

Reject Wrong

Accept Right...

At this juncture in the narrative He is revealing through Yasha'yah, Yahowah turns His attention to a past event which foreshadows current events. The story is being presented to set the stage for what is going to occur in Yahuwdah's future and even ours. For us, it is a life lesson derived from past events as it will be for the remnant in the Land.

To better understand this shift in time, we have to appreciate Yahowah's focus and nature. His attention remains on Yahuwdah and Yisra'el – just as it has been throughout His depiction of what will transpire immediately prior to His return.

God wants His children to know that even when things appear dire, even when they seem to be isolated, vulnerable, and alone, He will return for them. Just as He prevented Yahuwdah's destruction some 2700 years ago, He will intervene to do so once again.

Further, the first to hear this prophecy were challenged in a way we are not. We can look back on twenty-seven centuries of history and forward to the next sixteen years and use what we know to validate the authenticity of these predictions. But for God's guidance to resonate with the immediate audience, current events, those that would impact their lives, would have to be woven into the story.

Ah, lest we forget, the life lesson is: trust and rely on

Yahowah.

“It came to pass (*wa hayah* – it occurred and came to exist) **in the days** (*ba ha yowmym* – during the time) **of ‘Achaz** (‘*Achaz* – to grasp hold, to seize, and to take as a possession), **the son** (*ben* – male descendant) **of Yowtham** (*Yowtham* – Yahowah is Perfect; from Yahowah and *tam* – perfect and complete, lacking nothing, including integrity), **the son** (*ben* – male descendant) **of ‘Uzyah** (‘*Uzyah* – Strengthened by Yah, Yahowah is my Strength, or Boldness and Empowerment are from Yah, commonly transliterated Uzziah; from ‘*oz* – might and strength and *Yahuw*), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah), **Retsyn** (*Retsyn* – Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), **the king** (*melek* – government leader, head of state, and societal ruler) **of ‘Aram | Syria** (‘*Aram* – the Aramean people in the citadel of Syria) **and Peqach** (*wa Peqach* – the Open Territory), **the son** (*ben* – male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yah), **the king** (*melek* – government leader, head of state, and societal ruler) **of Yisra’el** (*Yisra’el* – Individuals who Strive Against and Wrestle With God), **went up** (‘*alah* – made his way to and then ascended up) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Guidance and Instruction Regarding Reconciliation Flow), **for the purpose of** (*la*) **warring** (*milhamah* – fighting using combat troops and weapons in battle) **against her** (‘*al hy*’ – toward it). **But** (*wa*) **they were not able to prevail** (*lo’ yakol* – they were incapable of conquering and failed to succeed) **against her** (‘*al hy*’) **upon engaging in battle** (*la lacham* – after attacking and fighting).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:1)

Yisra’el and Yahuwdah were not only estranged,

they were now at war with one another. With their own people working against them, and not knowing who to trust, the inhabitants of Yaruwshalaim were quivering in their sandals.

One of the most prevalent themes throughout the Prophets is the unification of Yahuwdah with Yisra'el followed by their reconciliation with Yahowah. For this to be a meaningful event, something worth God's attention, they must first be estranged – and significantly so. With one poised to fight the other, we can be assured that they were not getting along.

The issue here was supremacy – who is in charge – man or God? Yahowah had not only given Yahuwdah the scepter, Yaruwshalaim is His home. So *ben Ramalyahuw*, the man who sought to be Exalted Above Yah, in league with *Retsyn*, the Self-Willed and Pleasure-Seeking King of Syria, sought to take it for themselves.

Demonstrating His love for Yahuwdah, Yahowah referred to them in the most endearing way, associating them with His beloved son.

“When (*wa*) the House of Dowd (*la beyth Dowd* – Family of the Beloved) was informed (*nagad* – received the report, warning) by the announcement that (*la* ‘*amar* – declaring) ‘*Aram* | Syria (‘*Aram* – the Aramean people in the citadel of Syria) was leading and directing the movements of (*nachah* ‘*al* – was dependent upon and had created an opportunistic relationship with) ‘*Ephraym* (‘*Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra'el), their heart (*leb* – as a response to this information their sense of right and wrong along with their overall attitude and judgment) was shaken (*nuwa*’ – quivered and trembled).

The constitution and the response that had been internalized (*wa lebab* – the attitude and discernment, the thinking based upon what had been learned) of his

people (*'am huw'* – family of related individuals) **was similar to** (*ka*) **swaying** (*nuwa'* – quivering) **trees** (*'ets* – timbers) **in the forest** (*ha ya'ar* – in groves) **before the presence of the wind and spirit** (*min paneh ha ruwach* – out of the appearance of the spirit and breeze).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 7:2)

It is fun to draw insights from the details. When we translate *Ramalyahuw* as “Exalted Above Yah,” we see the king as a satanic prototype. After all, only Satan wanted to be seen as above the Almighty and be worshiped as if he were God. So when the people are quivering before the *ruwach*, the threat is being perceived as men in league with the Adversary – all seeking to replace Yah.

