

Knowing

It has Been Revealed...

In the previous chapter, we were treated to a summary presentation of the majestic prophecy foretelling the arrival and purpose of the Passover Lamb. This word's-eye view of one of the seven most important days in human history, was chronicled in *Yasha'yah* / Isaiah 53:1-12, nearly eight centuries in advance of its fulfillment.

Our invitation into the prophecy was the connection between the “*cablah* – bearing burdens” root of “*cabak* – thorny thickets which were intertwined to form a circle” in conjunction with the Sacrificial Lamb. At the time, we did not want to disrupt the flow of the discussion between Yahowah and ‘Abraham at the confirmation of the Covenant, so a modestly amplified presentation had to suffice.

Now, we will rely upon the Dead Sea Scrolls as the basis for a fully amplified translation. And in this case, it is worth noting that the differences are considerable between the Great Isaiah Scroll and the Masoretic Text throughout *Yasha'yah* 53. That is relevant because it strongly infers that rabbis deliberately altered the text sometime before the 12th century to dissuade Yahuwdym from recognizing the Passover Lamb.

Without further ado, let's consider how Yahowah honored the promise He had made to ‘Abraham. Speaking of an event 777 years in his future, *Yasha'yah* wrote...

“Who (*my*) has come to establish, verify, and prove (*‘aman* – has decided to reliably trust and confidently depend by demonstrating the truth of (hifil perfect)) the point of Our message from far away (*la shamuw’ah ‘anahnuw* – reporting the information and news from Yahowah through Yasha’yah while in a different geographical area, and then announcing the instructions which have been revealed to others)?

And (*wa*) to whom (*‘al my*) has the strong arm, protective ram, and sacrificial lamb (*zarowa’* – has the seed which has been sown, even the arm) of 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) been revealed and made known (*galah* – been openly exposed through evidence and reason)?”
(*Yasha’yah* / Isaiah 53:1)

These are extraordinarily profound questions, and yet they are seldom contemplated and rarely answered. Yahowah is speaking with Yasha’yah, so He is asking him these questions for our benefit, hoping that we will ponder the implications.

Frankly, I passed right by them too when I first translated this chapter, initially for *Yada Yah* and then for *Observations*. It wasn’t until I found myself struggling to find a more comprehensive definition of *zarowa’* that I stumbled upon the reason for the questions and the answer.

Before we pursue the answer, I would like to share the most likely rationale behind these questions. Yasha’yah was an extraordinary prophet and yet there is no evidence to suggest that his testimony positively influenced a single Yisra’elite during his lifetime. This realization was underscored by the most poignant episode in his life, when in heaven and standing before Yah, God

opened the door to His home and there was no one seeking admittance. To console His despondent prophet, who naturally blamed himself for this disappointing and inexplicable outcome, Yahowah revealed that it was simply a matter of time. He showed Yasha'yah that a complete copy of what he had written would be preserved and that it would one day be used to call Yisra'el and Yahuwdah home. And this time, they would respond.

Turning to the answer to these questions, I had become accustomed to rendering *zarowa'* as the "sacrificial lamb" based upon its use in the Towrah. However, when translating Yasha'yah 40:11 for the *A Voice Calls Out* chapter of volume one of *Coming Home*, that definition was not possible because *zarowa'* was describing one of *Dowd's* | David's attributes. He is Yah's Shepherd, not His Lamb.

Since that passage may enhance the way you look at Yahowah, view Dowd, and ponder their testimony as it is translated and contemplated in these books, I'm going to interrupt our presentation of *Yasha'yah* / Isaiah 53 to present Isaiah 40 because of where it will lead us.

Through the prophet Yasha'yah, Yahowah told Yisra'el:

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el]), **promises your God** (*'amar 'elohym 'atem* – declares your Almighty).” (*Yasha'yah* / Isaiah 40:1)

That is *the* ISSUE. There is none more important. Yahowah cannot help His people until such time as His

'*am* | family "*nacham* – choose of their own freewill to change their minds, their thinking, and their perspective such that they can be comforted and consoled." By "*nacham* – electing to reconsider and altering their opinions regarding what is true, they will find relief from their sorrows and will be encouraged."

This declaration personifies the necessity and purpose of the Covenant's lone prerequisite: walk away from your country, away from *babel* | religious confusion and Babylon, away from your father's family and thus the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable and salvation unobtainable.

This "'*amar* – promise" was made to Yahowah's "'*am* – people, His family," and not to an unknown Gentile Church. The seventy percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you...

"Speak (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** ('*al leb* – with the proper intent and motivation), **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow).

And make an announcement, summoning her by reciting to her (*qara* ' *el hy* ' – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra']), **that indeed** (*ky* – surely and truly) **her battles** (*tsaba* ' *hy* ' – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male* ' – fulfilled and satisfied, and thus ended and over).

The consequence of her missing the way ('*awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to**

be accepted, regaining favor (*ratsah* – she has been reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she has obtained** (*laqah* – she has grasped hold of and obtained (qal perfect)) **from the hand** (*min yad*) **of 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) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata’* – offensive and perverted propositions).” (*Yasha’yah* / Isaiah 40:2)

Let’s be honest with ourselves, trust our God, and be fair to His beloved son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God’s family – Yahuwda and Yisra’el – at a future time when the people are no longer religious, and the nation’s last battles have been fought and won.

Yisra’el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring after Yahowsha’s departure in 70 and again in 133 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon *Yasha’yah* 40:2 that *Yasha’yah* 40:3 was not fulfilled 2000 years ago. It, therefore, did not apply to “Jesus.”

God's nation and people are continuing to pay for having missed the way. So let's be blunt, since this prophecy coincides with a time after which Yisra'el has fought her last battle, and has suffered for the last time, her relationship with Yahowah restored, it was not written to predict Yahowsha's experience with Yahowchanan in the *Yarden* | Jordan River. Period.

I do not care if you call yourself a "Christian," believe that your bible is the inerrant word of God, or how much you may identify with "Jews for Jesus," find affinity with the Messianics, or love the myths associated with "Yeshua," this does not apply even to Yahowsha'. Get over it and get with Yahowah's program.

King Dowd was told to announce that he will accompany Yahowah in the fulfillment of this prophecy...

"A voice (*qowl* – the sound) **calls out** (*qara'* – reads and recites, calling out and welcoming to the Miqra'ey, inviting and summoning) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place without the word), **'Turn around and choose to change direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Of your own freewill, choose to become straightforward and right so that you can prepare a correct and level (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering to and fro, considering the unwavering nature of making a (piel imperative – the object chooses to carry out the intent of the verb)) **elevated walkway and gateway** (*macilah* –

raised highway and ascending ramp by lifting up the upright conduct of one's life to show the way up, especially pertaining to respecting the well-maintained road which ascends, the gate to walk through, and the raised structure on which to proceed, even a staircase; from *calal* – to lift up and esteem, respecting the ability to be lifted out of and above, even) **through the dark and lifeless wilderness** (*wa ba ha 'arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la 'elohy 'anahnuw* – to move toward and draw near our Almighty). (*Yasha 'yah* 40:3)

Yahowah is returning for His people and wants us to prepare as many individuals as are receptive to climb out of the mess man has made so that they can greet God. Through His Messiah, Dowd, He is summoning Yisra'el, inviting Yahuwdym to read and recite His testimony. Yahowah is inviting His people home, calling them out of the mire and muck of human society, such that Yisra'el turns around, changing direction, such that Yahuwdym prepare themselves to embrace Yahowah's Way. It is the only acceptable path home. Therefore, to bring an end to the nation's battles, to conclude the people's suffering, to be reconciled with God, Yisra'el and Yahuwdah must first "choose to change direction such that they are prepared for Yahowah."

However, that is not easy since both Christians and Jews have deliberately replaced Yahowah's name with either "the Lord" or "my Lord," making it more likely than not that most will misconstrue and misappropriate the obvious. This is not the "way of the Lord," nor the return of "Jesus Christ," but instead, "the Way of Yahowah." Without directly violating the Third

Statement Yahowah etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood nor errantly interpreted, forestalling misguided Jewish and Christian claims.

Yahowsha' opened the Doorway to Life, but He did not speak of, construct, nor ask His disciples to build, a highway to heaven. It was Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

The “*qowl* – voice” speaking through the prophet Yasha'yah is Yahowah's, not Yahowchanan's. And it is Yahowah, who in His Towrah, has “*qara*' – invited us to be called out and meet with Him so that He can welcome those of us who read, recite, and proclaim His words during His Miqra'ey” into His family and home.

Yes I know that the “Bible” is the most translated and broadly published book in human history, and yet the translations are so erroneous, the entire world, including Yisra'el, has been “*ba ha midbar* – in a lifeless wilderness without the word” for a very long time. Far too few have asked the appropriate questions regarding the “*my* – who, what, why, when, where, and how” of the “*dabar* – word.” Fortunately, that is beginning to change, and you and I are part of this predicted and fortuitous transformation.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *macilah*, especially recognizing that it is derived from “*calal* – to lift up and respect the ability” of Yah's Way “to raise us out of” the “*arabah* – those who are unassociated, living in the darkness where life is squandered.” A *macilah* is “a raised highway, an elevated ramp, a walkway and gateway, even a staircase.” Beyond

this, *macilah* speaks of “lifting up the upright conduct of one’s life to show the way up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anahnuw* – to approach our God.

Since Yahowah did not use *midbar*, the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*macilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three reasons, the first enlightening, the second prophetic, and the third pragmatic. Deprived of an accurate rendering of Yahowah’s testimony, the world is a dark place, one in need of the kind of light Yasha’yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra’el are noxious Arabs in that they are corrupted by Islam. And pragmatically, this ascending path must go “through Arabia” which is where the Towrah was revealed to the Children of Yisra’el in route to the Promised Land.

When we consider the context of this prophecy, it becomes immediately obvious that Yasha’yah is predicting something extraordinary: Yahowah’s return and the Second Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra’el. This realization is extremely important, not only for Yisra’el’s survival, but also for Christians – as they will soon become extinct.

The timing and the purpose of this invitation from our God is derived from the context that Yahowah’s prophet provided...

Every depressed place (*kol gay'* – each depression) **shall be raised** (*nasa'*) **and each** (*wa kol*) **elevated place of illicit worship** (*har wa giba'ah*) **shall be brought down** (*shaphel* – will be leveled).

And it shall come to be (*wa hayah* – it will come to pass) **that the insidiously deceitful and deceptive nature of that which is not on the level** (*'aqob* – that which is topsy-turvy, undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) **shall be clear-cut and flattened out** (*la mishowr* – will be smooth, devoid of potholes, fair and just, even upright and straightforward) – **the uneven terrain of obstructionist conspiracies which make the way impassable** (*ha rekec* – the binding tethers of enticing collusions which impede progress, these harmful and rough schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, treacherously blocking the path) **shall be burst open** (*biqu'ah* – shall be ripped apart and cracked wide open). (*Yasha'yah* 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to Yahowsha' circa 33 CE. We should expect that these miraculous events will transpire upon Yah's return in Year 6000 Yah, 2033, commensurate with the reestablishment of Dowd's kingdom.

I invite you to compare these insights to those squandered in English bibles. It's your decision: is God pushing mountains into valleys such that the earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of illicit worship and insidious conspiracies – beginning with those which have served to impede the way of the Miqra'ey?

While it may be a stretch, could this refer to bringing down the most uplifted form of illicit worship on earth,

the most insidious and deceptive plot ever conceived: Christianity? Is Yahowah leveling a blow at those who have come to worship “Jesus Christ” who they still have nailed to the Roman implement of torture as their dead god on a stick?

Whether or not obliterating the insulting nature of this putrid cult, this rotten outgrowth of Roman culture, is the specific intent of this prediction, one thing is certain: every obstacle religious, political, conspiratorial, and militaristic men have placed over and around Yahowah’s Way will be obliterated.

Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded and impassible. We are being called to do our part in advance of Yahowah finishing the job.

On *Yowm Kippurym* | the Day of Reconciliations 6000 Yah, October 2nd 2033 at sunset, guess who is coming for dinner...

Then (wa) the glorious presence (kabowd – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) of 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) shall be revealed, becoming openly known (galah – will be exposed, disclosed, and recognized).

