

Avoid Conspiracies

Do Not Associate with Them...

Yahowah does not want us to associate ourselves with human institutions. This means that we ought not be religious or political. God is opposed to governments and He does not want us to swear an oath of allegiance or be patriotic. He does not want us to establish militaries or support them.

Yahowah is emphatically stating that, if we choose to form alliances, we will see them broken and we will be discouraged and destroyed. If we elect to arm ourselves and come to rely upon our military, we will be terrorized and bewildered as to why we are failing.

God's way is the opposite of man's way. As such, what follows is essential reading. In fact, Yahowah's next statement could well have served as the headline of an article written to Americans prior to the last presidential election.

“Choose to associate yourselves with misleading shepherds (*ra'ah* – elect to form an association with errant and disingenuous pastors, befriending and attending to harmful and destructive leaders (qal imperative active – should you choose by desire or vote to actually and actively become part of any evil institution or be shepherded by an errant individual)), **you people** (*'am* – related individuals), **and you will have chosen to be confused, discouraged, broken, and destroyed** (*wa*

chathath – and you will have picked your own fate which is to be dismayed, terrorized, and bewildered, frightened, shattered, and abolished, even cast down in fear (qal imperative active – actively and actually choosing to participate in your own demise)).

Choose to listen and respond to (*wa 'azan* – elect to hear and heed, choosing to give ear to while pondering and considering, harkening and being obedient to (hifil imperative active – by choosing to actively respond to what you hear, and engaging based upon it, you will become like those you are listening to in)) **any** (*kol*) **distant lands** (*merchaq 'erets* – far away countries) **arming yourself while preparing for your defense** (*'azar* – choosing to gird yourself for war, electing to strengthen your army while binding others as part of your military preparations (hitpael imperative – by choosing to establish and equip a military to defend yourself you will have chosen to be by yourself)), **and you will have chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear** (*wa chathath* – and you will have elected to be confused, discouraged, broken, and destroyed, choosing of your own volition to be dismayed and frightened, living in a state of anxiety, paranoid, astonished, and ruined, having failed by doing something dreadful (qal imperative active) [note: the MT repeats the concluding phrase]).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:9)

This is extraordinarily profound. God isn't just saying that choosing to form alliances with others is a bad idea. He is revealing that forming associations with religious institutions (*ra'ah* – misleading shepherds), other nations (*merchaq 'erets*), and being promilitary (*'azar*) is ultimately bewildering, destructive, and deadly. Rather than being religious, demonstrating one's patriotism, promoting a strong military, and negotiating

international treaties seen as beneficial, God is saying that all of these things are counterproductive.

Worse, those who do these things in hopes of reducing the consequence of death, the threat of terrorism, or the loss of freedoms will endure that which they sought to avoid. Rather than defending their freedoms and securing their sovereignty, they will forfeit both. It reminds me of the old adage: those who sacrifice liberty for security deserve neither.

There is an aspect of this that I don't want anyone to miss. There were five verbs in this statement and all five were conveyed using the imperative mood. From this we can discern five important conclusions. First, while the imperative typically conveys second person volition, and is rarely used to state a command, the name Hebrew scholars chose to identify the mood implies that it is authoritative, domineering, imperious, overbearing, and bossy.

This is in spite of the fact that volition, when expressed in the second person, which is to give the person spoken to a choice, is the opposite of what the imperative designation suggests – at least upon a cursory investigation. While an imperative can be extrapolated as a command, at its core it actually introduces something which is crucial and of vital importance. For example, it is imperative we know what God said if we want to know Him. So once again, to discern what Yahowah said we have to clear away man's clutter and be thoughtful.

Second, this is one of many uses of the imperative mood where the notion of rendering it as a command is ludicrous. If treated as such in this context, God would be seen as ordering us to be self-destructive. Yahowah is clearly conveying that by making these choices we have chosen the result.

Third, there is an enormous difference in responsibility and accountability between being compelled to be religious, political, patriotic, and promilitary, and choosing of one's own volition to engage and participate in these unGodly things. And since Yahowah is clearly making this distinction, and thus ascribing the consequence exclusively to those who choose of their own volition to promote one or more of these things, He is warning individuals living today in Western democracies.

From the time this was spoken to Yasha'yah circa 740 BCE, until the 19th century the overwhelming preponderance of people had no say in their government, no choice in their religion, and no influence over their military. They were ruled by cleric and king. It is only recently, and only apart from the fifty-five Muslim majority nations and five communist countries, collectively comprising half of the world's population, that a reasonable number of people have been given the freedom to control these aspects of their lives. And yet even this is beginning to erode, particularly the freedom to be antireligious, to be in opposition to the nation's military, or being unpatriotic.

Fourth, we choose our own fate. God is fair and we have been warned. We ultimately get what we deserve. If we choose to rely on human institutions and elect to associate with them, we will fail along with them. It is only a matter of time, and that time is always limited.

Fifth, when people forfeit their ability to be judgmental, to think critically, to go where the facts lead even when they impugn things they hold dear, they squander their freewill. If a person is misled because they do not know or understand the issues, they end up capitulating to the will of others.

In reality, it is worse than this according to God. The direct and unavoidable consequence of choosing to associate with misleading shepherds is to be “bewildered and confused” in addition to being “discouraged and destroyed.” Without good information and sound teaching, erroneous guidance is befuddling. For example, while his internal contradictions and overt confessions are more than sufficient for a rational individual to reject Paul, it’s by comparing what God actually said to what Paul wrote that condemns him as a false prophet. But since Christians don’t care what Yahowah said, they don’t know that Paul consistently contradicted Him.

The evolution of stems in this statement is also telling. The “*ra’ah* – choice to associate oneself with evil leaders and to befriend harmful and destructive shepherds” and the consequence, which is “*am* – to become confused and discouraged, broken and destroyed, having chosen one’s own fate which is to be terrorized and bewildered,” were scribed in the qal active stem, indicating that the decision to form such relationships and the results of having done so are straightforward, should be interpreted literally, and are purposeful, deliberate, and genuine in nature. This isn’t a joke. This is not a parable told for our amusement or for another time. There is no creative interpretation that can sweep this away and justify being religious.

The third verb, “*‘azan* – choosing to listen and respond while considering being obedient” was tagged with the hifil stem. In this case, the listener is influenced when they respond to what governments are saying. Then in the process of listening, they begin to resemble them. That is to say, they come to embrace and embody their counterproductive characteristics and start to parrot their propaganda. In essence, from God’s perspective we are known by the friends we keep.

The fourth verb, “*azar* – arming oneself” is influenced by one of the rarest of stems, the hitpael. This means that “by choosing to establish and equip a military to defend oneself, said nation and individual will have chosen to be by themselves.” This means that by choosing to rely on the military for one’s safety, security, life, and freedom, such individuals are not relying on God for these things. As such, those who trade freedom for security not only end up with neither, they are estranged from God, typically controlled by their government, and therefore, vulnerable.

This is the thinking behind the first and third condition of the Covenant. To be part of Yah’s family we must sever national and religious allegiances and come to trust and rely on Yahowah instead.

One final thought before we press on. I watched portions of an absurd show on alleged signs of the times on the Discovery Channel not long ago, and was horrified to see the Christian host claim that God would act to either initiate the Tribulation or bring the world to an end in 2017 because it was years ending in “7” that a Zionist political manifesto was published, the United Nations adopted Resolution 181, and the Six-Day War was fought. Forgetting for a moment that Yahowah doesn’t ascribe to the Imperial Roman / Roman Catholic calendar, He has just stated that He is wholly opposed to international treaties.

There are only three types of schemes God is likely to care about, at least to the extent that He would warn us about them: religious counsel, political advice, and military plans. This conclusion is reinforced by the realization that God sees the counsel as “*etsah* – revolting, idolatrous, defiant, and malicious.” So if you are among those who either choose to adapt and devise your own schemes or promote those conceived by others, be forewarned that they will be considered in conflict

with the Covenant. Such is the case with every religion, every government, and all military establishments.