For Yahuwdah to fulfill her purpose, and for Yahowah to honor His promises, He could not allow this to happen. He would intervene. The meeting place, a “laundromat,” and the name of the son accompanying the prophet, Remnant who Return to Yah, are especially telling. Yahuwdym would have to be cleansed before they would be allowed to resume the relationship.

“And so (*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 *shalowm* – reconciliation) **said** (*'amar* – spoke, informing by disclosing) **to** (*'el* – as the Almighty to) **Yasha'yahuw** (*Yasha'yahuw* – Freedom and Salvation are from Yahowah; a compound of *yasha'* – to liberate and save and *Yahowah*), **‘Should you be willing to go out** (*yatsa'* – under the auspices of freewill, consider going forth and extending yourself (qal imperative)), **I am encouraging you** (*na'* – with a degree of urgency, it is My desire, please, for you) **to meet** (*la qara'* – to approach and summon) **‘Achaz** (*'Achaz* – to grasp hold, to seize, and to take as a possession), **you** (*'atah*) **and** (*wa*) **Sha'ar Yashuwb** (*Sha'ar Yashuwb* –

Remnant who Return to Yah; a compound of *sha'ar* – remnant and remainder, *shuwb* – who return, and *Yah* – to Yah), **your son** (*ben 'atah*), **toward the end** (*'el qatsah* – near the edge of the foundation) **of the aqueduct** (*ta'alah* – of the channel constructed to convey water) **along the upper pool** (*ha barakah ha 'elyon* – of the highest reservoir) **on** (*'el*) **the main road** (*macilah* – the highway) **to the Laundry Field** (*kabac sadeh* – to the place where laundry is spread out after it is washed). (7:3)

And (*wa*) **say to him** (*'amar 'el huw'* – convey to him), **“You may want to be observant** (*shamar* – choose to pay attention, look intently, remain focused (nifal imperative – under the auspices of freewill choose to closely examine and carefully consider, recognizing that by doing so you will be influenced by it and will influence the outcome)) **and** (*wa*) **elect to be quiet and at peace** (*shaqat* – be calm, at ease, and silent (hifil imperative – by choosing to do so the subject will engage the object in the action)).

Do not fear nor be awestruck (*wa 'al yare'* – do not be afraid nor distressed). **Do not allow your judgment to falter** (*leb 'atah 'al rakak* – do not submit to authority nor be rebellious in your response to what you observe, do not be faint of heart nor manifest a timid mindset (qal imperfect jussive)) **because of** (*min* – from or out of) **the two** (*shanaym* – a pair) **combustible** (*ha 'uwd* – kindled and firebrand) **snake tails** (*zanab* – lowly slithering appendages) **which are smoldering** (*ha 'asen* – who are heated and agitated, fuming in a fiery state) **as a result of their** (*ha 'elleh ba*) **intense resentment and burning anger** (*hory 'aph* – fierce and basal hostility), **of Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure), (*wa*) **'Aram** | **Syria** (*'Aram* – the Aramean people in the citadel of Syria), **and the son** (*wa ben* – and the male descendant) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above

Yahowah).””” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:4)

Yahowah’s advice to ‘Achaz should be embraced by the rest of us. When we are observant, closely examining and carefully considering Yahowah’s guidance, we are at peace. We are better served by listening to Him than we are by praying. Religions would have us fear God, but those who know Him, know better. More than that, God does not want His children to revere or fear men. These conclusions are afforded to those who exercise good judgment, who respond appropriately to what they learn.

By calling the Self-Willed and Exalted Above Yah a pair of “snake tails” God is reinforcing the association between Satan and those who aspire to control the lives of others. Without men such as these, the Lord would fail.

“““**Because indeed** (*ya’an ky* – forasmuch, truly the intent and for the reason) **‘Aram | Syria** (*‘Aram* – the Aramean people in the citadel of Syria), **‘Ephraym | the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el), **and (wa) the son** (*ben* – the male heir) **of Ramalyahuw** (*Ramalyahuw* – Exalted Above Yahowah) **have devised a plot which is** (*ya’ats* – have decided to take counsel, determined to scheme, deliberating together to do) **evil** (*ra’ah* – perversity and misery, calamity and suffering, that which is depraved and wrong) **against you** (*‘al ‘atah*), **saying** (*la ‘amar* – declaring), (*Yasha ’yah* / Deliverance is from Yahowah / Isaiah 7:5)

‘We want to go up against (*‘alah ba* – we have decided to ascend into (qal imperfect cohortative)) **Yahuwdah** (*Yahuwdah* – Relate to Yah and Related to Yah) **and (wa) tear her apart, terrorizing her** (*quwts hy’* – show our disgust and loathing abhorrence of her) **so (wa) we can divide it between us** (*baqa’ hy ‘el ‘anahnuw* – we can do what we want, which is to storm into her and

break her apart, splitting it for ourselves (hifil imperfect cohortative)), **choosing to reign as king** (*wa malak melek* – electing to coronate ourselves as the supreme rulers (hifil imperfect cohortative)) **in the midst of it** (*ba tawek hy* – in her center), **along with** (*’eth*) **the son** (*ben*) **of Taba’el** (*Taba’el* – Good God; from *towb* – good and *’el* – god [thought to be a general in the Syrian army].””” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 7:6)

These men were plotting to advance Satan’s agenda, selfishly for sure, unwittingly perhaps. They wanted to ascend above God, to rule as if they were God. They coveted Yaruwshalaim. They craved the power of life and death. And their preferred tactic, as it is with all Machiavellian men, was terror.

