister, Leah, had been able to give birth to four sons, Reuben, Simeon, Lowy, and Yahuwdah, while she appeared barren. So she arranged for Ya'aqob to impregnate, Bilhah, her maid. Bilhah conceived and Rachel named the maid's first son, Dan. It was Bilhah's second son with Ya'aqob that Rachel then named Naphthaly. She did so because: "Rachel said, 'As part of a great struggle, I have wrestled with my sister and I have prevailed. Therefore, she called his name Naphthaly."

His name was based upon *pathal*, which is "to twist and to wrestle." But it also means "to be tortuously crooked." In addition, an argument can be made that Naphthaly is related to "*pathy* – simple and open-minded or a naïve simpleton," as well as to "*pathah* – to entice, deceive, seduce, and persuade."

That was all then, so what about "*ha 'acharown* – later – during the Last Days?" Now that Yahowah has reconciled His relationship with Yisra'el, what about the Gowym?

Our answer in this regard is based upon whether we translate *kabed* negatively or favorably. Since there are countless Hebrew words with a dark and light side, it is the context which determines their definitions. And in this case, we must ascertain whether we think Yahowah will come to look favorably upon “*derek ha yam eber ha Yarden* – the way of the sea on the opposing side of the Jordan” which is “*galyl* – the pivot point of the sociopolitical realm and the open doorway” of “*ha Gowym* – the Gentile nations.” I think not, but, then again, *yam* can refer to any one of three seas or to Gentiles, and *galyl* can also be rendered “Galilee.” But if we don’t read “Gentile” for *yam*, how does any one of the three “seas” have a “way” of which Yah can either “*kabed* – reward and honor” or see as “*kabed* – irrational and pretentious?”

Since God doesn’t judge inanimate objects, *kabed* cannot be applied to a river or to a sea. It must, therefore, describe people and their nations. And Yahowah has been crystal clear regarding the ways of “*ha Gowym* – the Gentile nations:” emulate them and die. Since He is unchanging, *kabed*’s negative implications apply.

In this case, Yahowah is going to “*kabed* – deal harshly with the stubborn and irrational, and troublesome nature,” of the Gentiles, particularly those influenced by the nations He has depicted as beasts throughout the book of *Dany’el* / Daniel: Babylon, Persia, Greece, Imperial Rome, and the Roman Catholic Church. To these beasts, He may add those who have cursed Yisra’el, invading, oppressing, and subjugating His people, especially those who have done so from the northeast (through the land of Zebuwluwn and Naphthaly): the aforementioned Assyria, Babylon, Greece, and Rome, along with today’s Middle Eastern Muslims.

Yahowah was, is, and remains “*kabed* – troubled, even burdened, by their improper attitude and arrogance, their inadequacy and insensibility, their lack of

responsiveness, pretentious airs, and vehemently oppressive nature.” There is no chance, whatsoever, that He will “*kabed* – distinguish and highly value” them, “honor and glorify” them. While there is a remnant of Gentiles who have chosen to participate in the Covenant, and who will be “abundantly enriched,” as part of the Covenant, they would never be described in association with the sea, much less shown existing on the opposing side of the *Yarden* in the sociopolitical realm of the *Gowym*.

This brings us to *galyl*. It could be addressing a number of things. On some occasions, it is transliterated “Galilee,” and serves as the name of the only significant watershed in Yisra’el, a freshwater lake which has been referred to as a sea. It serves as the headwaters of the *Yarden* | Jordan River and is located beneath the Golan Heights in northeastern Yisra’el. It is in the territory of the Naphthaly, but it is also linked to the Zebuwluwn as a result of the two prophecies associating them with the sea.

However, in this sentence, *galyl* is being identified with *Gowym* and not with either of the Yisra’elite tribes. And since Yahowah considers the *Galyl* | Galilee part of Yisra’el, and the source of the *Yarden* | Jordan, He isn’t speaking of the Sea of Galilee in this prophetic statement.

Recognizing that it isn’t a title, we need to consider the meaning of the word. A search of the lexicons reveals that a “*galyl* – is a pivot point and hinge pin, an open doorway, district or region, a sociopolitical realm, and a circuitous and convoluted way.” As such, Yahowah is holding the “sociopolitical realm of the Gentiles” accountable for what they have done, especially those who have penetrated Yisra’el at the open door and pivot point along the nation’s northeastern border with Syria near the flashpoint known as the Golan Heights.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the Gospel of Matthew with a twisted and inaccurate rendition which reads: “**And leaving Nazareth** [which did not exist until the early 4th century and rise of Roman Catholicism] **he** [*Yahowsha*’ | ‘Jesus’] **went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken by the prophet Isaiah might be fulfilled: ‘The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.’**” (Gospel of Matthew 4:13-16)

That was so divergent from the actual prophecy, it is clearly a Catholic creation. Compare it to: **Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee for those who have been deprived of their freedom and constrained along the way as there was during the previous time when He receded from the land of Zabuwlun and the land of Naphthaly.**

And so in the latter time He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with the way of the sea beyond the *Yarden* | to Go Down of *Galyl* the Circuitous and Convoluted way of the *Gowym* | Gentiles,” followed by...

“The people (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha*

choshek – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra'ah* – have been able to observe (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishing and important** (*gadawl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great things, to be magnified and empowered) **light** (*'owr* – source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba'erets* – in the land of) **the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die), **the light** (*'owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **has shined brilliantly upon them to enlighten them** (*nagah'al hem* – has been presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the *'am* – family))).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the Gentiles at the time of the Christian era were the killers, not those living under death's shadow. That remains so to this day.

With this prophetic statement, Yahowah's focus has moved away from the Gentile nations and to His people, the Family of Yisra'el. They have indeed walked in the darkness of religion, unenlightened and confused.

The Christian misrepresentation is, therefore, ridiculous – equally unenlightened and confused. There is no credible evidence to suggest that a single *gowy*, much less many, saw or recognized Yahowsha' as light – nullifying the prophecy should it have been about Him or them. The only one who referred to Him as light was Yahowchanan, a Jew. There is no testimony from a Gentile eyewitness who claimed that Yahowsha's presence and words enlightened him, much less Dowd's or Yahowah's. Further, the inhabitants of Galilee at the time were overwhelmingly Jewish and both Naphtali and Zebulun were Yisra'elites, not Gentiles. Not to mention, there was no reference to the dawn.

Back to reality, there are a couple of possibilities regarding this audience, both of which seem viable. Yasha'yah, writing around 700 BCE, may have been addressing Yisra'elites (“*‘am* – the people and family” of God) residing in the confusing darkness of an imploding Yisra'el after Dowd, and thus between 968 and the time of its writing. This would include those living under the shadow of death of the Assyrians in the time prior to the prophet. If so, they were still able to read Dowd's Mizmowr, and therefore had access to the light and to the knowledge he had shared, even as Yah receded from them.

Yasha'yah could also have been speaking to Yisra'elites living in the last days, during the Time of Ya'aqob's Troubles. Those who will have rekindled their relationship with Yah as a result of Dowd's brilliant oratory will see his light when he returns. And they, too, will have lived through the shadow of death. Although in their case, Yah is approaching them rather than retreating.

The comparison would then be between those who turned a blind eye to the light in the prior time and those who will embrace the light in the last days. The former became slaves and were slaughtered, and the latter will be liberated and continue living.

For many, their initial reaction would be to see this as representing what occurred in the closing three years of mankind's fourth century, when from 30 to 33 CE, and in accord with the promises of the fourth day of creation, the greater light became visible to God's children as a sign of the *Mow'ed* | Appointed Meeting Times. However, while *Bare'syth* / Genesis 1:14-19 speaks of "lights (plural) in the expanse of the heavens," they were placed there "to separate the day from the night, and to exist as signs, for the *Mow'ed*, and for days and years." This does not say, nor does it infer, that the people "will see a great light," that "the light will actually shine upon them," or that "the light would be singular."

If we can believe the Greek accounts, only three people actually saw Yahowsha' transfigured into light. So therefore, this is either speaking of the light Dowd has provided through his life and lyrics, or of Yahowah's predicted return as light – which, not-so-coincidentally, will be in concert with Dowd's return.

This known, there isn't any justification for a middle ground, for concluding that Yahowsha's audience, which was exclusively Yisra'elites and Yahuwdym, was comprised of those who lived between 30 and 33 CE. That period is neither a prior time nor an end time, and those are the only possibilities according to the text. Further, both verbs were scribed in the perfect, such that the light would only be seen for a finite period of time. It was the wrong conjugation to present the everlasting light of God, even in the diminished form of a man.

Furthering this point: just as the timing is all wrong for the Christian misappropriation of this prophecy, the “*gadawl* – astonishingly important, capable, empowered, and older” light is Dowd, not Yahowsha’. Dowd’s enlightenment and ability to enlighten was “astonishing” in comparison to Yahowsha’, whose sacrifice was what made Him “important.” Dowd was “empowered” and Yahowsha’ was diminished. And Dowd was the older of the two chronologically by one thousand years.

Dowd’s light shines upon the observant, and it has done so for three thousand years. Our eyes are finally being opened to his brilliance. It is Dowd who Yahowah says will be as dazzling as the sun in His presence.

Dowd is the 7-billion-kilowatt homing beacon Yahowah empowered to guide His family home. Unfortunately, the religious have disconnected the source of his light while obscuring and inverting his lens. It would take a village idiot to plug it back in, flip the switch back on, clear away the muck on the optics, and return it to its original orientation.

There are two ways to translate “*rabah ha gowy*” in this next statement. The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God’s people. The second has Dowd referring to Yahowah’s family as a great “*gowy* | nation,” which may be improbable on this occasion because, while it was true that Dowd unified Yisra’el, the nation established by Ya’aqob was already in tatters at the time of Yasha’yah’s prophecy and will remain so until Dowd’s return – when he will save his people from the brink of extinction at the hands of Gowym. Considering Dowd’s incontrovertible declaration in the 118th Mizmowr that he will be ridding the world of Gentiles upon his return, it would be incredulous for Yah to refer to His ‘*am* | family as a *gowy* | gentile nation at this time.

With this in mind, it appears that Yahowah is addressing the role a *gowy* will play in drawing His people back to the light by amplifying His word. I say this not only because it is the most literal rendering of the phrase, *rabah ha gowy*, but also because it speaks volumes about the *gowy*'s inadequacy. It also conveys insights into Yahowah's unpretentious nature and Yisra'el's failure to engage.

“You have raised up and enabled the gentile (*rabah ha gowy* – You have increased the capability of this *gowy* through magnification and amplification, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission, or alternatively: You have increased the nation (hifil perfect second person masculine singular – Yahowah is totally responsible for enabling this lone *gowy*, empowering him such that he begins to reflect Yah's nature and intent through amplification for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow** (*lo' gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the *gowy* such that he could represent You in an unpretentious manner)).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

Not only was “*ha gowy* – the gentile,” singular, so is every pronoun thereafter. I realize that this sounds awkward in English, but I am not at liberty to change the translation to accommodate sensibilities.

And there is good news here. Sometimes, one can become many. I know a *gowy* | gentile who has taken Yahowah's name and words seriously, and who has joyfully shared the treasure he has discovered along the way. He has come to appreciate Yahowah's means to

enrichment as well as His path to the harvest. And as others have read this gentile's translations, as they have considered the insights he has cheerfully offered along with them, Yahowah's Covenant Family has grown.

While I've grown accustomed to developing translations which differ markedly from those promoted by religious publishers, this rendition of Yasha'yah 9:1-3 is not only in conflict with one I composed a decade ago in *Yada Yah*, it isn't as good as the one composed three years later in *Coming Home*. In the former, I conveyed the positive aspects of *kabed* and then wrestled with the words which followed, trying to make them fit. I was simply not prepared for what God was revealing. I had a lot to learn.

I wouldn't fault anyone for proposing an alternative rendering, and yet based upon the reasoning I've shared with you, I think Yahowah intended for us to know that the Gentile nations which have oppressed Yisra'el will be held accountable – especially upon His return.

Upon further reflection, this seems rather obvious considering what has come before and what is soon to be revealed. And that is why this time through Yasha'yah 9, I wanted to present it from the perspective provided by the 8th chapter. Having now translated every word of *Yasha'yah* | Isaiah up to this point, and now beyond, we have come to understand that the oppressive darkness Yahowah is resolving with His light represents religion.

Therefore, while readers are always encouraged to develop his or her own renderings of Yahowah's Word, I'm personally convinced that Yahowah will be vehement in His response to the stubborn, irrational, and improper attitude expressed by Gentile nations. He finds their collective arrogance, their lack of sensibility and responsiveness, their pretentiousness and oppressive nature, irritating and unacceptable, especially those who

have subjugated His people. He has said as much many times in many places throughout *Yasha 'yah* | Isaiah.

