

Rejecting the Towrah

My People Do Not Understand...

I am excited to return to *Yasha 'yah*, picking up where we left off after completing the 4th chapter of Isaiah in the *Seat of Honor* chapter of volume 3 of *Observations*. The 5th chapter of this sweeping prophetic portrayal opens with a parable. It is of a vineyard planted on a fertile hill which is laid waste. It is the story of man uprooting what God intended.

When the parable is explained, Yahowah blames the religious, and namely *Sha 'uwl* | Paul, for corrupting what He has prepared. Then after revealing that the world at large has rejected His Towrah, Yahowah lifts up a standard in a distant place for everyone to see.

There is a popular misconception that the stories presented in the “Old Testament” are myths, when they are, in fact, historical presentations of what actually occurred, replete with dialog – something missing from almost all other ancient portrayals. Dowd’s Psalms and Proverbs are filled with wondrous and poetic portrayals of life.

There is also the misperception that parables are the purview of “Jesus.” And yet, Yahowsha’ seldom if ever said anything that wasn’t previously stated in Yahowah’s *Towrah* and *Naby’*. As it turns out, He cited *Dowd’s* | David’s *Mizmowr* / Psalms prolifically, more than any other prophet, and second to him, quoted *Yasha 'yah* / Isaiah frequently. He even deployed their style – that of a

storyteller.

As we have come to appreciate, the *Mashal* | Proverbs are comprised of parables, but so are many of the *Mizmowr* – none more so than Dowd’s ode to his Shepherd, Yahowah, in the 23rd Psalm. Even some of the personal histories presented in *Bare’syth* / Genesis, while true, are conveyed as an author would present a story, including those involving ‘Adam, Noach, ‘Abraham, Yitschaq, Ya’aqob, and Yowceph.

The Exodus, itself, culminating with the presentation of the Tablets and the Towrah, is conveyed in the manner of a good story, with the narrator setting the scene, introducing the characters, presenting the action as they take center stage, all while using stimulating dialog to advance the plot. Words are used to paint pictures which depict life with and without God.

We can relate to these individuals because, like us, they are all flawed. In the midst of often ordinary lives, God intervenes, and these characters either do or die, typically in spectacular fashion. These stories are fun to share; the lessons are straightforward and easy to remember.

Many of these stories share a common element, because, for all but the last one-hundred years, to survive, most of humanity worked the land either as farmers or shepherds. Not surprisingly, therefore, Yahowah’s parables typically include allusions to crops and sheep. One of the most vivid of these follows.

This may be the only place where we find God singing. It is a song for His beloved, for Dowd, but also for Yahuwdah and Yisra’el. And while it begins on a high note, this is a sad song about unrequited love. It is what happens when we stop listening to God and start believing man.

It begins with Yahowah interrupting the ordinary flow of human events by making an announcement. God knows that He is about to enter the longest quiet period in the human experience – a time when almost no one would listen to Him. Sure, He would seek out and find the rare individual willing to serve as a prophet over the next two centuries, but even this would be a horrible time for His children as they would be enslaved by Assyria and then Babylon.

In the troubling days ahead, it would be difficult to remember the good times, the best of times, the reason the entire story is being told. God loves us – at least some of us.

More than anyone in the long history of men, Dowd was Yahowah's most beloved son. There has never been and will never be anyone whose company God enjoys more than Dowd's. He was the ultimate conversationalist, articulate and intellectually stimulating. There wouldn't be anyone even remotely like him. There would be no one to listen and no one willing to share for nearly 3000 years.

That is the reason Yahowah says “*na'* – please” before announcing His desire to sing. It has been a long, long time, even for God, since He had an audience. And now He wants us to know, even as we approach a time far worse than the Assyrian and Babylonian invasions, worse than being enslaved in Egypt, that this is a love story. It is the only reason we exist.

“**Please** (*na'* – it is My desire out of a heightened sense of urgency, so I plead with you, desiring your attention because), **I want to sing** (*syr* – let Me sing as an expression of My will, using My voice as an instrument to convey the words and musical tones of this song (qal cohortative imperfect – I genuinely and continually choose to sing)), **on behalf of** (*la* – for and to approach) **My beloved** (*yadyd* ‘*any* – the one I dearly love; from the

basis of *dowd* – the beloved), **a song** (*syrah* – lyrics set to a melody, the music of voice accompanied by instruments; from the verb *shyr* – to sing) **to the one I dearly love, to Dowd** (*dowd* – to Dowd, My beloved), **concerning** (*la* – regarding) **his vineyard** (*kerem huw'* – his plot of land devoted to cultivating grape vines).

The grapes were planted, cultivated, and tended (*kerem* – the vineyard), **all existing for him** (*hayah* – it was genuinely and totally for him, existing (qal perfect)), **for My beloved, to approach and draw near** (*la yadyd* ‘*any* – for the benefit of the one I dearly love) **by way of** (*ba* – with) **a Son** (*ben*) **of gleaming light from a supernatural source on the Mount** (*qeren* – with the blast of a trumpet on the summit of a mountain radiating light; from the verbal root *qaran* – to shine brightly radiating rays of light) **of Olives** (*shemen* – of olive oil (a metaphor for the Spirit, for light, healing, longevity, nourishment, and being chosen)).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:1)

This begins with “*na'* – please,” a word few of us would put on God’s lips. Who are we that He would say “please” to us? And yet few words more accurately reveal Yahowah’s character or explain the reason we exist. God not only wants to establish a relationship with us, He wants to get down on His knees to lift us up. He wants to raise us as His children.

He has offered His hand hoping that we would grasp hold and travel through life together with Him. He wants to empower and enrich us so that we become ever more like Him – able to walk side by side and talk face to face. A relationship, which began as Creator enjoying His creation, was conceived as a father and son relationship. It is God’s highest calling and our greatest opportunity. Please is the most empowering word in every family.

Yahowah calls Dowd, Yisra'el's greatest singer and songwriter. His *Mizmowr* / Songs are his legacy to all humankind. But he isn't the only singer and songwriter in this story. The Covenant is a love story, one whose lyrics were composed by God. It is the great ballad of the Towrah.

All too often we hear people say that they are searching for the will of God. I find this surprising, indeed frustrating, because Yahowah has made His will known. He wants to sing us a love song. All He wants from us is to listen and respond.

This is Dowd's vineyard. It was conceived for him and tended by him. The same was true with Noach's Ark. God provided the instructions and Noach did the work.

The Towrah is replete with captivating stories, profound teaching, marvelous invitations, and sound guidance. It was written by Moseh, and yet it is Dowd who reveals how to apply it to our lives. The Towrah is the message. Dowd is the messenger. The Towrah presents the way. Dowd is the one to follow. The Towrah is the invitation. Dowd is the beneficiary. But he isn't selfish. His songs exist to share what he has learned about his Heavenly Father so that we too might come to understand who God is and what He is offering, all so we can follow Dowd home.

Just as we can jump aboard Noach's Ark and ride out the storms of life, we can pick up our hoes and shears and join Dowd in his vineyard. We can pull the weeds, prune the wild tendrils, and help harvest the fruit, even enjoy the wine. Dowd worked with God, as can we.

Why a vineyard you may wonder? What is it about grapes and wine that would have Yahowah use them, as He does grain and bread and olives and oil, to advance His story? I suspect that the answer lies among their common denominators. Each was conceived to bear fruit

and yet must be cultivated by man. With each, there is both the desirable fruit that is harvested and that which is discarded, whether that be stems, chaff, or pits.

Each must be ground or pressed before it is used, just as life's challenges develop character. Or perhaps more telling still, we must shed the limitations associated with the debilitating aspects of our physical nature before we are transformed into what God intended.

When made correctly and consumed responsibly, wine is safer than drinking untreated water. But when abused and overused, it is a debilitating poison. Yes, we can overindulge, even when it comes to our relationship with God. The pattern of the Seventh Day was established for a reason. To remain interesting, especially to those we love, we must have time apart, time to achieve and explore and then to come back and share, thereby enriching everyone.

Wine is the preferred beverage during feasts and celebrations – something Yahowah explicitly invites us to enjoy with Him. And lastly, after being crushed and left remaining on the skins a short while, then being fermented with yeast (the fungus which represents sin), wine's deep red color is symbolic of the blood of the Passover Lamb, serving as a reminder of what our Father has done on our behalf. Similarly, grain in the form of unyeasted bread is central to *Matsah*, just as olive oil serves as the most enlightening metaphor underlying the purpose of FirstFruits and the Promise of the Shabat.

Qeren was first used when Yahowah told 'Abraham on Mount Mowryah during the confirmation of the Covenant that He would provide the Lamb. Based upon its verbal root, *qeren*'s primary connotation is "to radiate light, shining brightly."

Secondarily, *qeren* speaks of the "summit of a mountain," in this case, the Mount of Olives. It is where

the Son left Yaruwshalaim and where Yahowah will return on *Yowm Kippurym* – the Day of Reconciliations in Year 6000 Yah (at sunset on October 2nd, 2033). He will do so exactly 4000 years after His meeting on Mowryah with ‘Abraham, 3000 years after Dowd laid the cornerstone for the Family Home on *Mowryah*, and 2000 years (forty *Yowbel* (a *Yowbel* year denotes the time slaves are freed, debt is forgiven, and the land is returned)) following Yahowsha’s departure after He had fulfilled Passover, UnYeasted Bread, and Firstborn Children in 4000 Yah / 33 CE.

Are you listening to Yahowah’s love song? Do you appreciate the connection between the vineyard and the Passover wine? Do you recognize the connection between pressing grapes into wine and separating the desired result from the stems, skins, and seeds with what occurred on UnYeasted Bread? Do you see in these words that no greater love can be manifested by God than laying down the mortal life of His Son to save His beloved?

