

Spirit of Understanding

*A Stem from the Right Branch...*

As we open the 11<sup>th</sup> chapter of *Yasha 'yah* | Isaiah we are confronted by a word which is only found two times in the whole of the Hebrew witness: *choter*. His identity is more than an idle curiosity because of what is said about the *choter* which is pertinent to Yah's family.

Therefore, as we seek to properly translate the opening statement, and understand who it is addressing and predicting, we must determine whether it conveys some aspect of the symbolic imagery inherent in the "*tsemach* – branch" we have witnessed in association with Dowd, or if he simply a "small stem, sprout, or twig," and thus someone far less important. And since this is another verse Christians believe validates their faith in 'Jesus,' our quest to understand will be far from pedantic.

It begins...

**"A relatively insignificant stem** (*choter* – a small shoot or secondary branch, a slender stick or twig, a tiny sprout or stem, a pliable wooden implement as a measure or standard, a secondary source of growth serving as a living entity delivering progeny, even possibly an unruly and untrained tendril or less-productive sucker who becomes an observant individual who is willing to listen and who is committed to thinking while collecting the things Yah values as an unrestrained extension) **will be extended** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third person masculine singular

– the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza'* – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min* – from and because of) **its roots, and that which keeps it anchored, steadfast, and nourished** (*sheresh huw'* – its base and foundation, its source and his family line, that which keeps it permanent and firm), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time)).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

There is no known verbal basis for *choter*, which means our preferred approach, which is to search the actionable root, isn't going to provide the answer. The closest verb is *chataph*, which means “to catch or seize,” and could speak of a stem's capacity to stretch out and seize upon additional light, thus becoming more productive. Increasing our challenge, *choter* doesn't share its three-letter composition with any other Hebrew word.

However, we can still analyze the paleo-Hebrew letters which comprise *choter* - r u h because they are

descriptive. The word begins with a Chet - h , which is a fence, something that protects and separates. The Theth - u was drawn to depict a basket in which things being harvested and valued are placed. And in the middle of the basket is an “X,” similar to the letter Tau, symbolizing the signature of Yah. Lastly, we find a Rosh - r , drawn to present a thoughtful individual who is listening, observing, and thinking.

Therefore, by bringing these ideas together, we have an observant individual who is willing to listen and committed to thinking, collecting the things Yahowah values, the children He intends to harvest, His name, and His words, protecting His children by striving to separate the things of God from the things of man.

The fact that this person is looking r beyond the u h rather than at them would have suggested that a *choter* could be counterproductive had either the u h been among the letters in Yahowah’s name, e f e i . But as it is written, the *choter*’s - r u h merits are determined by how it is used, for good or evil.

This realization is further evidenced by the other use of *choter*, which is found in a *Mashal* / Proverb composed by Dowd. And since he was assuredly from Yshay, his use of the word should be instructive. Therefore, before we move beyond our translation of *Yasha ’yah* 11:1, let’s jump back in time three-hundred years and see how the ultimate wordsmith weaved *choter* into a lesson for God’s children. He wrote...

“**A wise** (*chakmowth* – the thinking and prudent, the most skillful and capable, properly instructed and learned; from *chakam* – to learn and then teach) **woman** (‘*ishah* – wife and mother (also: ‘*eshah* – maternal fire, motherly light, and feminine enlightenment)) **builds up** (*banah* – she constructs and establishes, she restores and

perpetuates the name of) **her home and family** (*beyth hy'* – her house and household).

**While** (*wa*) **the foolish** (*'iweleth* – the unthinking who is averse to understanding and thoughtlessly quarrelsome; from *'ewyl* – foolish, defiantly ignorant, argumentative, and licentious as part of a community or citizenry (the basis of the English evil)) **tear it down** (*harac hy'* – she breaks it apart, destroying and ruining it, pulling it down while pushing everyone out) **with their own hands** (*ba yad hy'* – with her own power and influence).” (*Mashal / Word Pictures / Proverbs 14:1*)

I don't want to minimize the value of motherly love, but you'll note that according to God, when it comes to building a home, intelligence trumps emotion. That should not be surprising because for both men and women, nothing matters more than being right.

Also, if I may share something about my home. This rings true in my experience. After having been married to an especially thoughtless and quarrelsome woman, and watching her destroy our marriage and family with her demeaning delusions, I am now blessed with the love and support, indeed the intellectual stimulation and encouragement, of a Towrah observant woman who loves Yah.

Our relationship has profoundly enriched my life and improved what you are reading. While my ex never read a word I had written over the course of twenty years and twenty books, Leah contributes to them, making them better.

From a personal perspective, what follows has become tremendously important. Credibility counts when sharing the Word of God. It is essential that we never waver from the truth, that we always go where His words lead – no matter how unpopular, regardless of the consequence. We should never compromise and always

avoid any association with someone or something which might impugn Yahowah's reputation.

**“He who walks** (*huw' halak* – he who travels through life, going) **with integrity in what he knows to be right** (*ba yosher huw'* – with credibility in straightforward and honest manner, never wavering), **respects and reveres** (*yare'* – admires and appreciates) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as *'elowah* – God instructed in His *towrah* – guidance regarding His *hayah* – existence).

**While** (*wa*) **the devious going the wrong way along an errant path** (*luwz huw' derek huw'* – those who depart from the path are lost, those whose way is perverted and corrupt along a crooked path with its own twists and turns) **disregards and despises Him** (*bazah huw'* – disdains Him, views Him with contempt, loathing and spurning Him).” (*Mashal / Word Pictures / Proverbs 14:2*)

This is why I never partner with those who are political or religious, even when they offer support. It is why I am so vehemently opposed to seeing my translations and transliterations, even my conclusions and insights, associated with anyone engaged in promoting conspiracies of any ilk. They are the ultimate black hole for credibility.

It is counterintuitive, but the religious are so devoted to their mythical deity, they not only view Yahowah as a rival, they despise Him and His Towrah. It's not just that religions lead people away from God, most believers actually dislike almost everything Yahowah has to say. The religious prefer their way, no matter how twisted, to God's way.

This then brings us to Dowd's use of *choter*, and it's a challenge unto itself. First, beginning with the 3<sup>rd</sup> refrain, the poetic pattern changes such that it is no longer

presented as comparison between opposites. And second, in the phrase *ba peh 'ewyl ga'awah choter* there is no verb. Therefore, one of the words must become actionable.

Taking them one at a time, we find that *ba-peh* can either convey “in or over the mouth, and with or against the verbiage being spoken.” Recognizing the language is decidedly *'ewyl*, it is likely that Dowd is encouraging the *choter* to confront evil individuals, serving either as a stick over their mouths or an implement figuratively climbing down their throats in opposition to what those who are wrong have to say.

While *'ewyl* is kissing cousin to the English *evil*, on closer examination, it is actually addressing “stupidly stubborn citizens and their corrupt leaders.” It should be projected beyond individual “simpletons” to “a nation of idiots who collectively fail to comprehend.”

*'Ewyl* speaks of “ignorant and irrational governmental systems which pervert and mock the truth by promoting deceptions.” It actually suggests what we observe today: disingenuous and duplicitous institutionalized leadership preying upon those who have been deliberately dumbed down and rendered incapable of exercising good judgment.

The only word in the phrase with an actionable root, *ga'awah* will have to serve as our verb. And that is fortunate, because its verbal root, *ga'ah* speaks of either “rising up or being lifted up.” It is used in the Towrah to describe triumphing over adversaries. It is a particularly adroit fit with the way the *choter* is deployed in Yasha'yah 11, dovetailing nicely.

Like many Hebrew nouns, *ga'awah* has a dark and light side – with the meaning derived from context. From the positive perspective, it is often used to describe Godly attributes. It can range from majestic magnificence and

the exaltation of that which is worthy to being proud of what one is accomplishing. It can convey both loftiness and haughtiness, eminence or arrogance.

These things known, here is my best effort...

**“Over the mouth** (*ba peh* – by the lips and against the speech or vocal edicts) **of the stupidly stubborn citizenry and corrupt leaders** (*‘ewyl* – of the simpletons who as a nation of idiots fail to comprehend, of the ignorant and irrational governmental systems perverting and mocking the truth by promoting deceptions, of the argumentative and licentious leaders and kingdoms of unthinking citizens who are averse to understanding, thoughtlessly quarrelsome, and foolish) **a choter | a stem off the main branch who is an observant individual willing to listen and committed to thinking while treasuring the things which are valued** (*choter* – a small shoot or secondary branch, a slender stick or twig, a sprout or stem, an implement of the proper standard, a secondary source of growth serving as a living entity delivering progeny) **will be lifted up to oppose and agitate** (*ga’awah* – will triumphantly rise up and grow to become an excellent counterbalance and an effective influence, roaring on behalf of the Almighty; from *ga’ah* – to rise up and to grow up, to be lifted up over adversaries and then acknowledged, perhaps dignified and approved, for having done so).

**And so the lips** (*wa saphah* – the language) **of the one who learns, comes to understand, and then teaches** (*chakam* – of the learned and wise one who intelligently instructs) **will focus on what he observes** (*shamar hem* – will engage after he pays attention, and after he closely examines and carefully considers).” (*Mashal* / Word Pictures / Proverbs 14:3)

There are so many statements to oppose, it’s reassuring to see that the choter’s contrarian voice will be

raised in opposition to the “*ewyl* – moronic pronouncements of idiotic government officials and ignorant leaders which effect society as a whole, thereby deceiving the masses.” Additionally, the idea of agitating those who are as influential as they are irrational, is appealing to someone like myself who suffers fools poorly. Neither Yah nor I perceive ignorance as bliss. As we will soon discover, Dowd declares that deceptions are deadly.

As if applauding our thoughtful, investigative approach, Dowd provides us with another opportunity to test the same methodology. The opening phrase of the next statement is similarly devoid of a verb and yet replete with a wide array of potential messages.

**“With no herds to graze or beasts of burden** (*ba ‘ayn ‘eleph* – without grazing animals or oxen; from *‘alph* – and thus with no one to learn or teach) **the one responsible for their feeding and care** (*‘ebuws* – the manager in charge of the granaries, stables, and feeding troughs for domestic animals) **has clean, open, and empty fields** (*bar* – has some grain, plenty of land, and bright and clean clothes, but nothing to show for them, in particular, no heir).