Even if what I've surmised wasn't the primary intent of this particular statement, it is the prevalent theme behind everything Yahowah has revealed through His prophet thus far. And as such, we should all see *Yasha 'yah* 9:1-6 in conjunction with everything that has been revealed from the beginning of the book.

While we may be the first to see it this way since *Yasha 'yah* wrote these words on the Great Isaiah Scroll, I think this is the message Yahowah intended to convey, even if He would have to do so through a lowly *gowy* to get His people's attention.

“Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to escape for those who have been deprived of their freedom, and who have been constrained along the way, as there was during the previous time when He receded from the land of Zabuwluwn and the land of Naphthaly.

Therefore, in the latter time, He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with the sea beyond the *Yarden* | to Go Down of *Galyl* the Circuitous and Convolved Way of the *Gowym* | Gentiles. (*Yasha 'yah* / Isaiah 9:1)

The people, who are family, who walked in the darkness and were confused have been shown an astonishingly important, great and distinguished, an older and enabling, an especially capable light – a source of enlightenment in absolute contrast to darkness.

For those who have dwelt and who may remain in the realm of the shadow of death and foreboding

darkness, under an overriding shadow, the light as a source of enlightenment, has shined brilliantly upon them to enlighten the family. (*Yasha'yah* / Isaiah 9:2)

Therefore, You have raised up and enabled the gentile, increasing his ability through magnification and amplification, rearing him as if he were Your own offspring.

You have empowered this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission without boasting or exalting, nor improperly speaking of the favors You sought to bestow.” (*Yasha'yah* / Isaiah 9:3)

Make no mistake, Yahowah is returning for His people, Yisra'el, in His Land, Yisra'el. And while that is etched in stone and non-negotiable, there will be some *Gowym*, albeit precious few, who will be adopted into the same family and live in the same place, enriched, empowered, and enlightened.

“**The delight** (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the *'am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh 'atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka 'asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq*

hem – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil.)” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

The reference to a jubilant harvest and joyous apportionment speaks of the integration of the Miqra’ey and Beryth. We have been invited to attend the harvests so that we might share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitations to engage in the Familial Relationship. It cannot be for Christians because they disdain the Miqra’ey, having replaced them with holidays of their own and then created their very own Beryth.

Speaking of Christians, of those who have been hoodwinked into believing as I once did, that this prophecy was about them and their ‘Jesus,’ consider the fact that Yahowsha’ did not remove a yoke from Gentiles. Moreover, the Christian Jesus would be misconstrued to advocate the imposition of burdensome oppression upon his own people. While there is an unsubstantiated myth that Christians were briefly oppressed during the reign of Domitian and then exonerated under Constantine, if it were true then ‘Jesus’ would have been the reason they were oppressed and not their means to liberation. Therefore, this is neither about “Christians” nor “Christ.” And since Dowd will be ridding the world of them, the faithful will have nothing to celebrate.

Reading with a 21st century perspective, I am not particularly fond of the notion of a “*shalal* – spoil.” However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will have been wrenched away from the *Gowym*, while their

institutions, militaries, and governments are deprived of what they had sought to take from God's people. In this case, it is justified and fair. So while I would have preferred these Covenant members to have been celebrating their "inheritance," the timing and subject matter inherent in all of this provides a different perspective.

The Towrah and its Beryth were essentially unknown outside of Yisra'elites in Yisra'el circa 30 CE when the Spirit enveloped the Passover Lamb. It is unlikely, perhaps unfathomable, that a single Gentile would have made this connection – at least back then. And I doubt anyone living at that time would have rejected the notion of Yahowsha' being the Mashyach or the son of God by recognizing that both titles belonged to Dowd.

Further, it would be nearly two-thousand years before the *Taruw'ah* | Harvest would be celebrated. And that brings us right back to the realization that the fulfillment of this promise is yet in our future.

Therefore, rather than speaking of the Spirit's descent upon Yahowsha' in Year 4000 Yah, God is presenting His return in 6000 Yah alongside His son and the Messiah, Dowd. At this time there will be numerous joyous and empowered *Gowy* in attendance.

More than this, in keeping with *shalal*, there will be a considerable spoil to share – the entire Earth, which Dowd will have subdued for Yisra'el's benefit. He will wrench it away from the adversarial forces who have polluted it and abused his people. There will, indeed, be a spoil of war, taken away from the governments and their militaries who have sought to control the planet, its property and people, through the Battle of *Har Magidown* | Armageddon.

This prophetic statement also reveals that Yahowah has been restrained and remarkably reserved up to this

point. To have heard Him, you would have had to pay attention and listen carefully. There has been only one occasion where He broadcast His message to His people in His own voice – and they cowered and turned away, which was the opposite reaction of what He intended. God promised never to do it again. From that lone exception on Mount Choreb, up until 500 BCE with Malaky, Yahowah communicated to His people through *naby*' | prophets who were exclusively Yisra'elites and Yahuwdym like Moseh, Dowd, and Yasha'yah.

But then a problem arose: His people completely stopped listening to Him. God's voice was drowned out by those of argumentative and obnoxious rabbis. Over the course of the past 2500 years Yahowah searched the world to find one person among His chosen who would respond, but there was nothing but a deafening silence. Not a single Yisra'elite was interested in shunning religion to pursue a relationship with God.

This was as deplorable as it was unacceptable because Yahowah had made a promise to 'Abraham, one He intended to keep. This left God with no other option other than to garner His people's attention by equipping a lowly *gowy*. He would have to prop the gentile up and empower him, equipping him to do what Yahuwdym should have done instinctively. It would be like using the village idiot to inspire Einstein.

And yet in a way, doing so would be in Yah's wheelhouse. On a similar occasion, and as a prelude to an earlier exodus, He confronted the most egotistical nation on earth to retrieve His people using a stuttering and broken-down old shepherd. God would find the least qualified option to awaken the most qualified people. His approach would boldly proclaim for all who would listen everything they would need to know about God's disposition and interests – as well as His preference.

Yahowah prefers not to come across as fearsome or imposing. It is not in His nature to boast. And so He would use a dented and ill-fitting tool to clear away the generations of misconceptions that had concealed the brilliant light of His beloved son, Dowd. While this *gowy* would be incidental, the mission would be essential.

Before we move on, it is interesting to note that *gyl* | rejoicing was scribed in the imperfect, and thus for the first time in this prophecy, it is addressing something unconstrained in time. This suggests that the fruit of this harvest will endure forever.

As we now move forward, we find God speaking of a single individual or family being liberated, freed of financial, religious, and political burdens. With that in mind, the last singular masculine references were to *ha gowy* | the Gentile and *'am* | family.

While two is obviously plural, and there most assuredly will be more than a couple of individuals adopted into the Royal Family, the contrast between God's disdain for the "*gowym* – gentile nations" (decidedly plural), and the jubilation among the few *gowy* (singular) who are individually empowered as they celebrate the harvest, is telling when these statements are compared.

This next statement seems to be speaking of the same *gowy* as a unique individual, albeit grafted into Yisra'el, and thus part of the harvest. We learn that he is no longer burdened financially and has been kept safe from the extended reach of religion, politics, and the military. At the same time God is credited with destroying the confusion associated with human institutions and their propensity to indoctrinate, so that he would be free to work and think clearly.

If this is addressing that same *gowy* we considered a moment ago, then you should know that, just as these

indications are subtle, this gentile is nameless and thus isn't special. He may just be the first in a very long time to search through the Towrah to find the doorway of Yahowah's Home and then look around once inside, taking the time to read some of the books positioned conspicuously in His foyer.

Yasha'yah revealed...

“For (*ky* – indeed, truly) the constraints (*'ol* – the wooden frame and straps of a yoke used to control working animals; from *'alal* – to act severely and wantonly, dealing harshly and ruthlessly) of his burdensome labor (*sobel huw'* – of his demanding pressures and his hardships, his economic burdens) and (*wa*) that which is associated with (*'eth*) the staff of religious influence (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one's reach, and to cause one to bow down and be thrust aside) continually upon his back, especially early on (*shekem huw'* – repeatedly against his neck and shoulder at the beginning), You have diminished and even eliminated because You detest these things (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) along with the scepter of governmental authority over him (*shebet ha noges ba huw'* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace for goods and services).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

The realization that *Yasha'yah* / Isaiah 9:3 and 9:4 are addressing a single masculine Gentile throughout is somewhat mitigated when we realize that a lone *gowy* can make a tremendous difference so long as Yahowah frees him to do so and others join him along the way. However, that is easier said than done, especially when we realize that with few exceptions the people, who are sufficiently driven to devote ten hours a day, six days a week, to translate Yah's Word and reflect on what God is telling us, are usually too busy with other aspects of their lives to do so. Being driven and focused, they are often business, political, or religious leaders, two of which would disqualify the translator and one of which would divert his attention. Further, those who have made enough money to retire early are typically targeted for their wealth, and so keeping political, religious, and patriotic influences at bay is a tall order.

Should this be addressing the *gowy* | gentile rather than the *'am* | Family, while not in his league, this foreigner may have been solicited based upon the same criteria Yahowah used when selecting *Moseh* | the One who Draws Out. Moses knew nothing about Yahowah, not even His name, at the time of his calling. In contrast, he had a keen understanding of the political, religious, military, and economic forces at play in Egypt. The depravity of man's way is readily discernable to those who have rejected such deceptions.

While this may seem odd to us, the reason Yahowah prefers this approach is because while He enjoys teaching us everything we need to know about His Towrah, His Miqra'ey and His Beryth, He'd prefer not to tutor His coworkers about religion and politics – especially if it can be avoided. Such notions are counterproductive and annoying.

The things of God are fun, enriching and uplifting, enlightening and empowering. But there is nothing

pleasant about man's most pervasive deceptions. Religion is nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at the time, God chose the one who was already equipped to explain His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God's predilections have not changed. Therefore, He may have perceived that this unqualified Gentile was in a similar situation. That would also explain why we find God working to diminish his economic burdens as well as rein in the religious and political influences on him. To be of any value to Yah, God would have to have his undivided attention because there would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was already available and waiting for him to take it seriously. With the distractions out of the way, all he would have to do is invest the time. That said, the story he would be reporting would not be about himself, nor even about gentiles, but instead about Yahowah's relationship with the most interesting man in the world: *Dowd* | David.

As we move from Yasha'yah 9:4 and 5 to Yasha'yah 9:6 and 7, we are going to be reacquainted with *shakem* which was rendered "off of his back" which in this context but is typically translated "shoulder." However, that is not how *shakem* is used in the upcoming prophecy. So this is the perfect place for us to get acquainted. *Shakem* is from the verbal root, *shakam*, and speaks vociferously about Dowd's "continuous passion and dedication."

Shakam depicts traits this gentile admires in the consummate Yahuwdy, Dowd, and to a much lesser

degree, traits he shares with him. We are “*shakam* – diligent and enthusiastic workers, getting an early start each day, continually focused upon the succession of events which played out on the ultimate ridgeline,” Mowryah, “passionately pursuing our calling, persistently shouldering the responsibility” which comes with conveying Yahowah’s Word, “willingly doing so over and over again, for a prolonged period of time.”

While I cannot say for certain, my hope is that *shakem* appeared here in connection with this lone gentile because it is the one thing he shares in common with Yahowah’s beloved son. It is Dowd’s *shakam* which he has found so endearing. Even if we are the only ones who make this connection, the only ones who concur with it, the only ones to enjoy it, I suspect our Father is pleased we noticed.

It is even possible that *shakem* appeared in connection with this gentile because he would be the first in 3000 years to render and attribute this prophecy accurately. And that’s no small thing because the direction we take with regard to this declaration will take us to either the Covenant or to Christianity.

Truth be known, this prophecy has had a greater influence on my life, appreciation for Yahowah, and understanding of His Towrah than any other we’ve considered over the past twenty years. It has similarly affected those who read these books. It is the reason that we have returned to *Observations* after having completed *Coming Home*.

We wanted to correctly convey what we have since come to know about Yahowah’s beloved son, His anointed Mashyach, His chosen King, and the man God selected to Shepherd His flock. Apart from coming to know Yahowah, I do not think that there is anything more important, especially for Yahuwdym, than coming to

recognize the role Dowd was asked to play in our lives – past, present, and future – even forevermore.

If I may return to the mundane for a moment, another challenge associated with Yasha'yah 9:4 is grammatical. Rather than a conjunction linking the two implements wielded by those in power, *shebet* is a construct. This problem is resolved, however, by recognizing that the implements associated with religious, political, and military leaders are being wielded by those attempting to extend their reach and influence.