I do not know how or why English bibles changed “*ben* – son” to “fertile.” *Ben* is “a male child, the offspring of a parent, a descendant.” Likewise, *shemen* means “olive” and “olive oil.” While it can mean “grow,” it does not mean “very fertile” either. And yet, the KJV published: “Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill.” The NIV concurred, somewhat: “I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.” The NASB was so similar it does not bear repeating. The NLT tried: “Now I will sing for the one I love a song about his vineyard: My beloved had a vineyard on a rich and fertile hill.”

By misrepresenting the words God chose to sing, the profound and prophetic lyrics to the song and His extraordinary message became meaningless.

As was the case with Noach and ‘Abraham, Dowd, Yahowah’s beloved, engaged, doing what God wants done. It was a relationship they were establishing and enjoying after all.

“He loosened the dirt, tilled its soil, and removed the weeds (*‘azaq hy’* – he cleared away the sod from it with the proper implement and prepared its ground for cultivation (piel imperfect)), **cleared it of stones** (*wa caqal hy’* – removed the stones of death used for capital punishment (piel imperfect)), **and planted it** (*wa nata’ hy’* – placed the seeds and embedded root-stock) **with the best vines** (*soreq* – with the choicest and most highly valued grapevines).

He built (*banah* – he constructed on behalf of the family and son) **a watchtower** (*migdal* – a tower for the observant, a chest or ark for storing important things safely, and a podium on an elevated stage for conveying a message; from *gadal* – regarding empowering and magnifying growth) **in the middle of it** (*ba tawek hy’* – in its midst).

In addition (*wa gam* – also), **he carved out** (*chatseb* – he cut out and engraved) **a wine press and vat** (*yeqeb* – a container to mash the grapes and then store the wine) **in it** (*ba hy’*).

Then (*wa*) **he confidently anticipated** (*qawah* – he expected the good and beneficial result (piel imperfect)) **that it would produce** (*la’ ‘asah* – that it would respond and do the work required to yield (qal active infinitive)) **clusters of grapes** (*‘enab* – bearing fruit that could be picked to produce wine).

But (*wa*) **after all this effort, it yielded** (*‘asah* – it made and produced) **sour and rotten grapes** (*ba’ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent fruit).” (*Yasha’yah / Freedom is from Yahowah / Isaiah 5:2*)

For a vineyard to grow and be productive, the ground must be made receptive, opened up to allow water and nutrients to reach the roots. This serves as a metaphor for open and receptive minds. And for the new vines to receive the light required to produce good fruit, the weeds must be removed as well. This is symbolic of eliminating religious and political mandates.

There are a variety of Hebrew words denoting “rocks” and “stones,” but this one tells a story. The stones Dowd removed according to the lyrics of God’s song were those used to end the lives of those found in violation of the Towrah. These would have been the stones hurled at the guilty, ending their lives. But, thanks to Dowd, they were tossed aside, at least for those who follow his lead and listen to him. They will live as a result. The removal of these stones, therefore, foreshadows the purpose of Passover.

Just as relationships languish without effort, vineyards must be tended if productive results are expected. This is also true of the Covenant.

Banah is the feminine of “*ben* – son.” It conveys the idea of building a family home. In this regard, it is important to recognize that “family and home” are from *beyth*, which is also feminine, as is “*beryth* - covenant.” Underscoring this thought, Yahowah will eventually reveal that this vineyard is actually the home of Yisra’el.

There are a number of ways to accurately convey the meaning of *migdal*. As a “watchtower,” it is a place for the observant to examine and consider what they see. As a “chest or ark,” it is symbolic of the Ark of the Covenant and the Mercy Seat – comprising our access to the Almighty and our seat by His side. And as a “podium set upon an elevated stage,” it serves as the means for us to stand up and inform those who would listen to God’s song.

I know this place, and so should you. This raised platform upon which the Ark was placed, serving as a podium from which God's message to man would be shared, and the observant would come to know Him, is the Temple Mount. Dowd purchased it from 'Arawnah the Yabuwcy. It was just up the hill from his home.

When we listen to Yahowah's instructions and act upon them, as Dowd had done, we can confidently anticipate beneficial results. Those who accept the conditions of the Covenant and act upon them will live eternally with God, just as He has promised.

Unfortunately, rather than listen to Yahowah's song, rather than capitalize upon what He has done, some men neglected and others uprooted Dowd's vineyard, planting the wild and worthless vines of religion in its place. Such are the Roman Temple to Venus, Dome of the Rock, Church of the Holy Sepulchre, and the Al-Aqsa Mosque, to name a few. They, and those that would worship within them, are "*ba'ash* – loathsome and abhorrent." Man's most elaborate edifices to his religious gods are "unpalatable and odious" to Yahowah.

As I shared a moment ago, there is an interesting connection between the three types of food Yahowah uses to convey His purpose and plan. Grapes, olives, and grain must all be crushed to produce the desired result: wine, olive oil, and bread. Just as Yahowah allowed Yahowsha's body and His soul to experience the impact of Roman whips and She'owl's enormous pressure to redeem us, we gain character when we endure life's challenges. In the crucible of life, that which is valuable emerges and is cherished while the stems, pits, and chaff are discarded. The good result is gathered in by God while the rest dries up and is blown away. Moreover, as we have just read, there is good and bad fruit.

Speaking of rotten, think for a moment about the current inhabitants of Jerusalem. The city, which is about the same size it was when originally sacked by the Romans in 70 CE, is home to ten percent of Israel's total population. The most contentious place on Earth is claimed by Jews, Muslims, Christians, and Secular Humanists. Of the 850,000 inhabitants living within the Jewish, Muslim, Christian, and Armenian quarters, 500,000 are Jewish (200,000 of whom are secular and 300,000 Ultra-Orthodox), 350,000 are Muslim, and a tiny fraction are Christians. It's interesting to note that the birthrate among Jewish women, of three children each, is the highest in the developed world. And of course, it is by far the most religious place in Israel.

Over the past 4,000 years, Jerusalem has been under the control of the Canaanites, Egyptians, Jebusites, Dowd and Solomon as the capital of Yahuwdah, the Assyrians, Babylonians, Persians, Macedonians, Romans, Byzantines, and Sassanids, followed by the Islamic Caliphates of the Umayyads, Abbasids, and Fatimids, the Seljuq and Ayyubid Empires, the Mamluk Sultanate, the Ottomans, the British under their Mandate, Jordan briefly, and now as part of Israel following the Six Days War in 1967.

Today, perhaps even for the past 2,700 years of days, Yahowah is asking us to think about what He has said and Dowd has done, where they have done it and why they have said it. This is a referendum between the religions of man and a relationship with God.

“So (wa) now (*'atah* – at this point in the story), **inhabitants** (*yashab* – those who dwell and live, the settlers) **of Yaruwshalaim** (*Yaruwshalaim* – the Source of Guidance Regarding Reconciliation (commonly transliterated Jerusalem)) **and people** (*wa 'ysh* – individuals) **of Yahuwdah** (*Yahuwdah* – Related to Yah (commonly transliterated Judah)), **please, I implore** (*na'*

– I would like and therefore plead with, emphatically requesting and encouraging) **you to judge, electing to distinguish** (*shaphat* – you to choose to adjudicate the matter, deciding, exercising good judgment using reason (qal imperative active)) **by making the appropriate connections between** (*bayn* – through consideration, understanding, and discernment so as to evaluate these insights regarding) **Me** (*‘any*) **and** (*wa*) **My vineyard** (*kerem ‘any*), **responding thoughtfully and appropriately** (*bayn* – after closely examining the evidence, making the proper connections, and careful consideration).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:3)

Yes, I made a point earlier of the fact that Yahowah referred to this vineyard as Dowd’s. Now He is calling it His own. But isn’t Dowd’s home, Yahowah’s home? Weren’t the lyrics of Dowd’s songs inspired by God? Aren’t they members of the same Covenant family? Isn’t this vineyard planted on Mowryah under signs which read: Tsyown? Isn’t Dowd living with Yahowah now?

Said another way, when we translate Yahowah’s testimony as we are doing here, the words are both ours and His. When we do it right, there is no distinction between them.

It is indeed telling that the Jews who now live in Jerusalem are called “*yashab* – settlers.” It is indeed telling that man is wont to call the land that surrounds them “Palestine,” when Yahowah, who just happens to be God, knows it as “Yahuwdah.”

That is why Yahowah is encouraging us to think about His story at this time. He’s only indirectly asking us to differentiate between God and man, having chosen to make the initial referendum between Him and His vineyard. So shouldn’t we be thinking about how they differ and how they are alike?

God began by revealing that the vineyard was an expression of His love and that He established it for His beloved, Dowd. He told us that out of this vineyard, the Son of Light would emerge (one branch to another) in connection with the Mount of Olives – symbolic of the Set-Apart Spirit. He then explained how He worked with Dowd to till the land and make it receptive, to remove the weeds that would have competed with the vines, and to cast aside the deadly stones, all before planting the finest grapes. He and Dowd did so on Mowryah as part of Tsyown in anticipation of achieving the desired result. But man got in the way and the grapes soured.

So how does that differ from God you may wonder? And the answer is: it does not differ at all in the beginning, only in the end. It is a lovely story when Yahowah and Dowd are engaged, working together to prepare and produce the perfect environment, a garden if you will, to live and grow together. It is a garden without the weeds of deceit or the stones of death – akin to ‘Eden.

But alas, man has freewill. He can choose to listen to God’s love song and sing along, or comprise an entirely different tune and compete with Him. Most men have done the latter, and the proof is in the harvest.

You’ll note that we came to this realization by listening to what Yahowah said and then making the most appropriate connections after careful deliberation. We sought to transition from unaware to knowing, and then from knowing to understanding – all using the method prescribed by God.

Revealing that we were right, Yahowah asks a question. With freewill serving as the underpinning of all loving relationships, could God have done more without making a mockery of the entire experience? Said another way, it isn’t God’s love, His instructions, or His personal involvement that have been inadequate. It’s man’s failure

to care, to listen, and to engage that are at fault. Otherwise, why would He ask...