In this case, as is often true, evil men schemed together. They would use one another, knowing that neither they nor their ally could be trusted. Evil men are prone to promote treaties, to form alliances, to fight a common foe. One war simply leads to the next. America, as did Rome before her, has made a habit of equipping her next enemy.

Yisra’el will never rule over Yahuwdah. And while Yahowah has allowed a variety of savage Gentile nations to conquer Yahuwdah, none have remained in control. Further, those who have sought to harm this place have been ruined.

“So this is what (*koh* – thus, in the here and now, this is what) **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), **my Upright One** (*’edown ‘any*), **says** (*’amar* – promises and declares), **‘It shall not stand** (*lo’ quwm* – it will not be fulfilled nor established) **and** (*wa*) **it will not happen** (*lo’ hayah* – it will not come to pass).”” (*Yasha’yah* /

Salvation is from Yahowah / Isaiah 7:7)

Yahowah seldom interferes in human affairs. The lone exception is when the affairs of men infringe on the plans of God. From Yahuwdah, from the House of Dowd, Yahowah would manifest Himself as Yahowsha', serving His creation in Yaruwshalaim. He would not allow either of these two numbskulls to interfere with that. No! It will not happen. There would be no compromise. It was not up for discussion or negotiation. God's plan would not be revised to accommodate the machinations of man.

Damascus is among Yahowah's least favorite places. It is the city from which 'Abram's ranch hand had come, and he was expressly rejected for consideration in the Covenant. Damascus is the city where Sha'uwl met with Satan and devised Christianity, the ultimate plague of death. And Damascus is the city which falls, becoming a heap of ruins less than a decade from now, compelling the world to forfeit Israel to the Muslims in hopes of satiating their war lust. This leads directly to the Time of Ya'aqob's Troubles and the Magog War.

God approves of one alliance, His Covenant, and is opposed to all others. Moreover, He examines the roots of things, as we have been doing, when trying to assess their value. When something evolves from an evil source, such as the Christian concepts of Sunday Worship, Easter, Christmas, the Lord as God, the Trinity, the names Jesus and Church, and most especially Roman Catholicism, they can never be good, no matter how they are reinterpreted. Even if it is in serpentine fashion, the tail of the snake continually follows the head.

“For (*ky* – because) **the head** (*ro'sh* – the most crucial part, including the leader) **of 'Aram | Syria** (*'Aram* – the Aramean people in the citadel of Syria) **is Dameseq | Damascus** (*Dameseq* – a weeping sore and source of sorrows), **and** (*wa*) **the head** (*ro'sh* – the most

crucial part, including the leader) **of Dameseq | Damascus** (*Dameseq* – a weeping sore and source of sorrows) **is Retsyn** (*Retsyn* – the Self-Willed and Pleasure-Seeking; from *ratsown* – to desire acceptance and pleasure).

So (wa) within the period (*ba 'owd* – subsequently in) **of sixty-five years** (*shishym wa chamesh shanah*), **'Ephraym | the Northern Kingdom** (*'Ephraym* – those who branch off, addressing the Northern Kingdom of Yisra'el) **will be shattered** (*chathath* – will be dismayed and destroyed, terrified and broken, afraid and abolished) **as a people** (*min 'am* – from the family).” (*Yasha 'yah* / Freedom is from Yahowah / Isaiah 7:8)

And so it would be, courtesy of the Assyrians. As a consequence of associating with Damascus, of serving Satan, and of seeking to rule over Yahuwdah, 'Ephraym was shattered 2600 years ago. Nothing good will ever come out of Damascus, and that includes Sha'awl, the founder of Christianity who met with Satan on his way into town.

Should you wonder whether or not God is going to hold the crimes of the leaders against their people, or said another way, the people accountable for the actions of their leaders, the answer is as clear as it is ominous.

“And (wa) the head (*ro 'sh* – the most crucial part, including the leader) **of 'Ephraym | the Northern Kingdom** (*'Ephraym* – those who Branch Off, addressing the Northern Kingdom of Yisra'el) **is Shimrown | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **and (wa) the head** (*ro 'sh* – the most crucial part, including the leader) **of Shimrown | Samaria** (*Shimrown* – Observant, commonly transliterated Samaria; from *shamar* – closely examine and carefully consider) **is the son** (*ben* – the male heir) **of**

Ramalyahuw (*Ramalyahuw* – Exalted Above Yahowah).