**And yet** (*wa*) **a productive and abundant** (*rab* – a plentiful and numerous, even great when counted in the tens of thousands who are substantially enriched by a) **harvest is derived** (*tabuw’ah* – overall productivity and yield is earned; from *bow’* - comes (also addressing revenue, income, and profitability)) **by the vigor and effort** (*ba koach* – through the ability and might, the qualifications and resources, the forcefulness and steadfastness) **of the bold who are observant, thoughtful, and responsive** (*shuwr* – of the bullish who notice what is happening around them, process what they see to comprehend, and then care enough to help others, rendering a service to provide for their needs, being

perceptive and judgmental as they journey through life).”  
(*Mashal* / Word Pictures / Proverbs 14:4)

I don't think Dowd was speaking of oxen, cows, or bulls, but instead of people, and why it is important to be productive. Having worked for a living, I have always respected what ability and effort yield, and now that is especially so when the harvest is souls. The desire to achieve results, to prepare and then act, is one of Dowd's trademarks.

Getting personal again, I think that this Proverb was written to counsel the *choter*, and to equip him to be more effective. When the most brilliant and articulate Yahuwd of all time, God's son, king, and messiah, was told that the world would lose focus on his role in God's story, failing to appreciate his lyrics and life, it appears as if he was also told that since Yah would be unable to find a Yahuwd willing to restore him back to centerstage, God would turn to a lowly gowy, an insignificant stem, to right this wrong. Naturally concerned, Dowd figured the least he could do would be to help this poor *choter* out and provide some instruction by way of a list of dos and don'ts.

Having married well and poorly, and perhaps seeing that the *choter* had made a very poor choice in this regard, Dowd may have suggested to Yah that introducing a Yahuwd into his life would prove beneficial, bringing us back to the opening statement. And what's interesting, is that when Leah first encountered this Proverb four years ago, at a time when her ex had become particularly abusive and dishonest, she read herself into the role that she would come to play over time.

God's testimony is seldom reserved for one, two, or even three people, but is instead designed to enlighten all who will listen. In this regard the *Mashal* is also equipping those who would question the agitating and

restorative role of the *choter*. It would equip those seeking to verify whether or not he is correct in what he is sharing about Yahowah and Dowd, with the tools to be discerning.

For example...

**“A trustworthy and reliable** (*‘emuwn* – a dependable and honest, steady and steadfast; from *‘aman* – supportive and confirming, nourishing and enduring, verifiable and credible) **witness** (*‘ed* – eyewitness providing testimony and evidence regarding what occurred and was said in the past and how it applies to the future, even unto eternity, who can be relied upon and is enduring) **does not intentionally or consistently communicate that which is false** (*lo’ kazab* – does not lie and does not deceive, he does not engage in or encourage worship or the devotion to false gods, nor is he deluded regarding pagan delusions or errant opinions (*piel imperfect*)).

**And yet** (*wa*) **a false and misleading** (*sheqer* – a deceptive and irrational, mistaken and useless) **witness** (*‘ed* – person who testifies) **pours out a torrent** (*puwach* – speaks as a blowhard, breathing out a zealous stream) **of lies and delusions** (*kazab* – of false information and pagan deceptions, encouraging the worship of and devotion to false gods).” (*Mashal / Word Pictures / Proverbs 14:5*)

I rather like this contrast. By using the imperfect, it reveals that the *choter* need not be perfect. He is a witness, not a prophet. He will make mistakes, but never make a habit of them. His errors would be few and far between, and neither intentional nor continual, as would be the case with false witnesses.

As a matter of interest, I am writing these words three years after originally composing this chapter of *Observations* because Leah told me that I had made some

mistakes within these volumes which needed to be corrected. And that is what led to translating this portion of this *Mashal* | Proverb. Three years ago, I simply would have appreciated it to the extent I'm able today.

Turning away from the imperfect and to the perfect conjugation, Dowd presents a derisive individual's propensity to intermittingly seek expertise in the manner perhaps of a scholar who knows many things and understands very little.

**“A scoffer (*lets* – a derisive and babbling ridiculer and a boastful speaker) **intermittingly seeks** (*baqash* – momentarily searches for and inquires about (piel perfect)) **expertise and erudition** (*chakmah* – wisdom and the technical skills perceived necessary to comprehend religious affairs) **and there is none** (*wa 'ayn*), **while** (*wa*) **understanding based upon knowledge** (*da'at* – perceptiveness and discernment) **is swift and easy** (*qalal* – is rapid and not burdensome) **for the one who makes the proper connections** (*la byn* – for the one who gives his full attention to the process and then who seeks to teach what he has learned, all with a since of joy (nifal participle)).” (*Mashal* / Word Pictures / Proverbs 14:6)**

It isn't that understanding is difficult. All one has to do is input quality information and then consider the facts as they relate to the bigger picture, making the proper connections along the way. This is why I have come to love the Hebrew word for “understanding,” *byn*, because it explains the process. The reward is incalculable. While knowing is vastly superior to ignorance, understanding is the essence of the Covenant: liberating and uplifting, enriching and empowering, enlightening and validating. Understanding is the height of human achievement and the pinnacle of success.

Just as Yahowah asks us to walk away from our country, and particularly the confusing influences of *babel* and Babylon, in addition to the family of man and societal influences, Dowd is encouraging the choter to avoid the ignorant and irrational. In the company of ignoramuses, Yah's brilliance is obscured.

**“You should choose to walk away from (*halak min* – of your own freewill, move away from and leave (qal imperative) the presence of (*neged la* – being associated with, corresponding with, being open or receptive to) an ignorant or irrational individual (*kasyl la 'ysh* – a foolish man, an insolent and stupid person, an unthinking human who lacks understanding, a dullard or simpleton) because otherwise (*wa*) you will not come to know or appreciate Yada's (*bal yada'* – you will never become aware, acknowledge, respect, or understand the teaching associated with *Yada's* (qal perfect – literally during the limited time you have available to you)) understanding of the language or information and insights deduced from these words (*saphah da'at* – this skillful and systematic approach to discerning the meaning of what has been communicated along with understanding the vocalizations of the words themselves).” (*Mashal / Word Pictures / Proverbs 14:7*)**

I have had to put this into practice far more than I'd like to admit. All my life I've been a magnet for some extraordinarily wonderful people and for some that are exceptionally bad. And since separation is always distracting and messy, it's best not to get entangled in the first place. As advice to everyone, focus your time and energy on those whose who are right about Yah.

It is also potentially relevant to acknowledge that *yada'*, which is the verb used to depict everything I've written and spoken throughout the *Yada Yahowah* collection of books and radio programs, and even used as

my penname for a decade, is found twice within Dowd's exposé on chotering.

**“The capacity to understand** (*chakmah* – wisdom and the technical skills perceived necessary to comprehend, the commitment to adhere to a rigorous standard and reasonable methodology, the expertise and erudition) **for the prudent and discerning** (*'aruwm* – of the sensible person who is aware of subtleties) **comes by way of him making intelligent connections** (*by derek huw*' – is facilitated by him judiciously relating information to deduce a greater meaning and by taking a path where being perceptive and knowledgeable leads him to understanding when he embarks on this journey with his full attention).

**However** (*wa*), **the foolishness of corrupt leadership** (*'iweleth* – the stupidity, stubbornness and folly of a nation; from *'ewyl* – the simpletons who as a country of idiots fail to comprehend, the moronic governmental systems perverting and mocking the truth by promoting shams and ruses, the argumentative rulers and licentious kingdoms of the unthinking who are averse to understanding, thoughtlessly quarrelsome, and foolish) **deceives and misleads** (*mirmah* – dishonestly betrays and beguiles) **the ignorant and irrational** (*kasyll* – of the insolent and stupid, of the unthinking dullards who are simpletons).” (*Mashal* / Word Pictures / Proverbs 14:8)

This bears repeating because it presents the fundamental difference between the *choter's* witness and the effects of religion and politics. The choter will strive to improve understanding while all those about him will seek to stifle it.

**“Beguiled by corrupt leadership, those incapable of thinking for themselves** (*'ewyl* – the stupid and stubborn citizenry comprising a nation of idiots who fail to comprehend are readily fooled by licentious

government systems to shun what is true and correct) **mock, showing no respect for** (*lyts* – scoff, speaking derisively about) **the atoning sacrifice** (*'asham* – the offer to resolve their guilt, the consequence and penalty for being wrong, what was judiciously forfeited to reconcile the liability of those averse to the authorized standard).

**Alternatively** (*wa*), **those who are right, on the level, and straightforward** (*yashar* – those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction) **observe the connections between things and come to understand** (*bayn* – pay attention and come to realize the relationships which connect such things, associating them appropriately so that they comprehend) **the choices which lead to being approved and accepted** (*ratsown* – the decisions which are favorable and pleasing, satisfactory and satisfying, enabling the individual to be favorably received).” (*Mashal* / Word Pictures / Proverbs 14:9)

The one thing Judaism, Christianity, Islam, and Socialist Secular Humanism have in common is a complete disregard for what Yahowah accomplished during His fulfillment of Pesach, Matsah, and Bikuwrym. The single most important atoning sacrifice in human history, the lone means to reconcile our relationship with our Creator and make us right with God, is disrespected by most everyone. Parading behind a dead god on a stick while celebrating Easter, pretending that the only significance of Passover is in relation to what occurred in Egypt, or suggesting that either Allah is god or that there is no God, isn't acceptable.

**“The locus of a person's thoughts and emotions** (*leb* – the thinking and feeling, the inclinations and disposition, the collective consciousness) **knows** (*yada'* – is familiar with and acknowledges, is concerned about

and aware of) **his own soul's** (*nepesh huw'* – his own individual memories and inner nature, the sum of his own past experiences and future ambitions, capacity to observe what surrounds him and respond) **mental anguish and hostility** (*marah* – rebellious nature and resulting bitterness and misery, defiance of authority and grief).