“What (mah) more (*‘owd* – additionally and subsequently, even now) **could I have done** (*la ‘asah* – should I have accomplished, acted upon, or engaged in (qal infinitive construct active)) **in** (*ba* – with [from 1QIsa vs. *la* – concerning in the MT]) **My vineyard** (*kerem ‘any* – My land where grapes were planted, cultivated, tended) **that I have not done with it** (*wa lo’ ‘asah ba hy’* – that I have not accomplished with it, engaged in, or acted upon with regard to it)?

What is the reason (*maduwa’* – why is it) **I looked forward with the anticipation** (*qawah* – I expected and was confident of the beneficial result) **that it would produce** (*la ‘asah* – that it would respond and do the work required to yield (qal active infinitive)) **good grapes** (*‘enab* – bear fruit that could be picked to produce wine), **but** (*wa*) **there are** (*yesh* – there is the existence of [from 1QIsa vs. *‘asah* – it made and produced in MT]) **sour and rotten grapes** (*ba’ash* – hard, unpalatable, unripe, worthless, and bad, loathsome and stinking, odious and abhorrent grapes)?” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 5:4)

Is God at fault, or is man? This is the ultimate life and death question.

Let’s ponder for a moment what Yahowah has done on our behalf. He has created the ultimate landscape for our amusement, a six-dimensional universe for us to explore replete with hundreds of billions of galaxies each averaging hundreds of billions of stars, even the perfect planet of the ideal size and composition orbiting the perfect distance from one of them. He created life for us to enjoy, with eyes to see, ears to hear, mouths to eat and talk, hands to use, legs to stand upright, feet to walk, and brains to process all we experience along the way.

He provided us with a *neshamah*, or conscience, so that we could exercise good judgment and reason between good and bad. Then He put us in a Garden perfectly suited to our needs, so that we could enjoy one another's company. And He gave us freewill, so that we would be neither robots nor toys, neither subjects nor slaves. When we ignored His instructions regarding how to live with Him in the Garden, He provided a way back home, not only laying out every step along the way in His Towrah, He, Himself did what was required for us to become immortal and perfect children of God, enriched and empowered. Had He done anything more, there would be no purpose in freewill. And all He expected of us in return was to listen to what He was offering and capitalize upon it by engaging in a relationship with Him.

But that was too much to ask, at least of most men.

“So now (*wa 'atah* – henceforth as a result), **please** (*na'* – I implore you, pleading with and beseeching you), **choose to let Me explain and make known to you** (*yada' 'eth 'atem* – let Me reveal and acknowledge to you (hifil cohortative imperfect)) **what** (*'asher* – what as a result of the relationship and by association) **I will do** (*'asah* – how I will respond) **regarding** (*la*) **My vineyard** (*kerem 'any*).

I will remove (*suwr* – I will take away) **its hedge** (*masuwkah hy'* – its natural fence to keep others out) **and it will be** (*wa hayah*) **purged, grazed, and set ablaze** (*ba'ar* – burned, destroyed, consumed, killed, removed, and serve as food for animals to eat (piel infinitive)), **its protective stone wall** (*gader hy'* – its rock fencing that was constructed to keep it safe) **will be broken down and breached** (*parats* – will be shattered, its stones toppled and scattered by hostile invaders), **and it shall be** (*wa hayah*) **trampled down and tread upon** (*la mirmac* – as a result destroyed under foot, violently stepped on).”
(*Yasha 'yah* / Salvation is from Yahowah / Isaiah 5:5)

If you are making the proper connections in accord with Yahowah's instructions, you now realize that He is predicting what Imperial Rome and the Roman Catholic Church would do, and now have done, in Yaruwshalaim. Imperial Rome broke through the walls of Jerusalem twice, in 70 CE and then again in 133 CE. On the first occasion, they tore down the Family Home, known as the Temple of Yahowah, stone by stone, leaving nothing but a pile of rubble. Then in Daniel we read that out of the viciousness of Rome will emerge a Beast that will tread upon the entire world, trampling it under foot – the Roman Catholic Church. What Yahowah has planted, man tramples down.

Mankind is free to work with God, as Dowd chose to do, or against Him, as was Sha'uwil's decision. One choice leads to life, the other to death; one to a productive harvest, and the other to thorny briars and twisted brambles.

“I shall lay it open (*shyth hy'* – I will place it such that it is susceptible) **to becoming a desolate wasteland** (*bathah* – being wasted and destroyed). **It will not be pruned** (*lo' zamar* – its superfluous tendrils will not be cut away) **nor will it be weeded** (*wa lo' 'adar* – nor will it be cultivated, plowed, or hoed).

And it shall raise up (*wa 'alah* – it will exalt Allah and offer up) **briars, brambles, and thorns** (*shamyr* – uncultivated thorn bushes). **And concerning** (*wa 'al*) **the clouds** (*'ab*), **I will direct** (*tsawah* – I will guide) **rain** (*matar* – downpours) **away from it** (*min 'al hy'*).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:6)

Weeds, representing man's way, choke the life out of God's way. And an unpruned garden is an unproductive garden. As for whether Yahowah intended to say that “Allah would be exalted” in this place as is the case, or that “briars, brambles, and thorns would be raised”

instead of grapes, or both, is subject to conjecture. But there is no question that Yaruwshalaim was once far more lush than the desert we find today. Also thought-provoking, Sha'uwI, the villain of this story, once bragged that his ego was so out of control, the thorn in his side was none other than one of Satan's demons.

In 1867, Mark Twain wrote the following in connection with his tour of Yisra'el: "It is a desolate country whose soul is rich enough, but is given over to weeds.... It is a silent mournful expanse...a desolation.... We never saw a human being on the whole route...hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, had almost deserted the country."

Should anyone have wondered what the vineyard represented, Yahowah wants us to rest assured that He isn't talking about grapes...

"The vineyard (*kerem*) of Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) of the vast array of spiritual implements (*tsaba'* – of the command and control regime of heavenly messengers and envoys) is the Home (*beyth* – is the Family and Household) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God), and (*wa*) the individuals (*'ysh* – the people) comprising Yahuwdah (*Yahuwdah* – who are Related to Yah) are His most delightful and satisfying (*sha'shuwa'ym huw'* – His most pleasing, pleasurable, and enjoyable) aspect of His garden (*nata'* – vine of His).

He expected and looked forward to (*qawah* – He beneficially anticipated) the exercise of good judgment (*mishpat* – rational thought and reasonable decisions, even a just means to resolve disputes) but (*wa*), behold

(*hineh* – now, see), **there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats** (*misphach* – there is a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations along with an outpouring of blood; from *caphach* – to join together to smite and strike, leaving an ugly erupting lesion, scab, and malignant tumor).

Rather than vindication, justice, and prosperity (*tsadaqah* – that which is correct, upright, and righteous in accord with the standard, producing an abundance of wealth among innocent individuals), **behold** (*wa hineh* – now at this time), **there is a crying out for help** (*tsa'aqah* – a cry of distress).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:7)

God’s Covenant Family was to be rooted in the Promised Land. They were to be productive and flourish, serving as an example for the world to follow. Yisra’el and Yahuwdah were to grow together with God in the most satisfying and enjoyable relationship imaginable. This was to be ‘Eden.

Based upon what He was offering, predicated upon what He had done, there was every reason to expect favorable results. After all, who in their right mind would turn down an offer from God, one in which we sacrifice nothing and gain everything in return? Yahowah naturally expected that His creation would be capable of exercising good judgment.

He had personally designed our brains and given us His *neshamah* – the means to be rational, to discriminate between good and bad, right and wrong. But He obviously thought more of us than we thought of ourselves, valued us more highly than we valued ourselves. He trusted us more than we should have been

trusted. But such is the nature of every loving relationship. We see the best in those we love.

In *mispach* we see the opposite of *mishpat* – which is why they are being contrasted. To *mishpat* is to do the right things for the right reasons, it is to exercise good judgment to resolve disputes. To *mispach* is to do the worst things for the worst possible reasons. Rather than vindicate, the *mispach* condemn. Rather than encourage rational thought, the *mispach* indoctrinate. Rather than save lives, the *mispach* destroy them. Rather than reconcile relationships, the *mispach* shatter them. These are the things of man God detests.

This concludes with a prediction that has not yet materialized – although there have been constant foreshadows. Yisra'elites cried out for help when enslaved by the Egyptians and when besieged by the Assyrians. Yahuw'dym cried out when attacked by the Babylonians and when assaulted by the Romans. All Yisra'el cried out again when persecuted under the Catholic Church, when brutalized during the Holocaust, and now under the constant barrage of Islamic terrorism. But this is now a collective cry for help, one coming directly out of Yaruwshalaim, Yahuw'dah in the heart of Yisra'el. Something terrible is about to happen.

I suspect now after reading over one-thousand pages of *Observations for Our Time* that you are aware that the process I have deployed from the very beginning continues to be: translate Yahowah's words as accurately and completely as possible by closely examining and carefully considering each of them. Contemporaneously, I have striven to delineate why these words may have been chosen, how they may have been used elsewhere, and what they may convey beyond that which is reasonably included in the translations, themselves. Then I will reread and recite the translations to myself, reflecting on what God has revealed, so that I might come

to appreciate what Yahowah is saying, why He is saying it, and how it applies to our lives in the here and now. After sharing these insights, I like to return to His words, bringing them together in summary fashion, hoping that the repetition helps etch Yahowah's message into our memory.

“Please, it is My desire out of a heightened sense of urgency, and so I plead with you, desiring your attention because I want to sing as an expression of My heartfelt desire, using My voice as an instrument to convey the words and musical tones of this song on behalf of My beloved, a song to the one I dearly love, to Dowd, concerning his vineyard.

The grapes were planted, cultivated, and tended, all existing for him, for My beloved, to approach and draw near by way of a Son radiating light from a supernatural source on the Mount of Olives.
(*Yasha'yah* / Isaiah 5:1)

He loosened the dirt, tilled its soil, and removed the weeds, cleared it of stones, and planted it with the best vines.