If (‘*im* – unless and as a condition) **you do not trust and rely** (*lo’ ‘aman* – you do not verify and remain steadfast, accept this as valid and correct, confident in the truth and nurtured by it (hifil imperfect plural – the subject influences the object (plural) making them a secondary subject on an ongoing basis)), **then indeed** (*ky* – surely as a result) **you will not endure** (*lo’ ‘aman* – you will not be accepted nor established, you will not be considered trustworthy nor be confirmed in the relationship, and you will not have any confidence, nor will you be attended to or nurtured (nifal passive – the object carries out and receives the action of the verb)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:9)

If the concluding line did not get your attention, you may want to check your pulse. This is not a game. There is nothing trivial about coming to trust and rely upon Yahowah. It is the second condition for participating in the Covenant. It will not be waived.

Most of the time we benefit from the imperfect conjugation. For example, each of the seven instructions scribed on the second of two tablets were written in the imperfect, revealing that, so long as we don’t make a habit of bearing false witness, we are not guilty of violating the instruction once we stop doing so. But here the imperfect asks more of us, not less. To be accepted and endure, our decision to trust and our commitment to rely upon Yahowah must be ongoing.

Beyond the requirement, what could be better? Why wouldn’t we want to rely on Yahowah? Each of the five things He asks of us are in our interest, anyway, and the benefits He is offering are perfection, immortality, adoption, enrichment, and empowerment, all while enjoying His company and inheriting everything He has to offer.

This known, these things don't come easily. Trust is dependent upon knowledge and reliance requires understanding. To achieve either, we must be observant and thoughtful, closely examining and carefully considering Yahowah's *Towrah, Naby', wa Mizmowr*.

Let's take a moment and reconsider where we have just been. The 7th chapter of Yasha'yah begins...

"It came to pass in the days of 'Achaz (Grasp Hold and Embrace This), the son of Yowtham (Yahowah is Perfect), the son of 'Uzyah (Strengthened by Yah), the king of Yahuwdah (Relate to Yah), Retsyn (*the Self-Willed and Pleasure-Seeking*), the king of 'Aram | Syria and *Peqach* | the Open Territories, the son of Ramalyahuw (Exalted Above Yahowah), the king of Yisra'el, went up to Yaruwshalaim, for the purpose of fighting using combat troops and weapons in battle against her, but they were incapable of prevailing against her. (*Yasha'yah* / Isaiah 7:1)

When the House of Dowd was informed by the announcement that 'Aram | Syria was leading and directing the movements of 'Ephraym | the Northern Kingdom of Yisra'el, their heart was shaken.

Also, the response that had been internalized of his people was similar to the swaying trees of the forest before the presence of the wind and the appearance of the spirit. (*Yasha'yah* / Isaiah 7:2)

And so Yahowah said to Yasha'yahuw, 'Should you genuinely be willing to go out, please meet with 'Achaz, you and Sha'ar Yashuwb (Remnant Returning to Yah), your son, toward the end of the aqueduct emerging from the upper pool along the main road to the Laundry Field. (*Yasha'yah* / Isaiah 7:3)

And say to him, “You may want to be observant, choosing to pay attention and be quiet and at peace.

Do not fear nor be awestruck and do not allow your judgment to falter because of the two combustible snake tails which are agitated and smoldering as a result of the intense resentment and burning anger of Retsyn (*the Self-Willed*) of ‘*Aram* | Syria and the ben Ramalyahuw (the son Exalted Above Yahowah). (*Yasha’yah* / Isaiah 7:4)

Because indeed, ‘*Aram* | Syria, ‘*Ephraym* | the Northern Kingdom of Yisra’el, and the son of Ramalyahuw (Exalted Above Yah) have deliberated together to devise and plot evil against you, saying, (7:5)

‘We want to go up against Yahuwdah and tear her apart, terrorizing her so we can divide it between us, choosing to reign as king in the midst of it, along with ben Taba’el.’” (*Yasha’yah* / Isaiah 7:6)

So this is what Yahowah, my Upright One, says, ‘It shall not stand and it will not happen. (7:7) For, indeed, the head of ‘*Aram* | Syria is *Dameseq* | Damascus (Source of Sorrows), and the head of *Dameseq* | Damascus is Retsyn (*the Self-Willed*).

So within the period of sixty-five years, ‘Ephraym (those who Branch Off in the Northern Kingdom of Yisra’el) will be shattered and destroyed as a people, separated from the family. (*Yasha’yah* / Isaiah 7:8)

And the head of ‘Ephraym | the Northern Kingdom of Yisra’el is *Shimrown* | Samaria (Observe) and the head of *Shimrown* | Samaria is ben Ramalyahuw (the son Exalted Above Yahowah).