Then (wa) the good news will be that every living creature (kol basar – all flesh will be gladdened, with every man either announcing or receiving the favorable report) will see Him (ra’ah – will view, observe, inspect, and understand Him) all together at the same time (yahdaw – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment).

This is true and reliable because (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement). (*Yasha'yah* 40:5)

It's a simple question: why have so many Christians been led to believe that the prophecy foretold in *Yasha'yah* 40:3 pertained to the arrival of “Jesus Christ” when it undeniably and irrefutably declares that Yahowah's glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in *Yahuwdah* saw *Yahowsha'* at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will see Him the world over at the same time?

Are Christians ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul and every Pope after him? Is the Christian faith predicated on cognitive dissonance, their willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

And may I ask the aficionados of Maimonides how it is that we will all see God if God is incorporeal? How is any religious Jew going to recognize or greet Yahowah when they eschew His name? Why are you longing for a *Mashyach* you do not know when the most famous *Yahuwdy* of them all is that man?

Speaking of cognitive dissonance, Christian pastors have a troubling propensity to remove *Yasha'yah* 40:8 from the context of this prophecy, citing it after quoting verses out of Paul's letters. They do so to imply that the

false prophet's verbal diarrhea should be considered the Word of God which will endure forever when it is so obviously contradictory and adversarial to everything Yahowah conveyed to us.

Beyond showing their inability to think, little do Christians know that Yahowah answered Yasha'yah's question on what to "*qara*" – read and recite" by sharing an allegory Dowd had composed three-hundred years earlier in what may be his most inspiring *Mizmowr* | Song, the 103rd. Just as Yahowsha' would quote from Dowd's 22nd Psalm to explain what He was doing on Passover, at the single most important moment of H/his life, Yahowah shared His son's *mashal* | word picture with Yasha'yah in the heart of this prophecy to reveal who He would be working with on this day.

Yahowah is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this allegory. For those of us who have come to appreciate Yahowah's style, which is to weave threads into the tapestry of His Word which we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the mutually dependent nature of his relationship with Yah. Yahowah and Yahowsha' both quoted Dowd!

A voice urges (*qowl 'amar*), **'Read and recite, choosing to call out and welcome** (*qara*) – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (*qal imperative*)).'

So I asked (*wa 'amar 'any* – and then I [Yasha'yah] said (*qal perfect*) ['any is from 1QIsa]), **'What should I read and recite** (*mah qara*) – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)?'

‘Every animal, all flesh, and even their most cherished herald (*kol ha basar* – all living creatures, every inhabitant of the earth, including everything they consider to be good news) **is an abode akin to grass** (*chasyr* – dwells like hay, dried and brown, needing water to live and grow, ultimately serving as food for other animals).

And (*wa*) **their entire benefit** (*kol chesed huw’* – their lovely appearance and the totality of their usefulness, even all of their embarrassing and shameful behavior) **is like** (*ka* – can be compared to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **of the field in the open and broad way** (*sadeh* – of the way which is spread out far and wide). (*Yasha’yah* 40:6)

But the abode likened to grass (*chasyr* – this dwelling comprised of dried and brown hay) **withers** (*yabesh* – shrivels, dries up, and is gone).

The flowery aspect of the engraved plaque on a shining memorial with its written inscription (*tsyts* – the blossom or ornamental trophy memorializing some prior achievement), **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays, and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **of 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) **blows away the forgettable and forgotten** (*nashab ba huw’* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled).

Insightfully and unexpectedly (*‘aken* – truthfully, and as a means to reveal causation), **the people** (*ha ‘am*

– the families, followers, and nations) **are an abode akin to grass** (*chasyr* – a dwelling like hay, dried and brown, needing water to live and grow). (*Yasha 'yah* 40:7)

The abode of grass (*chasyr* – the dwellings comprised of dried and brown hay without water) **withers and shrivels up** (*yabesh* – dries up and is gone).

The flowery written inscriptions on memorial plaques at gravesites (*tsyts* – the engraved and shining ornamental trophies memorializing prior achievements) **are disdained as foolish as they fade away** (*nabel* – loses its sheen and wears out, degrading and decaying because it is seen as stupid, senseless, and contemptible), **but the Word** (*wa dabar*) **of our God** (*'elohy 'anahnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – forevermore).’ (*Yasha 'yah* 40:8) [While there are several variations of 40:7-8 among the scrolls, between the Masoretic and Septuagint, this captures every aspect of each with minimal redundancy.]

If you care to look, and we will in a future chapter of *Coming Home*, Dowd composed this *marshal* | word picture and scribed it in his 103rd *Mizmowr* | Song three centuries before Yahowah shared it with *Yasha 'yah*. And yet nary a person has made the connection between this prophecy and the author of this remarkable allegory. And that is surprising because in the 5th *Mizmowr*, Dowd announced his role in this prophetic portrayal regarding Yahowah’s return.

Dowd’s literary genius is woven throughout all of this. For example, the word for “grass,” *chasyr*, also conveys an “abode or dwelling,” and thus was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay

deprived of water – a point made brilliantly in the 103rd Mizmowr.

Further, while *tsyts* can be rendered “flower,” it is more accurately translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something which “loses its sheen and wears out, degrading and decaying, because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly convey His disdain for by attributing them to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but not the *tsyts*. Yahowah, and his son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down and politics has homogenized us.

Dowd’s original choice of words is telling, because we humans are wont to remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

As an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not because Yahowah's prophetic testimony through Yasha'yah undermines their belief that "the Lord Jesus Christ" is their savior, and that he is returning to them and for his "Church" as part of his "Second Coming." And rabbis show very little regard for the one Yahowah chose instead of them.

Upon the elevated and exalted mountain (*'al har gabah* – toward the high and exalted mount) **ascend** (*'alah* – go and climb up).

Tsyown, the Signs Posted Along the Way (*Tsyown* – the written directions posted on the path) **proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la 'atah*).

Powerfully and with authority (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose), **choose to raise your voice** (*ruwm qowl 'atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions)) **bringing the good news** (*basar* – proclaiming this positive and uplifting report,

publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction, regarding Reconciliation Flow).

Lift up on high (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*'amar* – of your own freewill, announcing and saying (qal imperative)), **'Fear not, no longer feel intimidated, anxious, or apprehensive** (*'al yare* – do not be frightened or afraid (qal imperfect jussive – genuinely and with ongoing implications as a third-person expression of volition)) **cities** (*'yr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah).

Behold, look up now and see (*hineh* – pay attention at this moment and notice that here is) **your God** (*'elohy 'atem*).' (*Yasha 'yah* 40:9)

Yahowah's focus is as it has always been, upon Tsyown, Yaruwshalaim, and Yahuwdah, right up to and including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca. God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation.

'Behold (*hineh* – pay attention and notice), **I** (*'any*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **the Upright Pillar** (*'edown* – the Upright One of the Tabernacle), **will arrive** (*bow* – come, returning (qal imperfect)) **with a powerful ruler**

(*ba chazaq* – with the loud blast of a trumpet and a very strong and passionate person, one with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction).’

And then (*wa*) His protective shepherd, capable arm, and productive ram (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably important and impactful leader among the flock, this ram who engages and fights as a shepherd protecting His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of God and His sacrificial lamb) will vividly communicate (*mashal* – will wisely exercise authority over individuals and governments based upon the value of his proverbial sayings, his world-renowned prophetic discourse and eminently meaningful phrases and terminology, holding dominion by painting pictures with words) **for Him (*la huw’* – to approach Him).**

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (*’eth huw’*): **the compensation for his loyalty** (*sakar huw’* – the just return and reward offered for his services and steadfast devotion) **and (*wa*) his work, past and present** (*pe’ulah huw’* – his labor for what he is doing and has done), **is right in front of him** (*la paneh huw’* – is approaching him and facing him, in his very presence, appearing before him). (*Yasha’yah* 40:10)

This *chazaq* | powerful ruler and *zarowa’* | protective shepherd who is known for his *mashal* | ability to paint

pictures with words and who is *sakar* | known for his service and devotion to God, is now in Yahowah's presence and viewing a restored Yisra'el. He is there for many reasons, one of which is that this will be a time of war when Yahowah will be vanquishing all of those who have foolishly opposed Him and His people. Not only has Dowd fought more effectively on behalf of Yisra'el than anyone else, he is the only one who meets these criteria.

Dowd was and is Yahowah's "*chazaq* – most powerful and passionate leader, one with military prowess who was ready to fight to defend" the Chosen People. Dowd was "*chazaq* – intensely prepared and resolutely capable of encouraging and restoring" Yisra'el. He "*chazaq* – manifest the right character, embodied the appropriate status, and clearly possessed the vocal strength to lead and govern appropriately."

Before we consider why Dowd, along with Moseh and Yahowsha', was included among Yahowah's "*zarowa*' – a protective shepherd, capable arm, and productive ram," let's conclude our review of the Yasha'yah 40 prophecy announcing Yahowah's return. In it we find yet another affirmation that God is foretelling the Second Coming of Dowd.

Remember, Yahowsha' was the lamb and Dowd was the shepherd...

“Like (*ka*) a shepherd (*ra'ah*), he will tend (*ra'ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) his flock (*'eder huw'* – those who need H/his assistance).

He will gather (*qabats* – he will collect and obtain (piel imperfect)) the lambs (*taleh* – the young and vulnerable sheep) in his strong and capable arms, with him serving as the protective shepherd and productive ram (*ba zarowa' huw'* – with all the resolve and overall

ability he can muster as an important and impactful individual of action who, as a ram among sheep is a leader and fighter, engaged within the flock as a shepherd protecting his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth and advancing the purpose of the arm of God and His sacrificial lamb).

He will guide, leading (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – whereby the consistent guidance will benefit the sheep)) **those who are nursing** (*uwl* – the mothers suckling the youngest sheep), **lifting them up** (*nasa'* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*). (*Yasha'yah* 40:11)

Yahowah has just shared His understanding of *zarowa'*, surrounding it with words we would readily understand. As a “*ra'ah ra'ah'eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa'* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra'ah* – shepherd,” who was afforded the privilege of “*ra'ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and protecting the flock,” he did so as a “*zarowa'* – ram within the flock, who with his strong and capable arms was willing to make whatever sacrifice was required for the benefit of the sheep.”

Dowd “*zarowa'* – manifest the resolve and overall ability of an important and impactful individual of action who, as a ram among his sheep, was a leader and fighter, steadfastly and effectively engaged within the flock as a shepherd protecting his sheep while enriching their lives.” He was “*zarowa'* – fruitful in his ways, accomplishing the mission,” especially when, through his *Mizmowr* and *Mashal*, “he sowed the seeds of truth by

advancing the purpose of the arm of God and His sacrificial lamb.”

But there is far more to this amazing term that awaits our discovery. It will soon lead to one of the most revealing and affirming statements we have yet encountered.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34 and 16:12, even *Mizmowr* / Psalm 77:15 and *Yasha'yah* / Isaiah 33:2), *zarowa'* is used to symbolically present the Sacrificial Lamb's ability to shoulder our burdens in association with Passover – but not always. *Zarowa'* is based upon *zera'* – to sow seeds, and thus denotes the ideas of “being productive and fruitful in sowing the seeds of truth, and of conceiving offspring” – no man exhibited these attributes more so than Dowd.

Most Hebrew dictionaries define *zarowa'* as “arm,” but that usage is quite rare, applicable in just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual's “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in *Yasha'yah* 40, while also being deployed during prophetic references to the Last Days, we find *zarowa'* used in *Mizmowr* / Psalms 98:1, *Yasha'yah* / Isaiah 51:9, 52:10, 63:5, and *Yahezq'el* / Ezekiel 20:33 – all addressing Yahowah and Company's ability to vanquish His enemies upon His return.

God is a fighter, not a pacifist, as was Dowd. Recognizing this, *zarowa'* is deployed three times to denote a king leading a large army. As a result, a broken

zarowa' is symbolic of a defeated military force. Not surprisingly, the word is used in this context on eight occasions.