“Choose to devise your schemes (*‘uwts* – plan your course of action in consideration of your own inclinations (qal imperative active) **based upon the revolting advice and counsel of others** (*‘etsah* – predicated upon the idolatrous schemes of those who propose open defiance against God’s authority and who are defiant, who wink as they promote their malicious ideas), **but** (*wa*) **it will be nullified because you have chosen to be in violation of the Covenant** (*parar* – it will be thwarted and revoked, failing because you have been demonstrated to be invalid by having consistently broken on your own initiative, the terms of the relationship agreement and this leads to forced and eternal disassociation (hofal imperfect passive – indicating that those who make the choice to devise their own schemes or promote those conceived by other malicious individuals will be nullified, forced by their own actions to be seen as invalid and in violation of the Covenant)).

Choose to make a statement (*dabar dabar* – elect to speak a word (piel imperative active – the person making this statement is impacted by it and receives the consequence of it as a result of the choices they have made)) **but** (*wa*) **it will not stand** (*lo’ quwm* – it will not be affirmed nor restored, it will not be fulfilled nor accomplished (qal imperfect active)) **because truly** (*ky* – for the reason of) **‘Imanuw’el | God is with Us** (*‘Imanuw’el* – God is with Us; from *‘im* – with, *‘anahnuw* – us, *‘el* - God [written as one word in 1QIsa rather than three in the MT]).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:10)

When God is with us because we have chosen to be with God, then nothing man does or says against us matters. The words and plans of every religious and political advocate will be nullified.

One of the most destabilizing aspects of the internet and social media is its propensity to attract and befuddle conspiracy advocates. They feed off one another, and are predisposed to believe the most preposterous notions. And it's not just that they have been horribly misled, it's also that they lose their ability to reason in the process, and their credibility as a result.

God does not want us to declare something a conspiracy, to designate or promote anything as such. And He does not want us to respond to such myths. He realizes that those who do so lose their ability to think rationally and that they are prone to make fools of themselves. God does not want to be associated with idiots.

Beyond the fact that there are few things we can do that are more damaging, Yahowah opposes the promotion of conspiracy theories for three very important reasons. First, there is no way to assess the sincerity of a person's devotion to the truth when they are this susceptible to obvious delusions. There is too high a likelihood that such individuals will simply repeat what they believe others want to hear so that they are accepted within the group.

Second, should someone come to know about Yahowah and decide to speak about Him while at the same time promoting an array of conspiracy theories, they will destroy God's credibility among those who realize their conspiracies are without merit. The truth should never be mixed with lies. This is how the most damaging myths are born.

And third, there is no exit plan in eternity. Those susceptible to accepting and promoting ridiculous notions would eventually become irritating. They would find ways to do what the religious and political on earth have done to corrupt God's intent and instructions, making heaven too much like life as we know it now.

“For indeed (*ky* – because truly), **this is what** (*koh*) **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) **said** (*‘amar* – conveyed and communicated) **to me** (*‘el ‘any*) **in a manner akin to** (*ka* – like and in corresponding to) **a strong and strengthening** (*chezqah* – an empowering and renewing) **hand** (*yad* – by way of an active influence and outreach), **thereby teaching me so that I would be correct** (*yacar ‘any* – guiding me and instructing me, admonishing me so that I would recognize the importance of being right (*qal imperfect*)), **thereby keeping me from walking** (*min halak* – so that I avoid going, staying away from traveling through life (*qal infinitive*)) **in the ways** (*ba derek* – in the manner) **of these particular people** (*ha ‘am ha zeh* – of individuals such as these), **approaching saying** (*la ‘amar* – drawing near to say (*qal infinitive*)), (8:11)

‘I do not want you to continually or consistently speak of (*lo’ ‘amar* – I am opposed to you making a habit of claiming or declaring, even designating something as or responding to (*qal imperfect paragogic nun active* – the intent here is for us to view this warning literally, and realize that its ongoing and consistent claims are the problem, and also since the paragogic nun is the equivalent of the cohortative, recognize that this is an expression of God’s will because He is speaking in first person)) **conspiracies** (*qesher* – covert plans to carry out illegal or harmful acts as part of an alliance, conscious and planned defiance of government, treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance a political agenda), **for** (*la* – because in this regard) **everything or anything** (*kol*) **which by association** (*‘asher* – to reveal a relationship

which) **the people** (*ha 'am* – related individuals with common interests) **continue to claim** (*'amar* – call and say, promise and declare, designate and propose on an ongoing basis actually (qal imperfect)) **that this is a conspiracy** (*ha zeh qesher* – this is a secret plot and reflects the covert plans of a group to carry out illegal and harmful acts, this is a conscious and planned defiance of government and is treason; from *qashar* – to league together for a political or religious purpose, conspiring to spellbind others, controlling them through deceitful means, tying things together in a scripted fashion to advance an agenda).

And in addition (*wa 'eth* – also accordingly), **do not respect nor revel in** (*yare' wa lo'* – show no regard for) **that which concerns them** (*'arats* – that which they regard and believe has the propensity to prevail, terrorize, inspire, or oppress), **wondering about or fearing them** (*mowra' huw' lo'* – dreading them or being anxious about them, do not be alarmed or terrorized by them, and do not respect them).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:12)

God does not want, in fact is wholly opposed to, us commingling His testimony with myths, regardless if they are religious or conspiratorial. He does not want His good name and valid revelations to infer that the surrounding lies are credible. And He does not want the authenticity of what He has to say dismissed because it is surrounded by lies. In other words, if you want to promote conspiracy theories, refrain from speaking about God. If you want to converse with Yahowah, don't pursue conspiracy.

This morning as I was reading a number of articles off of one of several amalgamated newsfeeds I enjoy, I noticed one from TIME magazine, entitled, *Why So Many People Believe Conspiracy Theories*. The author, after destroying the myth that every health organization around

the world is covering up the conspiratorial mantra that vaccines are the cause of autism using Occam's razor, presented his findings. First, conspiracy theories are for losers. Those whose political party has lost an election, who have failed in business and in life, look for someone else to blame for their futility.

And second, those who promote conspiracy theories almost universally demonstrate a need to be seen as special. Their lies set them apart as uniquely important from their perspective and are used to lure in others who will stroke their ego. The title of a study published in May 2017 in the *European Journal of Social Psychology* reveals their mindset. They actually consider themselves "*Too Special to Be Duped.*" This explains why they remain impervious to evidence which refutes their irrational beliefs.

“With regard to (‘eth – concerning) Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation) of the spiritual implements (tsaba’ – of the heavenly envoys and representatives), Him (huw’) you should set apart (qadash – you should treat as special and not include Him in anything which is profane or mundane).

And (wa) Him (huw’) you should wonder about, be in awe of, and respect (mowra’ ‘atem – you should revere), and (wa) Him (huw’) you should be concerned about and inspired by (‘arats ‘atem – you should be impressed and believe He has the propensity to prevail (hifil active)).” (Yasha ‘yah / Salvation is from Yahowah / Isaiah 8:13)

I have come to see words like *mowra’* and *‘arats* as being similar to *yare’*, such that they convey reverence or fear, respect or dread, inspiration or anxiety depending

upon the individual's perspective and circumstance. Those who come to know and respect Yahowah will come to revere Him and be inspired by Him. While those who reject Him, preferring conspiracy, religion, or politics instead, will come to dread the consequence of being judged by Him. Simply stated: respect Him or fear Him.

Yahowah's words either serve us or they work against us depending upon our response to them. The Towrah provides the means to participate in the Covenant for those who accept them, but for those who reject His testimony, God will cite His Towrah at their trial and use it to sentence them.