**And even if he experiences genuine jubilation as a result of overcoming adversity** (*wa ba simchah huw'* – even when he is stimulated and entertained, momentarily transcending that which is so unpleasant to be cheerful, even delighted and joyous) **no one shares what is considered unacceptable, inappropriate, and illegitimate** (*lo' 'arab zar* – no one joins in with him to experience what is deemed politically incorrect, unseemly, and unfitting in the society, such that few find him acceptable and he is ostracized, unable to freely engage in commerce, perhaps even precluded from buying what he needs or selling what he has).” (*Mashal / Word Pictures / Proverbs 14:10*)

If you want to be unpopular, agree with Yahowah or promote Dowd over Yahowsha' based upon God's testimony. Or, don't even go that far and simply state that God's one and only name is Yahowah and see how people respond.

Do the right thing, and expose the irrefutable and irresolvable flaws in the facades of Christianity, Judaism, Islam, and Secular Humanism and see if you are appreciated for saving people from them or hated by those who claim to eschew hatred.

**“The house** (*beyth* – the home and family, but also the lineage and related institutions) **of the revolting and religious** (*rasha'* – of the Towrahless, of those who are rebellious and wrong in their violation of the acceptable standard) **will be decimated and destroyed** (*shamad* –

will be overthrown and perish, demolished and then exterminated).

**The shining shelter and radiant household** (*'ohel* – the brilliant tent and home, the bright dwelling place and habitation) **of those who are right** (*yashar* – of those who are upright and correct, who are in accord with the proper standard, who agree with and accept its guidance and direction, of those who are on the level, and straightforward) **will flourish and thrive** (*parach* – will sprout and grow, with stems which bud and blossom, with sprouts which mature and become productive, ultimately able to fly).” (*Mashal* / Word Pictures / Proverbs 14:11)

Being right in the end is all that ultimately matters in the game of life. Neither money nor acclaim will turn on the lights when all around goes dark.

There is so much more to this *Mashal* | Proverb, but since we have other matters to attend to, let's leave it with this marvelous summation of the choter's job as it was highlighted in the third refrain when he was first introduced.

**“There is a way** (*yesh derek* – there exists a prominent path associated with substance and wealth, and it is affirmed by many) **which appears right** (*yashar la paneh* – which is presented as correct and acceptable) **to a to humankind** (*'ysh* – to mankind, to men individually and collectively), **but** (*wa*) **it ends** (*'acharyth hy'* – it concludes in the future, especially at the limit on time) **in the way of death** (*derek maweth* – as the path to being stricken by the plague of death).” (*Mashal* / Word Pictures / Proverbs 14:12)

Man's ways are wrong. They are deceitful to the point of being delusional, destructive to the extent of being deadly, and indeed damning separating humankind from the truth, from Yahowah, and from life.

No doubt, we would benefit by translating the entirety of the 14<sup>th</sup> *Mashal* | Proverb. It provides sage advice from the wisest of men. It is a treatise on how to be a *choter*, and then how to determine if he is right, along with the consequence of rejecting what he has to say because it is at odds with popular sentiment and religious sensibilities.

While it is our responsibility to be diligent and exercise good judgment with regard to who we trust, let's not lose sight of Yasha'yah's announcement, recognizing that a *choter* wielded by Yahowah is useful. A *choter* might even be Yah's pencil, a stick smearing graphite smudges on paper which in the right hand conveys a valuable message.

Dowd wasn't perfect, far from it, but I cannot fathom Yasha'yah using *choter* to describe him, not after what he has written about Dowd's vineyard and kingdom. It does not fit, especially following Dowd's use of *choter* in the 14<sup>th</sup> *Mashal* | Proverb, whereby he is providing a class on the position: call it Chotering 101.

If you were to concur with what seems to be the obvious implication of what we are reading, that Dowd is even more important to our wellbeing and relationship with Yahowah than Yahowsha', it is still unreasonable to think that Yahowah would inspire anyone to refer to the perfect Passover Lamb as a *choter*. Therefore, as the word implies, apart from its source, apart from how it is used and who is deploying it, the *choter* is little more than a "pliable implement," an otherwise irrelevant "sprout" compared to the mighty branches of Dowd and Yahowsha'.

We are told that this stem will bear good fruit, and he will inspire productivity in others. In the context of *Yasha'yah* 11, the *choter* is an unnamed twig in the world's greatest tree. He is a tiny stem, but grafted into

the Tree of Lives. Yahowah is the Trunk, Yisra'el is the soil, the Towrah is its root structure, and Dowd is the foremost branch leading to Yahowsha'. This *choter* is just a small stem, high up on the tree, supporting other leaves, all seeking to absorb the Light.

Delving a bit deeper into the Hebrew lexicon, while it is a far more encompassing term, the primary Hebrew word for “rod” is *shebet*. And while a rod can be used as a means to control people by beating the noncompliant, it is sometimes used as “a measure or a standard.” In such cases, Dowd becomes the standard next to whom our lives can be measured.

Considering where we have been and where we are going, with all the attention which has been drawn to Dowd and the fuss that has been made over the Assyrian, especially the repetitive use of *tsemach* to denote the branch's affinity with vibrant growth in the Covenant, I'm inclined to render *choter* modestly in the opening statement of Yasha'yah 11.

While the implement isn't important, his witness is worth noting, because Yahowah does more than call it to our attention. As we read further into Yasha'yah 11, God reveals that He has deployed His spirit to inspire and embolden him.

While I was initially writing this chapter, an especially bright Yahuwdy, the one Dowd spoke about at the beginning of his *Mashal*, sent me a mathematical analysis of the word, *choter*, realizing that every Hebrew letter is ascribed a numerical value. The ch or Chet is the number 8, representing eternity. This is reinforced by the fact that there is an 8<sup>th</sup> day added to the celebration of *Sukah* / Camping Out with God. There were 8 souls aboard the Ark. Also interesting, Dowd was the 8<sup>th</sup> son of Yshay.

The t or Teth is 9, and represents gestation, and therefore is indicative of adding children to a family. Nine adds another individual to eternity, making the experience richer. The Chet plus the Teth equates to 17 which is interesting because  $1+7=8$ , reinforcing Yahowah's connection with eternity.

The third letter, the r or Rosh, is assigned the numerical value of 200, which is 4 *Yowbel* / Redemptive Years – the very interval which defines time from God's point of view.

The combined total,  $8 + 9 + 200 = 217$ , which when divided by 7 (God's promise of perfection based upon 6 (the number of man) in addition to God (who is 1) equals 7) yields 31 – with the 3 equating to the number of a family (father, mother, and child) while Yahowah is represented by the number 1. When 217 is divided by 8, the result is 27.125, interesting in that  $2+7+1+2+5 = 17$ , the value of the first two letters, which when combined also equals 8, our initial value. Lastly,  $2+1+7 = 10$ , the number of tribes in Yisra'el apart from Yahuwdah. So while none of this defines the nature of a *choter*, the math laden in these letters provides an interesting perspective.

One last thought on *choter* before we return to the passage we have been seeking to render accurately. It is very important that we appreciate that the *choter* is irrelevant apart from how Yahowah is using him and what He will have him write upon the “*nec* – sign” Yahowah will use to call His family home. Said another way, it's the words written on the banner which matter, not the type of pencil used to scribe them. So, now as we return to *Yasha'yah* | Isaiah 11:1, let's apply what we have learned regarding *choter*.

**“A relatively insignificant stem (*choter* – a small shoot or secondary branch, a slender stick or twig, a tiny sprout or stem, a pliable wooden implement as a measure**

or standard, a secondary source of growth serving as a living entity delivering progeny, even possibly an unruly and untrained tendril or less-productive sucker who becomes an observant individual who is willing to listen and who is committed to thinking while collecting the things Yah values as an unrestrained extension) **will be extended** (*yatsa'* – he will be brought forth to serve (qal perfect active sequential third person masculine singular – the *choter* will actually go forth and he will be active, albeit for a limited time)) **by means of** (*min* – because of, from, out of, and by reason of) **the stock** (*geza'* – the stump and root from which new growth emerges, the genealogical source or the trunk which has been cut down and yet is capable of supporting new shoots) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min* – from and because of) **its roots, and that which keeps it anchored, steadfast, and nourished** (*sheresh huw'* – its base and foundation, its source and his family line, that which keeps it permanent and firm), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others** (*parah* – so that he will be consistently fruitful while causing and enabling fruitfulness on behalf of successive generations (qal imperfect – genuinely being productive with ongoing implications over time)).” (*Yasha'yah* / Liberation and Salvation are from Yah / Isaiah 11:1)

This begins as did *Yasha'yah* 9:6, using the perfect conjugation. So it is either pointing back in time to Dowd, which is unlikely, or to a significantly lesser individual in the future whose role may be short-lived. This person

unquestionably represents an individual who was rooted in, grew as a result of, and was nourished by that which came from Yshay in some way.

The allusion of coming from the root of Yshay was metaphorical, declaring that the *choter* would be nourished by the same roots and be grounded in the same soil. There are far better ways to infer that he would be a direct descendant of Yshay, such as Solomon or Yahowsha', had that been the intent. Moreover, of these, only Solomon could be considered a "sprout." And even that seems implausible because his kingdom was epic and his life was grand.

This duly noted, in *Coming Home*, we will discover in the process of translating Dowd's first twenty-five *Mizmowr*, that Solomon would have a lot to say about this individual. At the seminal moment in the life of a united Yisra'el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* | Reconciliation | Solomon, delivered the original "Sermon on the Mount." He was dedicating the Home of the Ark of the Covenant and original autograph of the Towrah, with Ya'aqob's descendants gathered before him.

In this declaration, as was the case with Dowd's Mashal, *yada'* is prominently positioned. But more than this, speaking of the promises Yahowah had made to his father so as to guide his people's footsteps, Solomon used a much more descriptive term, "*nakry* – a foreigner from a distant place and time speaking a different language," to tell the Children of Yisra'el exactly how they should respond to the words this individual would write on their behalf. Suffice it to say for now, God's not kidding around with this *choter*, and we should take this seriously.

This leaves us looking for someone who will stand out and step forward, rooting himself in the source of life

which has come from the trunk of Yshay – and thus someone focused on sharing the life and lyrics of Yahowah’s beloved “*ben* – son, His “*mashyach* – anointed messiah” and “*melek* - king.” And since we cannot discount the improper demotion from a branch to a shoot, Dowd, while “the son of *Yshay* | Jesse,” can’t be the *choter*, although his words would inspire the *choter* of Yasha’yah 11 and Mashal 14.