Driving right to the heart of *zarowa'* metaphorical usage in this context, it is twice deployed identically to how we see it used here in *Yasha'yah* 40. In both, *zarowa'* describes the role of a “particularly important individual in God’s sight, a ram to lead the sheep, a protective and capable shepherd, a productive fighter who consistently prevails when defending his flock from those who would harm them, a leader among his people with the strength, resolve, and character to make the necessary sacrifices for his flock to live free and fruitful lives by sowing the seeds of truth as the arm of God.”

In *Yasha'yah* / Isaiah 63:12, Moseh was presented as a *zarowa'* for his contribution during the Exodus, whereby this remarkable ram, and also a shepherd, led Yah’s sheep, the Children of Yisra’el, out of captivity in Mitsraym. Thereafter, he returned to the role of shepherd, tending to the needs of the flock.

Therefore, since this reference in *Yasha'yah* 40 clearly depicts Dowd acting as Yahowah’s *zarowa'* upon His return, we find the three most important and productive individuals Yahowah deployed being described as *zarowa'*: Moseh, Dowd, and Yahowsha’. They are rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa'* is used that we would be wise to consider, both of which may profoundly change the way you process the very words you are reading. The first in *Dabry ha Yowmym* / 2nd Chronicles 6:32 and the last is found in the *Yasha'yah* / Isaiah 53:1 prophecy that led us to this place when searching for an answer to the question Yahowah asked of *Yasha'yah*.

Before we dive into the latter, be aware that two of Yahowah's three *zarowa'*, Dowd and Yahowsha', share many things in common, including God referring to both as His son. They are both branches. One was *mashyach* by Yah and the other was predicted to manifest some of the qualities of *mashyach* by Dany'el. One was king of Yisra'el and the other was called as much by Rome's governor. They were both resolutely Towrah observant. Therefore, both Dowd and Yahowsha' serve alongside Moseh as Yahowah's *zarowa'*, as the strong arm of God, as the Leading Ram, the Protective Shepherd, and the Sacrificial Lamb.

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who will uniquely ascertain and then clearly convey the identity of these *zarowa'*.

Especially relevant, the sole reason that this man is mentioned at this moment is that he has come to realize that the prophecy in Yasha'yah 53 can only be appreciated and capitalized upon when we see Yahowsha' as nothing more or less than the Pesach 'Ayl, the *Zarowa'* | Sacrificial Lamb! Once he comes to understand this profoundly important truth, he can not only share what he has discovered, this realization is more likely to resonate with the rest of the flock now that Yahowah has called our attention to him.

I do not feel comfortable answering the questions posed by Yah to Yasha'yah. And yet the truth established, and insights revealed, by this anonymous individual were worth noting by God as He commenced the clearest presentation found anywhere in the prophets of the role of the *Zarowa'* | Sacrificial Lamb.

Therefore, I would encourage readers to search to find and study any and every resource which has correctly identified the *zarowa'* with Moseh, Dowd, and Yahowsha' while at the same time establishing, verifying, and proving the point of Yahowah's message as it was revealed through Yasha'yah in the 53rd chapter. The truth will set you free.

Here, then, for your consideration, is the first time *zarowa'* was used to identify a unique individual. The words we are about to read were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd's son, upon the completion and dedication of Yahowah's Family Home.

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 building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, along with the original autograph of the Towrah Moseh had scribed.

With Ya'aqob's descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people's footsteps, Solomon used an especially descriptive term, "*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant would come to understand," to tell the Children of Yisra'el how they should respond to the words this individual would write on their behalf.

After describing the importance of the Ark of the Covenant which had been placed in the center of God's Home, Solomon reiterated many of the wonderful things which would benefit Yisra'el if the people continued to

observe the Towrah. But knowing they would not, he said the following...

“Therefore (*wa gam* – also and in addition), **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a distant place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*), **this Yisra’el** (*Yisra’el huw’*).

He will come (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah* – Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand), **along with the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who

is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction), **and (wa) the protective and productive ram who shepherds the flock** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom You have extended** (*'atah ha natah* – through whom You have stretched and reached out).

When (wa) he arrives on the scene and chooses to pursue this (*bow'* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then (wa) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear it out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – listen to what comes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then (wa) engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*'asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a distant place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara' 'el 'atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect)), **for the express purpose of being a witness, who provides answers such that** (*lama'an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol 'am ha 'erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada', to know, acknowledge, accept, and understand** (*yada'* – will be shown and find, becoming aware of Yada' and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*'eth shem 'atah* – therefore, Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare' 'eth 'atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* –

concurrently with) **Your people** (*'am 'atah*), **Yisra'el** (*Yisra'el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also so that (*wa la*) **they may know** (*yada'* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*'al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*'asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son's son), **are designated and called** (*qara'* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem 'atah* – by Your proper designation, Your reputation and renown).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

God isn't kidding around with any of this, nor should we. It is long past time that the world, especially Yisra'el, listens to what Yahowah actually had to say.

The ability for everyone the world over to listen to someone whose words and voice come out of the sky was not possible until very recently, coinciding with the time we began in late 2001. Advancing technology, communication satellites, broadband internet, and seven billion smart phones have made it possible for almost everyone to listen simultaneously along with Yisra'el.

Other than Yahowah speaking directly to all humanity in His own voice, which isn't possible in this context because He's not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three-thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have

wondered, would God want to speak through a foreigner to Yisra'el and Gowym concurrently, from outside of Yisra'el, and in a language other than Hebrew?

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra'el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah's words that he would compose fifteen-thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the son of God, Yahowah's Mashyach and Melek, which is why he is the one returning.

At the same time, what is the likelihood of him figuring out that Moseh, Dowd, and Yahowsha' are all *zarowa'*, while producing seven thousand internet-based audio programs to share what he had learned so that Yisra'el could engage with Yah by listening to him explaining what Moseh and Dowd had written and Yahowsha' had done?

As is the case with the *choter* | insignificant branch composing the *nec* | banner, a prophecy we'll consider in a subsequent volume of *Observations*, this isn't because this *nakry* | observant and discerning foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra'el.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that this *nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “observed by closely examining and carefully considering” the *Towrah* and *Naby’* | the Guidance and Prophets. He would even Yada’ Yah! – focus on the importance of knowing and understanding Yahowah’s name.

Now we know why Yah wanted His message written in English, why the proper recognition of Moseh, Dowd, and Yahowsha’ was so important to Yah, as well as why Yahowah would have to turn to a lowly *nakry* known as Yada to awaken the mighty Yisra’el. This may be the one and only time that Yahowah asked His people to engage based upon something a foreigner had to say.

Yet it was said of this *nakry* that he would serve as “*lama’an* – a witness,” as someone “who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada’ Yah, An Introduction to God, Questioning Paul, and Observations for Our Time*, as well as *Coming Home*, beyond the reach of Yah’s Word being recited throughout *Yada’ Yah Radio* and *Shattering Myths*, might this also be inferring that Yada’ will be invited to serve alongside ‘Elyah as the unnamed witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 5)?

There can be but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. God wants

Yisra'el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, indeed dependable and trustworthy because he has thoughtfully considered what He revealed through the likes of Moseh and Dowd, Yasha'yah and Yahowsha'. By engaging in something others were unwilling to do, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah, Naby', wa Mizmowr*.

e f e i

Now that we are better prepared to answer the question Yahowah asked of Yasha'yah, let's return to the 53rd chapter...

“Who (*my*) has come to establish, verify, and prove (*'aman* – has decided to reliably trust and confidently depend by demonstrating the truth of (hifil perfect)) **the point of Our message from far away** (*la shamuw'ah 'anahnuw* – reporting the information and news from Yahowah through Yasha'yah while in a different geographical area, and then announcing the instructions which have been revealed to others)?

And (*wa*) to whom (*'al my*) has the strong arm, protective ram, and sacrificial lamb (*zarowa'* – has the seed which has been sown, even the arm) **of 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) **been revealed and made known** (*galah* –

been openly exposed through evidence and reason)?”
(*Yasha'yah* / Isaiah 53:1)

The “*zarowa'* – forearm” of Yahowah, the “*zarowa'* – Sacrificial Lamb” of Yahowah, and the “*zarowa'* – seed sown” by Yahowah are the same, and yet without this perspective, much of this prophecy falls on deaf ears. And that is why it becomes vital for us to be among those to whom “*galah* – this has been revealed and made known.” Since we approach God on His terms, if we do not know them, we cannot know Him.

“For (*wa*) he grew up (*'alah* – he was raised (qal imperfect)) **like any other** (*ka* – similar to an) **infant** (*yowneq* – a tender shoot) **before His presence** (*la paneh huw'* – to approach His presence), **even (*wa*) similar to** (*ka* – like) **the roots** (*shoresh* – the means to nourish and anchor the plant) **under the desolate ground** (*min 'erets tsyah* – out of the parched earth), **so that no aspect of his appearance** (*lo' to'ar la huw'* – no part of his shape or form), **nor anything dignified or denoting status** (*wa la hadar* – nor anything that could be construed as glorified, splendid, beautiful, or noble, especially not ornamental) **would be seen in him** (*wa ra'ah huw'* – would be visible to us regarding him (qal imperfect)), **nothing whatsoever in his appearance** (*wa lo' mar'eh* – nothing phenomenal about his presence that could be seen) **that we would desire him** (*wa chamad huw'* – that we would find him appealing, pleasing, desirable, valuable, fruitful, or beneficial (qal imperfect)).”
(*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:2)

There is almost always a two-step process to knowing. Recognizing what is not true and discarding it makes it possible for us to properly assess and then accept what is true. For example, Christians have promoted the myth that their god was born on Christmas day, and yet this confirms rather emphatically that an otherwise

ordinary child grew into an adult. More revealing still, this plainly states that there was no aspect of His nature that dignified Him, giving Him a special status, and that we should not find His appearance appealing or beneficial. So why is it that Christian churches are festooned with pictures and statues of a supposed likeness of their god from a baby at “birth” to “death” on a pagan cross?

The fact is, apart from affirming the Towrah by fulfilling *Pesach*, *Matsah*, and *Bikuwrym*, Yahowsha’ is otherwise irrelevant. We should not afford Him any special status beyond being the Passover Lamb, nor revere His appearance. Christians have completely missed the point. The lamb is not to be worshiped or followed, listened to or desired. And yet moronically, Christians have disavowed the one thing Yahowsha’ accomplished while making a religion out of everything but the Miqra’ey he fulfilled.

As clearly as words allow, Yahowah told us NOT to worship this man as if he were God. And yet disregarding God’s advice, Yahowsha’, albeit under a phony name, is worshiped by more people than any other. Are the religious incapable of reading or thinking?

As is the case with Passover, we gain everything by recognizing and capitalizing on what the Invitation to be Called Out and Meet with God represents, and nothing by revering the lamb. What is important, is to understand and appreciate how Yahowah fulfilled His promises through Yahowsha’ to make us His immortal and perfected children.

Yahuwdym did not appreciate him then. They do not appreciate what he has done, now. Nor do Christians.

“He was despised and viewed with contempt (*bazah* – he was considered to be of little value, worthless, despicable, and vile (with the nifal stem those

who saw him as having no value were seen by God as worthless)) **and therefore rejected by mankind** (*wa chadel 'iyshym* – for being deliberately disobedient, for foregoing and dismantling human institutions).

As a man (*'iysh* – an individual) **who suffered mental anguish and physical pain** (*mak'ob* – of sorrows and grief), **he was familiar with** (*yada'* – he knew and understood, he was made aware of and observed) **affliction** (*choly* – disease and injury, grievous evil; from *chalah* – to become sick and weak).

Accordingly (*wa ka*), **they turned their faces away from him** (*macter paneh min huw'* – they hid and concealed their presence and identity from him) **because we despised him** (*bazah* – we held Him in contempt) **and we did not rationally consider his actual value** (*wa lo' chashab huw'* – because we inaccurately imputed and determined his purpose, we did not think about his merit in a detailed or logical manner in conjunction with the accounting and record of his plan (qal perfect)).” (*Yasha'yah / Freedom & Salvation Are from Yah / Isaiah 53:3*)

Once again, to appreciate what God is revealing, we have to disregard what man is promoting. Christians will tell you that they revere, to the point of worship, their “Jesus Christ.” And yet, their misnomer and mischaracterization of him not only mimics the myths associated with Tammuz, Osiris, and especially, Dionysus, it bears little resemblance to the Yahuwdy who walked out of the pages of the Towrah to honor the promises of the Miqra'ey. So Yahowah is right; those who are fixated on “Jesus,” not only prefer their myth to their Maker, they actually despise God for nullifying their religion. Believers view Yahowsha' with the same “*bazah* – contempt” in which they hold Yahowah.