He built on behalf of the family and son, a watchtower for the observant, a chest for storing important things safely, and a podium on an elevated stage for conveying a message regarding empowering and magnifying growth in the middle of it. In addition, he carved out and engraved a wine press and vat in it.

Then he confidently anticipated the good and beneficial result, that it would produce clusters of grapes.

But after all this effort, it yielded sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit.
(*Yasha'yah* / Isaiah 5:2)

So now at this point in the story, inhabitants who have settled in Yaruwshalaim and people of Yahuwdah, please, I implore you to judge, electing to distinguish that which is productive and unproductive by making the appropriate connections between Me and My vineyard, responding thoughtfully and appropriately after closely examining the evidence and making the proper connections through careful consideration. (*Yasha'yah* / Isaiah 5:3)

What more, additionally or subsequently, even now could I have done in My vineyard that I have not accomplished with it?

What is the reason I looked forward with the anticipation that it would produce good grapes, but there are sour and rotten grapes, hard and unpalatable, unripe and worthless, loathsome and stinking, odious and abhorrent fruit? (*Yasha'yah* / Isaiah 5:4)

So now, henceforth as a result, please I am beseeching you, allow Me to explain and make known to you what as a result of the relationship and by association, I will do regarding My vineyard.

I will remove and take away its hedge to keep others out, and it will be purged, grazed, and set ablaze, its protective stone wall will be broken down and breached, its stones toppled and scattered by hostile invaders, and it shall be trampled down and tread upon. (*Yasha'yah* / Isaiah 5:5)

I shall lay it open and susceptible to becoming a desolate wasteland. It will not be pruned nor will it be weeded.

And it shall raise up those who exalt Allah in addition to offering up briars, brambles, and thorns.

And concerning the clouds, I will direct rain away from it. (*Yasha 'yah* / Isaiah 5:6)

The vineyard of Yahowah of the vast array of spiritual implements is the Home of Yisra'el, and the individuals of Yahuwdah are His most delightful and satisfying part of His garden.

He expected and looked forward to the exercise of good judgment, rational thought and reasonable decisions, but behold, now there are violent acts, egregious injustices, and a wanton outpouring of blood at the hands of governments and aristocrats along with a complete disregard for the Towrah and an irrational breach of the Covenant by many people and nations. Rather than vindication, justice, and prosperity, now at this time there is a crying out for help.” (*Yasha 'yah* / Isaiah 5:7)

It was indeed a song of unrequited love.

e f e i

What follows depicts today's Israel, especially in the area in and around Jerusalem. Tiny plots of desolate land are being purchased from Arabs and cobbled together to build condominium complexes and apartment buildings. These “housing units,” which are being constructed by the thousands, all share walls, floors, and ceilings in common as more and more Jews immigrate to Israel.

Yesterday, while searching for the proper spelling of the name of the Catholic monstrosity in Jerusalem that serves as a shrine to death based upon something Yahowah had said, I was struck by the pictures which accompanied the article. There are almost no single-family homes being constructed in and around Jerusalem – everything is being built just as God described it.

Then this morning, a friend forwarded an article following the most recent Islamic terrorist attacks in Barcelona, Spain. The nation's leading rabbi announced that it was time for every Jew to leave, not only Spain, but the whole of Europe. Last year's migration of nearly two million Muslims from Syria, Afghanistan, Iraq, and Libya sealed their fate, and has made it unsafe.

It is also interesting that while the world is unwilling to hold Islam accountable for perpetrating 99% of the world's terrorist attacks or for abusing over half a billion women, Israelis are denounced and condemned for building homes. Sectarians and secularists alike would have you believe that Jews constructing homes is a bigger obstacle to peace than knife- and bomb-wielding Islamic terrorists. As a result, and in complete accord with the following prophecy, Israelis must stand alone – isolated from the rest of the world.

At the time this was written, it was all inconceivable. Now it is inevitable.

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those connecting** (*naga*’ – joining and touching) **house to house** (*beyth ba beyth* – home with home), **field to field** (*sadah ba sadah* – plot of land with plot of land, territory to territory), **who approach in addition** (*qarab* – who arrive and present themselves, joining together) **until** (*‘ad* – the point in time) **there are no more places** (*‘ephes maqowm* – there are no more sites to build housing units, offices, or even stand) **and they are made to dwell alone** (*wa yashab la bad* – and so then those who settle there will live isolated and separated (hofal perfect consecutive – demonstrates that this condition was forced upon them during a specific period of time based upon the will of others)), **to you** (*‘atem*) **in the midst** (*ba qereb* – in the middle or center)

of the Land (*ha 'erets* – of the nation).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:8)

In the 17th chapter of this same prophetic announcement, we are told that Israel will be “thinned at the waist,” and thus at its *qereb*, indicating that the nation will be forced to surrender the “West Bank” to the Jihadists. As a result, an unstoppable tsunami of Islamic terrorists will flood into Jerusalem, raping, robbing, and murdering their way to Allah. Forewarned is forearmed.

There are over seven million Israelites, mostly Yahuwdaym, living in Yisra'el today – half a million of which call Yaruwshalaim home. As fast as housing units are erected, they cannot keep pace with the accelerated birth rate or unparalleled immigration. We are rapidly approaching a time when there will be too many people and too few homes. But that isn't the worst of this news. The world in general, and Islamic Jihadists in particular, are going to be so egregious, shedding so much blood, that even amidst a housing shortage, the best and biggest will be abandoned.

While the previous statement is today's news, the next is tomorrow's. The first phase of what follows, known as the Magog War (the Islamic assault on Israel near the beginning of the Time of Ya'aqob's Troubles) will occur sometime between 2026 and 2027. It's less than a decade away. And it will be horrific. It will be as if hell itself has been unleashed. Satan and his Islamic emissaries will all but annihilate Yahowah's Chosen People.

“I am hearing (*ba 'ozen* – in My ability to hear what's in My ears), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the

command and control regime of heavenly messengers and envoys), **declares, that doubtless** (*im* – in the context of something I’ve promised which is much larger, although it may seem improbable, nonetheless), **there will be no houses for many** (*lo’ beyth rab* – there will not be sufficient homes as many homes will cease to exist), **because as an object of appalling scorn and derision there shall be horrible terrorism and devastating desolation** (*la shamah hayah* – because as an object of astonishing ridicule, they will be laid waste and become lifeless; from *shamem* – to be appalled, stunned, stupefied, awestruck, astounded, desolate, and lifeless).

Even the largest (*gadowl* – greatest) **and (wa) most beautiful** (*towbym* – most desirable) **will be without an inhabitant** (*min ‘ayn yashab* – will not have anyone living or dwelling there).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 5:9)

Just because these housing units share common walls, ceilings, and floors, this does not make them necessarily small nor cheap. A quick search of real estate for sale in Jerusalem reveals that some of these townhouses are large and beautiful, with price tags to match – some exceeding ten million dollars.

And yet even they will be uninhabited because good Muslims, those who follow Muhammad’s pathetic example, are murderous. They are robbers and rapists. And they will flood into Jerusalem by the tens of millions. There will not be enough bullets to stop them. The Jews who are not killed, will wish they were dead. They will all be robbed. Many will be raped.

Terrorism is synonymous with Islam because Muhammad was a ruthless terrorist. He instigated and led 75 terrorist raids during the first ten years of the Islamic Era. Jews were his favorite targets. He murdered the men,

raped the women, and enslaved the children. Nothing has changed over the course of 1300 years.

Allah as Satan, has no capacity to be creative, to conceive or spare life, to build anything worthwhile. All he and those who worship him as if he were God are good at doing is killing, destroying, and deceiving. They will epitomize “*shamah* – appalling scorn and derision, vicious terrorism, devastating desolation, stunning the world with their stupefying ruthlessness.”

Those who have wielded hammers to build homes will be decimated by those who prefer wielding swords. What follows speaks of Islam’s influence on the House of Yisra’el.

“Because then (*ky* – no doubt, truly), **ten** (*‘aseret*) **acres** (*tsemed* – the area of cultivated land a pair of oxen yoked together can plow in a day which is why it also means: pair, couple, and yoke) **of vineyard** (*kerem* – synonymous with the House of Yisra’el) **shall produce** (*‘asah* – yield or supply) **one** (*‘echad*) **daughter** (*bath* – female child or liquid measure equal to 6 gallons), (*wa*) **a malleable and fragile** (*homer* – clay-like, easily manipulated when moist and readily broken when dry, or nine bushels – roughly the amount a donkey can transport) **offspring** (*zera’* – descendants or seeds) **is what will come from here** (*‘eyphah* – is the what, where, and why of it; from *‘ay* – whence and where and *poh* – from here).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:10)

Before we conclude that the amount of land two oxen can plow in a day is a nebulous and antiquated concept, making this prophecy somehow arcane, you may be interested to know that in the United States today, the official measure of land is an acre, which contains 43,560 square feet. This rather odd number was derived because a pair of oxen yoked together plow a furrow 1/8th of a mile

long (known as a furlong) before the team is turned around to plow in the other direction.

Parcels were laid out so that the farmer, starting early in the morning, would be able to finish two sets of ten rounds with a ten-inch plowshare, covering an area 16.5 feet wide (known as a rod) twice before lunch. They would then water, feed, and rest their oxen during the noon break. A second pair of rounds of ten 1/8th mile long furrows would be cut in the afternoon. The forty rounds of 80 furrows plowed over the course of a day covered an area four times 16.5 feet wide, or 66 feet across, by a 1/8th mile in length (660 feet). This totals 43,560 square feet, and thus one acre. (Source: University of Nebraska Land Measure Fact Sheet)

The ten-acre plot being depicted in this prophecy is therefore 660 feet by 660 feet. By way of comparison, the current Temple Mount is approximately 32 acres. The south wall is 910 feet (280m), the north 1025 feet (315m), the east 1520 feet (460m), and the west wall is 1580 feet (485m) in length. This size and trapezoidal shape is a product of Herod the Horrible who greatly expanded the platform some 2000-years ago. The original area established by Dowd at Yahowah's direction was square, and only about ten times larger than the footprint of the Home and Porch combined.