Speaking of grammar, there is no question that *huw'* is correctly translated as the third-person masculine singular pronoun “him” in English. However, *huw'* can be “it” when addressing a singular masculine noun such as *gowy*, so long as *gowy* is translated “nation or people” rather than “gentile.” But since *gowym* is used to distinguish “Gentile nations” from Yisra'el, this option is in opposition to the message. Further, while nation and people are singular, both are comprised of many people, requiring the pronoun addressing either to be plural, and thus “them” rather than “him” or “it.”

I share this because once again this translation is markedly different than most others and it appears to be somewhat self-serving. And yet, if per chance this applies to those of us who have recently become part of the Covenant, and possibly to the influence of *Prophet of Doom*, *Yada Yah*, *An Introduction to God*, *Questioning Paul*, *Observations for Our Time*, and the plethora of radio programs we have done, then the only people being served are God's children.

In this case, should it pertain to us, all it means is that Yahowah found an underused, old, dented, and broken shovel, straightened it out, removed the debris, repaired some of the dings, and after liberating it from the control and influence of others, even being preoccupied with

other endeavors, put that tool to use in a productive way – digging for nuggets in His Word. For the first time in nearly two-thousand years, He would wield an implement to share the truth, to unearth insights which had eluded man’s grasp for far too long. In the process, He would become known to more of His children – Yisra’el and Yahuwdah – prior to His return. In some small way, hopefully, it will help fulfill His promise to ‘Abraham.

And it would not require another prophet or additional revelation. He could honestly say that the means to know Him and engage in a relationship with Him had been there all the time – just waiting for us to take Him seriously. And if not now, God’s people are running out of tomorrows. His return, the glorious *Yowm Kippurym* | Day of Reconciliations He is addressing in this prophecy, is just thirteen years away – and less than ten years remain before any implement He is using at this time will be among those extracted during the *Taruw’ah* Harvest.

Yes, I suspect that He would have preferred that the tools have Hebrew roots, that they till Yisra’elite soil, and be of Yahuwdy origin, but what if there weren’t any such tools available, at least ones which were open to being liberated from all forms of human authority, which were willing to be used in opposition to religion, politics, patriotism, and the military? After all, most people go along just to get along. And in Yisra’el, most everyone serves in the IDF. Those who don’t are ultra-religious.

Perhaps a *gowy* was used simply because no one else was willing. And if not our flawed and feeble implements, then what other *gowym* are engaged making these proclamations about Yahowah at this time for the benefit of His people? Who else is translating these words and sharing them?

Our assessment brings us face to face with a number of vital questions. Are we to observe the Towrah, Naby', wa Mizmowr as we seek to learn about Yahowah or search the Christian New Testament to read about the Lord? Are we to learn from Dowd's counsel and see his words as enlightening, or should we study Greek and consider the words ascribed to 'Jesus'? Should we follow the Shepherd home or the Lamb to the slaughter? Who is the son who was given? Who is the man who valiantly defended God's people? Who is speaking for God? Who is the Counselor?

Is Yahowah drawing our attention to Dowd, who is conveniently named in this prophecy, or to Yahowsha' who is not? Or from a historical perspective, who at the time of Yasha'yah's writing had been the most prominent person in the life of Yisra'el, 'David' or 'Jesus'? Which individual, properly presented and accurately translated, are Yahuwdym most likely to follow out of political and religious Babylon and back to Yisra'el?

In the battle of ideas between the world's most popular religion and the truth, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to the Son of God or to the Son of Man, to the Mashyach, Melek, wa Ra'ah or to the Pesach 'Ayl.

Considering the consequence of getting this right, and cognizant that the fate of Yisra'el hinges on Yahowah's guidance, could this phraseology about this gowy have been placed in the preamble to Yahowah's single most misunderstood and misappropriated prophecy to help answer these questions? Dealing with His words as Yah intended provides the means to unravel the misguided mythos of replacement theology – the most debilitating and duplicitous influence on humankind. It was by accurately translating this prophecy that we were

ultimately able to unravel the lie which lurks in the heart of the Christian religion.

Transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka* – as” in the following statement. That’s important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I have pulled the concluding phrase from the previous verse and added it to this one.

“And (*wa* – then [from 1QIsa not in the MT]) as in the day (*ka yowm* – comparable to the time) of *Midyn* | of Questions Regarding Judgment (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (9:4) surely since (*ky* – indeed by contrast because) every (*kol*) boot (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) of marching armies (*sa’an* – of militaries on the move who tread and tramp upon) is part of the commotion and clamor of battle (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) and since (*wa*) the attire (*simlah* – the cloaks, clothing, and garments) is befouled by wallowing (*galal* – made filthy dirty by rolling) in blood (*ba dam*), they will come to exist as (*wa hayah la* – they will be) fuel (*ma’akolet* – that which is consumed and destroyed; from *akal* – to be devoured, eaten up and devastated) to be burned up (*saraphah* – thoroughly kindled and combusted) in the

fire of blazing light and radiant energy (*'eth* – bright and glowing illumination).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

Yahowah’s light is going to incinerate every soldier and army in the world upon His return. Be forewarned: Do not join, participate in, equip, nor honor any military force.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or pro-military. Quite the opposite, He is going to obliterate everyone in uniform and everything associated with war and national defense. In a nation like America, where any reluctance to support the armed forces and salute the flag is considered an egregious offence against the country, Yahowah’s overt hostility towards the things which man holds dear will come as quite a shock.

As we ponder the timing, once again this did not happen prior to Yahowsha’s arrival circa 2 BCE. It still has not occurred. Yahowah has not yet incinerated armies. And so while the next line of this prophecy speaks of a child who was born and a son who was given, we are compelled by what we have just read to realize that some portion of *Yasha'yah* | Isaiah 9:6-7 must apply to the prophet’s past and to our future.

Since the misappropriated portion of the prophecy we are striving to understand follows this statement, it’s telling that Christians universally ignore it – and likely for no other reason than it doesn’t fit “their guy.” And while ignorance may be the path to faith, it does not lead to Yah.

Of the twenty-three times *dyn* appears in the Hebrew text, five are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *mydyn* somewhat equivalent. Therefore, it is fair to say

that *Midyn* | Midian serves as a referendum on our ability to think.

e f e i

Since there is far more to *Madyn* | Midian than just the battle presented in *Shaphat* | Judges 6 and 7, before we consider what occurred on *Yowm Madyn*, I'd like to share some other possibilities.

After Sarah's passing, 'Abraham married Keturah. *Madyn* was their fourth of six sons. As for the land of *Madyn*, it is first mentioned in *Shemowth* / Names 3:15. Moseh fled to this place after walking away from the political, religious, and military establishments of *Mitsraym* | Egypt. As such, it is symbolic of disassociating ourselves from these same national institutions today.

Mount *Choreb* | Horeb is in *Madyn*, so it represents walking to the revelation of the Towrah and to meeting with Yahowah. It was in *Madyn* / Midian that Moseh first came to gather and shepherd sheep. And there is no better preparation for serving Yahowah's children.

It was in *Madyn* that Moseh was welcomed as if he were a gentile by gentiles. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, "**I have been a sojourner in a foreign land.**" (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to him or her.

While this was transpiring, Egypt's leader died and another rose in his place, but nothing changed. Yahowah's people remained in bondage, captives and enslaved. "**So God heard their groaning, and God remembered His Covenant with 'Abraham, Yitschaq, and Ya'aqob. And God took notice.**" (*Shemowth* /

Names 2:24-5) And so have we. This is what we have been focused upon for some time, realizing that if Yah had not made this promise, He would have turned a deaf ear to their cries, then and now.

When Yahowah sought to honor His Covenant promises, He found Moseh in *Madyn* | Midian on this day. He was an odd choice from a worldly perspective. He had left Egypt in scandal and haste, fleeing the political establishment in shame after having failed to successfully challenge its social and economic order. He was a broken down eighty-year-old man with a speech impediment out tending sheep in a God-forsaken corner of the Arabian Desert. And yet, Almighty God would use this lone, extraordinarily flawed man to convey His name and word to the world, and save the Children of Yisra'el, over a million of them, from religious and political bondage in the process.

Today, the need is not nearly as dire. His people are not slaves. His testimony is readily available. No plagues, miracles, or dramatic showdowns are required. There is no need to endure forty years herding hundreds-of-thousands of bickering children through the desert or hear them complain about manna. Since God's plan and guidance have already been revealed, all we have to do is take what He has already said seriously. Nothing needs to be added, just translated and contemplated. Yahowah hasn't changed, nor has His message. And the tools at our disposal today are infinitely superior.

Therefore, if God fulfilled a vastly more difficult job three-thousand four-hundred years ago in a world without modern communication or transportation working with a muttering old guy on the lam, why would anyone think that Yah would need more than one old *gowy* to rekindle His fire in His people?

“Now Moseh was shepherding by observing the flock of Ythrow, His father-in-law, the priest of Madyn. As he led them, guiding his flock to that which comes after the wilderness, he came to Choreb, the mountain of God. (3:1)

Then the *mal’ak* | messenger of Yahowah was seen, appearing to him in a blazing fire from the midst of a sharp crag. So he looked and behold, the crag was burning in the fire, and yet the crag was not consumed.” (*Shemowth* / Names / Exodus 3:2)

In that Yahowah consistently uses briars to depict prickly religious and political individuals whose lives will be snuffed out upon His return, I have always been uncomfortable translating *canah* as “a brier or thorn bush.” The word only appears five times, four of which are used to describe this experience. So while it may be irrelevant, apart from Moseh’s account, the only other reference to *canah* is as the name of one of two high and jagged rocky crags north of Yaruwshalaim through which *Yahownathan* | Jonathan passed to attack the Philistine garrison. (*Shamuw’el* / 1 Samuel 14:4)

“Then *Yahownathan* said to the young man who was carrying his armor, ‘Come and let us cross over to the garrison of those who are uncircumcised. Perhaps Yahowah will work through us, because Yahowah is not restrained to save by many or by few.’” (*Shamuw’el* / 1 Samuel 14:6)

Returning to the burning crag...

“Then Moseh said (or more likely muttered to himself), ‘I really want to go in a different direction (*na’cuwr* – expressing my strong desire, I have chosen to go on a different path (qal imperfect cohortative)), because I want to inspect and understand (*wa ra’ah* – to see and be shown (qal imperfect cohortative)) **this tremendously empowering (*’eth ha gadowl ha zeh* – this**

great, powerful, massive, important, intense, and elevated) **sight** (*ha mar'eh* – enormous visual phenomenon, appearance, and clear comprehensible pattern) **questioning** (*maduwa'* – pondering the reason for or account whereby) **the incombustible nature of** (*lo' ba'ar* – the inability to light a fire, kindle, or burn) **the sharp rocky crag** (*ha canah* – or prickly brier bush).” (*Shemowth* / Names / Exodus 3:3)

While I doubt it has any bearing on any of this, my given name, Craig, is a transliteration of *crag*. According to Wikipedia, “Craig is from the Gaelic word *creag*, meaning, ‘rock.’” Again, it is probably nothing, but I am prone to seek and share every possible connection.

“When Yahowah saw that he had turned to inspect and understand it, God called out to Him (*qara'* – summoned him, offering him a welcoming invitation to meet) **from the midst of** (*min tawek* – out of the center of) **the sharp crag** (*ha canah*), **to say, ‘Moseh, Moseh!’ So he said, ‘Behold, it’s me** (*hineh ‘any*).’ (3:4)

Then He said, ‘Do not approach (*lo' qarab* – do not come near) **this place** (*halom* – this spatial dimension). **If you wouldn’t mind, please detach** (*nashal* – of your own accord and subject to your freewill, slip off (qal imperative (second-person volition)) **your sandals** (*na'al 'atah* – your shoes) **from upon your feet** (*min 'al regel 'atah* – keeping them from hindering your ability to explore and teach children to walk) **because indeed** (*ky* – for the express reason that) **this place** (*ha maqowm* – this site, home and dwelling, office and source of direction, location from which to ponder taking a stand; from *quwm* – to stand up and rise up, come onto the scene to engage, endure, and empower, establishing the means to persist) **upon which to show the way to the benefits of the relationship** (*'asher 'al* – where beneficially to depict the steps which give life meaning, and to walk along the certain, correct, and yet restrictive path to the enjoyable

and favorable blessings associated with the relationship over which) **you are presently standing** (*'atah 'amad* – you are present to take a stand, having presented yourself standing upright, and no longer bowed down nor cowered) **is set-apart** (*qodesh* – is special and uncommon, separating) **ground** (*'adamah* – soil, earth, or territory (feminine of 'Adam, the name of the first man created in Yah's image)).' (3:5)

Then He said, 'I am the God of your fathers, the God of 'Abraham, the God of Yitschaq, and the God of Ya'aqob.' All the while, Moseh concealed his presence because he was too awestruck to look at God.' (*Shemowth* / Names / Exodus 3:6)

This leads to a statement somewhat similar to what we have been reading in *Yasha 'yah* | Isaiah:

“And Yahowah said, 'I have actually been shown the affliction (*'ony* – the misery, suffering, persecution, and harassment, the oppression and frustration) **of My people** (*'am 'any* – of my family of related individuals) **who are in the Crucible of Oppression in Egypt** (*mitsraym* – crucibles of religious, political, economic, and military pandemic, anguish, and oppression), **and have heard their distressing cry because of those who are exploiting and oppressing them** (*nagas huw'* – the government slave drivers, the national rulers and their edicts treating them as subjects, authoritarian control over them, even oppressive taxation).