To verify Yahowah's prophetic claim for yourself,

just cite any of the thousands of statements God made in opposition to religion generally and Christianity specifically, or against Paul and His New Testament, and see how they respond to what God actually said. Or share any of God's statements on behalf of the enduring nature of His *Towrah*, *Beryth*, *Miqra'ey*, or *Shabat* and watch their expression become overtly hostile. The faithful must "devalue" Yahowsha' and "despise" what He said and did in order to promote their mythological "Jesus." And for this reason, Yahowah's predictions regarding them are precisely accurate.

By way of example, Christians are incapable of accepting what this entire prophetic portrayal was designed to convey: Yahowsha's body fulfilled *Pesach* as the Sacrificial Lamb of Yahowah. His soul, laden with our religious rebellion, was then plunged into the darkness of *She'owl* on *Matsah* (which fell on a Shabat in year 4000 Yah (33 CE)) to remove the consequence of our propensity to be religious. Then on *Bikuwrym*, Yahowah's soul and Set-Apart Spirit were reunited, revealing that the now immortal and perfected children of the Covenant would be reborn as light.

With the entire pageant playing out in these words for all the world to see, religion blinds the faithful, causing them to not only neglect this witness, but to disdain what it represents. Just imagine being so derelict, you would completely reject what Yahowah's soul accomplished on UnYeasted Bread, preferring instead to advance the worthless deception that your god died, and worse, that men killed him.

This is the story of body and soul, of *Pesach* and *Matsah*, of life and perfection, and of being adopted as Yah's children on *Bikuwrym*. The former is counterproductive without the latter. And yet Christians have their god dying on "Good Friday," not recognizing that the body of the Sacrificial Lamb was offered on

Passover's Doorway to Life so that we might live. Then for them, it is as if the Shabat, upon which *Matsah* fell when it was fulfilled, was irrelevant. For them, it is as if "Jesus's" soul died and was buried, with man actually killing the persona of god. Just blame the Jews. It's easy if you try.

Apart from his depiction upon a cross, the Christian Jesus is always happy and accommodating. The notion that Yahowsha' "*mak'ob* – suffered mental anguish" doesn't fit the faithful's profile, largely because they don't want to acknowledge the fact that He was repulsed by most people, frustrated by their ignorance of His Towrah and affinity for religion. Since there was no hope of reasoning with them, He toyed with those who confronted Him and then walked away.

There is yet another example of societal and religious buffoonery which must be erased from our mental slate before it is ready to receive sound teaching. According to God, "holy" is a derogatory term. The closest Hebrew analog to it is "*choly*," which is typically transliterated *holy*. It is defined as "sickness and affliction."

To be *holy* is to be "grievously evil, diseased and injured, even weakened and wounded through prayer." So while "holy" is found throughout English bible translations, and almost always attributed to God, it, like "lord," is a derogatory term. Everything important to Yahowah is "*qodesh* – set apart," which is why our Spiritual Mother is the "*Ruwach Qodesh* – Set-Apart Spirit" and not the "Holy Ghost." As is the case with "Lord," the "Holy Ghost" is Satanic.

Since Christians remain fixated on an errantly named caricature of Yahowsha', they don't actually appreciate what He has done on our behalf. Without its connection to *Pesach*, His Roman crucifixion was nothing but a ghoulish spectacle, and was of absolutely no value to

anyone. It demonstrated the depravity of the Roman government and the duplicity of the Judean religious establishment, nothing more.

The fact is, neither Rome nor torture provide a path to life. Passover is the lone doorway to God's home and to eternal life. And yet, even if Christians disassociated their faith entirely from their observance of the "Last Supper," from "Good Friday," from their rejection of the *Shabat*, and especially from "Easter Sunday," while all steps in the right direction, they would still be only marginally better off than they are now.

But should they do all of these things, and then come to see Yahowsha' as the Sacrificial Lamb fulfilling the promise of Passover, but then stop short and fail to appreciate what Yahowah did to provide the means to perfection through the ultimate sacrifice on UnYeasted Bread, these monumental changes in perspective would all be for naught. The last thing we should want is Satan's plight, which is to be immortal and corrupt, necessitating an eternity in the darkness of *She'owl*, entirely separated from God.

To be part of our Heavenly Father's family and live with Him in His Home, we must approach Him and enter it along the path, through the door, and across the welcome mat He has provided. It is essential, therefore, that we recognize that the sins of God's children are carried away on *Matsah* after we are immortalized on *Pesach*. And yet, as a result of the scheme Christians have devised, not so much as one in a million values what Yahowsha' did on either day. And that's inexcusable because this prophecy vividly describes the suffering Yahowsha's body endured on Passover and His soul encountered on UnYeasted Bread.

It was in the darkness of *She'owl* that his consciousness was crushed on *Matsah* following the

wounding and piercing of his physical body on *Pesach*. She'owl, which shares the same name as Sha'owl, the principal author of the Christian New Testament, is the place of "mental anguish," from which we have been ransomed as a result of what Yahowsha' has done.

“Nevertheless (*'aken* – indeed, emphasizing the point, truly, revealing the veracity of a sharp contrast, and yet surely, indicating that this is counter to normal behavior; from *kuwn* – to firmly establish by being steadfastly upright), **our illness and affliction** (*choly 'anahnuw* – our sickening diseases and our wounding and weakening prayers) **he, himself, lifted up and carried away** (*huw' nasa'* – he suffered and endured (qal perfect – he actually took away once and for all)) **and** (*wa*) **our mental anguish** (*mak'ob 'anahnuw* – our emotional suffering and our physical pain), **he bore** (*cabal hem* – he pulled them off, picked them up, and dragged them away, he invested considerable personal effort to incur and be laden with these burdens (qal perfect – completely removing them and actually carrying them away)).

And yet (*wa*) **we, ourselves, devised a plot which considered** (*'anahnuw chashab* – we considered and assumed (qal perfect)) **him** (*huw'*) **reaching out bodily** (*naga'* – extending himself and arriving as an extension of a human body in touch and contact with physical afflictions and diseases, while passively reaching out to be plagued (qal passive)), **then** (*wa*) **forced into being viciously beaten and killed** (*nakah* – compelled and given no option other than to be chastised, afflicted, scourged, destroyed, slaughtered, and then applauded (with the hofal stem the subject forces the object to endure the action of the verb)) **by God** (*'elohym*) **for responding and answering the call to be afflicted** (*'anah* – therefore being afflicted for replying, answering the questions, and providing information as a witness (with the pual stem he was passively put into this situation

and endured it, not on his own initiative because it was all God's doing)." (*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:4)

This is the first of two references to "*cabal* – bore," the shared word which prompted us to make the connection between the sacrificial lamb 'Abraham witnessed that was caught by its horns in an intertwined circle of thorny thickets on the summit of Mount Mowryah and the Sacrificial Lamb of God who would bear the consequence and penalty of man's religious rebellion. It is the very connection Yahowah was hoping that we would find between these two prophetic portrayals.

The "*chashab* – plot" Christians would "devise" regarding their "Jesus" "*naga*' – reaching out bodily" became part and parcel to the Pauline concept that the "fullness of the godhead was upon him." Not only is there no "godhead," the "fullness" of God cannot so much as enter the universe He created, much less fit into a human body.

Moreover, Yahowah is immortal, and this body "*nakah* – was viciously killed." It is why Yahowsha' quoted the opening line of *Mizmowr* / Psalm 22 before his body drew its last breath, asking us if we understood the reason Dowd was inspired to write: "My God, my God, why have You forsaken and separated Yourself from me?" As Yahowah's Set-Apart Spirit departed from him, Yahowsha's body, serving as the Passover Lamb, died. His soul, however, did not die, nor did God's Spirit. Each went to a different place. Yahowah's Spirit returned to Heaven.

And as we shall see, Yahowsha's body was placed in a sepulcher near the summit of Mowryah. Having served its purpose as the Sacrificial Lamb in accordance with the Towrah's instructions, it would be incinerated by

Yahowah later that evening. But then also as this prophecy reveals, Yahowsha's soul would continue to live and to serve, answering the call to be afflicted, thereby sparing us from this horrible fate.

It would be another six centuries before Rome, which didn't even exist at the time this was written, would enhance the cruelty of Assyrian crucifixion by nailing, as opposed to tying, their victims to death stakes, all of which were posted along major roadways to terrorize the masses into submission. And yet this clearly states...

“So (*wa* – then) he was pierced (*huw' chahal* – penetrated with a sharp object, violated, punctured, and defiled, perforated and dishonored (*polal* – the object receives the action passively and suffers the effect of the verb)) as a result of (*min* – for) our defiance and rebellion (*pesha' 'anahnuw* – our offensive failures, defiant crimes, and contrarian nature, our trespasses and errant steps).

And (*wa*) he was put under tremendous pressure (*daka'* – he was crushed and slandered, harassed, diminished, humiliated, and pulverized (with the pual stem the object passively endures the effect of the verb)) for our guilt because we were wrong (*min 'awon 'anahnuw* – to free us from the consequence and/or punishment associated with our iniquity and resulting liability, our perversity and depravity), so then (*wa*) the punishment (*muwcar* – the infliction of the penalty which was justified by the corrective warnings and instructions regarding the axioms for life; from *yacar* – to instruct, correct, and discipline) for our reconciliation (*shalowm 'anahnuw* – to bestow the blessing of a favorable and friendly relationship which is wholly satisfying and mutually beneficial, bringing contentment, satisfaction, prosperity, and salvation) was upon him (*'al huw* – was placed before him).

So with (*wa ba*) his bruising blows (*chabuwrah huw'* – his ability to unite in fellowship by pledging to conceal the wounds; from *chabar* – to embrace and unite in fellowship and *chabah* – to withdraw and conceal), we are healed, approaching restoration and renewal (*rapha' la 'anahnuw* – we are detoxified, provided the anti-venom for the snake's poison, and approach repair and recovery at the hands of a physician (nifal perfect)).” (*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:5)

This vicious and agonizing form of Roman torture was seldom if ever performed on a device akin to the appearance of a Christian cross. The upright pillar of wood upon which it was performed was set into a hole that had been hewn into a rock and it was left there – a taunting reminder to a subjugated population of what would happen to them if they opposed Roman tyranny.

The horizontal beam upon which the victim's arms were affixed was the only part of the device which was removed, albeit simply recycled, to accommodate each new victim. It was set on top of the post, however, not nailed precariously or wastefully beneath it, thereby creating the appearance of a capital T.

The victim, including *Yahowsha'*, was stripped naked and scourged with Roman flagellums wielded by beasts of men. He would have then been required to carry the horizontal beam upon which his wrists would be nailed out of the city center where he had been bludgeoned to the location of the awaiting upright pole, set directly below the summit of *Mowryah* along the road to *Damascus*.

And while this accurately depicts the events of the afternoon of *Pesach*, 14 *'Abyb*, 4000 Yah (Friday, April 1, 33 CE Roman Pagan and Catholic Calendar), *Passover* is part of a three-day celebration of the provisions for

living offered by Yahowah. At sundown on Friday, April 1st through sunset on Saturday, April 2nd, Matsah was observed as Yahowsha's soul was "*daka*' – put under tremendous pressure, crushed, pulverized, and diminished." His soul was now in She'owl, the equivalent of a black hole, being "*daka*' – slandered, harassed, and humiliated" on our behalf.

Once a person has been part of Yahowah's Covenant Family for a while, the entire concept of salvation becomes an afterthought and essentially irrelevant. It is life with Yahowah that we all celebrate. And to make this possible, God "*rapha*' '*anahnuw* – renews and restores us, detoxifying us by providing the anti-venom for the poison" of religion. That is why "reconciliation" and "restoration" are proclaimed throughout this prophecy, but "salvation" is never mentioned.