Clearly, Dowd was Yahowah’s most fruitful witness. However, Dowd was born before his father Yshay was cut down, and thus would not have been referred to as a “stump” in relation to his son.

We ought not miss the fact that Dowd and Yahowsha’, indeed, Moseh as well, are all indicative of how we should interact with our Heavenly Father. All three “stand out” as those who “stood up,” being “noticed for drawing attention to the existence” of Yahowah, “enriching” us all. Based upon this depiction, it would be fair to say that every Covenant member is from the trunk of Yshay.

Christians are wont to deny it, but ethnicity matters to Yahowah. Yahuwdah takes precedence over Yisra’el and after Yisra’el, little else matters. Yahowsha’s roots run through this stump. That is not to say, however, that a stem or tendril cannot be grafted into the vine which is Yisra’el, because this is what is inferred when we are adopted into the Covenant. This realization was actually affirmed by Dowd’s son, Salomon, during the aforementioned speech.

Without jumping ahead and reading other prophecies, we have examined most everything that can be known about the word *choter*, itself. And based upon our investigation, he represent a “small stem, insignificant sprout, or tiny twig,” even “a pliable implement” fashioned out of something that was or is

alive. At the very most, a *choter* is “a small shoot, secondary branch, or slender stick,” and represents “a secondary source of growth serving as a living entity capable of being productive and delivering progeny.”

One thing becomes obvious: a *choter* is not of the same size or importance as is a *tsemach*, which is a “substantial and primary branch which comes off of the main trunk of the tree.” Further, you will not find branches on stumps of trees which have been cut down, only small shoots or suckers. This realization has the effect of directing our attention away from Dowd to some degree, while excluding Yahowsha’ from consideration altogether. And yet, the *choter*’s express and designated purpose is to share what Yisra’el, indeed the entire world, needs to know about Dowd and Yahowsha’, even Moseh, such that everyone has the opportunity to know and trust their God.

This perspective is further underscored by *netser*, which is a “secondary branch, a smaller limb which extends from a larger and primary branch.” Similar to *choter*, it is “a shoot or sprout.” And while this is also more comfortable describing Dowd than Yahowsha’ – it is too small and insignificant for either.

The root of *netser*, *natsar*, meaning “to observe and be preserved” would apply to any Covenant member. We are preserved by observing Dowd’s words and Yahowsha’s deeds.

Speaking of *netser*, since it is the *choter*’s mission, I’d like to dispel a popular myth. There was no “Jesus of Nazareth.” No town by that name existed in the first-, second-, or third-century CE. The ancient site which bore a different name had long since been abandoned. It was not repopulated and renamed “Nazareth” until the fourth century when Constantine’s mother consecrated the site for Rome. In actuality, Yahowsha’ was a “*netser* –

secondary branch” of Dowd, both growing out of the Tree of Lives. It was all part of the Christian resolve to transform the extraordinary persona and purpose of Yahowsha’ into the disgusting and vile caricature of “Jesus Christ” as the reincarnation of Dionysus, becoming Christendom’s dead god on a stick.

After all, both Yahowsha’ and Dowd were from Bethlehem / Home and Family of Bread, directly associating these men with one another and with the testimony of their God.

While I am aware that we have beaten this poor *choter* to a pulp, it was necessary. This is a profoundly important prophetic announcement, and in this case, it is the message, not the messenger, which matters. Read the words on the sign and follow them home. Consider the importance of the One lifting it up, while looking beyond the untrained implement who scribed the words on the banner He is holding.

There are several additional clues beyond roots, stumps, sprouts, and twigs which may direct our investigation toward a lesser implement and untrained tendril who has branched out from that which would come from *Yshay* – standing up for the source of existence, standing out and becoming noticed. First, in a moment, Yahowah is going to credit the Set-Apart Spirit for Her contribution, describing the seven ways that She will transform this *choter* such that he is able to compose into a banner worthy of consideration.

Second, and speaking of this banner, Yahowah will refer to it three additional times over the course of this chapter, revealing its place and purpose within His plan and among His promises. It would seem that God is indicating that there is a connection between this smaller branch, indeed, twig, and the “*nec* – banner” He intends to lift up for all the world to see.

And third, we are told that this sign will be shown during the period Yahowah is calling a remnant of His children home. It will be used as a means to inform Yisra'elites and Yahuwdym that He is offering to rescue them. So by predicting it here in Yasha'yah, God is enhancing the credibility of the *nec*, letting His children know that they can trust what is written on it. He is not only saying that it is rooted in the life and words of His beloved son, Dowd, but also that He is the force behind it, letting those who read it know that they can rely on its message.

At the same time, Yasha'yah reveals that this banner is designed to put gentile nations on notice, explaining what God is doing, so that they don't interfere and so that they are left without excuse. But it also serves as a sign pointing to Tsyown for other gentiles, for those who are diligently seeking to know Yahowah. In their case, those who observe it will follow it home.

In this regard, I find it amusing that the world only seems to notice that Dowd slew a giant with a slingshot, missing the point of his life, which was to exemplify the *Beryth* and explain the *Towrah*. But I suppose it's better than the world's universal misconceptions regarding "Jesus." Therefore, perhaps this is yet another role played by the "*nec* – standard bearer," helping those who are open and interested to better understand and appreciate what the Shepherd and the Lamb did on our behalf.

Whether this is directing our attention to Dowd (highly unlikely), to Yahowsha' (overwhelmingly improbable), to the legacy of Yahuwdah (perhaps, but a stretch), or to a vastly less important implement deployed to write the words on the sign (likely), unless we know the words of Dowd, understand the deeds of Yahowsha', and appreciate the purpose of Yahuwdah, the identity of the *choter* is irrelevant.

While I apologize for being such a tease by referring to prophecies we will not consider until the next series of books, entitled *Coming Home*, the perspective they provide may be helpful. Yahowah has three “zarowa’ – empowered shepherds,” Moseh, Dowd, and Yahowsha’, each of which contributes something we could not live without. And in this regard, the *choter* | stem as a *nakry* | foreigner not only comes to this realization and shares it such that Yisra’el and the world at large are made aware of their roles simultaneously, the words on the *nec* | banner are Dowd’s to a significant extent. And that in and of itself is extraordinary. Christians, rabbinical Jews, and Muslims disparage and often slander Dowd, assassinating his character while negating his relevance.

Every time his name appears in a prophecy, as it does often, Christians substitute “Jesus.” They see Dowd as a whiner and complainer who is far too fixated on having his God punish his foes. Further, Yahowah’s devotion to Dowd is so extreme, and Dowd’s explanation of the Towrah which makes this possible so clear, rabbis disparage him for negating their stated purpose. And Muslims transform Dowd into Allah’s messenger, making him a despicable Muslim. So to speak of Dowd, as I do, is so rare, as to disqualify almost everyone else as the *choter*.

Before we transition to *Yasha ’yah* 11:2, I need to yell and scream a while, to point my finger and pound the table for a moment. How is it that Christians have become so stupid? They lug around a variation of a book that they claim is the inspired and inerrant word of God and yet they completely reject almost everything in it, including what is actually conveyed in the prophecies they believe pertain to their religion.

For example, even if Isaiah 9:6 served as validation of Christianity, 9:7 destroys it. Dowd proves that Paul lied. And now here in Isaiah 11:1, even though it is a

Christian favorite, it once again, along with the next verse, Isaiah 11:2, undermines everything Christians believe. So the only way to cite the opening line as validation of the religion is to ignore everything which follows it.

Let me explain as a prelude to the next statement. The Spirit is neither “Holy” nor independent, and thus cannot be the third person of the Christian Trinity. She is the “Spirit of Yahowah.” That is a fatal blow to Christianity.

Second, as the Spirit of Yahowah, it’s Yahowah providing these aptitudes, not “Jesus.” And yet not one in a million Christians knows or uses Yahowah’s name. That is another fatal blow to both Christianity and Judaism.

Third, the Spirit of Yahowah is facilitating six aptitudes, attributes, or attitudes, and not one of them is part of Christian doctrine. Among the six you will not find any reference to: religion, faith, belief, worship, prayer, bowing, praise, devotion, salvation, redemption, baptism, grace, gospel, charity, compassion, confession, sacraments, donations, a good heart, good deeds, a new testament, the son of God, death on a cross, resurrection, Christmas, Easter, Sundays, or a Church.

Not a single benefit Yahowah is providing fits within the framework of the religion. They all point in an entirely different direction: toward knowing and understanding Yahowah, toward following His guidance and being empowered by Him. This in turn leads to respecting Yahowah, not Jesus, not a church, not a Gospel of Grace, nor a religion.

There is no common ground between what Yahowah is offering and what Christianity or Judaism professes. And that means a person has to be either ignorant of what God is offering, or irrational, and thus unable to make the

kind of comparisons which lead to understanding, or both, to be a Christian or Orthodox Jew. If your faith is predicated on remaining ignorant and/or irrational, your beliefs are worthless.

Worse, only a fool would carry around a book that disproves what they believe. Just think about how ill-advised someone has to be to say that the Bible is the inerrant word of God and then disagree with almost everything stated therein. The Talmud and the Towrah are as incompatible as are the Towrah and New Testament.

I will conclude my rant with this equation: Religion = Unthinking. And that is why Yahowah is equipping us to be the opposite of ignorant and thus the antithesis of religious. God equips His children with the Spirit of Understanding. This is what transforms an untrained tendril's mission into a useful messenger, a simple stick into a notable banner. Listen...