Indeed, I am aware of their suffering and anguish (*mako'b* – physical pain and mental torment). (3:7)

So I have descended, coming down from a much higher place (*yarad* – I have diminished Myself) **to deliver them, saving them** (*natsal* – snatching them away and taking them away) **from the influence of Mitsraym | these Crucibles of Anguish and Oppression in Egypt, and to lift them up** (*'alah* – raise them up)

from that country to a good (*towb* – pleasing, beneficial, productive, generous, and prosperous) **and spacious** (*rachab* – wide and roomy with plenty of living space to grow without limitation) **realm, to a land abundantly flowing with milk and honey, to the place of the Kana’any | Canaanite (Subjugation), Chity | Hittite (Terror), ‘Emory | Amorite (Verbose), Parizy | Perizzite (Vulnerable), Chiwy | Hivites (Living), and Yabuwy | Jebusites (Trample).”** (*Shemowth* / Exodus 3:8)

“So now, behold, the wailing and painful cry of despair from the Children of Yisra’el has come to Me. Further, I have seen the starvation rations and oppressive conditions with which the Egyptians are imprisoning them. (*Shemowth* / Names / Exodus 3:9)

Therefore, let’s go (*halak* – choose of your own accord to agree with Me so that we can both choose to travel (qal imperative paragogic cohortative)), **because I want to send you** (*shalach* – it is My desire to extend Myself through you (qal imperfect cohortative)) **to Par’oh | Pharaoh, so that you may bring** (*yatsa’* – you may choose to go out and serve by bringing out (hifil imperative)) **My people** (*‘am ‘any* – My family), **the Children of Yisra’el, out of Mitsraym | the Crucibles of Affliction and Oppression.”** (*Shemowth* / Names / Exodus 3:10)

Every word of this speaks to us and is especially relevant to the fate of Yahuwdym, both in our immediate past and near future. It is “so Yah,” and yet so contrary to what men would do. God didn’t deploy an army, didn’t dispatch a navy, didn’t send in His vast array of spiritual envoys, didn’t deploy diplomats to negotiate a treaty, didn’t flash a mountain of gold before those He knew coveted it, and He didn’t engage an imposing, articulate, charismatic, influential, or prestigious individual, but instead solicited the help of an aging, broken-down retiree

with a rap sheet and scandalous reputation to liberate His children from religious and governmental influences in the most powerful nation on earth.

In light of this, why would we expect God to change tactics at this late date? Why solicit the assistance of more than one man? Why choose someone with impressive credentials? Why not ask the same sort of guy, in a similar situation, to engage with Him to save His children, even if it is now from themselves and from the world at large?

Most any old tool would do, so long as it wasn't too impressive or shiny. Once Yahowah straightens it out a bit, knocks off some of the debris, repairs a few of the dents, and wrestles it free of the influence of others, liberating it from working elsewhere, any old tool can be put to use in a productive way.

I realize that we turned to this section of *Shemowth / Names* because we were searching to understand the *Mady*n | Midian reference in Yasha'yah 9:5. Little did we expect that it would shed some interesting light on why a lone retired *gowy* may have been called to serve God's children.

“But Moseh said to the Almighty, ‘Who am I that I should go (*my* ‘*any ky halak* – what am I such that I should walk) to *Par’oh* | Pharaoh, and come out with (*yatsa*’ ‘*eth* – bring out) *beny Yisra’el* | the Children Who Engage and Endure with God from *Mitsraym* | the Crucibles of Human Oppression?’ (*Shemowth / Names / Exodus 3:11*)

This mission wasn't about Moseh. This was about Yahowah and the promise He had made to 'Abraham. God could have used a turnip had He so desired. This was not about a man's qualifications but instead about Yahowah's intent.

“So He said (*wa ‘amar* – then He explained), **‘Because** (*ky* – the reason is) **I will be** (*hayah* – I am) **with you** (*‘im ‘atah* – in a relationship with you).

This for you (*wa zeh la ‘atah*) **is the sign** (*ha ‘owth* – the signal, example, and illustration, the agreement and proof) **that I** (*ky ‘any*) **have sent you** (*shalach ‘atah*): **by you having brought out** (*ba yatsa’ ‘atah*) **the family** (*‘eth ha ‘am*) **from Mitsraym | the Crucibles of Affliction and Oppression, you will work with** (*‘abad ‘eth* – you will engage and labor with, serving on behalf of) **the Almighty** (*ha ‘elohym*) **upon this mountain** (*‘al ha har ha zeh*).” (*Shemowth / Names / Exodus 3:12*)

You may note that God did not list a single reason for having chosen Moseh. The only proof that he had chosen the old fellow would be the subsequent revelation of the Towrah. This is analogous to how Yahowah is using us today – although our message is just one of clarification and correction. Nonetheless, we similarly lack qualifications. But in the end, only two things matter: God’s relationship with us and working with Him to share His Word.

Yahowah wanted to engage with someone who knew the Egyptians, their politics, religion, military, and economic system. Having experienced these things from the inside, and having left them because he disliked them, made Moseh especially effective while sparing God the ordeal of having to explain why He was so opposed to their ways. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left my work, religion, patriotism, and politics behind, to some extent I see myself in Moseh’s shadow. Without Him having to tell me, I understand Yahowah’s aversion to these things. His position resonates with me as I’m sure it did with Moseh. And

while I wasn't afforded the opportunity to climb the desolate crags of Choreb, there wasn't any reason to do so, now that we find Yahowah ready and willing to talk to us through the words of the Towrah revealed upon this mountain.

He has spoken to me, albeit not as boldly as He spoke to Moseh. While there was a Craig, there were not any fireworks. And after a little negotiation, we began to work together for the express reason of telling all who would listen, and most especially the Children of Yisra'el, that Yahowah is God's name then, now, and forever.

While it was an individual calling, Moseh would not work alone. 'Aharown would join him as would others. In my case it was Joe, then Jeff and James, now Jacki and Kirk, JK and Molly, and especially Leah, as well as many hundreds of others.

“Then (wa) Moseh (Moseh – the one who draws us away from human oppression) said (‘amar) to (‘el) the Almighty (ha ‘elohym), ‘Now look, behold (hineh) if I (‘anoky) go (bow’ – arrive and come) to (‘el) the Children (beny) of Yisra’el (Yisra’el – a compound of ‘ysh – Individuals, who sarah – either Strive and Contend with or Engage and Endure with ‘el – God), and I say (wa ‘amar) to them (la hem), “God (‘elohym) of your fathers (‘ab ‘atem) has sent me (shalach ‘any) to you (‘el ‘atem), and they ask me (wa ‘amar la ‘any), ‘What is (mah) His name (shem huw’),’ what (mah) shall I say (‘amar) to them (‘el hem)?” (Shemowth / Names / Exodus 3:13)

God (wa ‘elohym) responded (‘amar – answered and said) to Moseh (‘el Moseh), ‘I am (‘e-hayah) who (‘asher) I am (‘e-hayah).’

And (wa) He said (‘amar), ‘This is what (koh) you should say (‘amar) to (la) the Children (ben) of Yisra’el (Yisra’el), “I Am (‘e-hayah – first person singular of the

verb *hayah* – I exist (qal stem, imperfect conjugation, denoting a literal interpretation and ongoing consequences of His existence) **has sent me (*salah*) to you (*'el*).”** (*Shemowth / Names / Exodus 3:14*)

Then (*wa*), in addition (*'owd* – simultaneously as an extension of this discussion; from *'uwd* – to sustain and help one another testify as a witness), God (*'elohym*) said (*'amar* – declared) to (*'el*) Moseh (*Moseh*), **‘This is what (*koh*) you should actually and continually say (*'amar* – you should communicate (qal imperfect)) to (*'el*) the Children of Yisra'el (*beny Yisra'el*), “Yahowah (*Yahowah* – an accurate pronunciation of YaHoWaH based upon *'elowah* – God’s *towrah* – guidance regarding His *hayah* – existence), God (*'elohym*) of your fathers (*'ab 'atem*), God (*'elohym*) of ‘Abraham (*'Abraham*), God (*'elohym*) of Yitschaq (*Yitschaq*), and God (*'elohym*) of Ya'aqob (*Ya'aqob*), sent me (*shalach 'any*) to you (*'el 'atem*).”**

This is (*zeh*) My name (*shem 'any* – My personal and proper designation) forever, throughout all time (*la 'owlam* – for the entire duration of time, without constraints, conditions or limits).

And (*wa*) this is (*zeh*) My way of being known and remembered (*zeker 'any* – how I am to be brought to mind and recalled) for (*la*) all places, times, and generations (*dowr dowr* – lineages, periods of time, and dwelling places).” (*Shemowth / Names / Exodus 3:15*)

There is no excuse for not knowing and using Yahowah’s name. To hell with those who, against God’s explicit instructions, say otherwise. You can tell the rabbis who condemn those who say it to go to Hell (*She'owl* in Hebrew), which ought not bother them since they don’t think it exists.

As is the case with almost everything Yahowah says and does, and with almost everything experienced by His

people, there are multiple fulfillments. This conversation occurred, and this mission was fulfilled, over three-thousand four-hundred years ago. It was repeated sixteen years ago and will be fulfilled thirteen years from now.

Later in *Bamidbar* / Numbers 25:16-18 and then again in *Bamidbar* 31:7-9, we learn that what began good did not turn out well for the Midianites. Their only role in this story goes well beyond the time that Moseh was living among them when Yahowah solicited his services.

God's intent has never been to reveal Himself to or save everyone. Apart from His Chosen People, Yahowah finds most individuals irritating and not worth knowing. I can't say that I blame Him. And even the Children of Yisra'el had their moments, long periods of time when they weren't very appealing.

Rather than try to improve their attitude or alter the behavior of the Madyn, Yahowah ultimately sought to eliminate them as they digressed over time. Once rats have contracted the bubonic plague and are spreading the disease throughout the land, they cannot be reformed. Even if God, Himself, had offered the Midianites a cure for what ailed them, their political and religious leaders would have convinced the people to reject it.

If Yahowah were to reconstitute Yahowsha' molecule for molecule exactly as He was during His trial before Pontius Pilot and the Roman establishment, the Roman Catholic Church would convict Him of heresy for denouncing them in favor of Yahowah and His Towrah. And once again these hypocritical and duplicitous men would find a way to blame the Jews for what they had done.

There is nothing Yahowah loathes more than religion. And the Midianites were not only religious, many acted as missionaries and evangelists who sought to convert Yisra'elites to their religion. And they were

evidently successful. The Yisra'elites joined in, celebrating the Lord's religious holidays, participated in the Feasts of the Lord, worshiped the Lord as the God of Light, and they bowed down to the Lord in *Pa'owr* at the urging of the Midianite priests.

As a consequence of being religious, Yahowah asked Moseh to execute every Yisra'eli leader in broad daylight before the people. Religion is a deadly plague, and up to this point, 24,000 Yisra'elites had already died because of it. So as a consequence of promoting a religion where the Lord was worshiped as God...

“Yahowah spoke to Moseh, saying, ‘Take an adversarial position to and quarantine (*tsarar 'eth* – treat as an enemy, capture, secure, and enclose, be hostile to, oppose, binding up and confining) **the Midianites** (*ha Madynym* – to be contentious and fight causing strife) **and disable them** (*wa nakah 'eth hem* – attack them verbally with a heightened appreciation of the irony involved in subjugating them, strike and cripple them, conquer and defeat them, or destroy and kill them (hifil perfect)), (25:17) **for they have been adversaries of yours** (*ky tsarar hem la 'atah* – because they have been your hostile opponents and enemies, capturing and imprisoning you as your rivals in a constant state of conflict, oppressing and weakening you by continually harassing you) **with their cunning deceptions and subtle duplicity** (*ba nekel hem* – with their devious schemes, beguiling dishonesty, wily lies, and skillfully contrived machinations whereby people believe their conniving deceit) **with which** (*'asher*) **they have defrauded you** (*nakal la 'atem* – they have conspired to cheat you, deliberately beguiling you into accepting that which is wrong, using guile to cunningly cause you to believe something which is untrue, stealing what is rightfully yours) **with regard to the message** (*'al dabar* – over the statements, words, things spoken, and account)

of Pa'owr | the Open and Broad Path (*Pa'owr* – the Popular and Accommodating Way of the Lord Ba'al, where Satan was worshiped as Light), **and as a result of the statements** (*wa 'al dabar* – because of the matter, words, and message) **of Kozby** (*Kozby* – My Lie, My Vain and Disappointing Deception, proven to be a liar), **the daughter of the leader** (*bayth nasy'* – the daughter of the exalted chief) **of Midian** (*Madyn* – Contentious).