To reconstruct its size, all we need do is look at the platform upon which the Dome of the Rock is now situated, and square it off as Dowd was said to have done. The western and eastern facades, inclusive of the original stairways leading up to the platform, all of which were part of Dowd's original layout, comprise an area which measures 660 feet by 660 feet. I don't suppose this is a coincidence.

Also, considering the fact that Yahowah attributed the original vineyard to Dowd, the City of *Dowd* | David

is also – drumroll please – 10 acres. Now since Yahowah just stated that the vineyard represents the House and Home of Yisra’el, it is clearly coterminous with the original Temple Mount and equivalent to the City of the Beloved below.

I’m going to crawl out on a tendril and suggest that God isn’t actually talking about grapes, wine, or seeds. It’s not much of a leap considering the fact that He, Himself, just said that the vineyard actually represents the Home of Yisra’el. Beyond this, the numbers don’t work if we are to render *bath*, *homer*, and *‘eyphah* as weights and measures. For example, an extremely unproductive vineyard still produces 20 times more wine than this one if we are to translate *bath* as “six gallons” rather than one “daughter.” The math works out as follows: a derelict vineyard produces two tons of grapes per acre, filling two 60-gallon barrels with wine (which is just shy of 1500 bottles should you be interested).

Therefore, the least productive mature ten-acre vineyard imaginable would still produce 1,200 gallons of wine – two-hundred times more than the six gallons listed above if we are to render *bath* in gallons instead of girls. By comparison, an average ten-acre vineyard would produce 5,000 to 6,000 gallons of wine. And as an interesting note: a winemaker must crush 700 grapes to get a bottle of wine. It is yet another reason Yahowah likes using this metaphor.

Grapes are propagated via cuttings, not seeds. And while it is technically possible to germinate a grapevine using seeds, to be effective, the seeds need to be refrigerated at a steady 35-40 degrees Fahrenheit for three months. Then they must be kept in greenhouses for six weeks to germinate, never allowing nighttime temperatures to fall below 60° F. These saplings have to be transferred into pots and kept in greenhouses until the plants are a foot tall before they are moved into the fields.

That is not to say that grape seeds are worthless. A winemaker today can purchase a \$100,000 seed separator and dryer along with a \$17,000 double-head seed press and process 180 tons of grape seeds from the pomace over a period of six months, yielding 12,000 liters of grape-seed oil. A ton of grapes, which is about 26% pomace (572 pounds of moisture, skin, stems, and seeds), yields 70 pounds of dry grape seeds (producing three liters of oil). Returning to our anemic vineyard, two tons an acre over 10 acres would create 1,400 pounds of seeds.

While this is in the range that an average donkey can haul in a cart (which is between 1900 and 2100 pounds), with olive trees indigenous and plentiful, and their oil more desirable and economical, especially in Israel, there would have been no reason whatsoever to separate, dry, or transport grape seeds. Moreover, if we are to use weights and measures instead of fragile and impressionable daughters, grapes yielding six gallons of wine would only produce 70 pounds of seeds, rendering the donkey irrelevant.

Lastly, as a dry unit of measure equal to three seahs or ten omers, an *'eyphah*, is an Egyptian designation. It is only when presented as an adverb and interrogative comprised of *'ay* and *poh*, that *'eyphoh* is Hebrew. In Yah's language it means: "what kind of things or which individuals would come from there."

If Yahowah was indeed speaking of daughters, one for every ten acres, jihadists are going to have to either scare away, enslave, or kill a lot of Jews. The city of Jerusalem today, with a population of 850,000, 500,000 of whom are Jews, is just over 48 square miles, and thus just under 31,000 acres. This represents sixteen Yisra'elites per acre, eight of whom would be women, four of whom might be young enough to be called "*bath* – daughters" rather than simply "women." If that is

reduced to one for every ten acres, there is going to be a mass exodus and massacre.

If we consider the greater Jerusalem metro area, 1,125,000 people, 720,000 of whom are Jews, live on just over 160,000 acres. That's between four and five Israelis per acre. If half are women and half are young, that's one daughter per acre today. Therefore, nine out of ten will either flee, be kidnapped and dragged away as sex slaves, or die at the hands of Islamic militants. It's no wonder this was preceded with a woe and the people are crying out in fear.

Before we move on, there was something else I found intriguing about *tsemed*, the word translated "acres" above. The dual nature of *tsemed* (two oxen yoked together) lends it to being used to convey duplicity. It is deployed to depict "infamous deceit" in *Mizmowr* / Psalm 50:19. And on three occasions, the verb is used to describe the seduction of the Israelites into the worst form of idolatry at Ba'al-Peor. Under Bala'am's suggestion in consort with Balak, the king of Moab, the Yisra'elites were seduced into becoming initiates into his religious mysteries. As a result, the people worshiped the local god, the Lord of Light (Lucifer in today's parlance), while indulging in his requisite prostitution cult. They thereby yoked themselves to Ba'al-Peor, to the Lord of Light, and to the Whore of Babylon. Satan was worshiped as God. (*Bamidbar* / Numbers 25:3-5 & *Mizmowr* / Psalm 106:28) That's telling here because in Islam, Allah is Satan and in Christianity, the Lord is God.

Alcohol will be used as an escape, numbing the pain. But it will just make matters worse. In harmony with His vineyard metaphor, Yahowah predicts...

“Woe, this is a warning (*howy* – alas, this disastrous and destructive situation can ruin a person, so this is a cautionary tale) **to those who rise early in the morning**

(*shakam ba ha boqer* – make an early start in the morning, looking to make sacrifices to their gods while reflecting on religious secrets and omens) **with intoxicating liquor** (*shekar* – inebriated with alcoholic libations), **remaining so** (*'achar* – lingering around thereafter) **into the twilight** (*ba ha nesheph* – into the evening, from dusk to dawn), **drunk and inflamed with wine** (*dalaq yayn* – intoxicated and inebriated).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:11)

Some of what follows may actually depict instruments, but much of this is symbolic, using the implements of merriment to describe the fallen human condition and the implements that will be used to drown out the message of God.

“**The lyre** (*kinowr* – the zither, a large stringed instrument that when plucked makes a tremulous twanging sound and serves as a token of merriment; perhaps a Hittite loan word related to *kuwn* – to establish and *kanah* – a flattering title for a shoot or branch which is transplanted), **harp** (*nebel* – the guitar, a portable melodic stringed instrument, or a vessel, bottle, or flask comprised of skin used to transport wine; from *nabal* – to be foolish and senseless, to languish and fade away, to be an immoral, vile, and shameful corpse, a carcass associated with villainous idolatry and in the feminine, *nebalah* – a disgraceful and wicked thing outrageously in defiance of the standard, a frivolous fool), **tambourine** (*toph* – the drum, a small percussion instrument or dangling earrings, religious pendants, and jingling beads, even the jeweled ornamentations on the headboard of a bed owned by the haughty and arrogant who flaunt an exaggerated sense of false pride; from *taphaph* – to play and to beat), **flute** (*chalyl* – the pipe, a reed woodwind instrument producing a shrill, whistling sound; from *chalal* – to profane, defile, pollute, violate, wound, slay, and desecrate and *chalyl* – that which is forbidden and

adversarial), **and** (*wa*) **wine** (*yayn* – fermented grape juice and intoxicating beverages) **are at** (*hayah* – exist at) **their banquets** (*meshteh hem* – are part of their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed; from *shathah* – to drink to excess (based upon *sheth* – six, the number of man)).

But (*wa*) **regarding** (*'eth*) **the work** (*po'al* – that which is done and thereby achieved after expending significant energy to acquire and provide recompense) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **they do not observe nor regard it** (*lo' nabat* – they do not look at, consider, perceive, or interpret it, seeking to understand it, nor provide an appropriate or caring response), **nor** (*wa*) **the work** (*ma'aseh* – the labor and product, the mission and accomplishments, the acts and deeds, the pursuits and business) **of His hands** (*yad huw'*), **neither seeing nor understanding** (*lo' ra'ah* – they do not pay attention and they are not observant, neither perceptive nor considerate).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 5:12)

As I suspected, this list of accoutrements serves as a poetic depiction of man's fallen state. Collectively, they reveal how religious festivals compete with God by twisting the intended purpose of the instruments, themselves. In this list, we find: a twanging lyre, representing a flattering title for a transplanted and replacement branch. This is a depiction of Allah as a replacement for Yahowah, of Jesus Christ as the flattering title for the Branch, and even an allusion to replacement theology.

Then there is the melodic harp so often pictured in association with angels in religious art which is accompanied by flasks comprised of skin in the hands of

the foolish and senseless, those who languish and fade away as if they were the walking dead. These vile and villainous animated corpses demonstrate a zombie-like attraction to idolatrous worship in their outrageous defiance of God.

Next we find tambourines struck by the haughty and arrogant who flaunt an exaggerated sense of false pride. This is perhaps reminiscent of the ongoing drumbeat of gay pride parades and the contentious morality of Socialist Secular Humanism. And while I was of the belief that San Francisco was the gayest city in the world, it is actually Tel Aviv. Simultaneously, we find countless religiously adorned women, their dangling earrings, symbolic pendants, and jingling beads hidden beneath their burkahs.

The second to last irritant on the list is depicted as a shrill flute or whistling pipe, which is being played and smoked by the profane, the defiled, and the polluted who desecrate, wound, and slay in adversarial fashion. All the while they are imbibing intoxicating libations at their banquets, feasts and festivals celebrating hedonistic events where copious amounts of alcohol are consumed in excess.

They are celebrating New Years, Saint Valentine's Day and St. Patrick's Day, Martin Luther King Day and President's Day, May Day and Independence Day, Labor Day and Memorial Day, Halloween and Lent, Easter and Christmas, Rosh Hashana and Hanukah, some of them even Ramadan – anything and everything but Yahowah's Miqra'ey. What God has done means nothing whatsoever to them. It's a sad state of affairs.