"Almost all of us (*kol 'anahnuw* – the overwhelming preponderance of us), **like** (*ka* – similar to) **sheep** (*ha tso'n* – the flock of migrating sheep), **have wandered away from the correct path** (*ta'ah* – have been deceived and led astray, are mistaken and hold an incorrect belief, are misled, intoxicated, errant, and confused (qal perfect), **each individual** (*'iysh*) **to his way** (*la derek huw'* – approaching his own path), **we have turned** (*panah* – we have turned away (qal perfect)), **and so** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **has interceded** (*paga'* – came through, intervened, and met the need) **with him** (*ba huw'*) **on behalf of** (*'eth*) **all of our** (*kol 'anahnuw*) **guilt as a result of being wrong** (*min 'awon 'anahnuw* – iniquity and resulting liability, perversity and depravity)."
(*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:6)

Migrating sheep are an apt metaphor for mankind. They all thoughtlessly follow their leader. And as a result,

most are led astray – away from God’s path and from His provision.

And yet, in spite of the fact that we, like sheep walking away, have turned our hind ends toward God, Yahowah, nonetheless, “*paga*’ – interceded for us.” Not only was He right in saying that most of humanity is wrong, He was right to resolve humankind’s propensity to be wrong about God. Therefore, it is by correctly assessing what God revealed to ‘Abraham and Yasha’yah that we become right with Him, which is our entrée into His home.

We are reconciled with God through the payment of a ransom. It is the only way for God to forgive us, to vindicate us, without being unjust and capricious. He served our sentence. His soul endured *She’owl* so ours would not experience it. He was afflicted so that we wouldn’t be afflicted. His body died so that we might live. He paid the price to ransom us from captivity.

“He paid what was required (*nagash* – He offered to come forth to be oppressed and exploited (nifal perfect)), **and he** (*wa huw*’) **responded, answering the call to be afflicted** (*’anah* – he denied himself and was mistreated by being put down and humiliated (with the nifal stem the subject, Yahowsha’ was afflicted as a result of responding, both carrying out and receiving the action of the verb)), **yet** (*wa*) **he did not open his mouth** (*lo’ patah peh huw*’).

Like (*ka*) **a lamb** (*seh*), **he was directed and delivered** (*yabal* – carried off to and brought (with the hofal imperfect he was given an order he would not refuse and was delivered by force)) **to the slaughter** (*la ha tebach* – to confront the ruthless beasts and deadly butchers).

Like (*ka*) **a sheep** (*rachel*) **facing** (*paneh* – before) **her** (*hy*’) **shearers** (*gazaz*) **is silenced** (*’alam* – unable to

speak (nifal perfect)), **he did not open his mouth** (*wa lo' patah peh huw'*).” (*Yasha 'yah / Freedom & Salvation Are from Yah / Isaiah 53:7*)

Yahowsha's physical body served as the Passover Lamb, the Sacrificial Lamb of God. And that is why this set-apart and diminished corporeal manifestation of Yahowah is consistently depicted as a “*seh – lamb*.” He became one of the sheep to show those going astray that the way back home was through the Towrah.

I have often wondered why Yahowsha' is depicted “*lo' patah peh huw'* – not opening his mouth” at this time. He spoke for Yahowah, citing the *Towrah*, *Naby'*, *wa Mizmowr* often and accurately the previous three years leading up to these three days. We have a record of him speaking to his Disciples during their observance of *Pesach* to explain the role he would play some hours later. Then he spoke during the mock trial before the Sanhedrin and the High Priest, answering their questions, albeit at their expense.

He even cited the 22nd *Mizmowr / Psalm* at the conclusion of Passover, revealing what he was doing and where he would soon be going. Also, in both the 22nd and 88th *Mizmowr*, we find Yahowsha's response to the humiliation his soul endured in *She'owl*, all expressed for our edification in words. However, and perhaps this is the point God is making, since a disembodied soul is incorporeal, he would not have had a mouth to open at this time. So “*lo' patah peh huw'* – not opening his mouth” may be yet another contrast, a different way of telling us that Yahowsha's physical body, and thus his mouth, no longer existed and thus could never be opened again.

While he spoke on *Bikuwrym*, it was not with the mouth He had used since childhood. In his new and unrecognizable form commensurate with the observation

of Firstborn Children, and continuing through the time he ascended into Heaven, he was comprised of spiritual energy, and thus light. He, as will be the case with all of Yahowah's Covenant children, communicated without a physical orifice.

Also since God's soul was there bearing our guilt, having deliberately lifted up and carried our offenses with him, he wouldn't have been inclined to defend himself. Corrupted by our perversions, he was guilty as charged. That is why the "rod" was not spared. That is why his soul was in *She'owl*.

Yahowsha's soul (or perhaps that of Yahowah's) was incarcerated in the black hole of *She'owl* on our account, doing so in support of the "*mishpat* – means to justly resolve disputes." And just as light is "*otser* – restrained" in a black hole and "prevented from escaping," he was "imprisoned," separated from Yah.

“Through (*min* – from and on account of) **oppressive incarceration** (*otser* – being restrained, enslaved, and unable to conceive children, withheld, detained, and imprisoned) **and** (*wa*) **on account of** (*min* – through, by means of, because of, and by way of) **the means to justly resolve disputes** (*mishpat* – exercising good judgment regarding the prescription and plan to vindicate by resolving a controversy; from *shaphat* – to decide, to judge, to discriminate, to exercise good judgment, to resolve a controversy, to vindicate and to incriminate), **he was led away** (*laqah* – he was seized, captured, grasped hold of, and taken away to suffer (in the dual perfect he was led away passively with others now totally controlling Him albeit for a finite period of time)) **on behalf of** (*wa 'eth* – for the benefit of) **those who would live with him in future generations** (*dowr huw'* – those who will abide and dwell in this place which is especially conducive to supporting life and on behalf of those who are related to him, his kin, race, people, place,

time), **who** (*my*) **will give serious consideration to this situation recognizing** (*syach* – ponder the information and implications and then speak out regarding the thinking behind the narrative, even complaining over certain aspects of it (polel imperfect – the object suffers the effect of the verb for a prolonged period of time)) **that, truthfully** (*ky* – emphatically and indeed), **he ceased to exist in and was separated from** (*gazar min* – he was cut off and excluded from, severing all association and losing all contact with (nifal perfect – for a finite period of time he was completely separated and losing all communication with)) **the material realm** (*'erets* – land) **of the living** (*chay* – of life).

Because of (*min* – as a result of) **the defiance and rebellion** (*pesha'* – the offensive failures, defiant crimes, and contrarian nature, the trespasses and errant steps) **of My people** (*'am 'any* – My family), **the assault upon the plague** (*nega'* – the blows against the trauma associated with the spread of the pestilence and to defeat the pandemic disease) **was directed toward him** (*la huw'* – was extended to him).” (*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:8)

There are two things above all others that Yahowah wants us to observe in His Towrah: the “*mishpat* – means to justly resolve disputes” and the “*mitswah* – terms and conditions of the Covenant” so that we benefit from them. *Mishpat* appears here because that is what this prophecy is all about. The *Mishpat*, which are made possible through the fulfilment of the *Miqra'ey*, comprise the means Yahowah has established to vindicate the guilty and redeem the liable. We are literally ransomed out of captivity, with God, Himself, paying the penalty to exonerate us.

With the *Mishpat* and through the *Miqra'ey*, Yahowah honors His promises to deliver the Covenant's benefits. Without compromising, the dying are granted

life. Without being unjust, the imperfect are perfected. Without being unreliable, the estranged are adopted. By being steadfast, the weak are empowered. While being true to His word, the impoverished are enriched. His plan is genius. It enables God to be fair, just, dependable, honorable, and true to His word, while wiping our slate clean of all offenses, past, present, and future, big and small.

The *Mishpat* approach is merciful and generous, wholly beneficial, and totally consistent with what a loving parent would offer to do for their child. Almost every parent, given the opportunity and ability, would willingly accept the punishment and even die if doing so would spare their child from incarceration and death. So while Yahowah, as God, cannot die, He was in a position to deliver His children from mortality and eternal confinement and estrangement. And therein is the intent of the first four *Miqra'ey* and the result of the *Mishpat*.

The majesty and brilliance of this plan, however, is that since God cannot die, after serving our penalty in *She'owl*, Yah's soul was reunited with His Spirit on Firstborn Children. So after having been led away on *Matsah*, Yahowsha's soul on Bikuwrym would "*dowr huw'* – live with future generations, abiding and dwelling with those who had and would embrace His means to support life."

And that is why we are being asked "*syach* – to give serious consideration to this situation." In a far cry from God dying on a cross only to be buried in a nearby tomb, awaiting reanimation. Yahowsha's body "*gazar min 'erets chay* – ceased to exist and his soul was separated from the realm of the living." His body was incinerated, and therefore annihilated, following Passover. And his soul was dispatched to *She'owl*, the realm of death, and thus entirely estranged from the Land of life. Without *Pesach* being performed in accord with the Towrah's

instructions and Matsah being observed the following day, there is no fulfillment of this portion of the prophecy.

With this next statement corrected to reflect the text of the scrolls unearthed above Qumran, we find two thoughtful insights. First, while the Sadducees and Pharisees gave them a run for their money, the most “*rasha*’ – evil, wicked, criminal, and overtly unrighteous” nation on earth was Rome. Despite what the Roman Catholic Church would have you believe about “Jews killing Jesus,” it was Rome which presided over Yahowsha’s murder, and thus the termination of His biological life leading to His burial.

And once again, in direct conflict with the Roman Catholic Church’s insistence that “Jesus’s grave” was under their “Church of the Holy Sepulchre,” according to God, and He ought to know, the body His soul and Spirit had once resided within was “*bamah* – elevated to the summit of His mountain.” And therein, the argument between the Garden Tomb on the summit of Mowryah and the RCC’s insistence that it lies beneath one of their many monstrosities has been resolved in favor of relationship over religion.

“And (*wa*) they gave him over to (*nathan* – they placed and assigned him) **the unrighteous (*rasha*’ – the errant and wrong who are guilty, the wicked and evil, criminals) **in conjunction with the rock-hewn tomb associated with the termination of his biological life** (*‘eth qeber huw’* – his sepulcher and by extension the place where the dead are interred after their burial) **and with (*wa* *‘eth*) rich people** (*‘ashyr* – a person of considerable wealth), **he was elevated to the summit of His mountain** (*bamah* – on the top of His ridgeline at the highest point of the Mount).**

This exceptional individual (*‘al*) had engaged in (*‘asah* - he had brought about or done (qal perfect))

nothing wrong or violent (*lo' chamas* – nothing destructive or deadly, no act of terrorism or anything frightening, had not plundered or looted anyone, had not demonstrated anything which would have involved additional yeast and thus had not engaged in religion or politics).

And (*wa*) **nothing deceitful** (*lo' mirmah* – no dishonesty or deception, nothing deliberately misleading which would have caused someone to derive a false impression of His words and deeds, nothing feigned or mythological, nothing beguiling or invalid) **was spoken by him** (*ba peh huw'* – was in his mouth).” (*Yasha'yah / Freedom & Salvation Are from Yah / Isaiah 53:9*)

While it may be a small point among much larger issues, it was only Yahowsha's mortal existence which was being extinguished. *Gerber* speaks of “the termination of biological life.” Our soul is not biological. His soul did not die.

Based upon what we have been told, Yahowsha' was a normal child. And yet once the Set-Apart Spirit of Yahowah descended upon him, he became an extension of the “*al* – Almighty.” From that point forward, he was perfect, talking and living in absolute and unwavering accord with the Towrah. Unlike Christians, he observed the *Miqra'ey* and the *Shabat*. Rather than corrupting Yahowah's Word and leading the faithful astray, he quoted the Torah and Prophets accurately. And wholly unlike the institutions of man, he was nonviolent. Regardless of what the Qur'an and Hadith protest, in matters pertaining to terrorism and plundering, he was the antithesis of Muhammad. Despite what Christians claim, on the issue of truth and deceit, he was the opposite of Paul. And despite rabbis wanting to blot out his very existence, he was the Passover Lamb.

Apart from the willingness of a father or mother to

make personal sacrifices on behalf of their children, it would be impossible to explain what comes next. After all, what else would possibly motivate God to joyfully accept such vile treatment at the hands of His creation? It would have been justified, and indeed far easier, to just wipe us out. And yet knowing that only one in a million would avail themselves of His extraordinary sacrifice, He exposed His soul to the worst that man and demon alike had to offer.