**“This is because (*wa*) the Spirit (*ruwach* – Divine power, influence, and energy, the mind and essence, the feminine touch and understanding, the Maternal acceptance and support, the protection and light, especially the faculty to respond) of Yahowah (*Yahowah* – an accurate transliteration of the name of ‘*elawah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) will settle and remain on him (*nuwach ‘al huw’* – She was placed upon him, She energizes him and restores him, She is in an alliance with him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third person feminine singular and third person masculine singular)),**

**the Spirit (*ruwach*) providing the capacity to comprehend and teach (*chakmah* – offering the mental**

aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and** (*wa*) **enable understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment),

**the Spirit (*ruwach*) of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God's people and affirm their rights),

**the Spirit (*ruwach*) of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth, or being perceptive; from *yada'* – to learn and to know, to

recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) **so as** (*wa*) **to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).” (*Yasha'yah* / Liberation is from Yah / Isaiah 11:2)

As we have come to expect with Yahowah, this pronouncement follows God's overriding pattern of creation, life, revelation, relationship, enrichment, empowerment, and enlightenment – of six (the number of man, a carbon-based (atomic # 6) lifeform created on the sixth day) plus one (God is One) equals seven (the promise of a wonderful life together in the seventh dimension beginning on the seventh day). The first statement regarding the Spirit stands alone and it is followed by three sets of two declarations. God knows that His advice is empowering. He wants His children to grow up, be confident, and strong. And He recognizes that the more we know, the more we will come to respect Him, indeed, love Him.

Before we dissect this marvelous declaration, please note: Yahowah is unconditionally offering to provide these seven benefits. The *choter* did not have to request them or qualify for them – but instead, Yahowah expected him to capitalize upon them. God wants His children to endure forever, to be thoughtful and rational, and to understand. And He wants every Covenant participant to freely share what they have learned, just as these capabilities were freely given to them.

There is so much here to contemplate, so much to learn, so much to understand, let's search this

announcement's full implications by examining the declaration one segment at a time. It begins...

**“This is because the Spirit of Yahowah will settle and remain on him (*nuwach* ‘*al huw*’ – She will be placed upon him, She energizes him, and is quietly allied with him, never departing while She enriches the association and assures a most favorable outcome for him, enabling him to be composed and prevail no matter the challenge),...”**

First and foremost: the operative agent and force in the *choter*'s life is the “*Ruwach Yahowah* – Spirit of Yahowah!” Understanding this, accepting this, is paramount. And yet this profound truth alludes every Christian, Muslim, Hindu, Socialist Secular Humanist, and religious Jew. Simply stated, if you do not know Yahowah, you will not benefit from His Spirit.

*Nuwach* is an interesting amalgamation of *ruwach*, the Hebrew word for “spirit,” and Noach, the “Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home.” Therefore, we can turn to Noach to more fully appreciate the many reasons we have been told that the Spirit has or will provide *nuwach* on behalf of this man and his mission.

Noach's life reveals that if we disassociate from religion, government, and societal customs, listen to Yahowah, come to a correct understanding of who He is and what He is asking and offering, if we come to trust and rely upon Him, and if we walk through life with Him, accepting and acting upon His instructions rather than changing them, we can ride the Ark home. In our case, we are invited to journey through life and time with Yahowah, accompanied by His Spirit, upon the Mercy Seat of the Ark of the Covenant.

*Nuwach* affirms that Yahowah's Spirit is “allied with us,” which is to say, “She is connected with us, associated

with us, engaged in a relationship with us, and She is actually related to us.” As our Spiritual Mother, “She eternally endures with us, never leaving us once She settles restfully upon us.” By “placing Her upon” His children, Yahowah not only “energizes us, rejuvenating, invigorating, uplifting, and strengthening us,” the Set-Apart Spirit provides the Family of God with a sense of “calm composure” so that we “retain our wits and never panic in the face of adversity.”

*Nuwach* conveys that “we are at peace” with God, enabling us to be “directly associated” with Him through Her. Yahowah’s *Ruwach* “never abandons” Her sons and daughters, “eternally enriching the association while assuring the most favorable outcome, enabling us to be composed and prevail no matter the challenge.”

Every Covenant Member should be reassured to know that *nuwach* confirms that the Spirit “remains and never departs.” But in this particular case of preparing the “*choter* – insignificant implement” to accomplish a temporal mission, the verb was scribed in the qal perfect – depicting an actual completed act either in the past or the future which had been or would be limited in time.

This means that She (*nuwach* was prefixed in the third person feminine singular: She) will come “‘*al huw*’ – upon this individual” for a specific purpose at a particular time. That is to say, this man was not born with the Spirit. The Spirit settled upon him to enable what follows in the list. Further, his mission isn’t eternal.

That is not to suggest that the Spirit will abandon him, but only that this prophecy pertains to an event which has a beginning and conclusion in time. Or, another way to look at the perfect conjugation in this regard, the nature of the Spiritual association was complete, totally achieving the desired result during this period of time with this unique individual.

*Nuwach* is so similar linguistically to *ruwach*, it's apparent that "*nuwach* – to be placed upon, settle on, and remain" discloses to some extent how the "*ruwach* – spirit" interacts with our souls. Also intriguing, as a completed act in the perfect conjugation, the implication is that the Spirit "*nuwach* – settled and remained upon" this individual is incompatible with the most important moment in Yahowsha's life, when the Spirit of Yahowah left him. So once again, this rhetoric seems to exclude Yahowsha' and focus upon either Dowd's contribution to our ability to know and understand God, or that of someone who would mine his words and share them at the appropriate time.

There is the tendency among people unfamiliar with Yahowah and His testimony to confuse spirit and soul. God is Spirit. Humans have souls. A "*nepesh* – soul" is the presence of life within every animal, its consciousness. The soul is what differentiates animals from plants, giving them the capacity to observe and respond to their surroundings.

Our identity is tied to our soul, as it is the purveyor of our personality and preferences, our proclivities and memories, our desires and experiences. It is who we are. And our *nepesh* is the only part of our nature capable of transcending our mortal existence. Our physical bodies, which degrade and are a liability, will be discarded.

Beyond "soul" and "consciousness," *nepesh* means "breath." It is not only something which comes from inside of us, we know that a person's soul has departed when they stop breathing. And that is important, because unlike spirits which are immortal, souls are mortal. Most fade into oblivion, ceasing to exist upon an animal's demise (which means the same is true with people).

But that is not to suggest that a soul is a simple entity. It is the essence of life, the thing which animates the

living. Nothing is more vital, and yet it has no mass and its existence has never been detected. I can explain its purpose, but no one can describe its composition.

While Yahowah has a soul, unlike ours, His isn't essential to His nature. He could place it inside of Yahowsha', for example, without degrading His life or ability to perform, whereas parting with ours would have killed any one of us. With Yahowah, His *nepesh* was a means of installing His personality and preferences inside Yahowsha', thereby enabling Yahowah to save us through Him.

A "*ruwach* – spirit" is akin to energy, most especially light. It cannot be destroyed, although it can be contained in a black hole. Spirits never die. As energy, a spirit is vastly more powerful than any mortal being. And spirits, unlike souls, are not stuck in time. They are capable of instantaneously transitioning through the six dimensions of our universe.

Beyond "spirit," *ruwach* can also mean "wind." Like our breath, wind is tangible, but invisible. The difference is that wind is an external force. So this comparison and contrast between breath (an internal force germane to our nature) and wind (an external force which can act upon us) was designed to aid our understanding, so that we might better distinguish the unique characteristics of soul and spirit. Animals, such as humans, all have breath, but none have wind, just as we possess a soul, but not a spirit. And yet we can all be affected by the outside influence of wind, both negatively and positively – just as there are good and bad spiritual influences.

The "*tsaba*' – heavenly envoys and implements" which have been referenced throughout Yasha'yah are all "*mal'ak* – spiritual messengers." These energy-based beings were created and programmed to serve God. They are considerably more complex and sophisticated than the

most advanced robot running an optimized form of artificial intelligence, but that is the best comparison I can muster.

The majority of *mal'ak* perform as Yahowah instructs, with many of them dispatched to protect the Covenant's children. However, a third of the heavenly host as a result of a flaw in their programming became counterproductive. Satan is the leader of this cadre of evil spirits.

The most important Spiritual influence in our world is the *Ruwach Qodesh*, or Set-Apart Spirit. As this statement indicates and Her name implies, the *Ruwach Qodesh* is set apart from Yahowah. That is to say, She represents an aspect of God's nature and power. And She is decidedly feminine. Since She is the subject of the verb, *nuwach*, it was prefixed in the third person feminine singular.

The Set-Apart Spirit is responsible for our spiritual birth on *Bikuwrym* | Firstborn Children. She adorns the souls of the Covenant's children in a Garment of Light, which removes all traces of darkness from our nature and makes us appear perfect in Yahowah's eyes. Beyond this, the Set-Apart Spirit provides comfort and counsel, enrichment and enlightenment, empowerment and immortality. She is the force behind *Shabuw'ah* | the Promise of Seven.

There is a reason the Spirit cannot be the exclusive provider of these things. She only influences those who have chosen to engage in the Covenant. Therefore, prior to this decision, we have to rely upon another aspect of the human design, and that is our God-given "*neshamah* – conscience." While our "*nepesh* – consciousness" enables us to observe and respond to what we see, hear, smell, taste, and touch, our *neshamah* provides the ability

to understand what is happening and then contemplate the most rational response.

When used effectively, the *neshamah* is a powerful tool, enabling humans who exercise it and capitalize upon it to differentiate between good and bad, right and wrong, truth and deception. It is the means Yahowah gave us to find Him. It is the compass which helps us navigate the Towrah.

When the *neshamah* is used in conjunction with the Set-Apart Spirit to explore Yahowah's Word, we are capable of great things, and indeed of achieving and developing every aptitude, attribute, and attitude on this list. This is the best way to explain how a normal individual such as myself can deduce extraordinary insights from Yahowah's Word and come to understand Him, appreciate what He is offering, and realize what He expects in return. I'm using the tool Yahowah provided as it was intended.

The Set-Apart Spirit is not an idle accoutrement. She is a powerful force in our lives. The first of three sets of benefits reads:

**“...the Spirit providing the capacity to comprehend and teach** (*chakmah* – offering the mental aptitude and wisdom to instruct, comprehension and technical expertise to do what is required to impart understanding and to educate; from *chakam* – capacity to learn and ability to teach) **and enable understanding by making connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information, to be perceptive by being discerning, discriminating, and judgmental, making intelligent associations which lead to a conceptual understanding, revealing how to react and respond to life situations after full and thoughtful consideration; from *byn* – making connections between and among things so as to be

observant, looking closely while being perceptive, to consider and distinguish, to discriminate and thereby intelligently determine insights leading to understanding and enlightenment),...”