If you do not trust and rely, if you do not verify this and remain confident in the truth and nurtured by it, then indeed, you will not be accepted nor endure,

you will not be considered trustworthy nor be confirmed in the relationship.” (*Yasha’yah* / Isaiah 7:9)

There should be a break before this concluding statement and none after it. In fact, I think this declaration actually serves as the introduction to the next, so I’m going to repeat it there.

As I was summarizing what we had learned, I noticed something I’d like to share. While Ramalyahuw, as Exalted Above Yahowah, encapsulates Satan’s ambition, as ben Ramalyahuw, the Son Exalted Above Yahowah, it is synonymous with Christianity, where the Son replaces the Father as God. The begotten had risen above the Most High, just as Satan had conspired.

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Few realizations are more important than this one...

“If you do not consistently trust and rely, if you do not continually verify this and remain confident in the truth and nurtured by it, unless you accept this as valid and depend upon it, convinced that it is correct (‘im lo’ ‘aman), then indeed as a result (ky), you will not be accepted nor endure, and you will not be considered trustworthy nor be confirmed in the relationship, you will not be validated nor established, you will not be considered reliable nor dependable, and you will not have any confidence, nor will you be attended to or be nurtured (lo’ ‘aman). (*Yasha’yah* / Isaiah 7:9)

Therefore (*wa yacaph* – adding even more to this),’ **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) **spoke to** (*dabar* ‘*el* – shared words as God, Almighty, with, communicating by expressing His thoughts in speech (piel infinitive)) **‘Achaz** (‘*Achaz* – To Grasp Hold) **to affirm this, approaching with this offer** (*la* ‘*amar* – drew near to say), (10)

‘Request, should you care to seek (*sha’al la* ‘*atah* – you may ask for if you’d like, enquiring about, seeking, or questioning (qal imperative active)) **an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted** (‘*owth* – a sign, signboard, signal, banner, standard, ensign, or distinguishing mark denoting authorship, a miraculous supernatural act or wonder, a consensual and distinguishing source of proof) **from, and in association with** (*min* ‘*im* – out of the association, by way of the relationship), **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), **your God** (‘*elohym* ‘*atah*).

Make it (the example or illustration) as profoundly difficult as the cunning and unintelligible evil schemes of Sha’uwl (‘*amoq Sha’uwl* – let it pertain to something few understand such as the mysterious sly plot and moral deviance of Sha’uwl along with that which pertains to the lower spatial dimension of She’owl, the consequence of Sha’uwl’s misguided scheme; note *Sha’uwl* is the man known to Christians as Paul who authored half of their New Testament while *She’owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape make it similar to a black hole) **or** (‘*ow* – alternatively) **being**

elevated to a higher position, growing while (*gabah la* – being assigned an exalted status, one's position increased, afforded a degree of splendor, majesty, and glory while being lifted up as a result of standing tall (hifil infinitive imperative – choosing to grow and become like God in an extraordinary way) **being raised to the greater dimensions** (*ma'al* – being taken to a spatial position or orientation which is above and beyond, at the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity, going up by observing the source, moving upward to the greatest degree and highest level that can be reached where one may operate effectively and efficiently; from *'alah* – to ascend and go up, to follow and meet, to excel, be withdrawn, and taken away, rising to a superior place).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 7:11)

Since there are so many interesting possibilities and insights laden in each of these words, before we jump to any conclusions and inappropriately truncate God's guidance, let's begin by examining the initial verbal phrase: “*sha'al la 'atah* – you may actually ask if you'd like, genuinely enquiring and seeking.” There is nothing complicated about this advice. It is straightforward and unequivocal, especially since God has identified the kinds of things we should seek. And you'll note, neither sex, nor power, nor money made the list. There was no mention of faith, academic, athletic, business, social, or political prowess.

When God offers something specific to us, and encourages us to respond, we should accept. He created the universe and conceived life. He wants to be our Father. He knows more about us than we can fathom.

In this case, Yahowah is encouraging us to request the very things He wants to provide: insights and answers, instructions and guidance, along with scientific

explanations and prophetic evidence which provide proof that He exists, that He is God, that He can be known and trusted, and that He cares for us and has a plan in place to benefit us, all while validating that He, as God, inspired the words that we are reading. It's hard to imagine turning any of this down, and yet 'Achaz would do so. Fortunately for the rest of us, the request was made to more than just 'Achaz. "You" is plural, not singular, in this opening statement.

Nothing important was off limits. We are being encouraged to ask for any or all of the following: "*sha'al la 'atah 'owth* – request an example or illustration which makes something better known, serving as validation, proving its authenticity, making it more easily understood, revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, or should you care to do so, seek either a miraculous act or supernatural wonder, you may ask for proof if you'd like, or simply inquire about a sign, signal, banner, standard, or distinguishing mark denoting authorship."