Their sister (*'achowth hem*) **was the one slain** (*ha nakah* – struck down and killed) **in the day** (*ba yowm*) **of the plague** (*magephah* – of the pandemic, destructive, and deadly disease with massive casualties) **on account of the words spoken** (*'al dabar* – as a result of the message conveyed) **at Pa'owr | the Open and Broad Path** (*Pa'owr* – the Popular and Accommodating Way of the Lord Ba'al, where Satan was worshiped as Light).”
(*Bamidbar* / Numbers 25:17-18)

The Midianites would endure the consequence of promoting their religion in proximity to the Children of Yisra'el. And since God does not change, we can be assured that the same fate awaits Christians and Muslims for having practiced and promoted their religions in Yisra'el. Through it all, many Yisra'elites will succumb and die, but there will be those who reject the Lord, and many of those will be spared. Called back into the Promised Land and to the Covenant, they will come to share Yahowah's aversion to religion.

e f e i

Moving beyond Moseh's experiences with the Midianites, we find ourselves leaping forward in time to the Day of *Madyn* | Midian. Let's see how this story shapes our understanding of *Yasha'yah* / Isaiah 9:5, and

in the process contemplate why it was mentioned immediately prior to one of the Towrah's most cited prophetic verses. I suspect that it will help us more fully appreciate the purpose of the message presented thereafter.

Recounted in *Shaphat* / Judges 6 and 7, the events which lead up to *Yowm Madyn* are as compelling as any we have studied thus far. It is yet another episode displaying Yahowah's overt animosity toward the religion of the Lord | *Ba'al* and the Mother of God | *Asherah*. The Madyn religion was extraordinarily similar to that of the Canaanites which we examined from both sides throughout a previous chapter. In fact, any time we find God referred to as "the Lord," the presence of the Queen of Heaven, Mother of God, and Virgin with Child, the birth, death, and resurrection of the Son of God, and hostility toward Jews, we should recognize that Satan's fingerprints are all over it.

This time, however, rather than testing the Lord's ability to kindle a fire amidst some snarky taunts, the Day of Midian played out on a much larger stage. The Midianites and their allies, the menacing Amalekites, were not only destroying the Land, they were plaguing her people. If His family was to survive, Yahowah would have to clean house, removing the forerunners to the religions of Christianity and Islam from Yisra'el, along with their hosts – the militant believers.

As we open this curtain, darkness besieged the Land...

“The Children of Yisra'el engaged in things which were contemptible and perverted in the sight of Yahowah. So Yahowah gave them over into the hands of Madyn for seven years. (*Shaphat* / Decide / Judges 6:1)

The influence of *Madyn* | Midian overpowered

Yisra'el. So as a result of the Midianites, the Children of Yisra'el made dens for themselves in inaccessible and defensive mountainous caves. (*Shaphat / Decide / Judges 6:2*)

It came to be that whenever the Yisra'elites planted their crops, the *Madynym* | Midianites, the '*Amleq* | Amalekites (Arab descendants of 'Esau who were the progenitors of Islam), along with the *Beny Qedem* | Sons of the East (a synonym for *Babel* | Babylon from *Bare'syth* 11:2) rose against them. (*Shaphat / Decide / Judges 6:3*)

They set up military bivouacs in opposition to them, ravaging and ruining the crop, thereby destroying the harvest of the Land as far as '*Azah* | Gaza, leaving nothing to sustain life in Yisra'el, not even for the sheep, cattle, or asses. (*Shaphat / Decide / Judges 6:4*).

For they ascended with their livestock and their tents, arriving like locusts, both because they were numerous and because their camels were innumerable, entering the Land to corrupt and destroy it. (*Shaphat / Decide / Judges 6:5*)

Yisra'el was massively impoverished because of the presence of the *Madyn*, and the Children of Yisra'el cried out to Yahowah.” (*Shaphat / Decide / Judges 6:6*)

Yisra'el had come to annoy Yahowah expressly because they embraced the contemptible perversions of the *Madyn* – a religion remarkably similar to Christianity. As for the '*Amleq*, these Arab descendants of 'Esau were the jihadists of their day, making them the forerunners of what we know today as Islam. This would, therefore, be a referendum, not only on the propensity of the world's most popular religions to ravage God's people, but also of God's animosity toward them.

If the Children of Yisra'el were to survive, this allied religious, political, military, and economic assault would require Divine intervention. God would have to clean His own House. Why and how He would do so, and to whom it applied, is the reason the Day of Midian was woven into this beloved prophecy. God does not act in a vacuum. There is a reason for His actions – especially when the consequence is the obliteration of every soldier on earth. It would not be the first time, nor would it be the last. Egypt paid a price for the nation's religious, political, military, and economic subjugation of God's people as did the Nephylm before them.

Also interesting, as was the case with 'Elyah and then Yasha'yah, Yahowah would speak and then act through a single individual – although others would join him along the way. This pattern is so often repeated and reinforced, it's surprising that it isn't better understood.

This next paragraph may be an embellishment borrowed from Dabarym because the next four verses do not appear in the 4QJudg fragments found in the caves above Qumran. That said, it is comforting to know that most of the rest of Shaphat 6 is attested in the Dead Sea Scrolls and it is remarkably consistent with the Masoretic Text.

“Now it came about when the Children of Yisra'el cried out to Yahowah on account of *Madyn* | Midian, (6:7) Yahowah sent an individual prophet to the Children of Israel, and he said to them,

‘Thus says Yahowah, the God of Yisra'el, “I lifted you up from the Crucibles of Oppression in *Mitsraym* | Egypt and led you out of the house of bondage. (*Shaphat* / Decide / Judges 6:8)

I saved you from the hands of the Egyptians and from the hands of all who oppressed and tormented you, expelling them, driving them away and removing

them before your presence, and I gave you their land.
(*Shaphat / Decide / Judges 6:9*)

Then I said to you, ‘I am Yahowah, your God. You shall not continually revere the gods of the ‘Emory | Amorites in whose land you dwell.’ But you have not listened to My voice.’”” (*Shaphat / Decide / Judges 6:10*)

In light of Yahowah’s historical and miraculous liberation of His people from religious, political, military, and economic oppression, it remains truly amazing that Christians are indoctrinated into accepting Paul’s lies, such that they actually believe that the Towrah enslaves. It is equally curious that rabbis have hoodwinked Jews into believing that the Towrah is comprised of 613 Laws, when there is not one to be obeyed.

Recognizing that false gods have never done anything for anyone, it is truly amazing that they have always been and continue to be so prevalent. Equally amazing, Yahowah continues to be unpopular and yet He is willing to do more than we can even imagine.

As this story progresses, keep in mind that the gods of the Amorites, the gods of the Canaanites, and the gods of the Midianites, are not only comparable in many ways, they are resident in the Trinity.

“Then a messenger of Yahowah arrived and stayed for a while, replacing Allah in conjunction with, ‘Aphrah (a Benjamite town, meaning: to pulverize as the sun’s morning rays cast shades of grey upon the dust).

To show the benefits of the relationship, he approached Yow’ash (the Fire of Yahowah) of ‘Aby (My Father), while Gidi’own (One who Tears Down and Cuts Up), his son, was threshing grain in the wine press in order to withhold it from the presence of the *Mady*n

| **Midianites.** (*Shaphat* / Decide / Judges 6:11)

Then the messenger of Yahowah appeared to him, saying, ‘Yahowah is with you, O man of character and capability.’ (*Shaphat* / Decide / Judges 6:12)

So *Gidi’own* | **Gideon** replied to him, ‘Please excuse me, sir, if there is affirmation that God is with us, then why have we experienced all of this? Where are all His marvelous displays of power which our fathers recounted to us? Didn’t they say “Yahowah lifted us out of *Mitsraym* | Egypt?”

But now it seems Yahowah has rejected and abandoned us, giving us over into the hands of the *Madynym* | Midians.’ (*Shaphat* / Decide / Judges 6:13)

Yahowah turned to him and said, ‘Walk in your full potential and ability, and save Yisra’el from the hand of *Madyn* | Midian, whether or not I have sent you.’” (*Shaphat* / Decide / Judges 6:14)

I rather like Gidi’own’s response, and I paraphrase: “If Yahowah is with us, then why is all this shit happening to us? He used to protect us from those who were abusing us and now Yahowah is nowhere to be found.” Nonetheless, ole Gideon missed the point. It wasn’t Yahowah who rejected and abandoned Yisra’el, but instead Yisra’el had turned to false gods, thereby estranging themselves from Yahowah. Further, Yisra’el was oppressed and abused because they were not wholly intolerant of the political and religious ideals of those subjugating them.

There are a number of surprising aspects to all of this. Normally, Yahowah chooses to work with significantly flawed implements, and yet here, Gidi’own was characterized as a man of outstanding character with tremendous abilities, so much so that God actually said that even if He were not sending him, should he rise to

his full potential and ability, he should go anyway because he would prevail. The moral here is that we should give God some credit for His design: us. And we should consider ourselves capable of doing what's right. Should we view ourselves as incompetent, and remain as total dependents, then what could God ever hope to get out of a relationship with us?

Said another way: if you want to understand Yahowah's testimony, then use the eyes and brain God gave you. If you want to be part of His family, then learn what He expects of us and act accordingly.

More than this, even if there wasn't a God, we should still want to do the right things for the right reasons. Standing up against those who are abusive in order to preclude them from abusing others ought to come naturally. So through Gideon, God is asking you and me whether we are willing to take a stand against these same foes – Christianity and Islam – or continue to sit by and let them plague the planet and rob billions of people of their souls. Clearly, Yahowah wants us to act like Him.

There would be two false gods and two religions pulverized during the Day of Midian: the Lord and Allah, Christianity and Islam. And one man, sent by Yahowah, using his full potential and ability, would save God's children from them – delivering those among them willing to listen by cutting down and tearing apart (hence his name) their objects of devotion while overtly attacking everything they represent. When it comes to doing what God wants accomplished, one person can make a tremendous difference.

While Gideon had courage and character, he may not have been the sharpest implement on the threshing floor. Unlike Dowd, he lacked conviction. Having not studied the Towrah, he needed explanations and proof.

“He said to Him, ‘Please excuse me, sir, but in

what way will I save Yisra'el? Look, my clan is the lowest, neediest, and most vulnerable in *Manashah* | *Manasseh*, and I am the youngest and smallest in my father's house.' (*Shaphat* / Decide / Judges 6:15)

But Yahowah said to him, 'Honestly, I will be with you. So you shall attack and destroy *Madyn* | *Midian* as one individual.'" (*Shaphat* / Decide / Judges 6:16)

The weakest would overwhelm the strongest. The one would triumph over the many. Words would prevail over weapons. When God is with you, it does not matter who opposes you.

Moseh knew the Egyptians, and had walked away from them, which is why Yahowah wanted to work with him. And you'll note, Yahowah's response to Moseh was identical to His reply to Gideon. It was to say, "While I chose you for a reason, quite honestly, if we were to subtract the full complement of your capabilities from our combined capacity to carry out the mission, I think we'd still be fine."

While I knew Christianity, and had walked away from it, which may have made me a slightly more serviceable tool in Yah's hands, it didn't even dawn on me to ask Him why I was being solicited. If in fact He was asking me to do something with Him, it would soon be evident, as would the fact that I wasn't bringing anything to the mission, especially when compared to Him.

So it wasn't that Moseh or Gideon found "favor" with God, or that they were somehow qualified, but that instead, they had done the one thing that kept them from being disqualified. They had both, like 'Abraham before them, walked away from politics and religion.

"Then he said to Him, 'If now I have attained favor in Your eyes, then perform for me a sign

showing that it is You who has spoken with me.”
(*Shaphat / Decide / Judges 6:17*)

Then Gideon said to the messenger of Yahowah...

“Please do not withdraw from here until I come back to you and extend my gift, offering a present, and set it before you.’