Here once again for your consideration, is the second stanza of Yahowah's prophetic song.

“Woe, this is a warning about a disastrous situation and a cautionary tale to those of you in the

Land connecting house to house, field to field, and plot with plot, territory to territory, who approach and present themselves, joining together until such point in time that there are no more places nor sites to build housing units, offices, or even to stand, and they are made to dwell alone, living isolated and separated.
(*Yasha'yah* / Isaiah 5:8)

I am hearing, Yahowah of the vast array of spiritual implements, declares, that doubtless there will be no houses for many because as an object of appalling scorn, ridicule, and derision there shall be horrible terrorism and devastating desolation.

Even the largest and most beautiful will be without an inhabitant. (5:9) Because then, ten acres of vineyard shall produce one daughter, a malleable and fragile offspring is what will come from here.
(*Yasha'yah* / Isaiah 5:10)

Woe, this is a warning regarding a ruinous situation to those who rise early in the morning looking to make sacrifices to their gods while reflecting on religious omens with intoxicating liquor, inebriated into the twilight and inflamed with wine.
(*Yasha'yah* / Isaiah 5:11)

The tremulous twanging lyre serving as a flattering title for a transplanted and replacement branch, the melodic harp accompanied by flasks comprised of skin in the hands of the foolish and senseless, those who languish and fade away as the walking dead, immoral, vile, and disgraceful corpses associated with villainous idolatry and outrageous defiance by frivolous fools, the tambourine struck by the haughty and arrogant who flaunt an exaggerated sense of false pride while religiously adorned with dangling earrings, symbolic pendants, and jingling beads with jeweled ornamentations on their

headboards, the shrill flute and whistling pipe of the profane, defiled, and polluted who desecrate, wound, and slay in adversarial fashion, and intoxicating libations are at their banquets, their feasts, festivals, and hedonistic events where copious amounts of alcohol are consumed in excess.

But regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don't even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant.” (*Yasha'yah* / Isaiah 5:12)

Based upon this, we can dispense with the absurd notion that God loves everyone. Further, not only was Paul wrong when he penned his famed “Love Chapter” in his initial letter to the Corinthians, he is the person most responsible for beguiling billions of people the world over into ignoring and then rejecting Yahowah's seven annual Invitations to be Called Out and Meet.

e f e i

The most debilitating human condition is a bad attitude fueled by ignorance. The most empowering is understanding leading to the correct perspective on God. With generations indoctrinated and incapacitated by Political Correctness to the point that they can no longer think for themselves, the preponderance of people are growing incapable of discriminating between right and wrong. Therefore, this is where we find ourselves...

“As a consequence (*la ken* – as a result, therefore, it follows that), **My people** (*'am any* – My family) **are exposed and vulnerable** (*galah* – are revealed for who

they really are, laid bare and stripped of any pretense, exiled, many as captives (qal perfect)) **because of** (*min* – out of and from) **their lack of knowledge and discernment** (*baly da'at* – their failure to comprehend, their lack of apprehension, their ignorance and inability to understand, their incapacity to distinguish between right and wrong, their unwillingness to discriminate between good and bad, their reluctance to differentiate between truth and lies; from *yada'* – to know, to acknowledge, to learn, to discriminate, to recognize, and to understand).

They honor and attribute high status to (*kabowd* – they respect the reputation and abundance, the popularity and manifestation of power, the overall societal acceptance of) **their ravenous and insatiable** (*ra'eb* – pandemic of voracious) **maggots of men, to lowly and insignificant humans** (*moth* – parasitic louses, the likes of corpses and carcasses) **so** (*wa*) **their capacity for compassion and ability to enrich** (*hamown* – their abundant mercy, their gatherings of people with an enormous inheritance, and their accumulation of a multitude of riches) **has shriveled up and evaporated** (*huw' tsichah tsama'* – has dried up, deprived of water, they have lost the source of life and cleansing).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:13)

In *Howsha'* / Hosea, Yahowah will announce: **“My people are destroyed because they are ignorant and irrational.”** The means to their destruction is their propensity to believe their political and religious leaders rather than trust Yahowah.

The most debilitating and deadly consequence of ignorance is the tendency of misled individuals to ascribe status to men, particularly popes, pastors, and politicians. They do not know when they are being lied to, taken advantage of, and fleeced.

They will foolishly pronounce their loyalty and make donations to those who without compunction, rob them. And the objects of their misplaced devotion are insatiable, craving ever more wealth and power. Such is the nature of the candidates and those who vote for them, both on the right and left today.

The most common of many Hebrew words for “man” are ‘*adam* and ‘*ysh*, followed by ‘*enosh* and *geber*. The least prevalent is *moth*. It is, therefore, prudent to ascertain why it was selected over the more predominant options. At first blush, we discover that it is considered to be less masculine in nature than either ‘*adam* or ‘*ysh*, and thus can be translated “person” or “people,” “human” or “human beings.” This is revealing because God is contrasting His plan with the schemes promoted by humankind.

Second, *moth* is typically used to describe a very small number of people, thereby distinguishing the few from many. It literally means “men who can be numbered,” and is, therefore, the opposite of “innumerable individuals.” As such, it is translated: “very few.” This too is telling because while relatively few men have claimed to speak for God, only a handful of people have started a new religion and authored its scriptures as an Apostle or Prophet.

Third, *moth* is the opposite of *gibowr* (mighty warriors and political leaders) and speaks of someone who is considered to be “lowly and little,” even “insignificant.” While Sha’uwl was Paul’s given name, he not only chose the Roman moniker, Paulos, which means “lowly and little” in Latin, Yahowsha’ revealed during His Instruction on the Mount that Heaven’s name for the individual attempting to annul the Towrah would be “Lowly and Little,” a direct reference to Paul.

Fourth, according to the *Dictionary of Biblical Languages - Hebrew*, *moth* can also be translated “louse, a small parasitic insect that lives by sucking the lifeblood of warm-blooded creatures, or a maggot.” Lice are obligate parasites, meaning that they are incapable of reproducing without exploiting a suitable creature. They invade their victims by modifying their chemical signature to match that of their hosts. They are vectors of diseases such as typhus, transmitting infectious, debilitating, and deadly pathogens to other living organisms.

Paul was a disease-spreading parasitic blood-sucker, who mimicked the racial, political, and religious makeup of his audience to more readily exploit them. (While considering the commonality between Paul and lice, I found another interesting connection. Considering the fact that yeast is removed on *Matsah* | UnYeasted Bread to perfect the loaf by removing the fungus of sin, in particular, religion, fungi (such as yeast) serve as a host and conduit of disease, with weeds providing a safe harbor to vector viruses.)

A maggot is the larva of a fly. It is a footless, worm-like creature which feeds off living tissue, animal excrement, decaying carcasses, and foul food. Like the louse, it is prone to spread microbial infectious diseases. Humans are not immune to the feeding habits of maggots and can contract myiasis by approaching garbage, dead animals, or rotten food – all of which are symbolic of things Yahowah encourages us to avoid. Like religion, a maggot infestation grows exponentially if not checked. In this vein, *moth* is used to describe the disreputable or disadvantaged.

In *Yasha'yah* / Isaiah 41:14, for example, the remnant of Yisra'elite men are depicted as if they were “puny lice or worms.” And in *Mizmowr* / Psalm 26:4, Dowd disassociates himself from the *moth* who he claims

are “incompetent, invalid, and vain.” *Moth* is used similarly in *Yowb* / Job 11:11 and 22:15 to describe men who are “evil, wicked, and egotistical.” Yahowah is still pointing His finger at Sha’uwl.

Fifth, *meth*, which is vocalized differently albeit written identically, means “corpse.” It is the carcass of a dead body and thus is indicative of death. Yahowah routinely refers to Sha’uwl as “the Plague of Death.”

Sixth, *mothben* is a compound of *moth* and *ben* – son, and is defined as “chaff or straw that is dried up, then cast or blown away.” This infers that the *moth* are the “offspring of castaways.” And finally, *metheg* is the “bridle for a donkey, including a bit as a mouthpiece and reins for leading it.”

If we were to expand *moth*’s reach beyond a lone individual, and thus beyond the few people it typically addresses, and, therefore, past Paul, many of the world’s leaders, both religious and political, are parasitic maggots and lowly louses. They are counterproductive and destructive, deceitful and deadly, and thus ultimately damning.

Promising to enrich their greedy supporters to gain popularity and garner votes, they rob the relatively few who are rich to appease the multitude who are poor. By redistributing wealth rather than creating it, the economy shrivels and a nation’s abundance evaporates – just as Yahowah is warning and lamenting. While it may be politically expedient to punish success and reward failure because it is deemed politically correct among those infected with the immoral and irrational socialist mindset, it is a bankrupt policy.

There are two somewhat different ways to look at *hamown* in this context. Yahowah could be addressing the economic failures of democracy, whereby the tyranny of the majority robs the minority under the approving

applause of popular politicians promoting progressive taxation and entitlements. It is a pack of wolves and a lone lamb voting on who to eat for dinner. Or He could also be saying something more profound, predicting that when a relationship with Him through the *Towrah*, especially through its *Beryth* and *Miqra'ey*, is replaced by religion and when ignorance and misplaced trust beguiles a population into depending upon their government rather than relying on God, the benefits that Yahowah has provided through *Yahuwdym* in *Yaruwshalaim* are forestalled.

When the Chosen People fail to comprehend what Yahowah has said and done, their capacity to convey His compassion through the *Miqra'ey* and ability to enrich through the *Beryth* evaporate. It is what Paul destroyed with Christianity. It is then what Akiba caused to shrivel even further with Rabbinic Judaism, with his treasonous Talmud and false Mashiach, leading to the diaspora and unrelenting persecution under Rome.