“And so (*wa*) it was the will and purpose (*chapets* – it was the choice, inclination, and desire to bend down, even the pleasure (*qal* perfect – genuinely and completely)) of **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **for him to suffer the effect of being crushed** (*daka’ huw’* – for him to be placed under extreme pressure in a vastly diminished position (the *piel* infinitive construct reveals that without regard for time the object, *Yahowsha’*, was put into a position where he suffered the effect of the verb, which was to have his soul crushed and punished)).**

He interceded by infecting him with the plague (*chalah* – He facilitated his infirmity, sickening him with the disease (with the *hifil* stem the subject, *Yahowah*, causes the object, *Yahowsha’*, to participate in this process as if one were an understudy for a finite period of time in the perfect conjugation; from *chuwl* – to twist and anguish via circular reasoning and *chalah* – to profane, pollute, defile, dishonor, and disease through prayer)) **through the concession and condition** (*im* – when and while, since) **of appointing** (*sym* – causing (*qal* imperfect)) **his soul** (*nepesh huw’*) **to suffer the punishment to serve as compensation** (*asham* – to be determined liable, and thereby becoming recompense, a reconciling offering to remove guilt, both the consequence and penalty associated with the damage

done as a result of being wrong, serving as a means to restitution).

Then (*wa*) **He will actually look upon** (*ra'ah* – He will genuinely see, observe, consider, and always delight in (qal imperfect)) **his offspring and what he has sown** (*zera' huw'* – His descendants, the children who are the result of what He has sown) **because** (*wa* – moreover in addition) **He will prolong his days** (*'arak yowmym huw'* – He will lengthen his time).

Through (*ba* – with and in) **His hand** (*yad huw'*), **the will and desires** (*chepets* – the longing and affirmative actions, the events which He can expressly reference, the willing volunteer and eager affection; from *chaphets* – to be pleased with and take delight in, to find pleasure in the process of bending down) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **will succeed and prosper** (*tsalach* – accomplish the goal and thrive, advancing to the next level (qal imperfect)).” (*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:10)

Since Yahowah is belaboring this point, it is important for us to recognize that Yahowsha's body was not “*daka'* – crushed” on *Pesach*, or even later in the tomb. The suffering associated with “diminishment and pressure” was endured on *Matsah*, when Yahowah's soul was dispatched to the singularity of She'owl, which is in effect, a Black Hole.

The Passover Lamb is now dead, it's body incinerated, and it, as the *Pesach* 'Ayl, does not come back to life. Therefore, when we read that “He will prolong his days” it becomes evident that the soul implanted in Yahowsha' was Yahowah's. That said, Yahowah's *nepesh* | soul is unlike our soul is to us, where it is the sole repository of our life, our personality,

inclinations, attributes, experiences, thoughts, emotions, and memories. Yahowah did not cease to exist, nor was He even diminished, when He placed the *nepesh* He had set aside for this purpose into Yahowsha’.

The “*chalah* – plague” to which Yahowah is referring is the deadly pandemic of religion. He was infected with it because it represents the yeast He had to remove from us on UnYeasted Bread for us to appear perfect. His willingness to accept our “‘*asham* – punishment as compensation” is what makes Yahowah’s plan “*mishpat* – a just means to resolve disputes.” He thereby “reconciled our relationship by offering to remove our guilt, restoring us from the damage we had done to ourselves by being wrong about almost everything.”

Since God cannot die, a point Christians seem to neglect, the soul of the Sacrificial Lamb had his days “‘*arak* – prolonged.” This is an ode to *Bikuwrym*. As a result of Firstborn Children, He will “‘*ra’ah* – look upon and enjoy” His “‘*zera*’ – offspring and the seeds he had sown.” And once again since God is using *zera*’ in this way, speaking of the beneficiaries of Yahowsha’s and the Set-Apart Spirit’s work on *Bikuwrym*, Paul was wrong when he claimed that the singular form of the word had to exclude the many who would benefit from the Covenant.

All of this has been accomplished with Yahowah’s hand. It is His doing. Yah is our savior. That is what Yahowsha’ means: “Yahowah Liberates and Saves.” This entire affair from beginning to end has been His foray into “‘*chepets* – affirmative action.”

But make no mistake, while this has been Yahowah’s doing, an expression of His will, it was an “‘*amal* – a difficult and miserable experience, especially perverse and painful.”

Addressing Yahowah's soul as it is fulfilling *Bikuwrym* | Firstborn Children in conjunction with the *Ruwach Qodesh* | Set-Apart Spirit, we read...

“Out of (*min* – from) the difficult and miserable toil (*amal* – the distressing experience and tremendous effort, the extraordinarily unpleasant labor, the perverse and painful, grievously wicked undertaking) of His soul (*nepesh huw*’), it will actually and continually see (*ra’ah* – it will view, literally witnessing and observing, while eternally experiencing, even showing and revealing (*qal* imperfect)) the light (*owr*) abundantly overflowing and providing complete satisfaction (*wa saba*’ – providing an overwhelming abundance which exceeds every need, fully satiating the desire to be content and properly nourished, all based upon the promise of seven).

By way of knowing and understanding him (*ba da’at huw*’ – through skillfully ascertaining the connections pertaining to information regarding him, through perception and discernment; from *yada*’ – to learn and know, to recognize and acknowledge, to be acquainted and familiar with, to be discerning and discriminating regarding, to understand by way of instruction), My servant (*‘ebed* ‘any – My associate and coworker) will make right and upright, declaring absolutely acquitted and vindicated (*tsadaq tsadyq* – completely innocent and in accord with the standard, justly pronouncing not guilty, becoming totally correct (*hifil* imperfect)) many (*ha rab* – a significant number who will become great) because (*wa*) their guilt (*‘awon hem* – their liability and consequence, their judicial sentence for being wrong and subsequent punishment, their perversity and depravity) he has borne (*huw*’ *cabal* – he has accepted, incurred, and was burdened with, carrying away (*qal* imperfect)).” (*Yasha ’yah* / Freedom & Salvation Are from Yah / Isaiah 53:11)

This is profound, because not only is *She'owl* akin to the lightless realm of a Black Hole, when Yahowah's soul was freed from its imprisonment and reunited with the *Ruwach Qodesh*, he was transformed into a spiritual existence, becoming "'owr – light," the most telling and accurate analog for Yahowah's nature.

And it is Yah's light which provides us with "*saba'* – an overflowing abundance" of life, "fulfilling every need," and "satisfying every desire," while "nourishing every aspect of our nature." When we are adopted into Yahowah's Family on *Bikuwrym*, we become "'owr – luminaries," sons and daughters of the Father of Light. It is what makes us immortal, perfect, children of God, empowered, enriched, and enlightened. The Covenant's promises are delivered upon a rainbow of light. Little wonder then that it was the first sign of the *Beryth* seen by Noah aboard the Ark.

The stories of Noah and 'Abraham have been shared for this reason, as is also the case with the story of the Sacrificial Lamb. More than anything, Yahowah wants us to "*da'at* – know, understand, and acknowledge" what His "*ebed* – Servant" has accomplished to make us "*tsadaq tsadyq* – right and upright, declared absolutely acquitted and totally vindicated, completely innocent and in perfect accord with the standard." By way of the *Mishpat* and through the *Miqra'ey* as a result of the work of Yahowah's associate, we are "justly pronounced not guilty, becoming totally right with God." It is the reason He "*cabal* – bore" our "*awon* – guilt." It is the reason we made the connection between 'Abraham's and Yahowsha's tests.

The *Beryth* is a Family, a place where we are all encouraged to share. The more we give to one another, the more we receive in return.

“Honestly, therefore (*ken* – it is right and correct,

just and proper, and thus certain), **as a result of him** (*la huw'*), **I will apportion and disperse everyone's share** (*chalaq* – I will allot, assign, and make a distribution of riches (piel imperfect)) **with many and in abundance** (*ba ha rab* – lavishly and extensively).

And with the empowered (*wa 'eth 'atsuwm* – with the enriched), **He will share and apportion that which is valuable** (*chalaq shalal* – assign and allot a worthy share of that which is gained) **based upon an orderly, sequential, and rational arrangement** (*tachat* – because) **because, to show the way to the benefits of the relationship** (*'asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, therefore), **he exposed and poured out, thereby eliminating the destructive vulnerabilities associated with** (*'arah la* – he uncovered and stripped away the restraints and implications of (hifil perfect)) **the plague of death** (*maweth* – that which causes a person to die, the pandemic disease which kills an entire population, the cessation of physical mortal life; from *muwth* – to die and to kill, to be assassinated or murdered, to be oppressed and destroyed).

His soul (*nepesh huw'* – His personality and inner nature) **was contemplated, assigned, and counted** (*manah* – was appointed and destined, and after thoughtful consideration of what can be known is considered to be apportioned, numbered, and reckoned (nifal perfect)) **among** (*'eth* – in close proximity to and in association with) **those who indignantly revolted and offensively transgressed** (*pasha'* – the openly insubordinate and especially recalcitrant, the flagrant criminals with a contrarian nature who deliberately infringe against the standard with errant approaches) **because** (*wa*) **He** (*huw'*), **Himself, lifted up and carried away** (*nasa'* – removed, accepted, bore, endured, and

suffered (qal perfect)) **the wrong doing and offenses against the standard** (*cheta'* – the liability associated with sin, including errors in judgment, and therefore the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation).

And therefore (*wa*), **on behalf of** (*la* – to facilitate the approach of) **those who have transgressed** (*ha pasha'* – the rebellious who trespassed against the standard with errant steps) **He intercedes** (*paga'* – spares in a manner which is helpful and beneficial, reaching out and meeting with them while pleading their case (hifil imperfect – making the transgressors like the intercessor throughout the whole of time).” (*Yasha'yah* / Freedom & Salvation Are from Yah / Isaiah 53:1-12)

I'm struggling a bit with when to write he and him as He and Him when addressing Yahowah. This problem does not exist in Hebrew because there is only one form of each letter, and thus no upper and lower case. At issue is that Yahowsha' was the Son of Man and should be addressed as such. The Passover Lamb is not God. And yet, the soul fulfilling Matsah and Bikuwrym, whose days have been extended, is Yahowah's, and thus worthy of the capital distinction.

Early and often, Yahowah reminded 'Abraham that there was a wonderful inheritance associated with His Covenant. That is what is being affirmed here. As a result of what Yahowah has done through Yahowsha', our inheritance awaits. And each and every benefit of the Covenant has been delineated in this prophecy. Our lives are prolonged and we are perfected. We are family, inheriting every privilege associated with being God's children. And then as light, our lives are abundantly empowered and marvelously enriched.

Our apportionment of the universe, and our name on the grant deed to Yahowah's home, our unlimited lease

on time, our infinite empowerment, are all provided “*tachat* – sequentially, based upon an orderly plan which is rationally arranged.” This prophecy just described the first four steps along that way.

The first is *Pesach* | Passover, providing the Doorway to Life. The second is *Matsah* | UnYeasted Bread, serving as the welcoming threshold of Yahowah’s Home, cleansing and perfecting us before we walk inside. We enter on the third day, on *Bikuwrym* | Firstborn Children, becoming members of our Heavenly Father’s Covenant Family.

Then as you would expect, as part of our fourth step, as God’s sons and daughters, we are empowered, enriched, and enlightened. This is the “*‘asher* – the means to receive the benefits of the relationship, the route to an upright and elevated state, to a joyful attitude and encouraged mindset for all those walking the correct way along the proper path to a prosperous life.”

Even more than this, our Heavenly Father and Spiritual Mother are committed to protecting their children. As loving parents, to the greatest degree possible, at least without making a mockery of freewill or depriving us of the character overcoming life’s challenges provides, we are “*‘arah* – spared the destructive vulnerabilities associated with” the “*maweth* – plague of death” associated with religion generally and Pauline Christianity specifically. By “*‘arah* – exposing” this myth and “*‘arah* – stripping away” the preposterous notions promoted by Paul, we are afforded a considerable level of protection. By absorbing a steady diet of truth coupled with a revealing exposure to the lies which permeate our world, we are inoculated.