So He said, ‘I will live until you return.’” (6:18)
Excuse me, but I think God’s response is funny.

I have never asked Yahowah to “perform a sign for me.” To do so would insult Him and call my intelligence into question. He has already provided us with more proof of His Divinity than we can process. He has conclusively demonstrated that He inspired the words we are reading. Take it or leave it, but don’t ask God to perform tricks for you. It’s insulting.

That said, while I have a friendly and relaxed relationship with Yah, I have never asked Him to stay put while I scrounge up a present. My time with Him is spent listening to what He has to say, thinking about it, and acting upon it. While I’m no bargain, I realize that the only present God wants from me is my attention.

To his credit, Gidi’own realized that Yahowah’s favorite meal is Passover. And apart from substituting a goat for a lamb, and bringing some broth, he got it right. However, while Yahowah has spoken in first person through His *mal’ak*, this meeting with Gideon was handled by His spiritual representative. God did not come down to earth on this occasion to engage this fellow in snappy banter.

“Then *Gidi’own* | Gideon went and prepared a young goat and a half a bushel of unyeasted grain. The meat he placed in a basket and the broth, he put in a pot. Then he came out, approaching him instead of Allah. (*Shaphat / Decide / Judges 6:19*)

The messenger of God said to him, ‘Take the meat and the unyeasted bread and set them on this rock. But the broth, you should choose to pour out.’ And he did so. (Shaphat / Decide / Judges 6:20)

Then the messenger of Yahowah extended the limit of the staff that was in his hand and touched the meat and the unyeasted bread. Fire rose up from the rock and devoured the body and the matsah. Then the messenger of Yahowah walked away out of his sight.” (Shaphat / Decide / Judges 6:21)

Mal’ak do not eat. So rather than mock young Gideon’s gift, Yahowah’s messenger turned it into a learning experience. He not only demonstrated what would happen to the body of the Passover Lamb, he revealed the importance of consuming Pesach and Matsah together. After all, the first without the second is the worst possible scenario. In an instant, Yahowah’s messenger exposed the two most deadly myths of Christianity: there would be no bodily resurrection and Passover without UnYeasted Bread is a bad idea.

It’s funny in a way, but Gideon seemed comfortable chatting with and challenging the *mal’ak* while he was hanging out with him, but once he walked away, he lost it. I suspect that this is the problem with preferring signs to understanding, and not having spent enough time reading the Towrah.

“When Gidi’own indeed recognized that he was the messenger of Yahowah, he said, ‘Oh no, Yahowah, dear God! For it just so happens that I have seen a messenger of Yahowah face to face.’ (Shaphat / Judges 6:22)

So Yahowah said to him, ‘Shalown la ‘atah | You should chill out and calm down. Do not be awed nor fear. You are not going to die.’ (Shaphat / Judges 6:23)

And so Gidi'own built an altar there to Yahowah and called it: 'Shalownm Yahowah.'" (*Shaphat* / Judges 6:24)

Alright, so you caught me. Among the officially approved definitions of *shalownm* you won't find "chill out and calm down." But nonetheless, that is what I think Yahowah was inferring with "*shalownm* – peace and tranquility unto you, you are free from danger, I'm friendly and you should relax because this is a beneficial situation."

There is a bit of symbolism in everything, all designed to teach us something about God. And the most important message on this occasion was that all traces of religion be abolished.

"That same night it came to pass that Yahowah said to him, 'Take your father's castrated bull, symbolizing that which is in violation of the agreement, frustrating and ineffectual, and a second cow, symbolic of going on a different path, which is seven times of renewal old.

Then tear down and demolish, completely destroying the altar of the Lord | *ha Ba'al* which belongs to your father. Also cut off the '*Asherah* | the shrine to the Queen of Heaven and Mother of God, which is beside it. (*Shaphat* / Decide / Judges 6:25)

Build for the family an altar for Yahowah, Your God, upon the summit of the protective refuge there in order for the proper arrangement and battle lines to be established." (*Shaphat* / Decide / Judges 6:26)

Yahowah will not compete with false gods. It is beneath His dignity. And He will not be seen around them. So if we want His help, we must first rid our premises of all obstacles.

"Then Gidi'own took ten men who were working

with him and did as Yahowah had spoken to him. But because he was too afraid of his father's household and the men of the town to do it by day, he did it by night.” (*Shaphat / Decide / Judges 6:27*)

It is telling that the people were so devoted to their religion, that removing altars to false gods was a frightening proposition. It was so bad, Gideon felt compelled to do the right thing under the cover of darkness. The world was on its head, feet flopping around in the sky. And the people's brains were no bigger than the dust between their toes.

“When the men of the town arose early in the morning, they noticed the altar of the Lord | *ha Ba'al* was torn down, and the ‘*Asherah* | the shrine to the Queen of Heaven and Mother of God which was beside it was cut down.” (*Shaphat / Judges 6:28*)

“They said to one another, ‘Who did this thing?’ And when they searched about and inquired, they said, ‘Gidi'own, the son of *Yow'ash* | Joash, did it.’ (*Shaphat / Decide / Judges 6:29*)

Then the men of the town said to *Yow'ash*, ‘Bring out your son so that he may die, for he has torn down the altar of the Lord | *ha Ba'al*, and indeed, he has cut down the ‘*Asherah* | the shrine to the Queen of Heaven and Mother of God which was beside it.’ (*Shaphat / Decide / Judges 6:30*)

But *Yow'ash* said to everyone who stood against him, ‘Will you quarrel and plead for the Lord | *ha Ba'al* just to save him? Whoever will argue for him, pleading on his behalf, shall be put to death by morning. If he is a god, let him contend for himself, because it's his altar which has been torn down.’ (*Shaphat / Decide / Judges 6:31*)

Therefore, on that day he renamed him

Yaruba'al, that is to say, 'Let the Lord | *ha Ba'al* contend against him,' because he had torn down his altar.' (*Shaphat / Decide / Judges 6:32*)

It has always been this way in religious communities, especially among Christians and Muslims. Claiming that their “god is loving and merciful,” that theirs is a “religion of peace,” and that their “god is all-powerful and omnipresent,” they brutally attack any perceived threat to their faith. Aware that they cannot defend their god or their religion through evidence or reason, they silence and condemn their critics – often Jews. Knowing that their “all-powerful god” has never answered their prayers, they always take matters into their own hands and fight on their impotent god’s behalf. And since He has proven Himself, Christians and Muslims like to pretend that their god was once the God of the Jews – the one who did all that really impressive stuff, like create the universe and conceive life.

There is a place and a reason to fight, but both are limited. With rare exceptions the only appropriate time is in one’s home, protecting one’s family from harm. The only valid reason is to stop hostile individuals in one’s immediate neighborhood from harming those who cannot defend themselves, preventing them from raping, killing, or kidnapping your family or those in your community. You ought never fight for your country or your religion, for land or politics, for profit or glory, for control or to silence your critics. As we told our children when they were toddlers: “Use your words.”

If you are convinced that your god is real and that his scriptures are trustworthy, rather than attack let your god defend himself. And while that was the undeniable and unambiguous message being conveyed here, for the past thousand years, Christians and Muslims have ignored it.

Just as we see religious, political, and military

leaders and the institutions they represent, working together hand in hand, on this day the religious *Madyn* joined forces with the militant *'Amleq*.

“Then all the *Madynym* | Midianites and the *'Amleqym* | Amalekites along with the sons of the east (representing *Babel*) gathered together.

They crossed over and established a military encampment in the valley of *Yizra'el* | Jezreel (Offspring of God). (*Shaphat* / Decide / Judges 6:33)

Then the Spirit of Yahowah adorned *Gidi'own* | Gideon in white, clothing him in a garment of light (*labash* – covering his body in white, dressing him up with light, taking him to a superior and elevated state).” (*Shaphat* / Decide / Judges 6:34)

If you are looking, it's hard to miss the similarity between *Yizra'el* (a compound of *zera'* – seed and offspring planted and produced by and *'el* – God) and the Set-Apart Spirit adorning *Gidi'own*. The verb, *labash*, means “to dress someone, clothing them, and thus to put on a garment and wear it.” It is based upon “*laban* – white” and is related to “*lahab* – brilliantly gleaming.” This strongly suggests that the Spirit “adorned him in a Garment of Brilliant White Light.”

Yahowah doesn't just talk the talk, He walks the walk, leading the way. Even better, He invites us to follow Him. The moment the Spirit adorned *Gidi'own* in Her Garment of Light, he became more like God. He alerted the people that militant men with evil intent had entered their home, which was the purpose of blowing the trumpet. Then he invited them to stand up, come together, and follow him. He did this by sending messengers out to the people. His invitation was even from *qara'*, the verb which sits at the heart of the *Miqra'ey*.

“He blew a trumpet, and the *'Aby'ezer* | Abiezrites

(the Father Helps) were summoned. And he encouraged them to follow behind him. (6:34)

He sent messengers throughout *Manashah* | *Manasseh*, and they also were summoned to follow along behind him. He sent messengers to ‘Asher, Zebuwluwn, and Naphthaly, and they rose to the occasion.’ (*Shaphat* / Decide / Judges 6:35)

This may be one of the reasons Zebuwluwn and Naphthaly will be among the first territories liberated by Dowd and Yahowah upon their return. They were the first to join Gidi’own on this day. And they were in sync with ‘Asher, which speaks of walking along the correct path to the beneficial relationship Yahowah intended.

My least favorite part of this amazing story is the one part most people know: the miracle of Gideon’s fleece. The reason I don’t care for it is that I’m well past wanting God to prove Himself. He has done so. I know it, and I’m appreciative. I realize that Yahowah can be counted on to do as He has promised, so rather than asking Him to perform a miracle, I’d rather enjoy the benefits of the relationship and grow beyond what should be the first uncertain step of a toddler. My hope, therefore, is to find something else meaningful about this test.

“Gidi’own said to God, ‘If You intend to save Yisra’el by my hand, as You have spoken, (6:36) behold, I will place a wool fleece on the threshing floor. If there is dew covering the fleece alone, and all the land is desolate and dry, then I will know that You will rescue and deliver Yisra’el by my hand, as You have spoken.’ (*Shaphat* / Decide / Judges 6:37)

And it was so. When he arose early the following day and squeezed the woolen fleece, he drained dew from the fleece sufficient to completely fill a drinking cup with water.” (*Shaphat* / Decide / Judges 6:38)

Choreb is the Hebrew word rendered “desolate and dry” as one of the parameters of the test. *Choreb* is “the mountain of God” where His light burned brightly and His Towrah was revealed. It is where He met with Moseh, before and after the exodus.

It appears here to establish a contrast between the fleece and the “*erets* – Land,” demonstrating that Yisra’el needed the living waters which would one day be provided by the Passover Lamb, represented in this case by the woolen fleece. Moreover, the Hebrew word for “fleece” is *gazah*, which is from the verb “*gazaz* – to cut down, to destroy, and to cut off.” This is relevant because the Passover Lamb was cut down from the upright pole providing the doorway to life on *Pesach*. His body was destroyed later that night while His soul was cut off from God and sent to *She’owl* on *Matsah*. And as we now know, Yahowah’s Home was built upon a threshing floor – the place where grain is separated from the chaff.

Even the word for “dew,” *tal*, is telling. It is from *talal*, which is “to cover,” thereby reinforcing the effect of being clothed in the Spirit’s Garment of Light. Illustrating that these were living waters, *tal* speaks of “prosperity and abundance.” And *tala*’ is “to be repaired and renewed,” while *talah* presents a “lamb which is weaned and growing.”

“I will know” was the purpose of the test. It is from *yada*’, the word which serves as the basis for everything we do. Our mission from the very beginning has been to “*yada*’ – discover, find out, become aware, observe, acknowledge, and know” what Yahowah “has revealed and made known” to us so that upon “coming to comprehend and understand the information which we have examined” we can “become familiar with, come to respect, and choose to agree with” Yahowah. Through *yada*’ we “become acquainted with” God, “recognizing”

who He is, “cognizant” of what He is offering and “aware” of what He expects.

The only verb to appear twice in this test is “*yasha*’ – to liberate and free, to rescue, deliver, and save.” *Yasha*’ is the verb which is combined with Yahowah to make Yahowsha’ more of an identity designation and a mission statement than a name. Yahowah came to deliver us from religion and politics and save us from ourselves and our fellow man in Year 4000 Yah and He will return to rescue and deliver Yisra’el in 6000 Yah.

Last but not least, the repeated phrase “*ba yad* ‘any – by my hand” is also revealing. When Yahowah reaches down to lift us up, He expects us to reach up and grasp His hand i . By doing so, we remain connected to God and guided by Him, but with one hand free. And it is by using this connection and a degree of independence that we engage, go to work, and get things done.