As we continue to process the consequence of political and religious ignorance, and consider how the lack of discernment provides the opportunity for evil individuals to rob the people of their wealth and possessions, their freedoms and opportunities, and especially their relationship with God and their salvation, Yahowah is now prepared to turn our attention to the worst of these men, to the epitome of a louse, to the living embodiment of a maggot, to Satan's most popular and esteemed Ambassador, to *Sha'uwl* – known to Christians as Paul. Even his assumed Roman name, Paulos, identifies him as the lowly and little subject of this indictment. *Sha'uwl* | Paul robbed billions of Christians of their souls, stealing their inheritance: the possibility of eternal life in the Covenant.

In this light, it is incumbent upon us to acknowledge that *She'owl*, the lightless and eternal prison for souls

who have been condemned by God, and *Sha'owl*, the principal author of the Christian New Testament, are indistinguishable in the Hebrew text. While both are bad, context alone determines which name God intended. And here, as it is in *Chabaquwq* / Habakkuk, the presence of a *nepesh* / soul immediately following the name affirms that Yasha'yah heard Yahowah say *Sha'owl*, thereby excluding *She'owl* from consideration. This is therefore a direct and unambiguous condemnation of Pauline Christianity, its New Testament, and Replacement Theology, in addition to Roman Catholicism and Salvation through Grace.

“As a result (*la ken* – therefore as a consequence, it follows that), **there is an enormous opportunity for** (*rachab* – there is a wide open, broadened, and enlarged opening for the improper and greedy boasts of (hifil perfect active – the subject engages the object to make them like him for a while)) **Sha'owl's** (*Sha'owl* – Paul's, for Question Him) **soul** (*nepesh* – inner nature, consciousness, and human desires).

And so (*wa*) **he has opened his mouth to speak** (*pa'ar peh hy'* – he has parted his lips wide to impart words [because *nepesh* / soul is always feminine in Hebrew, the pronoun is technically 'its' rather than 'his,' but without similar gender considerations in English, that would be awkward and misleading]) **beyond measure and without thinking** (*la baly choq* – for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living).

So then (*wa*) **the status, productive nature, and outstanding aspects** (*hadar* – the beautiful appearance and finest qualities, the majesty and splendor, even the overall value and glory) **of Yaruwshalaim** (*Yaruwshalaim* – the Source from which Teaching and Instruction, Guidance and Direction Regarding Reconciliation Flow) **will decline and be abandoned**

(*yarad* – will be subjugated, be lowered, brought down, and descend (qal perfect)) **along with** (*wa* – in addition to) **her capacity for compassion** (*hamown hy'* – her abundant mercy and ability to enrich, her extraordinary wealth and her enormous gatherings of people, her accumulation of possessions and riches, her multitude of unruly hordes and commotion, along with her mercy), **in addition to** (*wa*) **those joyously reveling** (*sha'own hy'* – the great crowds of people) **and** (*wa*) **celebrating** (*'alez* – who are jubilant and excited in their victories) **in her** (*ba hy'*)." (*Yasha'yah* / Freedom is from Yahowah / Isaiah 5:14)

Had Yisra'el and Yahuwdah made the effort to observe Yahowah's Towrah instead of the rabbinic Talmud, had they engaged in Yahowah's Covenant instead of becoming overtly religious, had they called God by His name, the majority of people would have been too familiar with Yahowah's testimony and promises for Sha'uwl to succeed. Sure, his absurd progovernment stance would have appealed to Romans and his appalling Gnostic approach would have resonated with Greeks, but it wouldn't have lasted. And the reason should have been obvious because Paul, like Muhammad after him, wasn't sufficiently creative or credible to create a religion which could stand on its own merits. Paul, like Muhammad, usurped the Towrah's credibility. They were deliberately inaccurate plagiarizers and careless counterfeiters.

It's obvious that Gentiles weren't just wholly ignorant of the Towrah, they were put off by it, since they believed that their political and religious ideas were far more civilized and progressive. Moreover, it's not just that Romans disrespected Yahuwdym, they despised them for having the audacity to rebel against them. This disdain for Yahowah's Chosen People created an audience that was predisposed to accept Paul's anti-Semitic rant.

Accepting and believing are worlds apart. So for the new religion of Pauline Christianity to take root and garner thousands, then millions and billions of believers, its authenticity would have to come from the very testimony it contradicted because the Towrah and Prophets provide the lone credible witness regarding God. This blending of truth and lies was achieved simply because those who should have known better, didn't. The Chosen People neither understand the purpose of the Towrah nor its association with Yahowsha'. They did not even know his name, or the name of the God in whose name he had come.

The religious Bible is the result of this “*babel* – intermixing” of God's Word with man's words. Paul was able to fool Romans and Greeks because Yahuwdym were unable and unwilling to take a stand on behalf of their God. They did not and could not expose and condemn their enemies, nor His enemies, as Dowd had done. They hadn't just stopped cultivating and pruning Yahowah's vineyard, they had forgotten it even existed. Everything that God had accomplished on *Mowryah* through His *Miqra'ey* and *Beryth* would be for naught.

Yahowah, as is His approach and nature, revealed exactly what would happen and then explained why it would occur. The reason Christianity exists, the only reason Sha'awl prevailed is as simple as one, two, three.

First: **“My people became exposed and vulnerable because of their lack of knowledge and discernment.”** This is what made them susceptible to being misled. Lying, self-serving religious and political aspirants can only fool fools. And once fooled, they didn't know how to refute the charlatan in their midst. Unchallenged, the most absurd compilation of twisted logic and misquotations became the religion of politics and thereby impervious to evidence or reason. In an environment

where no one knew any better, it no longer mattered that Paul's proposition was preposterous.

Second: **“They attributed high status to their ravenous and insatiable maggots of men, to lowly and little parasitic louses, so their capacity for compassion and ability to enrich has evaporated.”** As is the case with Orthodox Jews, Christians, and Muslims, their deceitful and destructive dogmas grow in popularity because not knowing the Towrah or Prophets, the faithful are beguiled into believing those who say that their religion is legitimized by them. Even though all three beliefs are condemned by the Towrah, the people's collective ignorance of this reality creates the opportunity for religious malfeasance. The masses are beguiled into believing that God is on their side, when He is opposed to them.

Ultimately, these faiths have incapacitated every believer's ability to resolve the problem of having transformed maggots into messengers. Unable, or unwilling, to refute them, the lowly louses are afforded the highest possible status. Reason is the first casualty of faith. False prophets prevail when no one knows the truth.

The worst of men, these parasites, are called Apostle, Saint, Holy Father, Prophet, and Messenger of God. The testimony of such men is believed over that of the God they claimed inspired them, even when they contradict Him. It's institutionalized insanity. And in these asylums, there is no compassion. Rather than enriching and empowering humankind as God is desirous of doing, the individuals who lead the resulting political and religious institutions are enriched and empowered by depriving the preponderance of people of their opportunity to know Him.

Third: **“As a result, there is an enormous opportunity, a wide open, broadened, and enlarged**

opening for the improper and greedy boasts of Sha'awl's soul and human desires. And so he has opened his mouth to speak beyond measure and without thinking for the purpose of negating the Word through corrupt inscribed decrees and invalid conditions for living.” While Paul bragged about being Gamaliel's most acclaimed student, he was by his own admission, a rabbinical school dropout. He consistently misquoted the Towrah and Prophets and continually contradicted himself. His every argument on behalf of his religion was rife with fallacies. In many cases, his protestations were so preposterous, the opposite of what he claimed was true. It would have been extraordinarily easy to refute him and stop his plague of death from infecting the planet had it been done early on and by a significant representation of the Chosen People.

Yahowsha', in His most effusive and comprehensive denunciation of Paul and his religion, reiterated this prediction. He specifically stated during His Declaration on the Mount that this broad way with the enlarged opening would lead to the death and destruction of countless souls. The lives of those who would find Paul's Gospel appealing, who wrongly believing that He had somehow made the Towrah obsolete, would be snuffed out, evaporating away.

Had the truth been conveyed at the right time by the right people, Christianity would never have been able to add the “Old Testament” to their “New Testament” and join these opposites together in their “Bible.” Without the Word of God, the *Towrah, Naby', wa Mizmowr*, the result would have been an incredulous blend of one heavily edited and very errantly-translated eyewitness biography (*Yahowchanan* | John), one fairly strange prophetic portrait, also by Yahowchanan (Revelation), several perverted hearsay accounts, some letters of spurious authorship, and Paul's fourteen epistles – all of which

were deceitful. The resulting tome of contradictions wouldn't have fooled anyone.

If you read Paul's letters, this realization is obvious. Everyone rejected him. But unfortunately, apart from Shim'own, very few if any of those who were opposed to Paul left a written legacy as to why his epistles ought to be discarded. Either that, or Imperial Rome and the Roman Church destroyed their testimony. As a result, Paul's inscribed decrees negating the Word were immeasurably more prolific than those exposing and condemning him. He won the war of words by writing more words.

Unfortunately, no one made the case against Paul. There are a few denunciations from Shim'own, but his statements were overly polite and woefully insufficient. Ya'aqob didn't name his foe in his letter, and while refuting the Pauline notion of salvation through faith, he lacked specificity. If only someone had written *Questioning Paul* two-thousand years ago, refuting Paul by comparing his testimony to God's, ten-billion souls may have been inoculated against the Plague of Death.

But there was no one willing to do so. Stupefied by their Talmud, deceived by the maggots of men who promoted it, religious Jews were neither interested nor capable of explaining why Sha'owl's corruption of Yahowsha's life and purpose was dead wrong. Therefore, the counterfeit portrayal of God he drew took root and grew, choking out the vineyard Yahowah had planted and Dowd had tended. For the better part of two-thousand years, there would be no trace of His vines, as the weeds of religion thrived in their place.

In the aftermath of Sha'owl's contentious meeting with Yahowsha's Disciples, Shim'own and Ya'aqob, in Yaruwshalaim in 50 CE, and Paul's subsequent irrational, anti-Semitic, and unGodly rebuttal in his letter to the

Galatians, Rome, whom Paul served, would sack the city twice, destroying the Temple while burning almost every copy of the Towrah. A multitude were killed, and even more were hauled off as slaves. The source of guidance on reconciliation shriveled, and along with it God's means to compassion and enrichment.