“So then (wa) He will become (hayah – He will exist) as a sanctuary (la miqdash – a temple, tabernacle, and set-apart place; from qadash – to be set apart from that which is common). But (wa) as a stone (la ‘eben – as a rock) for smiting (negeph – for striking and dashing) and (wa) as a rock (la tsuwr – as a hostile implement designed to lay siege) for stumbling (mikshowl – as an obstacle and for a downfall; from kashal – to stagger and totter) for both (shanaym – for the two) houses (beythy – homes and households) of Yisra’el (Yisra’el – Individuals who Struggle with God).

As a trap (la pach – as a dreadful calamity) and (wa) as a snare (mowqesh – as a means of entrapment) for the inhabitants (la yashab – for those who live and settle) of Yaruwshalaim (Yaruwshalaim – Source of Guidance on Reconciliation). (8:14)

And then (wa) many (rabym – a great number) shall stumble (kashal – they will falter and fail, stagger, totter over, be overthrown, and suffer a downfall) upon them (ba hem – with and in them) and fall (wa naphal – and go from a higher position to a lower one (qal perfect)).

They will be captured (*wa lakad* – the will be caught and seized), **broken** (*shabar* – they will be mauled, crushed, and destroyed, shattered and demolished (nifal perfect)), **and controlled by others** (*wa yaqosh* – lured into a trap, snared, and ruled by others).” (*Yasha ’yah* / Freedom is from Yahowah / Isaiah 8:15)

And so it would be. Yisra’el would be ruled by others for the next 2700 years. Their overlords would include: the Assyrians, Babylonians, Greeks, Romans, Byzantines, Arab Muslims, the Ottomans, and finally the British.

They had no one to blame but themselves. On any day, at any moment, had they turned to Yahowah and relied on Him rather than on a plethora of religions, their government, their military, and international alliances, He would have provided a safe sanctuary for them. It is the same for everyone in the world today. We have the same choice afforded the Northern Kingdom circa 740 BCE: religion or the Covenant relationship, government or God, the military or the Miqra’ey, treaties or the Towrah.

Let’s reconsider God’s admonition against being religious or political, being diplomatic or promilitary, and especially against promoting conspiracy theories...

“Choose to associate yourselves with misleading shepherds, forming an association with evil and disingenuous pastors, befriending and attending to harmful and destructive leaders, people, and you will have chosen to be confused and discouraged, broken and destroyed, having chosen your fate which is to be dismayed, terrorized, and bewildered, shattered and abolished, even cast down in fear.

Choose to listen and respond, pondering being obedient to any distant lands, arming yourself while

preparing for your defense, choosing to gird yourself for war, equipping your military to defend yourself you will have chosen to be by yourself, having chosen your own fate which is to be terrorized and bewildered, shattered and abolished, even cast down in fear, confused and paranoid, having failed by doing something dreadful. (*Yasha'yah* / Isaiah 8:9)

Choose to devise your schemes and plan your course of action based upon the revolting advice and defiant counsel of others who promote malicious ideas, but it will be nullified because you have chosen to be in violation of the Covenant.

Choose to make a statement but it will not stand, it will not be affirmed nor restored, it will not be fulfilled nor accomplished, because truly *'Imanuw'el* / God is with Us. (*Yasha'yah* / Isaiah 8:10)

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

‘I do not want you to continually or consistently speak of, making a habit of claiming or declaring, even designating something as or responding to conspiracies, to anything which by association the people continue to claim that this is a conspiracy, that it is a covert plan to carry out harmful acts for a political or religious purpose, that it is people conspiring to spellbind others and to control them through deceitful means, tying things together in a scripted fashion to advance a political agenda.

And in addition, do not respect nor revel in, showing any regard for that which concerns them, for

what they regard and believe has the propensity to prevail, terrorize, inspire, or oppress, wondering about or fearing them.' (*Yasha'yah* / Isaiah 8:12)

With regard to Yahowah of the spiritual implements, Him you should set apart, never including Him in anything which is common, profane, or mundane.

Him you should wonder about, see as awe-inspiring, and respect, and Him you should be concerned about and impressed with His propensity to prevail. (*Yasha'yah* / Isaiah 8:13)

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

And then many shall stumble upon them and fall. They will be captured, broken, and controlled by others." (*Yasha'yah* / Isaiah 8:15)

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Yahowah is in the midst of affirming one of the most surprising declarations we have considered thus far. God not only doesn't want to save everyone, He wants to make it difficult to know Him. If you are not receptive to learning, if you are not willing to respond appropriately to God's guidance, if you don't accept the fact that His testimony is limited to the *Towrah*, *Naby'*, *wa Mizmowr*, if you are not rational and don't appreciate the value of corroborating information, or if you fail to make the necessary connections to correctly ascertain Yahowah's approach to mankind, then He does not want you sniffing around the edges.

Yahowah realizes that individuals who straddle the line between man and God are ticking time bombs – far more trouble than they are worth. They are too easily misled, too often mistaken, too undisciplined, and far too unreliable to make eternal. Eventually they will accept and promote conspiracies in opposition to Yah and His Covenant. However, because they would then be immortal, the only means to resolve the conflict would be to send them off to *She'owl* | Hell after having lived in *Shamaym* | Heaven. He is not going to let that happen, not for the sake of the half-hearted, but for the sake of His disciples.

What follows is extraordinary, even among a cavalcade of treasures. Yahowah foresaw, and then foreclosed on, a problem that, unchecked, would have become irresolvable. This suggests that one of the reasons rabbis remain fixated on their Talmud and Mishnah rather than Yahowah's Towrah, is that they do not understand it. Oblivious to God's propensity to teach, unaware of Yahowah's name, stupefied by the purpose of the Invitations to Meet, and ignorant of the intent of the Covenant, they engage in mental masturbation among themselves.

While their fixation on one another is annoying, their presumptuous and argumentative nature only effects those spellbound by them, and thus only religious Jews. Apart from their errant coopting of terms such as "Torah" and "Passover," their verbal diarrhea does not demean nor discredit Yahowah's Towrah, *shem*, *Miqra'ey*, or *Beryth*. They are disparaging themselves, not God.

“Wrap up and restrict (*tsarar* – cover up and enclose, narrow and confine the means to, impeding access (qal imperative active)) **the written Testimony presenting correct and corroborating information** (*Ta'uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement

pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), **securing access to** (*chatham* – sealing up access to the original autograph, affixing one's seal upon the signed document of, obstructing acquisition of) **the Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) **among** (*ba* – with and by) **those I teach, clearly revealing knowledge** (*limuwd 'any* – My disciples and receptive students willing to learn from Me, those who are personally familiar with Me and with My approach and pattern, those to whom I impart information and who respond properly, accepting the guidance; from *lamad* – to teach and learn, to instruct and guide).” (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:16)

The first time through this, I thought that God was universally restricting access to His written testimony and Towrah guidance. And while there would be legitimate reasons for Him to do so at times, His restrictions were limited, because they were directed toward those who were *not* interested in His Teaching. This would, therefore, include all those who errantly and religiously refer to Yahowah's *Towrah* | Teaching as “the Law.”

This list includes: religious Jews, Christians, Muslims, and Socialist Secular Humanists. Yahowah has, therefore, made it impossible for those who seek obedience through the imposition of laws to comprehend His desire to guide His children toward a loving, familial relationship.

Yahowah's desire has always been to teach those who are “*limuwd 'any* – willing to learn from Me.” God is as intent on enriching, enlightening, and empowering His Covenant Family as He is in precluding those who are averse to Him and to His children from using His words against them.

It is not only possible to appreciate Yahowah's "ta'uwdah – written confirmation of the relationship agreement," those who approach it appropriately will find God enhancing their understanding. This explains why there isn't a rabbi on Earth who can effectively argue against the translations and insights revealed in this lowly gowy's *Yada Yah, And Introduction to God, Observations, or Coming Home*. I understand and they do not. They are too busy arguing among themselves and imposing their influence.