In Yahowah’s name – efei – we see this idea manifest in the letters He chose to comprise it. And that is why in the midst of this message and His name we find *hayah* / e i e, the verb which reveals that Yah exists. And in the heart of *hayah* we find Yahowah’s “i – hand.”

You’ll note that, in the first example, the Land, representing Yisra’el, was dry and lifeless, as only the fleece, representing the Lamb, was immersed in living waters – demonstrating that Yisra’el would not initially benefit from what Yahowah did for them on Passover in 33 CE. But then when the test is repeated, Yisra’el is immersed in the living waters, indicating that in 2033 the nation would come to realize that Yahowah’s Passover Lamb came so that they might live.

“Then Gidi’own said to God, ‘Do not let Your frustration be aroused with me so that I may choose to convey just one more step. Please, I want to make a test just once more with the woolen fleece.

Please, let it now be dry and desolate (*choreb*) only on the fleece (*gazah*), and let there come to exist (*hayah*) dew covering (*tal*) all the Land ('*erets*).' (6:39)

God engaged in this way during the night. For it was (*hayah*) dry and desolate (*choreb*) only on the fleece (*gazah*), and dew covered (*tal*) all the Land ('*erets*).' (Shaphat / Decide / Judges 6:40)

It's the story of Yisra'el's hesitation and ultimate redemption.

e f e i

Shaphat 6 served as the preamble of the Day of Midian. All Yah has done thus far is solicit Gideon. The Madyn are still looming large.

“Then Yaruba'al, that is, Gidi'own, and all the people in the family who were with him, rose early in the day and camped before '*Eyn Charod* | the Sight of Terror.

The camp of *Madyn* | Midian was to the north of them by the hill of *Mowrah* (Teaching Respect) in the midst of a deep and profound depression ('*emeq*).' (Shaphat / Decide / Judges 7:1)

The scene is now set. With the shrines to the Lord and the Mother of God torn down, and the signs of what would one day be manifest in the Land, now revealed, family members who answered the invitation rose, camping out in the Sight of Terror. Before this day was done, those who were living in the shadow of death would learn a newfound respect for Yahowah.

While '*emeq*' means “valley, a depressed geographical formation,” it is written identically to '*omeq*, the “place of the dead in the depths of a region of

reduced spatial dimensions.” It is indistinguishable from “‘*amoq* – a deep and profound profundity for those who remain ignorant as a result of deliberately deviating from the truth while plotting a cunning course.” Sounds an awful lot like *She’owl* and its inhabitants to me.

“Then Yahowah said to Gidi’own, ‘There are too many people with you for Me to give Midian into their hands, lest Yisra’el becomes self-aggrandizing toward Me, glorifying themselves, saying, ‘My hand has saved me.’” (*Shaphat* / Judges 7:2)

Therefore, please issue a summons, calling out (*qara*) into the ears of the people, saying, “Whoever is apprehensive or anxious, let him return, withdrawing from Mount Gil’ad.” So then 22,000 people returned, but 10,000 remained.” (*Shaphat* / Decide / Judges 7:3)

Countless Christians have claimed to have accomplished great things in the Lord’s name. And while their success is dubious, their numbers are not. There are three billion of them. And that’s a problem, because God clearly doesn’t like working with large groups of people. The larger the number, the more popular the group, the more certain people become that they are right.

Worse, gang mentality begins to set in. A single individual is far more likely to listen to God and do as He would have done, than a mob, where many voices take on a life of their own. If you don’t think this is so, check out the Talmud and experience the effect for yourself.

God has said it before and He will say it again. He is not impressed with quantity. He is not interested in popularity. By their size alone, neither Christianity nor Islam are part of God’s plan – nor is any form of Judaism. Yahowah has never assisted a missionary nor rewarded a jihadist. There are neither Christians nor Muslims in Heaven. There aren’t any rabbis either.

It is especially revealing that the determining factor separating those who would go on with God and those who would turn around and go the other direction would come by way of a “*qara*’ – invitation to meet and be called out.” Those who were “fearful, apprehensive, anxious, or afraid” were not welcome, thereby destroying the myth that we are to be “God-fearing.”

I suspect that it did not matter to Yahowah if they were afraid to be with Him or terrified of the warriors assembled before them. The fear of God is as debilitating as is fearing man. This lesson was lost on twelve thousand of the twenty-two thousand Yisra’elites.

Gil’ad is also symbolic. It is a compound of *gal*, which is either indicative of a spring, of waves, or a stockpile of something valuable and *’ed*, which addresses restoring and enduring testimony. Considering what they were standing upon, that was a lot to run away from. Yet the majority withdrew on this day, and most would do the same every day thereafter.

If you are of the belief that God is looking to maximize the quantity of people saved, you may be disappointed to learn...

“Then Yahowah said to *Gidi’own*, ‘There are still too many people.

Tell them that you want them to go down to the water and I will test them (*tsarap*), removing the impurities, for you there by name.

And it shall be that he of whom I say to you, “This one shall go with you,” he shall go with you. But anyone and everyone of whom I say to you, “This one shall not go with you,” he shall not go.” (*Shaphat / Decide / Judges 7:4*)

This time, *tsarap*, an entirely different word, was used for “test.” Rather than focusing on a referendum

designed to prove something can be trusted, *tsarap* is designed to “remove impurities through the process of refining.” It is to “purge by testing.”

While it is not surprising to me, Yahowah’s statement is at odds with Judaism, Christianity, and Islam, where man chooses to be with their religious god rather than the other way around. Here it is God alone who is doing the choosing, deciding who He wants to be with and who He does not.

Let’s reinforce something which should be obvious. The fact that God is doing the choosing rather than man is not up for debate. The rhetoric here is crystal clear. Therefore, what matters is to assess why.

God’s proclivity in this regard is so inconsistent with religious sentiments, I have long sought to understand His viewpoint. So here are my thoughts...

First, mankind has been universally conditioned by the scriptures and clerics of Judaism, Christianity, and Islam, in addition to the advocates of Secular Humanism, to believe that the Torah is outdated, legalistic, mean-spirited, difficult to understand, and incapable of guiding or saving anyone. It is presented as a collection of myths which have either been replaced by an entirely different plan or by science and reason. This jaundiced view is so pervasive, there is no incentive to invest the time to prove everyone wrong – especially knowing what societies do to silence and discredit those who undermine their religion or government.

Under these conditions, without Yahowah introducing Himself to us as He did ‘Abraham, I don’t think that there would be a soul on earth with the courage or conviction to do as we have done. In our case, even with Yahowah’s intervention and the Spirit’s edification, it still required investing ten hours a day, six days a week, for nearly twenty years without any monetary gain or

societal benefit – in fact, just the opposite. The lies are too popular, the misdirection so pervasive, and society’s response far too caustic for anyone to find, come to know, understand, and love Yahowah strictly on their own initiative.

The only thing that may be more unpopular than Yahowah, Himself, is His Towrah. And without it, no one is going to find God. And yet, Yahowah wants us to know Him and love Him, so how can He resolve this problem without making a mockery of freewill?

To answer that question, we find ourselves alongside *Gidi’own* | Gideon, wondering why God wanted to engage with fewer and fewer people. Since that was inarguably Yahowah’s intent, we would do well to adhere to the same guidelines but change the venue. Rather than have billions of unsightly souls mobbing His doorstep and begging to be let in, with all of them competing with one another to gain access to Heaven, it’s evident by this example that we are more likely to see what Yasha’yah witnessed.

In Yahowah’s presence, Heaven’s Door was opened and no one was seen standing outside asking to be let in. Even though the directions to God’s Home are clearly presented in the Towrah, in the Miqra’ey, through the Beryth, and on Tsyown, even resplendent in Dowd’s Mizmowr, with step-by-step instructions guiding us along the way, seven and then twenty centuries have come and gone with fewer than a handful of applicants. There has not been so much as one in a million who recognized where to apply.

For man to know God, as was the case with ‘Abraham and Moseh, indeed even with Gidi’own, Yahowah has to introduce Himself. How we respond to Him, and what we do following this introduction, is up to us. It is like walking up to someone and introducing

ourselves. It is just a hello unless both parties take the next step and choose to engage.

Second, Heaven is Yahowah's home and eternity is a very long time. Since God created us and the universe in which we live, He has every right to choose whom He invites into His home. If He doesn't use His discretion in this regard, who is going to keep the irritants out? Who is going to make sure that there is *shalowm* in the family, that we all get along, and most importantly, that every soul enjoys the kinds of things we will be doing? If a lifetime of growing through discovery and learning does not sound like much fun, heaven would be hell. Without a filter, *Shamaym* would be no different than '*Erets*.

Third, there is only one way to engage in a relationship with Yahowah and only one door into Heaven. Yahowah has laid it out and presented His way. We ought not believe that we get to choose our own path and then expect God to neglect His and accept our approach. We don't get to make up the rules for His Home. He has established them and is not about to change any of them just because some people, like Paul or Akiba, for example, think they have a better way.

As parents, we can set the expectations for our children, telling them to love their country, encouraging them to be patriotic, expecting them to align with a particular political party. In our homes we have the right (although it would be wrong) to tell our sons and daughters that they should serve in the military, go to church, and fear the LORD.

But no parent is going to accept a complete stranger with an entirely different agenda, controlling their children's lives. The fact is, man's way is incompatible with God's way and He isn't going to accept someone else directing His children's lives. Heaven forbid!

Fourth, Yahowah is either a bit of an introvert or a

doting parent. He obviously does not want a gargantuan family for a reason. Ten billion Christians, five billion Muslims, three billion Hindus, and a couple billion Humanists is somewhere around twenty billion too many. Mob mentality is not His style. He has never striven to be popular. And with too large a family, a God who cannot be set apart and unique and be omnipresent or omniscient, could not possibly spend quality time with each of His sons and daughters if they were more like locusts than lions.

On our scale of things, it would be like comparing a mother and father, building a home and raising their son and daughter together, loving them individually and teaching them everything they know, while spending quality time together over the course of their lives doing things which are both fun and enriching, to an administrator, who, with taxpayer money, oversees the construction of a thousand-bed orphanage, turning over the management of it to a burgeoning staff.

As we have seen, Yahowah is hands-on. He nurtures one relationship at a time. He speaks through one person at a time. He is only personally involved in one nation, a small one at that. He has one family, one home, and one way into both. Not surprisingly, He is one.

Where there are many, you will seldom find God.

Therefore, it would be God's decision on who would return or remain. What He says is all that matters.

That does not mean God can be capricious. He cannot change His mind. He is incapable of becoming unreliable. These things would be out of character.

While all anyone has to do to engage in a relationship with Yahowah is to closely examine and carefully consider His testimony as it is found in His *Towrah*, *Naby'*, *wa Mizmowr*, come to know Him by name, accept

the conditions for participating in His *Beryth*, and answer His invitations to His *Miqra'ey*, there isn't much of a chance that anyone is going to figure all of that out and do it completely on their own.

The explanation as to who is turned away and who remains is right before our eyes. It is based entirely upon what Yahowah says. And there is only one place where His words are conveyed: His Towrah.

By investigating why Yahowah mentioned the "Day of Midian" prior to His prophetic announcement regarding His son, we have discovered many things, all of which have been insightful. Almost every word has been a treasure. It is our reward.

Speaking of insights, it is apparent that Yahowah recognizes that dogs are especially loving and faithful companions, traits He evidently delights in. But those who bow down are an entirely different kettle of fish. They are apt to be religious, and the religious are not welcome in heaven. This was the next test...

"Therefore, he brought the people down to the water. And Yahowah said to Gidi'own, 'Anyone who laps up the water with his tongue as a dog laps, you should set by himself as a member with a share of the whole, apart from everyone who kneels, bowing down on their knees to drink. (Shaphat / Decide / Judges 7:5)

Now it came to be that the number of those who lapped, putting their hand to their mouth, was three-hundred individuals. But all the rest of the people bowed down on their knees to drink water." (Shaphat / Decide / Judges 7:6)

The phrase, "you should set by himself" is from *yatsaq 'eth huw'*. It is "to be present and established." It is related to *yatsab*, which takes it the next step: "to take a stand, and present oneself, certain of the truth." These

are positive traits.

The phrase “with a share of the whole while set apart” is from *la bad*, which denotes: “approaching and drawing near as a member, as part of the overall body, as an extension or branch from the trunk, with a share of the whole.” This, too, is a step in the right direction.

Children should never bow down before loving parents. That would be moving in the wrong direction. It is not appropriate in any family situation. Good parents strive for the opposite effect: getting down on their knees to lift their children up. This, not surprisingly, is how Yahowah envisions His relationship with us. If you do not agree, if you want to get down on your knees to lift Him up, you may be a nincompoop.