Becoming the living embodiment of Yahowah's promise to curse those who cursed His people, Paul died in exile deprived of his freedom, friendless and alone, having been rejected by everyone he had known. Even his captor and beneficiary, Rome, the most powerful empire the world had ever known, would shrivel up and die soon thereafter.

They were plagued by one lowly and little louse of a man after another as the likes of Tiberius and Hadrian, Claudius and Caligula, Nero and Thrax, Domitian and Diocletian, Commodus and Elagabalus, Honorius and Caracalla, Severus and Valentinian, Constantine and Theodosius sought to be god, general, and emperor. They would soon suffer under those they had abused. The Romans reveling in triumph in 70 CE and 135 CE, would fade into oblivion. Their decline from the height of their power from that date forward was precipitous and unmitigated.

Like the living dead, Imperial Rome was resurrected into Roman Catholicism, and in Christianity, every knee bows in submission...

“So (wa) man (*‘adam* – human descendants of ‘Adam) **bows down in submission** (*shachach* – collapses in humiliation and subjugation, reduced in status and brought low (nifal imperfect passive)), **each individual** (*‘ysh* – humanity) **is brought down** (*shaphel* – is defeated and shamed, destroyed and dying, overthrown and abased (qal imperfect)), **and (wa) the eyes** (*‘ayn* – the perceptions and perspectives, the sight and appearance)

of the high and mighty, the proud and exalted (*gaboah* – the improper and immoral high officials and powerful people, the haughty and conceited) **are lowered** (*shaphel* – are shamed and abased, brought down and humbled, humiliated and deprived of status (qal imperfect)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 5:15)

This is the opposite of what God intended. The message of Creation, the one that reverberates throughout the *Miqra’ey* and *Beryth*, is that our Heavenly Father wants to get down on His knees to lift up His children.

But throughout time, political and religious men would demand submission. With arrogant men seeking to be exalted and in charge, the people would bow. Fortunately, the high and mighty will fall. God will hold them accountable. They will endure She’owl with Sha’uwl.

There is the natural tendency for those raised in Christian cultures to read statements like the previous one and apply them to Israel, and God’s frustration with His people. And while this would occur to some degree at the hands of Rome circa 70 CE and 133 CE, at that time there were few, if any, “*gaboah* – high and mighty” “Jews.” Rome was in charge politically, militarily, and economically.

Further, Yahowah was not “*gabah* – exalted” during this period, nor for nineteen centuries thereafter. As a result, Yahowah is forecasting the fate of pastors, priests, popes, and all other potentates who have used Christianity to empower and enrich themselves. This context allows no other consideration. Yahowah has not only been discussing the devastating consequence of Christianity, especially on the most valued aspects of Yaruwshalaim, it isn’t until His return that He will be respected once again.

“Then (*wa* – and so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **of the vast array of spiritual implements** (*tsaba*’ – of the command and control regime of heavenly messengers and envoys) **will be genuinely and continually exalted** (*gabah* – will be elevated in position and dimensions, assigned the highest status (qal imperfect active)) **with regard to the means to exercise good judgment and to resolve disputes** (*ba ha mishpat* – with the decision and means to discern the most appropriate verdict in the act of executing justice; from *shaphat* – to judge, decide, reason, discriminate, and evaluate, resolving controversies and disputes through the exercise of good judgment, and thereby justly and fairly vindicate or condemn).

And (*wa*) **the Almighty** (*ha ‘el* – the God, the Mighty One), **the Set-Apart One** (*ha qadowsh* – the Uniquely Separated One who is prepared and devoted to serve), **will show Himself prepared and dedicated to serve** (*qadash* – proves and demonstrates Himself to be set apart from the ordinary and mundane, separated from the profanity of human affairs) **by being right** (*ba tsadaqah* – by being correct, truthful, upright, just, fair, loyal, trustworthy, honorable, justified, acquitting, and vindicating, in absolute accord with His standard; the feminine of *tsadaq* – to be just, right, and correct).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 5:16)

There has been no time in the long history of man that Yahowah has been genuinely and continually exalted for having provided the means to exercise good judgment. And yet this is the purpose of the “*neshamah* – conscience” He gave ‘Adam. His gift to man is clearly delineated in the early chapters of *Bare’syth* / Genesis, but Bible translations have been so inaccurate, not one in

a million people are aware of what He's done to help us think for ourselves.

Further, His *Miqra'ey*, the Invitations to be Called Out and Meet with Him which were devised expressly to justly resolve disputes between man and God and reconcile our relationship by vindicating us, have gone unanswered for the very reasons God has just articulated. Paul nullified them.

Moreover, the religious have been cajoled into trying to serve God while God is devoted to serving man. And in actuality, the religious serve men, not God. It is as if humankind is wholly ignorant of Yahowah's role in salvaging our relationship and facilitating the Covenant. His intent is to work with us.

It is those same religions that are predicated upon faith rather than being right. Therefore, this proclamation speaks of the future, and specifically of Yahowah's return. That is important because the clerics being condemned are those professing their nonsense today.

Upon His return, Yahowah will assist Dowd and assume one of His favorite roles, that of being our Shepherd. They are going to do so in the places where His flock was once misled.

“Then (*wa*) the lambs (*kebes* – rams) shall be shepherded and cared for, able to graze (*ra'ah* – will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion) appropriately in (*ka* – suitably in accord with) their pasture (*dober hem* – in their word). And (*wa*) among the ruins of places deserted (*chorbah* – in the areas which were destroyed) by the fat ones who are wiped out (*meach* – of the fatlings who have been obliterated (a metaphor used to describe the enriched nobility who grow fat while their subjects starve), by those who join together to smite and kill, those who

hinder and bind who are blotted out as a result; from *machah* – to utterly destroy and wipe out, to obliterate and exterminate, blotting out from memory), **they shall gather together as invited guests** (*guwr* – they shall dwell and remain as dependents, and thus as heirs who are entitled, empowered, and enriched) **and be nourished** (*'akal* – be fed).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 5:17)

We have all been invited to attend Yahowah’s seven annual Mow’ed Miqra’ey, but very few accept God’s invitation and attend. And it isn’t for a lack of providing notice. Yahowah’s invitations are presented in the *Qara’* | Invitations, the central book of the Towrah. But that is the problem. *Sha’uwl* | Paul annulled Yahowah’s Towrah in the minds of billions of Christians. While they carry “Leviticus” around in their Bibles, they don’t consider Yahowah’s Invitations worthy of their attention or attendance.

That will not be true of everyone, however. Those of us who have read the Miqra’ey in *Qara’*, and have chosen to respond, will be there celebrating the return of God. And He will nourish us at that time by inscribing a perfect copy of His Towrah inside of us. We will never hunger for knowledge nor lack guidance.

This ended better than it began, but it was nonetheless painful to read considering the damage Paul has perpetrated upon mankind. The third stanza of Yahowah’s song, reads:

“Regarding that which is achieved after expending considerable energy to provide recompense by Yahowah, they do not have any regard for it, they don’t even consider it or seek to understand it, nor the work or pursuits of His hands, neither seeing nor understanding, no longer observant. (*Yasha'yah* / Isaiah 5:12)

As a consequence, My people are exposed and vulnerable, revealed for who they really are, stripped of any pretense, exiled, many as captives, because of their lack of knowledge and discernment, their ignorance and inability to understand, resulting in their inability to distinguish between right and wrong and their unwillingness to discriminate between good and bad.

They honor and attribute high status to, respecting the reputation and abundance, the popularity and manifestation of power, especially the overall societal acceptance of their ravenous and insatiable maggots of men, the lowly and insignificant humans who are parasitic louses so their capacity for compassion and ability to enrich, their abundant mercy and gatherings of people with an enormous inheritance has shriveled up and evaporated. (*Yasha'yah* / Isaiah 5:13)

As a result, there is an enormous opportunity, a wide open, broadened, and enlarged opening for the improper and greedy boasts of Sha'uwil's soul.

He has opened his mouth to speak, parting it wide to impart words beyond measure and without thinking for the purpose of negating the Word without ceasing through corrupt inscribed decrees and invalid conditions for living.

And so the status, productive nature, and outstanding aspects of Yaruwshalaim (the Source from which Teaching and Guidance Regarding Reconciliation Flow) will decline and be abandoned along with her capacity for compassion, abundant mercy and ability to enrich, in addition to those joyously reveling and celebrating in her. (*Yasha'yah* / Isaiah 5:14)

So man bows down in submission, is humiliated and subjugated, as each individual is brought down and abased, and the eyes, the perceptions and perspectives, even the appearance, of the high and mighty, the proud and exalted immoral high officials and powerful people are lowered, brought down and humbled, deprived of status. (*Yasha'yah* / Isaiah 5:15)

Then Yahowah of the vast array of spiritual implements and heavenly messengers will be genuinely and continually exalted with regard to the means to exercise good judgment and to resolve disputes.

And the Almighty Set-Apart One will show Himself prepared and dedicated to serve by being right, by being correct, truthful, just, fair, loyal, trustworthy, and vindicating, in absolute accord with His standard. (*Yasha'yah* / Isaiah 5:16)

Then the lambs shall be shepherded and cared for, able to graze, and they will be looked after and protected by the Shepherd, guided and fed by the Leader of the flock who will also be their friend and companion, doing so appropriately in their pasture, which is in the word.

And among the ruins of places deserted by the fat ones who are wiped away, blotted out from memory, they shall gather together and remain as invited guests and heirs and be nourished.” (*Yasha'yah* / Isaiah 5:17)

The consequence of ignorance could have been worse. The plague of Pauline Christianity could have been even more pervasive and enduring. But fortunately, God did not give up on us. He did not rescind His Invitations. He did not forget His promise to return and restore His relationship with Yisra'el and Yahuwdah.