Sha'al is defined as: "to ask or to inquire, to seek or to look for, to request or to question." As mentioned previously, *sha'al* is the root of both *She'owl*, commonly called "Hell," and *Sha'uwl*, meaning "Question Him," the names of the disastrous king and infamous apostle. The root conveys the ideas of "issuing a demand, being overwhelmed with desires, begging or petitioning someone for something, and borrowing something which belongs to another," in addition to the positive aspects of "seeking, asking, and inquiring."

The *'owth* is more than simply a "sign." It can be a "distinguishing mark" in the sense of a signature denoting authorship. On the more pedestrian side, *'owth* is a "signboard, signal, banner, standard, or ensign" all of which "when raised are designed to attract attention and

provide direction.” At its most sensational, *’owth* can be a “miracle, a mighty or wondrous act which is readily remembered where God intervenes in human affairs and historical events in a supernatural way.”

In this case, *’owth* is perhaps best defined as “an example or illustration which makes something better known.” *’Owth* “serves as validation, proving the authenticity of someone or something, making him or it more easily understood, revealing additional information or clarifying the account or record as proof that the witness providing the testimony can be trusted.” These things are then shaded somewhat by the fact that *’owth* is from, *’uwth*, which conveys the notion that the subject being investigated should be something of “mutual interest whereby both parties consent to examine the issue.”

It is in Yahowah’s nature to teach. It isn’t in His nature to show off. As a result, God is providing us with a couple of interesting options, two extremes to consider, either one of which He is willing to explain. ‘Achaz was given the opportunity to understand either the worst and best life has to offer or the full range of dimensions, from one to seven, and everything in between.

And yet he passed on the opportunity because his mind wrongly interpreted *’owth* in the sense of the miraculous, as if by accepting the offer he’d be demanding that God show off for his benefit. If only he had responded appropriately, we would have been given a tremendous gift, one which would have helped us understand the methods and motives of *Sha’uwl* | Paul along with the kind of environment which awaits us depending on how we respond.

While I’m neither a scientist nor expert, I’ve long been fascinated by dimensions – especially how the environment differs within them. So since Yahowah

broached the subject, here are some scattered musings: Physical life as we know it is limited to three dimensions. In fact, a physical universe is impossible outside of 3D. And here, death and decay eventually overtake us all, sometimes too soon and tragically.

Life cannot exist in two dimensions, although consciousness will stream indefinitely in one. In the fullness of the fourth dimension, where time is eternal, material beings can no longer exist, but in it, spiritual entities are immortal and free to travel unencumbered in spacetime. The infinite increase in capabilities and possibilities available to us in the fifth, sixth, or seventh dimensions are exciting to ponder, and will be even more stimulating to experience.

Also relevant, and consistent with the Creation account in *Bare'syth* / Genesis, it takes very little apart from considerable planning, for a seven-dimensional being to create a six-dimensional universe. Life, I suspect, is a great deal more complicated. But no matter, thanks in part to 'Achaz, it will be another decade before any of us will understand.

And if I may add one additional complaint. It is a pity that 'Achaz didn't ask, because I'd certainly like to know: what is a *nepesh* | soul? I understand that consciousness in animals enables us to observe and respond, but what exactly is it? Is it akin to software, where it does nothing until it is inserted into the computer and similarly, the computer will not function without it? We cannot measure it or detect it, but we know that no animal can survive its departure.

The comparison Yahowah proposed in this example was between '*amoq Sha'uwl* / *She'owl* and *gabah la ma'al*. In spite of what English bibles portend, it was not between "Heaven" and "Hell," since *shamaym*, not *ma'al*, is the Hebrew word for both "Heaven" and the

“Spiritual Realm” and there is no Hebrew word equivalent to Hell. Therefore, with “Heaven” excluded from the comparison and the religious “Hell” mythological, to be consistent, we should also preclude “Hell” and focus on *Sha ’uwl* rather than *She ’owl*.

Let’s commence the second stage of our study considering *’amoq*, a verb which addresses that which is “profound, either difficult to understand or where there is a lack of understanding.” Since “profound” suggests something which “when thoughtfully considered is meaningful, insightful, significant, and weighty,” we have to be dealing with something most people either don’t understand because they choose not to think about it, or of which they are universally ignorant.

The best candidate in our culture would be Sha’uwl and his religion, Christianity. It fails every logical test, requiring the faithful to be ignorant or irrational. Affirming this, *’amoq* describes Paul, a “moral deviant” who was “crafty and cunning in plotting and planning his evil scheme.” No one was ever as “sly and wily” as Paul. He even admitted to being the ultimate chameleon, taking on the colors of his environment to take advantage of his audience. When approached rationally, his letters are “incomprehensible and unintelligible,” a sea of contradictions and fallacies.

The secondary and tertiary connotations of *’amoq* address the ideas of “made secret” which doesn’t work in the context of requesting an explanation or “made deep,” which implies a “valley carved out by a river sitting at a lower elevation.” Then by implication, we are told that *’amoq* addresses that which is a “mystery veiled in secrecy.” She’owl isn’t a secret and Sha’uwl isn’t mysterious. And neither can be identified with a “valley or depression.”