Bowing down in a religious setting is so common, it is how we envision a person being religious. And that is why God used this test. And please note: God told all of those who bowed down to go away. He would not engage with them. He does not want us to bow down. He does not want to be worshiped. He is opposed to religion.

Before we move on, I want to share something very personal. As my old and aging lab, who gradually became blind, deaf, and lame, pants beside my feet, I want you to know that I love dogs. I see them as a reflection of abiding and enduring love. Dogs in general, and labs in particular, thrive on companionship. Reach out to a dog with an open hand, and watch how they respond.

They want to be with us, walk with us, listen to us, play with us, please us, and to go out exploring with us. I understand that Yahowah is looking to adopt sons and daughters, not pets, but I think dogs were created so that we could learn these things from them. This passage is the first I have seen which suggests that Yahowah agrees. I hope so.

While 300 is a little more than one-tenth of one percent of 22,000, and a third of one percent of 10,000, keep in mind that the original 22,000 were culled from several million Yisra'elites at the time. This makes the 300 one in ten thousand.

Additionally, three hundred is telling in yet another way. While Yahowah solicited Gideon individually, he would not work by himself. Gideon was supported by three-hundred Covenant members. That number resonates with me because it is a reasonable estimate of the most active individuals who have joined the Covenant Family as a result of the translations and insights presented in these books and radio programs. Therefore, the *gowy* the prophet spoke of in *Yasha'yah* / Isaiah 9:3-4 is in a similar situation to Gidi'own.

“Yahowah said to Gidi'own, ‘With the three-hundred individuals who lapped, I will save you, and I will give the *Madyn* | Midianites into your hands.

So let all the other people walk away, each individual to his place.’ (*Shaphat* / Decide / Judges 7:7)

The remaining people took the food and provisions in their hand and their showphars.

And all the other individuals of Yisra'el, Gidi'own sent each to his home. But the three-hundred individuals, he empowered.” (*Shaphat* / Decide / Judges 7:8)

Following the first 12,000, another 9,700 were headed away from God and back to their “*maqowm* – place,” wherever that might be. They would be returning to their “*maqowm* – home and office where they would live and work,” but neither would be with Yahowah.

And as sad as that may have been, there were far worse places to go...

“The camp of Madyn was below him in the valley,

filled with cunning and evil plots revealing the unfathomable depths unto which the ignorant will descend. (*Shaphat / Decide / Judges 7:8*)

Now it came to pass during that same night that Yahowah said to him, ‘Arise and take a stand. Go down against the military encampment, for I have given it into your hand. (*Shaphat / Decide / Judges 7:9*)

But if you are afraid to go down, walk with Purah, your associate, to the camp. (7:10) Then you will hear what they are saying.

And afterward, your hand will be strengthened when you eventually choose to go down against the militant camp.’

So then, he went down with his associate, Purah, to the outposts of the slime organized in battle array for war in the army encampment. (*Shaphat / Decide / Judges 7:11*)

Now the *Madyn* | Midianites and the ‘*Amaleq* / Amalekites along with all the sons of the east (*Babel*) were lying prostrate in their ignorance, like locusts, and just as numerous.

They had so many camels, they could not be counted, similar to the abundance of sand on the shore of the sea.” (*Shaphat / Decide / Judges 7:12*)

Clearly, Yahowah is not opposed to taking a stand against those who would harm His Children. Moreover, He knew the future and stated the outcome before it occurred in the normal flow of human events.

The name Purah is from *parah*, meaning “to be abundantly fruitful and flourish.” We can assume that Purah spoke Madynite or ‘Amaleqite and would serve as a translator, or at the very least, he was more confident than Gidi’own.

This is the second time the Madyn and ‘Amaleq have been equated with locusts. Moving in large and loud swarms, these insects devour everything in their path. They even starred in one of the plagues inflicted upon Egypt.

It is also the second mention of camels. These unclean, noncompliant, flea-ridden, mean-spirited beasts are renowned for their ornery attitudes, and will routinely bite the hand that feeds them and spit in the face of those tending to them. Moreover, it is yet another clue linking the moronic and belligerent men riding them with Islamic jihadists.

“When Gidi’own arrived, he noticed that a man was recounting a dream to his comrade.

And he said, ‘Behold, I had a dream and noted a round loaf of barley was overturned, tumbling into the *Madyn* | Midian camp.

It entered into the tent and struck it such that it collapsed and fell, even turning it upside down so that the tent was prostrate.’ (*Shaphat / Decide / Judges 7:13*)

His compatriot replied, ‘This could be nothing other than the sword of *Gidi’own* | Gideon, the son of Yow’ash, a man of Yisra’el.

God has given *Madyn* | Midian and everyone in the militant encampment into his hand.’” (*Shaphat / Decide / Judges 7:14*)

In that God had suggested that Gideon go down to the enemy encampment and listen to what those who were poised to destroy Yisra’el were saying, the most logical assessment is that the dream, and the fact that it was being interpreted this way by an enemy preparing for battle in the first tent the men approached, at the very moment Gideon arrived, and without he or Purah being detected in the opposing army’s camp, is that it was staged by

Yahowah to bolster the fledging confidence of His troubadour.

Gidi'own's response to what he witnessed seems to affirm this conclusion, especially when *chawah*, which is rendered "he was enlightened by the announcement" in this next statement, is translated using its primary rather than secondary definition. One of the most commonly misrepresented Hebrew words, *chawah*, means: "to tell, to explain, to announce, to inform, to show, and to declare, verbally communicating using words to express, elucidate, enlighten, and make known." Nothing in the word's etymology suggests that it means "bow down and worship."

In this particular context, it's a wonder almost every English bible translation got it wrong, and they have Gideon "bowing down and worshipping" in the enemy encampment. It is as if they missed the entire purpose of the test Yahowah conducted next to the water, where "all of those who knelt, bowing down on their knees" were sent away. It is as if they didn't realize that these two men were still inside the camp of the largest enemy force they had ever seen, and were not in a position to bow down, much less worship, without losing their heads.

Even the thought of it is preposterous. It is as if the religious scholars serving Christian bible publications did not bother to consider what preceded this statement or what follows immediately thereafter. Once both men returned to the relative safety of the Yisra'elite camp high up on the hill, Gidi'own expressed in words what he had come to know.

“And it came to be as *Gidi'own* | Gideon heard the consensus of the dream and its interpretation that he was enlightened by the announcement.

Returning to the Yisra'elite camp, he said, ‘Arise, and choose of your own accord to take a stand, for

Yahowah has given the camp of Midian into your hands.” (*Shaphat / Decide / Judges 7:15*)

One last thought on “*chawah* – he was enlightened by the announcement:” it was expressed in the hitpael stem, which is rare. This form is used to convey that the subject, Gidi’own, was not being influenced by anyone else and that he was speaking on his own initiative. In other words, no one was putting these thoughts into his head or words into his mouth. No one was telling him what to think or say. He had finally figured it out and had come to embrace his mission – and said as much.

In more common vernacular: Gideon had hitched up his pants, rallied his troops, and was ready to roll. Further, since *chawah* was in the imperfect conjugation where the implications are ongoing, Gidi’own was no longer a candle blowing in the wind. He was committed and would be steadfast from this point forward.

Even the intervening verb, *quwm*, rendered “arise, and choose of your own accord to take a stand,” was written in the imperative mood, and was thus a declaration of volition. This demonstrates that *chawah* could not be rendered “bow down.” Last time I checked (unless you are former San Francisco quarterback, Colin Kaepernick), bowing down is the opposite of standing up.

“He divided the three-hundred individuals into three crucial parts, and he put showphars into all of their hands, along with empty jars with torches inside the containers. (*Shaphat / Decide / Judges 7:16*)

Then He said to them, ‘Look at me and engage likewise. When I come to the outskirts of the camp, let it transpire that as I do you should do. (7:17)

When I sound the showphar, along with everyone who is with me, then you sound the showphar all around the military encampment, saying, “For

Yahowah and for Gidi'own.””” (Shaphat / Decide / Judges 7:18)

They would be outnumbered at least one hundred to one. They were infinitely outarmed, that is if you don't consider the size of Yahowah's arms. They would oppose swords, arrows, lances, and spears with musical instruments and improvised tiki torches. It was Yahowah's way of doing things, not man's.

Affirming this, the word translated “torches” is *lapyd*. It is a “firebrand, a stick burning on the end which has been coated in pitch or flax which has been soaked in olive oil and then ignited.” *Lapyd* is from an unused verbal root, meaning “to shine, producing light by burning brightly.” In that Yahowah is light, the *lapyd* announced His presence and participation.

And so did the *showphars*. These trumpets were constructed out of a ram's horn and were used to announce things which were important to God. Driving this point home, the first of the two letters in Yahowah's favorite titles, “Father – b a ” and “God – l a ” is a ram's head, replete with horns: a . Further, *showphar* is from the verbal root, *shaphar*, which means: “to be beautiful and pleasing, to be bright and good, to be acceptable and fair.”

“Gideon and the three hundred men who were with him arrived at the outskirts of the army installation at the start of the midnight-watch. It was when they had just gotten up to be observant.

Then they blew the showphars and smashed the jars which were in their hands. (Shaphat / Judges 7:19)

When the three foremost divisions sounded the showphars and shattered the jars, they held the torches in their left hands and the showphars in their right hands for blowing.

They called out, ‘To lay waste for Yahowah and for Gidi’own!’” (*Shaphat / Decide / Judges 7:20*)

An argument can be made that “to lay waste,” which was translated from *charab*, meaning, “to destroy, make desolate, and leave in ruins,” should have been vocalized as *chereb* and rendered “sword.” But unless they were endowed with a third hand, they clearly were not carrying “swords.”

Further, this was a “*qara’* – summons” before the eternal Judge, not something they just decided to “*amar* – say,” as was evidenced by the sounding of the showphars and the light of the torches. Even the Hebrew word for “jar,” *kad*, determines “what is false and who is lying.”

The same choice between “*charab* – utterly destroyed” and “*chereb* – sword” reappears in *Shaphat 7:22*. The verb is not only grammatically superior to the noun, it provides a more accurate depiction of what occurred. The Madyn, ‘Amleq, and their allies from Babel had come to finish what they had started, which was to “*charab* – lay waste to” Yisra’el, “utterly destroying” the nation, leaving it “desolate and in ruins.” As such, and since Yahowah is fair, it was appropriate for this plague of locusts to receive what they intended to perpetrate upon Yisra’el as recompense.

“Each individual was present, taking a stand, orderly arranged and succeeding in his place around the military encampment.

Then the entire army darted about, was chased off, and ran, crying out while making a hellacious noise as they fled. (*Shaphat / Decide / Judges 7:21*)

When the three-hundred blew the showphars, then Yahowah brought about their destruction, upon each individual along with his evil comrade,

throughout the entire army.

The militants fled as far as *Beyth-Shitah* | the House of Scourged Sticks, toward *Tsarerah* | Oppression, as far as the lips of '*Abel-Machowlah* | They Thought they were Able, upon *Tabath* | Being Cleansed.' (*Shaphat* / Decide / Judges 7:22)

If we listen to Yahowah and respond as He has instructed, we have nothing to fear, no matter how outnumbered we may be. Yahowah will cause our opponents to vanish before our eyes. But for those who seek to harm Yahowah's children, a different fate awaits. That is why the Day of Midian was presented in the preamble to the prophetic witness of Isaiah 9:6-7. Yahowah is going to obliterate the world's militaries upon His return. It will be as it was on *Yowm Madyn*.

Light will eliminate the darkness. The Gentile nations will be held accountable and get what they deserve. A Gentile will be liberated to serve as a witness, joyously explaining what the world should expect upon Yahowah's return with Dowd – who will perform as Gidi'own, but on a much larger stage.

The time of darkness and oppression will end, and Yahowah will return with His son and to His people on the Day of Reconciliations in Year 6000 Yah. Then, during the five days which separate *Yowm Kippurym* from *Sukah*, His Messiah will deal harshly with the irrational, pretentious, and oppressive nature of those on the opposing side of the Jordan in the sociopolitical realm of the Gentiles.

God's family, those who have walked in darkness and error, will see the light, and they will emerge from the shadow of death at sunset, 6:22 PM in *Yaruwshalaim*, October 2nd, 2033. Concurrently, the Gentiles whose lives God has enriched through the Covenant will be elated, cheering Yahowah's appearance as part of the harvest of

souls who are ecstatic with their inheritance.

God has cast away every economic burden along with the influence of those wielding political, religious, and military power. And so it will be like the Day of Midian, when the trampling boots and blood-soaked uniforms of every soldier will be used as fuel in the fiery light of His return.

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