Also telling: Yahowah has obstructed access to the original autograph of His Towrah, the signed copy He provided Moseh which is alongside the Ark of the Covenant beneath Mowryah in Yaruwshalaim, in that He does not want it treated as a religious artifact. And yet through the Dead Sea Scrolls, God has secured access to the Teaching and Guidance within His Towrah for those willing to learn from Him.

Our attitude toward Yahowah, therefore, determines our access. As proof, contemplate why Yahowah deliberately concealed His presence from Yisra'el.

“So (wa) I will wait in anticipation (chakah – I will be patient while longing for that which is inscribed and engraved which cuts me into the relationship; from chaqah – to portray in print, engraving that which cuts in) for the approach of (la – to draw near) 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 shalown – restoration) who is concealing His presence (cathar paneh huw' – who is making His appearance and characteristics, even His existence, unknown) from the House (min beyth – from the Household) of Ya'aqob (Ya'aqob – One who Supplants His Heels, a pseudonym for Yisra'el).

Then, therefore (*wa* – accordingly), **I will confidently await the outcome which is beneficial and good** (*qawah* – I will look forward to, anticipating, eagerly expecting an ingathering) **in association with Him** (*la huw'* – drawing near Him).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 8:17)

Here again, we find further proof that while God can be known, He has no interest in making it easy. And while His agenda and timing remain a mystery for most, those who listen to Him confidently await the beneficial outcome He has promised. We know that He will return for Yisra'el, and for no other reason than He told us He would do so.

There are several aspects of what follows worth our consideration. First, Yahowah is interested in raising and thus educating His children. We come to Him and remain His sons and daughters.

Second, *Yasha'yah* was not responsible for attracting an audience, building a following, promoting this message, nor reaching out to his community. Yahowah placed the children before him that He wanted to hear this message. And while these individuals were presented to *Yasha'yah*, the prophet considered the opportunity to convey Yahowah's message to these souls to be a gift.

Third, since *Yasha'yah* isn't known to have performed a single “sign or wonder” in the sense of a miracle, *'owth* and *mowpheth* are being used to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say. Then by punctuating His predictions with “*'owth* – illustrative and memorable examples,” God provided “*mowpheth* – important and

awe-inspiring events which serve to encourage a response, all by revealing future history.”

It is impossible to overstate the importance of prophecy. What it accomplishes is more valuable than the universe and everything in it. What could be more important than proving Yahowah exists, than proving that His testimony in the Towrah, Prophets, and Psalms can be trusted, than demonstrating that He has provided a means to develop a relationship with Him, and that He is ready, willing, and able to empower and enrich our existence?

“**Behold** (*hineh* – pay attention, look up, note the added emphasis and consider the details), **I** (*‘any*) **and** (*wa*) **the children** (*ha yeled* – the young offspring) **whom to show the way to the benefits of the relationship** (*‘asher* – whom happily to reveal the joys of the association and to show the place to take a stand and the correct steps to take which give meaning to life) **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) **has placed before me** (*nathan la ‘any* – has brought to me, presented to me, bestowed and given to me) **for signs which serve to illustrate an example** (*la ‘owth* – as a banner to convey a marvelous account which serves as proof and is memorable) **and** (*wa*) **as awe-inspiring and empowering miracles** (*la mowpheth* – as important symbols which encourage a response by way of an indication of future events) **in Yisra’el** (*ba Yisra’el* – with Individuals who Engage and Endure with God as well as with those who Struggle with God) **in conjunction with** (*‘im* – together with) **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**

spiritual implements (*tsaba'* – of the heavenly representatives) **who dwells, camping out** (*shakan* – who resides, lives, and abides, making a home and remaining) **in (ba) Mount** (*har* – the ridgeline, elevated terrain, and high elevation of) **Tsyown** (*Tsyown* – the Signs Posted Along the Way).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 8:18)

You will note that these empowering miracles will all be manifest in Yisra'el. They are not occurring in Mecca, the Vatican, or Washington. Moreover, God has not moved. His home on earth remains in Tsyown. If you want to camp out with Him you will find Him there.

This has been a brief, albeit enlightening, interlude. Word by word we are learning some remarkable things about God.

“Wrap up and restrict the written testimony presenting correct and corroborating information, the authorized documentation regarding the restoring relationship agreement pertaining to an inheritance, securing access to the Towrah, and its Source of Teaching, Guidance, Instruction, and Direction, among those I teach, to those I clearly reveal knowledge, to My disciples and receptive students who are willing to learn from Me and who are personally familiar with Me and with My approach and pattern, who are ready to respond properly and accept My guidance. (*Yasha'yah* / Isaiah 8:16)

So I will wait in anticipation, patient while longing for that which is inscribed and engraved which cuts me into the relationship, of drawing near Yahowah who is concealing His presence, making His appearance and characteristics, even His existence, unknown from the House of Ya'aqob, a.k.a., Yisra'el.

Then, therefore, I will confidently await the outcome which is beneficial and good, anticipating,

eagerly expecting an ingathering in association with Him. (*Yasha'yah* / Isaiah 8:17)

Behold, I and the children whom, to show the way to the benefits of the relationship, Yahowah has placed before me, brought and presented to me, even given to me for signs which serve to illustrate an example, as a banner to convey a marvelous account which serves as proof and is memorable, and as awe-inspiring and empowering miracles, important symbols which encourage a response by way of an indication of future events in Yisra'el in conjunction with Yahowah of the spiritual implements who dwells, camping out, making a home and remaining in conjunction with the ridgeline of Tsyown where the Signs Are Posted Along the Way.” (*Yasha'yah* / Isaiah 8:18)

e f e i

The most sophisticated overtly spiritual religion is Qabalah. It was conceived by and is fully integrated into Rabbinic Judaism. And like most Satanic counterfeits, Qabalah draws its credibility from the Towrah. With this in mind, please consider...

“And when (*wa ky* – so to the contrary, rather and instead) **they say to you** (*'amar 'al 'atem* – they plead with you, encouraging you), **‘You should consult** (*darash* – you should choose to seek previously unknown information, expecting answers, resort to, petition, and ponder, seriously consider revelations (qal imperative active)) **with** (*'el* – in consideration of, moving towards) **the mediums** (*ha 'owb* – those who claim to communicate with ghosts of the dead which is a form of sorcery, the witches, wizards, soothsayers, and occultists

speaking for saints and familiar spirits; a conjunction of 'ab and 'owr – fathers of light) **and** (wa) **the spiritualists** (*ha yada'ony* – those claiming to possess spiritual insights, revealing knowledge gleaned from the spiritual world, false prophets, diviners, and necromancers; from *yada'* – to know and claim familiarity) **who meditate and mutter** (*ha hagah* – who ponder selected information, devise a plot, and express their woeful and imaginative opinions) **and** (wa) **who twitter satanic musings** (*ha tsaphaph* – who chirp like birds, whisper, and mutter that which is deadly; related to *tsapha'* – the offshoots of venomous serpents and poisonous vipers), **instead, shouldn't the people** (*ha lo' 'am* – as a rhetorical question, would it not be better for the family) **consult** (*darash* – seek information and expect answers, petition and seriously consider the revelations, look for, care about, and seek to develop a relationship (qal imperfect active)) **with** ('el) **their God** ('*elohym huw'*) **through** (*ba'ad* – from and for the benefit of) **the living** (*ha chay* – those who are alive, nourished, growing, and actually exist as a conscious being) **not** ('al – as opposed to) **the dead** (*ha muwth* – those absent of life)?" (*Yasha'yah* / Deliverance is from Yahowah / Isaiah 8:19)

With the answer so obvious, why do as few as one in a million consult with God through the living and why do billions listen to the dead? Paul is dead, as is Akiba and Muhammad. So is every Christian Saint, the sages among Rabbinic Talmudist, and successful suicide bombers among Islamic Jihadists.