Therefore, recognizing that each definition of *’amoq*

we have considered either doesn't apply in this context or describes a person, logic dictates that the sly and crafty one is Sha'owl rather than a place like She'owl. There is one aspect of *She'owl* accurately depicted by *'amoq* and that one "pertains to a lower spatial dimension."

The debate between Sha'owl and She'owl, whether it refers to the person or the place, swings heavily in favor of Sha'owl based upon *'amoq*'s influence. While these names, as previously mentioned, are indistinguishable in the prophetic text, when vocalized as *She'owl*, the speaker is addressing the place where departed souls are incarcerated should they be judged sufficiently misleading to endure eternity separated from Yahowah and His Covenant Family.

This place differs appreciably from the Christian and Muslim depictions in that there are no physical bodies, no fires, no chains, and no physical torture. It is a lightless environment where matter is crushed and nothing escapes. The closest known analog in nature is a black hole. Once past the event horizon, it is in effect a singularity where time is the only applicable dimension, and even it is warped, curving in and down toward the abyss.

No one actually knows precisely what awaits those entering a black hole, but I find it amusing, considering She'owl's clientele, that everything we observe is *warped* in its vicinity and there may well be *wormholes* for the incarcerated maggots.

Based upon its use throughout the *Towrah*, *Naby'*, *wa Mizmowr*, She'owl is directly associated with death. It is typically translated "grave or hell" in English bibles. So while a "grave" is simply a hole dug in the ground to receive dead bodies, existing as a place where the corpses rot away, "hell" is actually a pagan concept. The English word was derived from the Greek "Hades (the name of

the Greek god of the underworld)” by way of the Germanic and Norse tribes via Holle and Hel respectively.

In the Norse religion, the goddess Hel was the daughter of Loki (the Sly and Wily Trickster god) and the goddess Angrboda (Anguish). This bad girl of Norse mythology ruled over the evil dead in the identically named Hel – with Niflheim serving as the lowest and most mysterious of her underworlds. Hel, tellingly, was the sister of Fenrif, the Wolf goddess, and Jormungand, the Serpent. The Norse Hel was a harsh and cruel place.

All of this pagan mythology was incorporated into Christianity, as was often the case, creating an intermixed and amalgamated religion – *babel* in God’s parlance. Even Hades follows suit. He was regarded as the eldest son of Chronus and Rhea and mythological brother of Zeus and Poseidon. Once the trinity of siblings defeated their father’s old and obsolete generation of gods, as was the case with Christianity, they claimed the cosmos for themselves and divided the sky, earth, and sea between them.

As we have learned, there were two men named Sha’uwl – the former serving as a prototype for the latter. The first, Yisra’elites chose as their ruler. The second, Gentiles accepted as their apostle. With the former, Yahowah expressly stated that by choosing King Sha’uwl the people were rejecting Him. And with the latter, God predicted that the self-proclaimed Apostle Paul would be the Plague of Death.

Both ran afoul of God doing the same thing, warping and perverting the Towrah to serve their agenda. While Yahowah allowed both men to exist, both were condemned by Him. The former sought to kill Dowd, Yahowah’s beloved son. The latter strove to destroy the legacy of Yahowsha’, Yahowah’s begotten Son. Had it

not been for Dowd, the self-appointed King Sha'owl would have destroyed Yisra'el. Had it not been for Yahowsha', the self-proclaimed Apostle born as Sha'owl would have destroyed all hope for the *Gowym* who foolishly believed him.

Bringing these facts together, following the phrase: *“sha'al la 'atah 'owth – you may ask for an example if you'd like, enquiring about an illustration, seeking proof, or questioning the authenticity of an account to verify that the witness providing the testimony can be trusted,”* the most complete, accurate, and revealing translation of *'amoq Sha'owl* becomes: **“make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha'owl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha'owl along with that which pertains to the lower spatial dimension of She'owl, the consequence of Sha'owl's misguided scheme.”** This capitalizes upon the realization that *Sha'owl* is the man known to Christians as Paul, the man who authored half of their New Testament, while *She'owl* is the place of separation in death, where the enormous pressure, lack of light, and inability to escape are similar to a black hole.

The second line of questioning Yahowah opened for inquiry was framed by *gabah la ma'al*. Having already exposed and condemned Sha'owl's slanderous schemes, I'm particularly interested in this topic. *Gabah la ma'al* describes one of the Covenant's most extraordinary benefits. After perfecting, immortalizing, and adopting the Covenant's children, Yahowah has promised to enrich, empower, and enlighten us – the result of which I suspect is conveyed by *gabah la ma'al*.

Ma'al is defined as “pertaining to a spatial position or orientation which is above and beyond, ascending upward to the uttermost dimension in which one may observe and operate effectively and efficiently.” It speaks

of “being lifted up to the extreme perimeter of what is possible as an extension of the source.”