I’m admittedly biased in this regard, but nonetheless I have come to see *binah* as the lone means to *chakmah*, and view understanding as the most empowering and enabling thing we humans can achieve. Further, I consider Dowd the epitome of *binah* leading to *chakmah*. He was not only the wisest man who ever lived, but also the most articulate.

Of the six benefits provided by the Spirit, four are cerebral, and that is a lesson in and of itself. She works in conjunction with the gift of the *neshamah* | conscience to facilitate understanding. All of Yahowah’s Covenant children benefit in this way.

These were Dowd’s greatest gifts. He came to understand how to observe the Towrah and engage in the Covenant. By doing these things, he deduced the most sublime insights into God’s Word and purpose. Best of all, he shared his conclusions with us. And perhaps that is the reason behind the prophecy.

Yahowah wants His children to learn from Dowd. Anyone who advances this goal is of value to God and beneficial for His children. It really doesn’t get any more complicated than that. Because of the lyrical legacy Yahowah’s most beloved son left us, we can sprout and grow from the same trunk. Dowd has become our older, wiser, more intellectual, and spiritual brother.

While we are on the subject, I’ll go out on a *choter* here and conclude that with Yahowah’s soul, Yahowsha’s mental aptitude was off the charts, even before the Set-Apart Spirit came upon him. And if I may climb out on yet another *netser*, based upon the words of his *Mizmowr* / Psalms, and the way Yahowah responded to him and

them, I'm convinced that Dowd was not just exceptionally smart, but extraordinarily wise.

And while the Spirit clearly aided his ability to understand, to learn and then teach, and while She guided him to many of his most important insights, for Yahowah to have loved him individually as a person, and to have enjoyed the lyrics of his songs as He did, much of what he deduced and composed must have come from Dowd's mind and heart, *nepesh* and *neshamah*, apart from God's Spiritual contribution. Otherwise, the Beloved would have been a product of self-love.

*Binah* is one of my favorite Hebrew concepts. It describes the process we must deploy to discern insights which are pertinent and profound. The explanation is found in the root of *binah*, *byn*, which talks of making connections between things, of finding the causal link and common denominator. In this way, knowledge can produce insights which when considered together enable understanding.

To *byn* is to observe and consider, distinguishing and discriminating among the facts available to us, differentiating between good and bad, right and wrong, truth and lies, making intelligent associations with what we have seen on both sides of these contrasting positions, eventually leading to a conceptual appreciation of life.

If I were pressed to explain how we transition from knowing to understanding and what it means to "be enlightened," I would turn to *byn* and *binah* to explain the process. And this isn't lamb chops and barley here. In all the world, nothing is as empowering as understanding and few things are as enjoyable as being enlightened – especially when the insights comprising our capacity to comprehend are profoundly important and enriching.

Understanding is also the result of "*shamar* – closely examining and carefully considering." Enlightenment

requires being discerning and discriminating, of putting things together in an intelligent way. It is all part of a process. These things aren't prizes handed out at the fair; they are earned.

The next two items on the list are integral to those we've just discussed. They are the beneficial consequence of "developing the capacity to understand" and of "being enlightened by discerning insights." They flow one to the other. They are cause and effect. It isn't that He or She is handing any of this to us, but instead, assuring that those who are observant and open-minded, informed and rational, will discover the plan and find the way.

The Spirit enhances our ability to find and study the right source **"of practical advice and applicable counsel** (*'etsah* – of pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions)." She is also the Spirit **"of empowerment, being emboldened and inspiring** (*gebuwrah* – on how to be a strong, courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, to excel by being upright, always fighting to defend God's people and affirm their rights)."

*'Etsah* is "counsel with a purpose," more commonly known as "practical advice." And in this case, it is from Yahowah, the Creator of the universe and Author of life. Yah's Spirit is our "guidance counselor."

If you were given one guess, and the fate of your soul depended upon knowing the correct answer (and it does), then where would you look for such guidance? Okay,

that's too easy since God, Himself, authored a book which He named "*Towrah* – Source of Guidance." Then how about this question: since '*etsah* speaks of "directions regarding how to properly respond," do you think that the invitation soliciting a reply might be the *Miqra'ey* / Invitations and that the proposal necessitating a response could be the *Beryth* / Covenant? Aren't these the most relevant decisions we will ever make regarding Yahowah? Why is it then that so few observe the *Towrah*, attend the *Miqra'ey*, or respond to the *Beryth*?

Since God has never once spoken about our success in academia, dating, our occupation, sports, entertainment, or medical care, there is no chance whatsoever that Yahowah's Spirit is going to provide counsel on these things. Don't ask.

God is not going to offer advice regarding where to go to school or on what to study to pass an academic test, how to prevail during a business interview or how to deploy a winning tactic in some endeavor, on winning a game in any sport, or succeeding with a financial investment, on who to date or marry, on how to cast a vote or where to live. These are not things He is interested in, so don't embarrass yourself or irritate God by pleading with Him to counsel you regarding any such endeavor. Moreover, don't make a fool of yourself by thanking Him for His assistance in any of this. He did not and will not help.

Instead, ask for His counsel on His *Towrah*, His *Covenant*, and His *Invitations to Meet*. But even here, if it is Divine insights and understanding you seek, if it's Godly guidance and direction that you desire, there is no reason to ask. They have already been offered. They are readily available. Take advantage of them.

Recognizing that God has offered His *Towrah* to everyone, it's rude to ask for guidance. Read the

instructions He has already provided. If you are not willing to listen to the directions He has given to you, why would He bother offering you any other? Since God has given His teaching, guidance, instructions, and directions, asking for a personal copy before reading the original is both embarrassing and insulting. It would be like rejecting an offer from someone who is providing you with a perfect home on the ideal site and then asking them to give you a condemned dump in a swamp. Such people are idiots.

Yahowah's Spirit is designed to empower us. It is only natural. It is what we should expect from a loving Father. And recognizing that we are physical beings and that the Set-Apart Spirit is light, and thus energy, the process and extent can be calculated:  $E=mc^2$  – our physical nature multiplied by the square of the speed of light. Being empowered by Yahowah is one of the five benefits of the Covenant – along with immortality, perfection, adoption, and enrichment – making us ever more like our Heavenly Father.

Considering where we have been, it is worth noting that *gebuwrâh* is a derivative of *gibowr*, the word we came to realize spoke of a confident and courageous man in Isaiah 9:6. As Yahowah's witnesses here on Earth, it's obvious that God wants to enhance our capabilities so that we have the capacity to correctly and powerfully convey His testimony. He wants us to have the confidence, character, and courage, to stand up when the apathetic and fearful are lying down or running away.

This realization rings true with me. As you now know, my relationship with Yahowah is personal, but it is not private. Such was the case with 'Adam, Noah, 'Abraham, Ya'aqob, and Moseh, but was especially true with Dowd. He was an open book, vociferously conversant about his place in the Covenant. And no one wielded these empowering and enlightening Spiritual

attributes more effectively. So as a pale and flickering reflection of Dowd's brilliant torch, just as he once did, I beg your indulgence while I turn back the clock and ponder how my relationship with Yahowah began and how that relates to what we have just read.

Way back in volume 1 of *Observations*, in *The Right Way*, while we were analyzing Dowd's masterpiece, the 91<sup>st</sup> *Mizmowr* | Psalm, I shared that I had it conveniently printed out and folded up in my pocket when God and I first met. You may recall some of the things I "negotiated" with the Almighty at the time He asked me to expose and condemn Islam. This occurred immediately after the September 11, 2001 suicide bombings which destroyed the World Trade Center and damaged the Pentagon.

I knew that I was not qualified to analyze the Islamic Scriptures and recognized that the task would elicit a hostile response. So I laid out three preconditions. The first of these was that He agree to work with me, enlightening and inspiring me, while empowering me to overcome the obstacles that would surely be thrown in our way.

That is what occurred. Much of the source material fell into my lap, multiple variations of the Qur'an and rare, but essential, presentations of the earliest Hadith collections. As I read them, the lights went on, and I realized that the best way to confront Islam would be to reorganize the Qur'an, which is a jumbled mess without context or timeline, using the biographical accounts of Muhammad, thereby reordering it chronologically while setting it into the context of its author's life.

The result, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words*, became irrefutable. It is the best documented, most comprehensive, contextual, and chronological presentation of the earliest

Islamic sources ever compiled. Mission accomplished. Muhammad's words and deeds destroy the credibility of his religion.

So, how did an untrained individual conceive and then execute a practically perfect exposé on Islam on behalf of Yahowah if it were not as stated here in *Yasha'yah* / Isaiah 11.2? What's more, there were two additional requests, that God protect my home and family from jihadists and that He take full responsibility for promoting what I would learn with His help.

I published *Prophet of Doom* under my actual name, and without any promotional plan conducted several thousand radio interviews on the subject, presenting the book and our research online, offering it openly and freely, never hiding. It is still online, and I'm still here, as is my family. And that too is His doing, something He will affirm as we progress through this chapter of *Yasha'yah*.

But that was just the beginning. Working together post-Islam, we have composed the seven volumes of *Yada Yah*, the five volumes of *An Introduction to God*, *Questioning Paul*, and now *Observations*, in addition to *Shattering Myths* and *Yada Yah Radio*. By any measure, that's a lot for a shattered and ageing former entrepreneur. And it's not just the quantity of translations, explanations, and insights, many of which had not been considered or conveyed by anyone else over the past two-thousand years, all of which are contained therein, it's the profound importance of what has been revealed.

Yes, I used the tools God gave me, my mind and eyes and ears, my *nepesh* and *neshamah*, but those who have read and listened over the past decade know that I did not work alone. I am a living example of a pliable implement, of an untrained tendril, which in the right hands can be wielded so effectively, his contribution is worth

mentioning. Not him, but what he and the Spirit of Yahowah have done by working together in a manner consistent with this announcement in Yasha'yah. And I am not alone. Yahowah can use any Covenant member in this way. Moreover, He wants to do so.

The final pairing begins by offering yet another cerebral benefit: of knowing and of knowledge. It is the ability to know God based upon the knowledge He has provided. *Da'ath* is the opposite of ignorance. *Da'ath* is the cure for faith.