Even if you are not checking, I want you to know that there were a number of options regarding the translation of 'al as "not." To begin, l a can be transliterated as either 'el or 'al. As a noun, 'el is "Almighty God." As a preposition, 'el is translated: "to, toward, in the direction of, on, at, by, among, or for." But 'al can also serve to negate a verb or a noun as it is here with *ha muwth*. It

seemed logical to select the definition which best fit the context of the discussion.

While there are shades of grey for those who have read the wrong material and listened to misleading people, for those speaking publicly about God there is only light or darkness, right or wrong, truth and lies, life and death, Yahowah or Shachar. The single adjudicating factor determining which side of this divide the speaker or writer is on is whether or not their testimony is consistent with the *Towrah* and *Ta'uwdah*, Yahowah's Source of Teaching and Guidance and His Written Testimony Regarding Restoration.

“According to (*la* – approaching and concerning) the *Towrah* (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction) and (*wa*) according to (*la*) the written Testimony which presents correct and corroborating information regarding restoration (*Ta'uwdah* – the authorized documentation regarding the confirmation of the binding relationship agreement pertaining to an inheritance, a compound of *towrah* – source of guidance, instruction, direction, and teaching and *'uwd* – to repeatedly testify about restoration and to continually bear an affirming witness), if (*'im* – whenever and whosoever on the condition) **they do not speak (*lo' amar* – they do not answer and respond (qal imperfect active)) **consistent with** (*ka* – in a manner which is comparable to and compatible with, in accordance with, like, and overlapping, the same as and in agreement with) **this specific word and message** (*ha dabar ha zeh* – these statements, accounting, treatise, and communication), **then by association** (*'asher* – then as a result) **they lack discernment, are for naught, are without light, and are approaching Shachar** (*'ayn la huw' shachar* – they are without and are negated, black, having nothing, failing to seek or earnestly inquire, they are lacking even so much as the first glimpse of light, and are moving**

toward Satan).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 8:20)

In the 14th chapter of *Yasha’yah*, which is where we are eventually headed in *Observations*, we discover Satan’s ploy, the Adversary’s name, fate, and association with Babel. As for that name, it is stated here: Shachar, meaning “to be black and seek the light of the rising sun.”

If a person is preaching from any one of *Sha’uwl’s* | Paul’s fourteen letters, they lack discernment, their words are for naught, and they are headed to Shachar in She’owl. If a person is speaking or writing in a manner which is consistent with the *Towrah* and *Ta’uwdah*, Yahowah’s Source of Teaching and Guidance and His Written Testimony Regarding Restoration, they are discerning, their words matter, they are enlightening and on their way to Yahowah. In the end, this is the only litmus test which actually matters.

As it relates to *Shachar*, in the Canaanite and Phoenician iteration of the *Ba’al* | Lord myth, as manifest in the Tell Ras Shamra texts, *shachar* refers to the “dawn and its dim light emerging out of the darkness,” in addition to being the name of the Canaanite and Phoenician god, Shachar. The fact that a pagan god bore this name is especially relevant because the central character in these myths is *Ba’al*, Yahowah’s principal name and title for Satan. In that they are fascinating, even revealing, I’ll discuss the Ras Shamra texts at the end of this chapter.

Moving on to the conclusion of the 8th chapter we find that having chosen to be religious rather than participate in the Covenant, having associated with Shachar rather than Yahowah, Yisra’el was headed in the wrong direction. Worse, no matter how bad things became for them, they remained stubborn. It was indeed, perplexing.

“Then (*wa*) they will pass through it (*‘abar ba hy’* – intoxicated, they will travel through and cross over the darkness of Shachar) **stubborn and stiff-necked, strong-willed and perplexing** (*qashah* – wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority, and will experience cruelty and brutality as a result, enduring hardship and distress) **and (*wa*) starving and famished** (*ra’eb* – malnourished and weakened; akin to *roa’* – willfully malicious and overtly evil, afflicted and injured).

And it shall come to pass (*wa hayah* – so it will come to be) **when (*ky*) they are malnourished and weakened** (*ra’eb* – starving and famished as a result of being willfully malicious, overtly evil, and deliberately afflicted), **they will become antagonized and provoked to anger, struggling with their change in status** (*wa qatsaph* – they will be enraged and vengeful, displeased and furious, suffering from cognitive dissonance and dissidence in conjunction with their strife, fretting that the situation in which they find themselves is unfair and undeserved, showing dissension at having been uprooted and splintered).

Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation (*qalal* – they will be despised and seen as vile, they will curse and blaspheme, becoming an object of scorn as a result of their reputation) **of their leaders** (*ba melek huw’* – against their kings, dictators, and elected officials) **and (*wa*) against their God** (*ba ‘elohym huw’* – in opposition to the Almighty), **turning away** (*wa paneh* – facing away (qal perfect)), **unfaithful in the relationship** (*la ma’al* – moving toward adultery).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 8:21)

How many times have we heard Jews lament being “God’s Chosen People?” It is as if the abuse they have suffered was at His direction, and not partly as a consequence of their own actions – and inaction.

The Towrah is resolute in this regard. If a people embrace the Covenant they will prevail and if they reject Yahowah’s testimony they will fail. And as it is so clearly stated in the Towrah, the status of those who reject Yahowah will be diminished. Why then have Yisra’elites chosen to slander and insult their God for having done precisely what He said He would do? Why do so many people find it so difficult to accept responsibility for their mistakes?

“Unto the Land (*wa ‘el ‘erets* – then to the region) **they will look** (*nabat* – they will gaze), **but** (*wa*) **behold, they will see** (*hineh* – pay attention, they will find) **disfavor** (*tsarah* – anguishing trouble, calamitous distress, and unfavorable circumstances as a result of an antagonistic and competitive rival mistress who is vexing and adversarial) **and** (*wa*) **darkness** (*cheshkah* – obscurity with an absence of light) **with discouraging** (*ma’uwph* – dejection and sadness, gloom) **oppression** (*tsowqah* – anguish as a result of being constrained and distressed).

And (*wa*) **into a place devoid of light** (*‘aphelah* – into total darkness, lacking any light) **they will be driven and stray** (*nadach* – they will be exiled and enticed, lured and scattered, outcast and banished (pual passive)).” (*Yasha’yah* / Deliverance is from Yahowah / Isaiah 8:22)

For most, being devoid of light will simply mean that their souls will fade away. But for some, their souls will be exiled, banished to the place wholly devoid of light: *She’owl*.

The conclusion of the 8th chapter of *Yasha’yah* begins by telling us that we should not go along with the

flow. The excuse that we were just following orders, or that others are doing the same thing, isn't going to fly with God. Further, while Yahowah is Spirit, being spiritual is a bad idea because the most active spirits are those of demons. Moreover, the affinity civilizations have for their founding fathers isn't shared by God. If only we could effectively convey this to every religious person who believes they don't have to study because "the spirit will guide them." One may, but more likely than not, it will be in the wrong direction.

“When they say to you, encouraging you, ‘You should consult with, resort to, and expect answers from, seriously considering revelations in association with the mediums, those who claim to communicate with ghosts, speaking for saints and familiar spirits, and the spiritualists, those claiming to possess spiritual insights who meditate and mutter, expressing their woeful and imaginative opinions and who twitter satanic musings as the offspring of venomous serpents and poisonous vipers,’ instead, shouldn't the people consult with, seeking information from while expecting answers from their God through and for the benefit of the living not the dead? (*Yasha'yah* / Isaiah 8:19)

According to the Towrah and according to the written Testimony which presents correct and corroborating information regarding restoration of the relationship and resulting inheritance, if they do not speak in a manner consistent with this specific word and message, then by association they lack discernment, are for naught, are without light, and are approaching Shachar, also known as Satan. (8:20)

Then they will pass through the darkness of Shachar stubborn and stiff-necked, strong-willed and perplexing, wholly resistant to any advice or assistance due to a puzzling lack of humility and an

attitude of superiority, and will experience cruelty and brutality as a result, and starving and famished they will be afflicted.