I am here today, sharing Yahowah’s words with you, largely because I realized that Yahowah’s soul was counted and apportioned among those who revolted and

transgressed against God. While Yahowsha' lived his life in accord with the Towrah, and was therefore perfected by it, the punishment Yah's soul endured was solely our faults, because our religious and political corruptions were associated with His *nepesh* | soul. So when I read a dozen errant translations of *Shamuw'el* / He Listens to God / 2 Samuel 7:14, all saying "when he sins I will not spare the rod," I realized something was definitely wrong.

As a result, I studied Hebrew and considered the oldest surviving texts. Over time I came to realize that Yahowah's testimony was always accurate and consistent, revealing and reaffirming the same story.

The same narrative was presented in this concluding statement. Our religious and political rebellion was associated with Yahowah's soul because He volunteered to endure the penalty we deserved so that we might live.

Yahowah interceded on behalf of those of us who have trespassed into areas we should not have gone. He honored and fulfilled His Towrah, accepting our condemnation to exonerate His children. As such the Towrah, its Beryth, Mishpat, and Miqra'ey, exist to perfect the imperfect. His approach is written right into the grammar of His chosen language, where there are only two conjugations: the imperfect and perfect.

This is the most wonderful story ever told. It is God's story. And we play a starring role within it.

e f e i

Before we move on and return to Yahowah's prophetic testimony as it is recorded in the third chapter of *Yasha'yah* | Isaiah, there are a couple of loose ends we would be wise to tie up. The first is to confirm that Yahowah actually shared His *Towrah* | Guidance with

‘Abraham, revealing His Instructions five-hundred years before He had Moseh inscribe the entirety of the Towrah for our benefit.

This is important because while Yahowah’s test is open book, we still need to know where to look for the right answers. Also, by verifying that this actually occurred, the opening salvo of God’s most prolific adversary, Pauline Christianity, is torn asunder, and along with it, the mystique of the rabbinical Talmud and Mishnah.

Second, since everything we need to know to participate in the *Beryth* | Covenant Family is presented in Yahowah’s *Towrah* | Teaching, this would be an excellent time to reinforce His instructions regarding His foundational text.

Therefore, to verify that ‘Abraham was Towrah observant, we turn to *Bare’syth* / In the Beginning / Genesis 26:3-5. It just so happens to be the first of fifty-six times that Yahowah communicated the title *Towrah* in the written record of His *Towrah* | Teaching. This is especially relevant because throughout His Word, God consistently defines His most essential terminology with the word’s first appearance.

Yahowah is speaking to Yitschaq, ‘Abraham’s son, when He says...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you. And indeed, I will kneel down in love to bless you, diminishing an aspect of Myself to lift you up.

For your benefit and to approach, and on behalf of your offspring, accordingly, I will provide access to every realm of the Almighty.

And I will take a stand, establish, bring into fruition, thereby confirming, the solemn promise and

truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties, which to show the way to the benefits of the relationship, I swore to ‘Abraham, your father. (*Bare’syth* / Genesis 26:3)

And I will grow and thrive, increasing and becoming greater by rearing children and by remaining with and alongside your descendants in connection with the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So through your descendants every people and race on the earth will be blessed with favorable circumstances. (*Bare’syth* / Genesis 26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities, My directions and conditions regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, as well as My *Towrah* | Teaching, Guidance, Instruction, and Direction.” (*Bare’syth* / Genesis 26:3-5)

This is one of the most insightful and important, indeed vital, statements in the whole of the *Towrah* relative to our relationship with Yahowah. Let’s dissect it

one word at a time.

“If you choose of your own volition to dwell as a guest (*guwr* – as a dependent child, if you want to genuinely explore and reside (in the qal imperative this is genuinely Yitschaq’s option to travel throughout and live)) **in (ba) this land** (*ha ‘erets ha zo’th* – this specific realm and region), **then (wa) I will choose to be** (*hayah* – I will actually exist (scribed in the qal relational stem denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present, and in the cohortative mood, expressing God’s strong desire to endure)) **with you** (*‘im ‘atah* – near, beside, in a relationship with, and in association with you).

And indeed (wa ky), I will kneel down in love to bless you (*barak ‘atah* – I will diminish and lower Myself to greet and favor you, creating a better circumstance through you, and I will enrich you by reconciling the covenant relationship for your benefit (with the piel imperfect the subject, Yitschaq is being engaged and empowered by Yahowah in this manner with unfolding consequences over time)).

To you, and for you to approach (la ‘atah), and on behalf of (wa la) your offspring and the seeds you have sown (*zera’ ‘atah* – your seed, posterity, and descendants based upon what you sow), **accordingly (‘eth), I will give** (*nathan* – I will grant as a gift, bestow and entrust (qal imperfect – literally and genuinely, consistently and continuously)) **all of (kol – the entirety of) God’s (‘el – the Almighty’s) realms** (*ha ‘erets* – land and territories).

And (wa) I will take a stand, I will establish and bring into fruition, confirming (quwm – I will stand upright, completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will completely engage Yitschaq such that he becomes like Yahowah)), therefore (‘eth), the solemn promise (ha

shabuwa' – the truthful witness of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties), **which to show the way to the benefits of the relationship** (*'asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, and to make a connection and build an enduring association), **I swore** (*shaba'* – I promised and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **your father** (*'ab 'atah*).” (*Bare'syth* / In the Beginning / Genesis 26:3)

Here, not only are these “*erets* – realms” “*'el* – God’s,” this is one of the few times we see it in the plural form, thereby depicting “God’s realms,” and therefore no longer limited to the Land of Yisra’el. Our Heavenly Father is saying that He intends to give the entire universe to those who wish to live with Him.

As is the case with every loving father, Yahowah is always eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. He is so devoted to our wellbeing, He has promised to stand up for us, to establish and validate us, all so that we might endure. And as we know from *Yasha'yah* 53, He took this stand on Passover, UnYeasted Bread, and Firstborn Children, the first three of seven steps to His home.

If God had intended to remind Yitschaq that He had “spoken to” ‘Abraham, or that He had simply engaged in a “conversation” with him, He would have used *dabar* or *'amar*, but instead He used *shabuwa'* and *shaba'*, both of which speak of a sworn and binding promise in

association with the number seven. Every aspect of the *Beryth* | Family Covenant Relationship as communicated to ‘Abraham and recorded in the *Towrah*, therefore, is a sworn oath and solemn promise from the Creator to His creation. The notion that God would annul the vows He made regarding it, alter His commitments, or replace what He has affirmed with something new and different, renders God a liar and charlatan. And yet, this is what Christianity requires to promote the Pauline myth of a “New Covenant” within a “New Testament.”

As for seven, these aspects of *shabuwa’* and *shaba’* serve to reinforce the *Beryth’s* association with the seven *Miqra’ey* which play out over the course of seven thousand years. Yahowah honored every aspect of “*ha shabuwa’* ‘*asher* ‘*shaba* – His solemn promise to show the way to the relationship which [He] swore” to ‘Abraham by personally “*quwm* – taking a stand to bring into fruition and confirm the means to become right, validating that which is enduring and establishing” on behalf of the Covenant’s children.

Beyond the fact that Yahowah is always true to His word, never renegeing on any promise, developing this relationship with Yitschaq was in God’s best interest. Our Heavenly Father grows through the relationships He develops with His children. It is what makes Him infinite – a condition which requires continual growth. It explains why we exist. It reveals why He sacrificed so much to make this relationship possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing...

“And (*wa*) I will grow and thrive (*rabah* – I will increase, becoming greater by rearing offspring, continuing to remain (hifil perfect)) with (*’eth* – alongside) **your offspring (*zera’* ‘*atah* – seed, descendants, and extended family) **in connection with** (*ka* – corresponding to and suitable for) **the highest and****

most illuminated (*kowkab* – speaking of the light emanating from stars in the loftiness of (from *kabar* – to be multiplied and enriched in abundance) **spiritual realm of the heavens** (*ha shamaym* – of the abode of God in the seventh dimension).

In addition (*wa*), **I will give** (*nathan* – I will bestow and deliver, I will grant a gift, I will offer and hand down (qal perfect)) **to** (*la* – to facilitate the approach of) **your offspring** (*zera' 'atah* – extended family and descendants) **everything** (*kol*) **associated with** (*'eth*) **these** (*ha*) **Godly** (*'el*) **realms** (*'erets* – regions).

So (*wa*) **through** (*ba* – with and by way of) **your descendants** (*zera' 'atah* – your seed, offspring, and extended family) **every** (*kol*) **people and race** (*gowym* – ethnicity and place) **on the earth** (*ha 'erets* – of the realm and land) **will be blessed with more favorable circumstances** (*barak* – will be greeted, lifted up, commended, and adored).” (*Bare'syth* / In the Beginning / Genesis 26:4)

While the benefits of the Covenant are overwhelming, this relationship with God isn't a one-sided affair. Yes, we individually gain far more than He does, but collectively, He is the biggest beneficiary of all. Think about it: what good is the entire universe if you don't have anyone with whom to explore it, share it, or enjoy it?

Yes, it cost God more than we can imagine to exonerate us, but it costs Him nothing to enlighten, empower, and enrich us – and in fact He gets tremendous pleasure out of doing so. And His children, equipped with His eternal energy, everlasting light, and unmitigated power, are free to explore an unlimited universe and enjoy its incomprehensible wealth in the company of our Heavenly Father.

Many have surmised that Yahowsha' served as the means to bless every race, but His contribution was only relevant within the context of the *Beryth's* benefits He was enabling through the *Miqra'ey* promises He fulfilled. And these are only known through the Towrah. Therefore, there is a related, and equally influential way in which this prophecy was fulfilled – through the revelation of the *Towrah, Naby', wa Mizmowr* – all of which were scribed by Yitschaq's descendants. Moreover, since the *Towrah* is specifically referenced in the next statement, and since the *Towrah* is the sole source of every one of Yahowah's blessings, it is what Yahowah was predicting.

The reason Yahowah has chosen to bless certain individuals, indeed, the only reason He can bless His children, is stated in *Bare'syth* 26:5. It is by choosing to listen to our Heavenly Father and observing His *Towrah* | Guidance that we benefit from what He has to offer.

“This is because (*eqeb* – this is the reason for and the end result of, it is the cause and consequence of, it is the merit of and reward for trusting the detectable and visible trail of evidence; from *'aqab* – to supplant and dig in one's heels, leaving footprints which are straightforward and steadfast, unwavering (the basis of Ya'aqob's name)), **to show the way to the benefits of the relationship** (*'asher* – to reveal the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, to demonstrate walking the correct way along the proper path to a prosperous life, and to make the connections which lead to building an enduring, close, and beneficial association), **‘Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **listened to** (*shama'* – for a period of time he heard, he used his ears and the perception of hearing

to completely process audible information so as to totally understand (qal perfect – literally but not continually)) **My voice** (*b-qowl-y* – the way I speak, to the sound of My call, to My audible instructions and guidance; related to *quwm* – to arise, take a stand, and establish and *qara*’ – by way of an invitation and summons, an offer to meet and be welcomed, to be called out by reading and reciting) **and he visually observed and carefully considered** (*shamar* – he habitually kept his eyes focused upon, literally and continuously closely examining and diligently evaluating, paying attention to the details so that he would understand, thereby protected by caring about, prioritizing, and watching over (qal imperfect – literally and continually)) **My requirements and My responsibility** (*mishmereth* ‘any – My verbalized expressions regarding My mission to provide safeguards and My obligation to fulfilling them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe), **My directions and conditions of the contract** (*mitswah* ‘any – My binding instructions regarding My contractual agreement and My authorized directions regarding the codicils of the relationship), **My inscribed and clearly communicated prescriptions for living** (*chuqah* – My engraved and thus written statements which have been chiseled in stone to communicate how one should respond to be cut into the relationship; from *chaqah* and *choq* – to carve out a share of something and cut someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it and akin to *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding (written *cheqowthy* in the text)), **and My Towrah** (*Towrah* ‘any – My Source from which My Teaching,

Guidance, Instruction, and Direction Flow.” (*Bare’syth* / In the Beginning / Genesis 26:5)

You will notice, God mentioned nothing even remotely related to “faith.” He did not say, nor did He infer, that the benefits of the Covenant occurred because “Abraham believed Him.” And as such, you can and should trash the book of Galatians and all of the other thirteen Pauline epistles along with it. The author of the Christian New Testament attempted to bypass the Towrah by claiming that Abraham’s righteousness was the result of his “faith,” and that it had nothing to do with his willingness to listen to Yahowah’s requirements and responsibilities nor observe the conditions of the Covenant as they are presented in His Towrah.