For example, after I have denounced Jesus or the Trinity during a radio interview, or refuted the notion of God dying on a cross, Christmas and Easter, prayer or worship, someone will call in and ask: "So you don't believe in God?" My reply is always the same. "Correct, I do not believe in God because I know Yahowah." Even if beliefs were true, and almost every religious notion has been false throughout the whole fabric of time, knowing is vastly superior to believing. I have come to know God, and you can too.

**"...the Spirit of knowing and knowledge (*da'ath* – of recognizing where to look for answers, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth; from *yada'* – to learn and to know, to recognize and acknowledge, to consider and comprehend, to distinguish between good and bad, truth and lies, and to become acquainted and personally familiar) so as to respect and revere (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness so as to be inspired by) Yahowah."** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:2)

All of this leads to a singular place: to coming to appreciate Yahowah. That is the purpose, the focus, and

the consequence of coming to know Him. And there is no better outcome. He is wonderful, brilliant, caring, and yes, even fun.

The prophet did not write that these things would lead to believing in God, faith in God, worshiping God, loving God, praying to God, serving God, or being saved by God. There was no mention of Jesus. This isn't the Lord. God is not nameless. He is not HaShem.

Yahowah has earned our respect. So why do those who claim to worship God, disrespect Him to such a degree they change or ignore His name? Why do they embrace what He has disdained and despise what He has offered?

As we know, Dowd excelled in all six aptitudes and attitudes. So can we. And thus concludes the most enduring, enlightening, enriching, and empowering presentation found anywhere in the Prophets.

Now if I may summarize the contribution Yahowah's Spirit makes on behalf of those committed to think their way to God...

1) The *Ruwach of Yahowah* – These are Yahowah's words, His message, His plan. This list begins and concludes with His name because without it, nothing else matters.

2) The *Ruwach of chakmah* – the mental aptitude and wisdom to instruct, the comprehension and technical expertise to do what is required to impart understanding and educate, the capacity to comprehend and teach.

3) The *Ruwach of binah* – enabling understanding by making connections which reveal insights, facilitating the propensity to ponder and process information, offering the ability to be perceptive and discerning, discriminating and judgmental, aiding intelligent associations which lead to a conceptual understanding, revealing how to react

and respond to life situations after full and thoughtful consideration.

4) The *Ruwach of 'etsah* – of advice and counsel concerning pertinent directions regarding how to properly respond, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions.

5) The *Ruwach of gebuwrah* – on how to be a strong, courageous leader who is empowering, of being emboldened and inspiring, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with courage, character, and confidence, excelling by being upright, always fighting to defend God's people and affirm their rights.

6) The *Ruwach of da'ath* – of recognizing where to look for answers and how to acquire relevant information, of knowledge, of being aware of the evidence and being able to discern what is applicable and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth.

7) The *Ruwach of yira'ah Yahowah* – of respecting and revering Yahowah, appreciating His awesome nature, outstanding character, superlative ability, and astonishing greatness.

I hope you have found all of these things in these words. If not, it's my fault, not the Spirit's. But if I may speak on behalf of the Spirit, it is these, and only these, things that the *choter* has brought to this endeavor. Moreover, recognizing that, you will notice, there was no:

Should you believe that this was written to predict the appearance of "Jesus Christ," then your religion has been scuttled yet again. Our decision regarding where we

spend eternity ought not be based upon “an appearance,” but instead determined by our reverence and respect for Yahowah. Moreover, Yahowah has made it abundantly clear: the *choter* is not a prophet. Instead, he will learn from them. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond...

**“Additionally** (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw’* – his acceptance and perceptiveness, his nose for the truth, his capacity to distinguish right from wrong and willingness to reply, providing answers after his virtual meeting will be pleasing, bringing him very close; from *ruwach* – Spirit (hifil infinitive perfect – empowered by the Spirit he will for a time embody Her characteristics)) **with regard to developing a profound admiration and respect for** (*ba yira’ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).”

Since it has been repeated, it bears repeating: nothing matters more than Yahowah’s name. Without it, there is nothing. Jesus, Christ, Allah, Shiva, and the Lord are no more God than is navel lint. The universe has only one creator, only one who conceived life, one Author of the Towrah, and one who inspired the prophets.

There is one who is worthy of our trust, one liberator and savior: Yahowah. He met face to face with Moseh. He caused Dany’el to see visions. He spoke to Yasha’yah. He reveals Himself to the rest of us through the words He inspired them to write.

**“Therefore (wa), it will not be by an appearance or vision (lo’ la mare’ah – and will not be through the visual form which can be seen nor from any spiritual revelation, miraculous vision, or supernatural phenomenon; from mah – to seek answers by ra’ah – seeing) seen with his eyes (‘ayn huw’ – of his own perceptions or perspectives, appearances or personal understanding) that he will decide (shaphat – that he will confront the evidence and should judge, making decisions).**

**Also (wa), it will not be by hearsay (lo’ la mishma’ – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by listening to information which cannot be verified; from my – to question and shama’ – listening) heard with his ears (‘ozen huw – by him simply listening) that he will make judgments or prove his arguments (yakach – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate).” (Yasha’yah / Deliverance is from Yah / Isaiah 11:3)**

This may be the only place in the Towrah and Prophets where anything like this is stated. Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *choter* would need to know had already been revealed.

With the exception of Mattanyah and Yahowchanan, the entire Christian New Testament is hearsay. Neither Mark, nor Luke, nor Paul wrote of what they had witnessed, but instead of what they were told by others long after their memories had faded. As such, this is a rebuke of the New Testament, almost all of which was

comprised of “*la mishma*’ – rumors and innuendo passed around person to person, all listening to things which cannot be verified because they are hearsay.”

Christians not only believe that their god was born and then died, they rely upon what Paul and their pastors tell them. That is not appropriate. Yahowah wants to be known through His Word. He wants us to listen to Him and not to other men.

Equally disappointing, religious Jews favor their Talmud over the Towrah, even though the Towrah proves that it was inspired by God and the Talmud demonstrates otherwise. That does not seem very smart to me.

There is only one door into heaven, and very few people know where to find it. So those who understand the connection between *Pesach* and the Doorway to Life should share what we have learned accurately, using reliable evidence and sound reasoning.

**“He will exercise good judgment** (*wa shaphat* – he should decide, judging for himself, adjudicating the matter, argue and resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – advice on providing a way in for the few and otherwise insignificant, using spoken words to disclose the entrance on behalf of the needy, powerless, distressed, and unpretentious who have been deprived; from *dalah* – to draw conclusions and thus be discerning).

**He will provide proof using sound arguments** (*yakach* – he will use evidence and reason to decide, to judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* –

by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of (la) the sincere who are seeking straightforward answers** (*'anaw* – those who are unpretentious and willing to respond but who need some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *'anah* – to answer and respond, to seek and receive answers, and to testify as a witness) **of the Land** (*'erets* – of the material realm).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 11:4)

This has always been the preferred approach. Everyone is best served when all of the cards (read: words) are placed face up on the table. When it comes to God’s testimony, He directs us to reveal the meaning of every word, and when there are several viable options, lay them all out for the everyone to consider. There is no reason to hide anything or to avoid being forthright. Those who are sincere in their quest to know Yahowah will endure the added verbiage and they will appreciate the honesty.

While it is God’s desire to be forthright, full disclosure is not man’s way. For example, the primary purpose of Political Correctness is to filter out all information that is contrary to the cause of Socialist Secular Humanism. No one in the media or in government will discuss the obvious connection between the Islamic Scriptures and Islamic terrorism. Most actually believe that the “Palestinian people” have the right to “Palestine” because it is not politically correct to explain that both are myths, with neither having any basis in fact for the past 2,700 years. The adverse health effects of homosexuality are concealed because reality is in conflict with the community’s political agenda.

The activist group Black Lives Matter is considered credible because the media will not report on the Department of Justice evidence which shows that the opposite of what they claim is true. In the politicized environment of Climate Change, the realization that the Earth entered a six-hundred-year warming period in the mid to late 1850s, and that this is part of a reoccurring cycle which dates back millions of years – long before mankind – isn't considered, and it is the driving force behind what we are experiencing.

Deceivers must hide from the truth. They reject and cover up the facts which disprove their beliefs. And sadly, as a result of Political Correctness, this is now the mantra of the media and the central thrust of academia. Generation after generation has been indoctrinated rather than educated. And yet without unfettered access to the truth in conjunction with disciplined and robust critiques of mankind's most debilitating delusions, Yahowah remains unknowable and the destructive and deadly consequences of religion and governance remain unchecked.

The reason the *Towrah, Naby', wa Mizmowr* is 1,500 pages long (when presented using common margins and fonts) is because over the past 5,985 years a great deal has transpired that is beneficial for us to know. For the same reason, God has provided copious details about what we should expect between now (as of this writing in mid-December 2017) and the beginning of the Millennial *Shabat* of *Sukah*, commencing on a Friday evening, October 7<sup>th</sup>, 2033. Yahowah has laid His words face up for all to see, all unfurled on scrolls such as the one we are using to bring His message to those interested in knowing Him.

Apart from His interactions with Dowd in Yaruwshalaim, in Yahuwdah and Yisra'el circa 1000 BCE, and with his son immediately thereafter, there is no

evidence that Yahowah has allowed any man to wield His symbols of authority – His rod, staff, or scepter. But this is about to change. And make no mistake, God has the right and ability to use a metaphorical rod against those who have oppressed His people.

Dowd will return along with his symbolic staff to guide his Father's flock. He will also hold Yah's scepter, using it to reestablish his dominion while undermining all other governments. He may even wield a figurative spear to wipe out the world's militaries. But that is not to say that either God or His king will actually use physical implements. They will do as Yahowah prefers, which is to use words to accomplish His will – and so will those who work with them in advance of their return, like the *choter*.

In context, considering everything Yahowah has already revealed regarding the six ways He is going to Spiritually enable the *choter* such that he is able to do as God intends, what follows is the result. The *choter* will wield the words of God on behalf of those seeking answers. He will do so as accurately and honestly as is possible. His assessments, from his conclusions to his insights, will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based upon evidence and reason.