And it shall come to pass when they are malnourished and weakened as a result of being willfully malicious and deliberately afflicted, they will become antagonized and provoked to anger, struggling with their change in status, furious in cognitive dissidence over having been uprooted and splintered.

Their status will diminish, and they will be treated with contempt as a result of their propensity to slander and insult the reputation of their leaders and against their God, turning away, unfaithful in the relationship. (*Yasha 'yah* / Isaiah 8:21)

And unto the Land they will look, but behold, see disfavor along with adversarial antagonism and darkness with discouraging oppression.

And into a place devoid of light they will be driven and stray, be exiled and enticed, lured and scattered, outcast and banished.” (*Yasha 'yah* / Isaiah 8:22)

It is so obvious, it's a wonder God had to ask. But why do so many expect answers from those who have passed away instead of seeking guidance from God on behalf of the living?

Why do you suppose so many disdain the Towrah and reject the testimony of God, when Yahowah says that doing so is stupid? Why have so many been beguiled into worshipping Satan as if he were God, thereby afflicting themselves with the plague of death?

With Yahowah offering such nourishing testimony, why are so many malnourished? When confronted with the Word of God, why are the preponderance of people so stubborn and resistant? Why do so many blame God

for their problems when their decision to reject Him led to them? And why are so many antagonistic toward Yahowah, preferring oppression to freedom, darkness and gloom to light and life?

e f e i

As promised, I would like to share some of what I've learned by researching the Ras Shamra texts. The ancient Mediterranean city of Ugrait where they were unearthed between 1929 and 1994, rose and fell during the Late Bronze Age, circa 1450 to 1190 BCE. It was located on the eastern shore of the Mediterranean Sea in what is northern Syria today, and was some seven miles north of Laodicea. The Canaanite / Phoenician civilization traded with the Hittites to the north, Egypt to the south, Mycenae to the west, and Assyria and Babylon to the east, because it was the closest port to the headwaters of the Tigris and Euphrates rivers.

The Ras Shamra tablets were inscribed in a previously unknown variation of cuneiform, mostly in the decades before the city's fall at the hands of the "Sea People" in 1190 BCE. Wedges were used to form twenty-nine letters, the first twenty-two of which were decidedly Hebrew, written in the same order, conveying the same meaning, all while presenting similar sounds. The grammar, vocabulary, and syntax recorded in these tablets are decidedly Hebrew. Two additional inscriptions in this same alphabetic form were also found in Yisra'el, one on a tablet at Beth-Shemesh and the other on a bronze knife near Tabor, demonstrating that this depiction of the Hebrew alphabet was widespread.

From far back as 1930, the tablets were readily deciphered by University of London professor of Assyriology, D.J. Wiseman, because the alphabet presented a Canaanite dialect of Hebrew – among the best

known ancient languages. Further, many of the names and accounts on the first 350 tablets were recognizable because they were part of the Towrah's historical portrayals of these people, places, and cultures. In other words, the Towrah in its original paleo-Hebrew script served as the Rosetta Stone for the Ras Shamra tablets.

To the utter amazement, and quiet disdain of many linguistic scholars, the alphabet used by the early Canaanites and Phoenicians unearthed in the ruins of Ugarit was Hebrew, revealing that the phonetic writing system we have been examining was used more than 3,500 years ago – dating to the time of Moseh and beyond. The earliest known abecedaries prove that the order and expression of the Hebrew alphabet – a b g d h w z ch t y k l m n s e ph ts q r sh t – had long since been established, and was passed along to the Canaanites, Phoenicians, Hittites, Greeks, and Romans. This is remarkable in that the initial phonetic writing system is inarguably our single most valuable invention and useful tool, and it forms the basis of the Towrah. In fact, the names attributed to the first twenty-two letters are a perfect match for the Hebrew alphabet.

As the Towrah suggests, most of the tablets are religious in nature. The “‘*Ab* – Father” of the gods was named “‘*El* – the Almighty.” This is not surprising since Satan not only covets Yahowah's title, the Adversary wants to be worshiped as if he were “‘*el* – god.” But that was not all Satan plagiarized. ‘*El*'s favorite number was seven, reflected in the seventy gods and goddesses he originally surpassed in supremacy.

But that's just the beginning. In a nod to what would become Christianity, the old god was ultimately discounted. He was a standoffish and shadowy father figure, uninvolved in human affairs. Also in keeping with Christianity, ‘*El*'s consort, ‘Ashirath (called Asherah in the Towrah and Prophets), and then later, ‘Elat (who is

also mentioned as a goddess and intermediary in the Qur'an), was the Queen of Heaven and Mother of God. Providing the model for the Trinity 1500 years before Christians would borrow the concept, the Lord | *Ba'al* was 'Ashirath's most popular and beloved son.

While is required in Christianity for Paul to be credible, 'El | God was a capricious and schizophrenic character, lost in a fog of contradictions in an arcane world of his own making. At times he was unable to refuse any request, and at others he was either impotent or uncontrollably violent. The cult craved a kinder, less imposing and wrathful, more involved and caring, merciful and loving god. Continuing to forge the groundwork for Christianity, the Lord | *Ba'al* became the *Ben* | Son of 'El | God by way of 'Asherah | the Queen of Heaven and Mother of God.

As a result of his supposed benevolence toward man, his cult elevated Lord *Ba'al*'s status above 'El | God, the 'Ab | Father. The Lord, as the Son of God, is said to have driven his Father from his throne, becoming the principal object of worship, with the help of 'Asherah | the Mother of God and Queen of Heaven, who would now be worshiped in her own right. These prototypes served as the predecessors of Mary and Jesus, with the Roman Catholic Church establishing them as their primary objects of worship.

Also telling, the cults of the Lord | *Ba'al* and the Mother of God | 'Asherah celebrated annual holidays which both plagiarized and bastardized Yahowah's *Mow'ed Miqra'ey*, in similar fashion to Christianity. The Roman Catholic Church established their Good Friday, Eucharist, and Easter Sunday to replace *Pesach*, *Matsah*, and *Bikuwrym*. Pentecost, now signifying the Birth of their Church, replaced *Shabuw'ah*. Among Protestants, their Rapture replaced *Taruw'ah*. Their Second Coming

has served to replace *Kippurym*. And for all Christians, Christmas has replaced *Sukah*.

The quintessentially Canaanite culture had long been forgotten. It was buried under sixty feet of sediment when in 1929 a peasant's plow struck the first of many tablets to be unearthed from the Tell Ras Shamra site. Archeologists found a massive royal palace with ninety rooms laid out around eight enclosed courtyards. Crowning the hill upon which the city was built, two temples rose above the people. The larger was for Lord *Ba'al*, the *Melek / King*, and the Son of *'El / God*. The smaller was to Dagon, a deity now memorialized by the pope's elongated hat.

Among the ruins of the neighboring High Priest's palace, the scriptures of the Ba'alym religion were found. The most important literary documents present the Cycle of *Ba'al*, depicting the basis of the Lord's religion. Over the span of six clay tablets in particular, presenting 1,500 poetic verses, a royal scribe named Ilimiku composed the sweeping tale of the Lord's (*Ba'al's*) struggle to rise above every god and obtain the most elevated position within the pagan pantheon.

The epic tale begins with *Yam*, the god of the sea (read: Gentiles) and of chaos (read: evil), serving as the mythological Adversary. He was the embodiment of the adversarial image Satan is desperate to disown. Also telling, *Yam* is afforded Dowd's title along with a contraction of Yahowsha's name.

In the midst of this divine intrigue, the priestly texts reveal that *'El* orders the gods to build a palace for *Yam*. He then bestows his authority and power upon his son, symbolizing that opposition to *Yam* is useless. Holding a banquet in *Yam's* honor at the confluence of the rivers, *'El*, after anointing *Yam* with curdled milk, reveals that henceforth, "*Yam's* personal name shall be *Yaw*, and he

shall be known as the *Dowd* / Beloved of 'El." Then 'El tells *Yaw*, his Beloved, that he must drive his other son, Lord *Ba'al* from the throne.