In other words, when it comes to participating in the Covenant, Yahowah’s means to engage in this relationship is the antithesis of Paul’s. Considering their relative status and the credulity of their testimony, who do you suppose is right? And with a question this easy to answer, why are there 2.4 billion Christians and just one thousand or so Covenant members today?

And yet there is another religion destroyed by this statement: Judaism. There is only one Towrah. It is not comprised of Laws. And it is from Yahowah, not men.

With so much at stake, almost every word in *Bare’syth* 26:6 has been corrupted in English bibles to lead the faithful astray. For example, over the millennia, religious advocates have deliberately sought to dupe the unsuspecting by errantly rendering *shama’* as “obey,” creating the impression that the “God of the ‘Old Testament’ is a fearsome and demanding Lord” whose punishments for non-compliance could only be avoided through their intervention and dictates.

But no matter how many English “translations” claim otherwise, *shama’* does not mean “obey.” It only

means “to listen.” And if you believe that “listening” and “obeying” are the same thing, I suspect that you have never been married, raised children, or managed a business. In actuality, Hebrew does not even have a word for “obey” because the notion of “obedience” is counter to Yahowah’s nature and plan.

Therefore, this assessment of ‘Abraham’s response to Yahowah’s voice is best understood when we accurately acknowledge that listening is a cerebral concept. Sound waves are processed in the brain, and in the case with an audible voice, the message is interpreted and given meaning. This leads to knowing and understanding what has been conveyed. When God is speaking, we must listen to Him and then think about what He has to say if we want to benefit from His guidance and instruction. It does not matter what anyone believes. What matters is what Yahowah actually said.

You may have noticed that “*shama*’ – listen” was scribed in the qal perfect, indicating that while this assessment of ‘Abraham’s response to Yahowah is to be interpreted as “genuinely, actually, and literally” hearing what God was saying, even processing every last word “completely and totally,” it was over a finite period of time, and thus not continuous. That is to say, if we want to experience what it will be like to communicate without mouths and ears, then while we still have them it’s in our interest to shut one and keep the other open.

That was not the case, however, with the verb *shamar*. Those who listen to what God has to say will remain observant. When it comes to the Towrah, by closely examining and carefully considering it, we gain the right to eternally explore the universe Yah created for our enjoyment.

As was the case with *shama*’, *shamar* has been corrupted to create a false impression. *Shamar* means “to

use one's eyes to focus upon, closely examining and carefully considering that which can be observed." It is the second of two ways humans, like most animals, are equipped to learn. While the senses of touch, taste, and smell contribute to our development and wellbeing, knowledge and understanding come by way of listening and observing. It is hard to imagine trying to communicate with and educating someone who is both blind and deaf. And yet, that is what religion does to those it infects, ostensibly precluding believers from listening to Yahowah by observing His Towrah.

Unfortunately, however, *shamar* is the victim of religious malfeasance. It does not mean "keep," especially in the sense of submitting to or complying with a set of laws. Those who claim to be "keeping the Torah," as is the case with rabbinic Jews and neo-Messianics (a hybrid religion commingling Judaism and Christianity), are misguided to the point of being delusional. The Towrah cannot be kept in the sense of comprehensively or consistently doing what it asks of us.

For example, see what happens to you if you bring a live lamb into your home four days before Passover and then slit its throat in the presence of your family. And that is nothing compared to preparing the menu for *Shabuw'ah*. Or try to comply with *Qara'* / Leviticus 22:24, and ask your butcher to inspect the animal's testicles for damage prior to offering the meat for sale. And speaking of genitalia, just imagine parents trying to "bring forth the tokens of their daughter's virginity unto the elders of the city" in accord with *Dabarym* / Deuteronomy 22:15.

Rather than seeking a divorce through the legal process should you suspect your spouse of infidelity, what do you suppose would happen if you killed them and their partner instead? Similarly, the consequence of stoning your neighbor to death for picking up sticks on

the *Shabat* would be devastating and wholly counterproductive. Stop paying taxes to your government as a means to protest its duplicity, and see how long you remain at liberty to do so before your savings and freedoms are confiscated. Or, simply try to bring some wool and wood into Yahowah's storehouse since it no longer exists.

Better yet, try to apply the provisions of the Yowbel, and tell your bank that your loan has been forgiven and that the collateral property cannot be foreclosed because it belongs to Yahowah. And then, put your family's life in your hands by trying to pitch your new tent on *Sukah* anywhere on the ridgeline of Moriah in Jerusalem. And speaking of Yaruwshalaim, how would one go about doing anything associated with the Tabernacle and Temple since neither currently exist? Or just try to find a Levite to assist in this regard.

So while much of the Towrah cannot be kept, all of it can be observed. Just as children grow up by listening and observing, Yahowah wants His children to do the same.

The first thing we are told that 'Abraham literally and continuously observed was Yahowah's *mishmereth*. The word speaks of "requirements and responsibilities – especially from the perspective of focusing upon them, carefully observing them, and being protected by trusting in them." And since *mishmereth* was suffixed in the first person singular with 'any, this statement affirms that 'Abraham showed the way to the blessings of the Covenant by not only focusing upon Yahowah's requirements, of which there were five specific conditions which must be accepted to participate, but also by considering Yahowah's responsibilities, of which there are many.

God is not only responsible for providing the five promised benefits of the Covenant, He must also honor His commitment to facilitate them by fulfilling the *Miqra'ey*. As with every relationship, there are requirements and responsibilities. That is the nature of every beneficial agreement.

In this light, *mishmereth*, as a compound of *mashal* and *shamar*, conveys that Yahowah's "vivid and easily remembered proverbs provide wisdom through representation and comparison which when observed and considered are seen as verbalized expressions regarding His mission to provide safeguards because He is obligated to honor His responsibilities." And while that is a lot to digest, I respectfully submit that the salient aspect of this analysis is the "representations and comparisons" regarding Yahowah's requirements and responsibilities. It is by recognizing what is intended by Yahowah's instructions that we come to know and it is by making connections through comparison that we come to understand.

Speaking of Yahowah's requirements, *mitswah* is the synthesis of *towrah* and *beryth*, providing "authorized and authoritative instructions and directions regarding the terms and conditions of the relationship." God's "prescriptions provide an inheritance, and thus an allocation of benefits." The *mitswah*, therefore, are Yahowah's "instructions and directions," His "terms and conditions" regarding "participating in His Covenant agreement."

The next word on Yahowah's list of things 'Abraham observed to benefit from the Covenant suggests that God's "*chuqah* – clearly communicated prescriptions for living were inscribed in writing and chiseled in stone to communicate how we should respond to be cut into the relationship." That is to say, Yahowah memorialized His instructions in writing and 'Abraham was literate.

Chuqah, which is misrepresented as “statutes” in most bibles, is from *chaqah* and *choq*, which speak of “carving out a share of something and cutting someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it in writing.” The word’s relationship with *cheqer* explains why, because it “addresses that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding.”

In spite of what rabbis would claim, the Towrah’s prescriptions for living are clearly communicated. In spite of what the wannabe apostle Paul would convey, ‘Abraham had access to a written copy of Yahowah’s Towrah – at least according to one of the participants, an individual whose credibility and credentials are impeccable.

And speaking of the Towrah, Yahowah’s Source of Guidance and Teaching was the last item on the list ‘Abraham closely examined and carefully considered to convey the benefits of the Covenant. Having studied this essential term for many years, I’ve come to realize that Towrah is a compound of *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving the observant the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate an individual’s restoration and return based upon their response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes a soul to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing, *towr* – so as to provide everyone with the opportunity to change their thinking, attitude, and direction.” There is absolutely no aspect of Towrah whatsoever that could possibly be

rendered “law.” Other than to control people by deceiving them, there is no explanation for this repetitive error throughout biblical literature.

Getting this right is important, because one mistake leads to another. The definitions of *shama’* and *shamar* were convoluted to become “obey” and “keep,” both in the sense of being “compliant,” to accommodate the religious connotations of *mishmereth*, *mitswah*, *chuqah*, and *towrah* as “orders,” “commandments,” “statutes,” and “laws.” These overt deceivers did so, because when *shama’* and *shamar* are correctly translated, their tortured and invalid definitions of *mishmereth*, *mitswah*, *choqah*, and *towrah* become laughable. Let me explain by way of a few *mishpat*...

Listening and observing are sensory and cerebral processes, not actions. Therefore, should your boss speak to you about the importance of visiting a particular client, he or she will not overlook your failure to do so because you were a good listener. If in response to a general’s order to lead a charge, a private sits down and tells his or her superior officer that instead of charging ahead, he or she is going to closely examine and carefully consider the implications of the instruction, the private is in serious trouble.

Imagine going into a courtroom after having been caught purchasing heroin. What would happen if you declared that you were not accountable because you were unaware of the prohibition against doing so? Would the possibility that you did not understand that the law applied to you spare you? Or in the inverse, if guilty of the crime, will a person’s prior or subsequent observance of the law exonerate them?

The fact is, commands, orders, statutes, and laws are either obeyed or there are consequences. Being a good listener is essentially irrelevant in such cases. Orders and

laws dictate obedience and compliance. It does not matter how closely and carefully a person has examined and considered any of these edicts when they are indicted for having failed to comply. The verbs listen and observe are at best tangential to the dictates of commands, orders, statutes, or laws.

And yet here, Yahowah was affirming His promises to Yitschaq because ‘Abraham had not only listened to Him, he had observed His requirements and responsibilities, the terms and conditions of His agreement, the written prescriptions which lead to being cut into His relationship, and His Towrah Teaching and Guidance. These sensory processes used to gather and evaluate audible and visual information regarding what Yahowah conveyed verbally and in writing was sufficient in and of itself because knowing led to understanding, and understanding equipped ‘Abraham to pass Yahowah’s test. In one brief conversation Yahowah affirmed the means to receive the benefits of His plan while at the same time undermining the credibility of the world’s most popular religion.

The moment God said that the reason the Covenant’s blessings were being provided was because ‘Abraham had observed the Torah, He completely undermined Pauline Doctrine and destroyed Christianity. You see, the argument Paul all too cleverly, albeit dishonestly, deployed against Yahowah’s Torah in an attempt to annul it was to falsely claim that the Torah did not exist during ‘Abraham’s life. While that is not true, had it been accurate, it could not have been the Torah which made ‘Abraham righteous. He then surmised that, since ‘Abraham’s salvation could not have had anything to do with the Torah, ours shouldn’t either. This then led Paul to opine that it was ‘Abraham’s belief in God which caused him to be right with God. And if this were the case with ‘Abraham, faith in God would then be the means to

save the rest of us. Collectively, this invalid proposal became known as “Salvation through Faith in the Gospel of Grace.”

Only one problem with this theory: it is completely inconsistent with Yahowah’s testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was consistently contradicting. Unlike Paul, ‘Abraham listened to Yahowah and observed His “*towrah* – instructions and teaching.” And so while Paul is cursed, ‘Abraham was blessed. How about you?

We turned to this passage because we were interested in affirming the Towrah’s role with regard to the Covenant. And not surprisingly, God answered our every question. He said that the Covenant’s blessings are the result of listening to Him, which is accomplished by observing His Towrah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah’s terms and conditions are presented in their entirety. It is the one place where we find all of God’s prescriptions for living. So...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you.

And indeed, I will kneel down in love to bless you, diminishing Myself to lift you up.

For your benefit and for you to approach, especially on behalf of your offspring, I will provide access to every realm of the Almighty.

I will take a stand and establish, bringing into fruition while confirming, the solemn promise and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn

testimony regarding the agreement between the parties which, to show the way to the benefits of the relationship, I swore to ‘Abraham, your father. (26:3)

I will grow and thrive, increasing and becoming greater by rearing children and remaining with and alongside your descendants in conjunction with the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So through your descendants every people and race on the earth will be blessed with more favorable circumstances. (26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities, My directions and conditions regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, and My Towrah Teaching, Guidance, Instruction, and Direction.” (*Bare’syth* 26:3-5)