More than anything, His presentation of Yahowah's Word will be consistent with the standard God has established. Every thought-provoking statement will lead to the same place, striving for the same result: directing our attention to the doorway to eternal life Yahowah has provided such that it is opened for His people.

And while that has always been Yahowah's primary agenda, the *choter* must also be deployed to do as Dowd has done. He will aggressively and openly expose and condemn those who are contrary to Yahowah and

Yahuwdym. For those open to listening to the words of Yah, his oratory will bring life. For those who are opposed, the *choter*'s words will explain why they will soon die.

Based upon the choice of verbs used to convey Yahowah's next declaration, there will come a place and time when the *choter* will be asked to verbally expose and condemn those who seek to harm Yahowah's flock. His words will become weapons. Just as they bring life to those who accept the Father and son who spoke them, they will be fatal to those who would deny them.

Since Yahowah is continuing to speak of the *choter*, this is sobering. It is a matter of life and death, of reconciliation or extermination.

**“Then (*wa*) he will strike, verbally attacking and disabling (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) those in the material realm (*ha 'erets* – those who live on the earth [rendered from 1QIsa]) with the rod and staff and on behalf of the nation of tribes (*ba shebet* – with the implement and stem associated with the scepter and on behalf of him to whom it was given by means) with his mouth, and thus using his voice (*peh huw'* – of his audible communication; from *pa'ah* – to separate and shatter).**

**And with (*wa ba* – in addition to or along with) the Spirit (*ruwach* – the wind, the Divine power, mind and disposition) influencing his lips and resulting language (*saphah huw'* – his speech), the wicked who are wrong (*rasha'* – the Godless whose thoughts, words, and deeds are criminal and evil, those who are religious and deserve**

condemnation for having opposed the standard, those guilty of creating disunity and disharmony) **will be destroyed, ending of their mortal lives** (*muwth* – will be deprived of physical life over the course of time, eventually leading to the death of those who will cease to exist as a living beings (hifil imperfect active masculine singular – the Spirit will engage this unique man in this manner with unfolding consequences throughout time) [translated from 1QIsa]).” (*Yasha ’yah* / Salvation is from Yah / Isaiah 11:4)

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the wicked who are wrong will cease to exist as a result of the words spoken by the *choter* who is now being influenced by the Spirit. But in the Masoretic Text we read “He will kill the wicked.” While the result is the same, the process is considerably different – and telling.

Not only is the *Ruwach* feminine, not masculine, making the Masoretic Text incorrect, there is no reason for Yahowah to do anything beyond what He has already said will occur. The wicked and wrong will cease to exist the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. Having chosen to mislead and abuse His people, they are not fit to live with God or Yisra’el. Their souls, unlike those in the Covenant who are the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*, will not endure in Yahowah’s presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus they will not receive its benefits. They will die.

I am only aware of a single instance in which Yahowah empowers individuals to the extent that their words have this effect. Since we know that *’EliYah* | Elijah will be one these witness during the final days of

Ya'aqob's Troubles, this suggests that the *choter* may be the other. If so, 'Elyah will speak to Yisra'el and Yahuwdah, while the *choter* may be there to hold Christians, Muslims, and Secular Humanists accountable.

Hopefully, the *choter*, even when overshadowed by the greatness of 'Elyah, will still be able to share Dowd's words cogently and coherently, such that they resonate sufficiently to call Yisra'el and Yahuwdah home. Otherwise, this will be tough duty. And considering the *choter's* fascination with 'Elyah's sarcastically bold approach, he will likely be awestruck by being in his company. And yet in spite of his reluctance and timidity, we know that Yah can change the world with flawed and tentative implements, proving His case with the hesitant and muttering Moseh.

All that really matters in the end is that Yahowah's children will be protected. The desired result will be facilitated by the Spirit's enabling.

**“Being right, correct, and honest** (*wa tsedeq* – being righteous, upright, fair, and just, redeemed, vindicated, and innocent) **shall become** (*hayah* – will be) **the belt around his hips** (*'ezowr mothenym huw'* – the sash or band around his lean midsection, back, and fit body) **and** (*wa*) **the trustworthy and reliable nature of the witness** (*'emuwnah* – the integrity and dependability of the individual and testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from *'aman* – to support and confirm that which is trustworthy and reliable, upholding and nourishing, established and verifiable) **will be the band girding him** (*'ezowr chalats huw'* – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha 'yah* / Liberation is from Yah / Isaiah 11:5)

The Spirit prepares Yahowah's children to live in God's presence. She adorns us in the "trustworthiness and reliability" of Yah's Word, making us "vindicated and innocent" as a result of "correctly determining" that we can "depend" on everything He has shared with us.

Moreover, being right matters. Being reliable counts. So long as we trust Yah, we will be properly girded – no matter the mission.

Amplified, but not excessively, here is what our Creator conveyed at the beginning of the 11<sup>th</sup> chapter of Yasha'yah...

**"A stem, a small shoot or secondary branch, will be extended for a limited period of time from the stump, from the trunk which has been cut down and yet is still capable of supporting new growth, of Yshay (Standing Out and Being Noticed), as an observant branch by means of his roots, keeping him anchored, steadfast, and nourished, such that he will continually bear an abundance of fruit, being productive while encouraging productivity in others. (*Yasha'yah* / Isaiah 11:1)**

**This is because the Spirit of Yahowah will settle and remain on him, energizing him, never departing while assuring him of the most favorable outcome such that he will remain composed and will prevail no matter the challenge,**

**the Spirit providing the capacity to learn and teach by developing reasoned insights through proper connections, resulting in a conceptual understanding,**

**the Spirit of practical advice and applicable counsel, of pertinent directions on how to properly respond, providing prudent consultation and effective mentoring, along with the capacity to accomplish the**

**mission with the courage, character, and confidence to prevail,**

**the Spirit of knowing and of knowledge, of recognizing where to look for answers, of being aware of the evidence and being able to discern what is relevant and accurate, discriminating between fact and fiction, right and wrong, giving him the ability to recognize the truth which leads to showing great reverence and respect for the awesome nature, outstanding character, superlative ability of Yahowah. (*Yasha'yah* / Isaiah 11:2)**

**Additionally, by accepting the offer and responding appropriately, he will be perceptive, becoming a reliable source of answers for those interested in responding by developing a profound admiration for Yahowah.**

**Therefore, it will not be by an appearance or vision seen with his eyes that he will confront the evidence and make decisions. Also, it will not be by hearsay, neither by word of mouth nor by rumors passed around person to person which cannot be verified which are heard with his ears, that he will he make judgments, prove his arguments, or seek to resolve disputes. (*Yasha'yah* / Isaiah 11:3)**

**But instead, he will exercise good judgment by striving to be accurate, honest, and forthright, being fair and correct, in accord with the truth, avoiding any conflict or inconsistency, with regard to opening the doorway for the discerning.**

**He will provide evidence and proof using sound arguments with everything out in the open, by being on the level with nothing hidden, on behalf of the sincere who are seeking straightforward answers in the Land and on the Earth.**

**However, he will confront and strike, verbally attacking, chastising, and judging the material realm with the symbols of his authority, with the rod, staff, scepter, and spear of His mouth and with the Spirit of his lips, using His language and words.**

**With the Spirit influencing his lips and resulting language, the wicked who are wrong, those who are religious and must be condemned will be destroyed die, deprived of their physical life and ceasing to exist as a living being. (*Yasha'yah* / Isaiah 11:4)**

**Being right, correct, and honest shall be the belt around his waist, and integrity and dependability, being steadfastly reliable and truthful, will be the sash girding him.” (*Yasha'yah* / Isaiah 11:5)**

We can agree or disagree on the identity of the *choter* and his relevance in Yahowah's plan to call His children home. We can speculate on just how far the Spirit of Yahowah will go to enlighten and enable him such that he becomes effective during the prelude to the Time of Ya'aqob's troubles. After all, after nearly three-thousand years have passed without His children listening, it is going to take something out of the ordinary to garner their attention.

We should all be willing to agree that Yahowah would be thrilled if there were countless *choters*, all willing to engage as He envisions. Consider this prophecy an open audition. The larger the cast, the better the performance.

Additionally, it should now be clear, this stem and secondary shoot, this untrained tendril and inconsequential sprout, does not refer to Dowd, because the subsequent revelation describes a substantially less important individual at a much later time. Moreover, based upon the words God chose, this is not addressing

Yahowsha' – even if one of my most controversial conclusions is being affirmed.

I have often stated that comparing Yahowsha' to Yahowah is akin to comparing a toenail clipping to the person from which it came. In this regard, the relative insignificance of a toenail isn't far removed in scale from the *choter* to the stump, tree, or branch from which he emerges. But even then, this prophecy not only does not foretell the sacrifice of the Passover Lamb, it does not predict anything Yahowsha' said or did, and thus it cannot be prophetic of 'Jesus.'

If these are accurate assessment, then the Yasha'yah's declaration is as profound as anything we have considered thus far. Yahowah is, thereby, confirming that He will empower a *choter* to engage on behalf of His people.

While I wish it were so, the identity of the *choter* is not an idle curiosity, because by determining who he may be we are led directly to the sign Yahowah wants the world to read. Therefore, the principal benefit of this revelation is in recognizing and appreciating Yahowah's commitment to honor the promises He has made to Yisra'el, and to seeing the Spirit's contribution to our ability to know Yahowah and understand what He is offering.

The *choter* is not a prophet. While he is not inerrant, he will be independent. He will not rely upon appearances, spiritual revelations, or popular verbiage. While he is relatively insignificant, Yahowah's Spirit will profoundly influence his thinking, enabling him to understand and share insights seldom if ever previously considered. He will be driven by fact, not faith.

As someone who has a propensity to examine every word as if it were a great treasure and who strives to understand the meaning behind each ancient reference,

often wearing readers out with thousands of pages of amplified translations, summations, analysis, and commentary, I appreciate God's endorsement of this approach. He wants all of His words laid face up on the table and arranged in the most straightforward way possible. We have reach the time of full disclosure.

It is also reassuring to be reminded that those who have led so many astray with their religious and political beliefs will suffer the consequences. Yahowah is just. That is why God's children will be protected by His promises while religious and political leaders will die. And it is Yah's words which will determine who lives and who dies.

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