As the myth progresses, when *Yaw*, formerly, *Yam*, pursues *Ba'al*, *Kothar wa Chasis* comes to the Lord's aid, providing him with supernatural clubs with magical names to strike *Yaw*, promising *Ba'al* that "he will be victorious and will win a kingdom without end." Wielding the clubs, *Ba'al* kills *Yaw*. With the Beloved of 'El / God dead, the Lord *Ba'al* cries out that he should be King and worshiped as God.

The Lord *Ba'al*'s rebuff of *Yam*, the god of the sea and of chaos, who is now masquerading as *Yahowsha*' and *Dowd*, is consistent with the Assyrian and Babylonian religious myths. It also portrays the Lord as the hero, with his victory over death establishing a new religious order on the ruins of the chaos and infighting which came before.

This is the model upon which Christianity's "Jesus" and his "New Testament" would prevail over the God of the "Old Testament." And in all of this we should see Satan, in the guise of the Lord *Ba'al* establishing the battleground for his rivalry with *Dowd* and *Yahowsha*'. Also in this way, Allah, who is Satan, can be worshiped as God while creating the illusion that he is opposed to the Adversary. The same is true in Paul's letters, where the wannabe apostle appears opposed to the spirit possessing him.

Ba'al, of course, wants to rise above the Most High and be worshiped as 'El / God. Swelling with pride, the Lord, with the help of 'Asherah, his mother, who is revered in her own right as the Queen of Heaven and Mother of God, after receiving a number of bribes is persuaded to allow him, her son, to have a Temple of his own. He commissions *Kothar wa Chasis*, the Skillful and

Wise, who supplied the bribes, to construct it for him. He is both soothsayer and carpenter, magician and stone mason. The resulting palace of cedar, silver, and gold is replete with a single window which the Skillful and Wise opens each year, traveling from his home in Memphis, Egypt, so that *Ba'al* can come and go, bringing rain and fertilizing the earth, providing for the continuance of life.

All the while, *Anath*, *Ba'al*'s sister and virginal lover, is shown attending a banquet in *Ba'al*'s honor. And in true Canaanite fashion, she murders the guards, slays the warriors, and then exiles the townsfolk, all while claiming to embody the religion of peace. She then tells *Ba'al* that she knew the secret behind lightning and would perform the religious rite on the Lord's behalf to give him control over thunderbolts in the sky and flashing lights. Is it any wonder then that Paul witnessed his Lord as flashes of light speaking to him with a thunderous voice on the road to Damascus? Should we be surprised that Yahowah describes Satan as the Prince of the Air, and thus with limited command over the weather?

The Lord's arrogance was now aligned with Satan's hubris and reminiscent of *Sha'awl*'s ego. He would brag about his victory over *Yam*, now *Yaw*, the *Dowd* / Beloved of God. Sitting upon the throne of god, he boasts that should anyone attempt to resist his power he would send *Mot*, the god of death, to deal with them. It is the basis of the line Paul would repeat from Dionysus: "It is difficult to kick against the goad." In fact, it would be through the myths of Dionysus that Satan would beguile billions to worship him as "Jesus Christ."

Now worshiped as the King of the Gods and Ruler of the World, the Lord *Ba'al* invited *Mot*, who was the personification of death, into his temple so that *Mot* / Death could acknowledge the Lord's sovereignty over him. But by inviting *Mot* to a banquet of bread and wine (*Pesach* and *Matsah*), *Mot* becomes offended, saying,

“Like a lion in the desert (read *Yahuwdah* in *Yisra’el*), I constantly hunger for human flesh and blood.” *Mot* threatened to “wilt and collapse the Heavens and break *Ba’al* into pieces, eating him.” Knowing the power of death, *Ba’al* tries to deceive *Mot*, the Lord telling Death that he will be his slave.

At this point, *Shapash*, who is *Shachar* in *Yasha’yah*, representing the Rising Sun, addressed *Ba’al*, advising him to find a substitute in his image which can be sought out and slain by *Mot*. There are echoes of this in the Qur’an. She then promises to bury his body if he agrees to enter the underworld. After doing so, the Lord God is presumed dead. This myth would be repeated in Christianity.

Thereafter, and reminiscent of Lent and the Weeping for Tammuz, *Anath* seeks after *Ba’al* “like a cow for its calf” and finds his body, which she “buries with sacrifices and weeping.” Oddly, then, she goes to ‘*El* and *Asherah*, telling them that they can rejoice because the Son of God is dead. Knowing, however, that it is all a lie, *Anath* searches *She’owl* for the “shade of her brother, demanding that *Mot* restore him to her.”

But *Mot* claims to have eaten him. At which point, *Anath*, the Virgin, and *Ba’al*’s incestuous lover, goes into jihadist mode. As the mythical embodiment of Qur’an 5.33, she is depicted wading knee-deep in blood, slashing off heads, hands, and feet, binding the decapitated heads to her torso and hands to her sash, her heart filled with joy as she shoots her arrows into the enemies of *Ba’al* she is trying to terrorize. Slaying *Mot*, the personification of death is “burned in the fire and ground with millstones.”

Anath then boasts that she has put an end to the Seven-Headed Serpent who is the Darling of ‘*El*, to *Atik*, the Quarrelsome Calf of ‘*El*, and tellingly, to ‘*Ishath*, the

Feminine Fire of 'El who is the "Bitch of the Gods." Satan clearly holds the Set-Apart Spirit in low esteem.

In the process, Lord *Ba'al* is reborn, bodily resurrected, returning to his Temple on Mount *Zephon*. Not to be outdone, Mot is also resurrected, complaining to Ba'al about the treatment he received. In response, Ba'al tries to appease Death by offering to feed Mot his servants. Unimpressed, *Mot* and *Ba'al* meet to duke it out on Mount *Zephon*, at which time Mot capitulates because *Shapash*, speaking for 'El, has declared that fighting against Lord *Ba'al* is futile. *Mot's* submission not only allows the Lord to rise above every god, by defeating death, Ba'al is seen as the Savior of mortal man. With the Lord *Ba'al*, a.k.a. Satan, having triumphed, and now reigning as 'El / God, the Canaanite religion would serve the Adversary for the next 2500 years.

As the Lord doing battle against the personification of death, and against the influence of *Dowd*, Yahowah's Beloved, and his devotion to the *Towrah*, *Ba'al* is afforded Yahowsha's attributes while embodying Satan's ambitions. The myth even plays along the lines of a Trinity, with the elderly father-god, 'El, and his consort, 'Asherah, the Queen of Heaven and Mother of God, playing roles in *Ba'al's*, the Son of God's, rise.

Now that it has become obvious that the *Towrah* and Prophets convey a historically accurate depiction of the Canaanite religion, and that the Canaanites established the underpinnings of Christianity, it is no longer surprising that Yahowah presents *Ba'al* and 'Asherah as the mythological building blocks of the most popular Satanic religion ever conceived – consistently railing against their cults. And while it is true that many Yisra'elites adopted these reprehensible heathen myths, the principal participants in the Canaanite religion were dead and all but forgotten not long after the Children of Yisra'el entered the Promised Land. So it wasn't of them

that Yahowah was speaking per se, but instead of what would emerge from their religious myths: Christianity and Islam.

But there is more to all of this. For example, the Ras Shamra tablets attest to the fact that there were male and female prostitutes serving in the Lord | Ba'al's and the Mother of God's / 'Asherah's temples, and that making donations to them would grant the petitioner's plea for abundant harvest, success in some worldly endeavor, or renewed health. But if bribes proved insufficient, the Canaanites resorted to child sacrifice (also attested in 2 Kings 3:27).

Indeed, proving that their "iniquity was complete" (*Bare'syth* 15:16), a plethora of religious canisters have been found with the bodies of young children distorted by suffocation as they struggled for life after having been buried alive as a sacrifice to the Canaanite gods. This helps to explain why Yahowah insisted upon ridding His home of these people before His children moved into the Promised Land.

It is interesting to contrast the real with the myth. Unlike *'El*, *'Asherah*, and *Ba'al*, Yahowah does not personify the characteristics of natural phenomenon, He was not represented by the stars, constellations, sun, or moon, He does not love or war with other gods, He does not die, and He is not resurrected. Unlike the pagan myths which were embroiled in subversive dramas with other gods, Yahowah intervenes in human history to free His people and lift them up.

He created humankind in His image, whereas *Ba'al*, *'El*, and *'Asherah* were created by men and women in their image. Further, Yahowah is alone. He has no consort. There is no Queen of Heaven, Mother of God, nor Virgin with Child. In fact, Hebrew doesn't even have a word for "goddess."

There are no images of Yahowah, no pictures, carvings, nor statues. Not a single figurine of Yahowah has ever been found. And while all of the Canaanite, Phoenician, Assyrian, and Babylonian gods and goddesses were relentlessly immoral, Yahowah is the living embodiment of the world's most moral text. His singular purpose is His Covenant, a family-oriented relationship with His creation rather than competing for supremacy with other gods.

Also, let's ponder the difference between *hayah*, an always existing, eternally living, God of light as Yahowah has defined Himself, and the dying and resurrected gods like *Ba'al*, Tammuz, Osiris, Dionysus, Bacchus, and, of course, the Christian Jesus. It is why we find in Yahowah's rebuke of *Sha'uwl* / Paul and Christianity in *Chabaquwq*, the prophet clearly stating, "God, You cannot die."

Speaking of the 2nd chapter of *Chabaquwq* / Habakkuk, there is even more that we can learn by studying the Hebrew text of the Ugaritic legal documents. Scholars who have read them have determined that the first word in the 3rd verse of the 2nd chapter, the adverb, 'owd, should have been diacritically marked as the noun, 'uwd, and therefore have been translated "testimony" rather than "still" or "yet."

Not knowing this, in the *King James Version*, rendered three hundred years before these tablets were unearthed, we find: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Similarly, in the *New American Standard Bible* we find: "For the vision is yet for the appointed time; It hastens toward the goal, and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay."

Unaware of this clarification, myself, my original rendering of *Chabaquwq* 2:3 reads: **“Still indeed** (*’owd ky* – so therefore the expectation and subsequent realization of), **this revelation from God** (*chazown* – this divine communication) **is for the Mow’ed Appointed Meeting Times** (*la ha mow’ed* – for the time of the *Mow’ed*).

It provides a witness to and speaks, pouring out evidence (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*). **The extended period of time required for this question to be resolved** (*’im mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo’ kazab* – this revelation shall not deceive, delude, nor fail).

Expect him in this regard (*chakah la* – be certain concerning this) **because indeed** (*ky*), **he will absolutely come** (*bow’ bow’* – he will certainly come upon the scene and make his appearance), **neither being delayed nor lingering** (*lo’ ’achar*).” (*Chabaquwq* / Embrace This / Habakkuk 2:3)

I should have written: **“Indeed** (*ky* – so therefore it is truthful and reliable), **the testimony** (*’uwd* – the restoring and eternal witness) **of this revelation from God** (*chazown* – this divine communication) **is for the Mow’ed Appointed Meeting Times** (*la ha mow’ed* – for the time of the *Mow’ed*).

It provides a witness to and speaks, pouring out evidence (*puwach* – it reveals facts which condemn, trapping and ensnaring) **in the end** (*la ha qets*). **The extended period of time required for this question to be resolved** (*’im mahah* – question him, because no matter how long it takes) **shall not prove it false** (*lo’ kazab* – this revelation shall not deceive, delude, nor fail).

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come (*bow' bow'* – he will certainly come upon the scene and make his appearance), **neither being delayed nor lingering** (*lo' 'achar*).” (*Chabaquwq* / Embrace This / Habakkuk 2:3)

The correction serves to explain why Yahowah wanted His prophecy regarding the deadly author of the Christian New Testament written down for our benefit:

“Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **answered, approaching me** (*'anah* – responded to me), **and He said** (*wa 'amar*), **‘Write** (*katab* – use the alphabet to inscribe) **this revelation** (*chazown* – this communication from God), **and then** (*wa*) **expound upon and reiterate it using those letters** (*ba'ar* – teaching others its significance by plainly and clearly declaring it using large and distinct alphabetic characters) **upon** (*'al*) **writing tablets** (*luwach* – engraving it in stone) **so that** (*ma'an* – for the express purpose and intent that), **by reciting this** (*ba qara'* – by reading this), **he might run and go away** (*ruwts* – he might flee).” (*Chabaquwq* / Embrace This / Habakkuk 2:2)

Yahowah’s prophetic testimony regarding Sha’uwl needed to be recorded so that when Paul came along 666 years thereafter and fulfilled it, the world should have known to reject him. The written record proved God to be trustworthy when His prediction was actualized in human history, while at the same time proving that the founder of the world’s most popular iteration of the Canaanite religion was dead wrong.

Also interesting in light of the Ras Shamra texts, the presupposition of natural explanations required by the scholastic endeavor of “higher criticism” have subsequently been proven invalid with these

archeological discoveries. The scientific, historical, political, and religious basis of Yahowah's arguments are consistently shown to be valid. And the miraculous nature of His prophecies were indeed committed to writing long before the events He predicted transpired.

Moreover, the principal argument rendered in favor of five authors of the Towrah by higher criticism hinges on words the skeptics claim were not ever written by the same author, when the Ras Shama tablets, which date to the same time period, reveal quite the opposite. In particular, the pronouns said to have indicated different sources are routinely used in conjunction with one another in the same clay tablets. Even the words for "sacrifice," which allegedly required a different author and time period for the "Leviticus" text, were shown to be in common usage circa 1450 BCE, further nullifying the scholastic arguments.

Of particular interest relative to the controversial declaration in Yasha'yah 7:14 of a young woman versus a virgin giving birth to a son, a tablet unearthed in Ras Shamra dating to 1400 BCE uses both "*bethuwlah* – virgin" and "'*almah* – young woman" in the same verse, speaking of *Anath*, the unmarried goddess who was both virginal and young when she served *Ba'al* by killing *Mot*.

Further, beyond proving that the Canaanite religion served as the model for Christianity, there are some interesting additional nuggets which can be gleaned from it. For example, prior to reading the Ras Shamra tablets and learning that the Canaanites boiled young lambs alive in their mother's milk to appease their deities as part of their religious rituals, it wasn't clear why Yahowah issued a prohibition against doing so in *Shemowth* 23:19, 34:26, and *Dabarym* 14:21.

I had simply assumed that Yah rather liked the byproducts of the fire and did not know that He was trying

to convince His people not to ascribe to a sickening religious custom. After all, roasted meats are healthier and they offer improved flavor. Then there is the ambiance of the fire, in addition to its symbolism relative to the smoke rising up and the flames providing light. Additionally, we ought not forget the fire's ability to eliminate the body of the sacrificial victim.

God wanted His people to be healthy and He wanted His children to enjoy themselves. If He could convey some meaningful symbolism along with the fire, so much the better. Moreover, He did not want His people mimicking heathenism.

Similarly, the instruction in *Dabarym* 23:17-18 against male and female prostitution was designed to differentiate Yahowah's family from the surrounding civilizations. God wanted to inoculate His children from the prevalent immoral religious practices of man. The "Most Holy One" in the Canaanite religion was the most acclaimed temple prostitute – a sacred whore.

The message here is simple. Yahowah does not want us to corrupt our relationship with Him by bringing other gods to His parties.