The verb leading us to *ma'al* is *gabah*, which covers similar ground and also speaks of “being elevated to a higher spatial position or dimension,” in this case “as a result of standing tall.” To *gabah* is “to grow, to be assigned or given an exalted and high status while afforded a degree of splendor, majesty, and glory.”

Augmenting our understanding, when scribed in the *hifil* stem, the beneficiary is being uplifted by Yahowah, becoming like Him in the process. The infinitive intensifies the action of the verb and makes it even more descriptive, which is rather extraordinary considering the implications. And lastly, in the imperative mood, all of this is the seeker’s choice, a promotion we can choose to accept or decline.

Like most people, and especially pilots, I have a reasonable grasp of life in three dimensions. Beyond this, I’ve studied Minkowski’s adaptation of Einstein’s Special Theory of Relativity, at least to the point I recognize time as the fourth dimension. I can extrapolate to some degree and imagine what life would be like in the fullness of this added dimension, when unencumbered by our physical bodies we are no longer stuck in the ordinary flow of time.

We would not only be immortal (in that energy cannot be destroyed), and enormously empowered (based upon the formula $E=mc^2$), we would be able to explore the vast expanse of the universe in addition to the minute structure of which it is comprised. The possibilities are essentially unlimited as is the time to consider them.

Returning for the moment to our dimensional discussion, while recognizing that an unknown repulsive entity (called dark energy) comprises 68% of the substance of the universe and that another 27% is

associated with an unknown attractive force (called dark matter), just 5% of the universe is defined by the four dimensions of spacetime. I am, therefore, inclined to conclude that Yahowah created a six-dimensional universe, and that by necessity, He exists in the seventh.

The process of “*gabah la* – elevating us so that we grow in status and capability” such that we are empowered sufficiently to enjoy “*ma’al* – being lifted up through these greater dimensions” reveals how we will spend our lives with Yahowah in His presence throughout time. Further, we arrive in this place in the here and now by “*ma’al* – observing the Source and allowing God to lift us up to the greatest degree and highest level that can be reached above.”

Moreover, it behooves us to remain cognizant that *ma’al* is from “*alah* – to ascend and go up, to follow and to meet, to excel and to be withdrawn, to be taken away, rising to a superior and higher place.” (So that there is no confusion, the *alah* we considered previously and associated with Allah and Islam is spelled with an Aleph, while the *alah* we are currently reviewing begins with the Hebrew Ayin.)

Based upon God’s offer to ‘Achaz, the question before us is: do we want to be taken down by Sha’uwl or lifted up by Yahowah? This life or death choice was afforded Yisra’el circa 1052 BCE when the people chose Sha’uwl to rule over them, thereby rejecting Yahowah. This problem, at least for some, was resolved twenty-seven bloody years later in 1025 BCE when Dowd became the exemplar of the Covenant and expositor of the Towrah. Similarly, this was the life and death choice offered to Gentiles in 52 CE, upon the publication of Sha’uwl’s first letter. While Yahowah is the Author of life, Sha’uwl is the means to death.

It is all but certain that ‘Achaz lacked the scientific

background needed to appreciate the limitations of being confined within the single dimension or incarcerated within a black hole. It is unlikely that he understood the benefits of being liberated to live with Yah in seven dimensions. But now, post Einstein, I'd enjoy God's explanation, as well as having my questions answered regarding our enhanced capabilities in five, six, and seven dimensions.

And yet I know that none of this facilitates nor infringes upon our attendance at His *Miqra'ey* or participation in His *Beryth*. As for addressing the questions I should have asked long ago regarding Sha'uwI, Yahowah revealed all we need to know through Chabaquwq, 666 years before Paul wrote his first epistle. Any other questions one might have were addressed by Yahowsha'.

Yahowah, as our Father, wants us to seek Him, to come to know Him, to trust and rely upon Him. He understands that the best way to achieve this is for us to verify the authenticity of His testimony by closely examining and carefully considering everything He has shared, especially prophetically. He has provided it for this purpose: to allow those seeking Him to prove for themselves that He exists and that He authored His *Towrah*, *Naby*, *wa Mizmowr*. He has answers for our questions. It is the reason *Towrah* means "Teaching" and the *Naby*' serve to provide irrefutable proof.

Unfortunately, as we noted earlier, 'Achaz wrongly assumed that Yahowah was testing him as if he needed some proof of God's ability to intervene. But 'Achaz didn't need a miraculous sign because Yahowah had just promised to spare him and his people the combined onslaught of Syria and the Northern Kingdom. The proof would be immediately forthcoming since the armies of the Self-Willed and Pleasure-Seeking Retsyn and his accomplice, ben Ramalyahuw, whereby the Son was

Exalted Above Yahowah, were now lurking outside the city walls and poised for attack.

“But (wa) ‘Achaz (‘Achaz – To Grasp Hold) responded (‘amar – replied and said), ‘I will not ask nor seek (lo’ sha’al – I will not enquire nor make a request (qal imperfect active)) and (wa) I will not test, attempting to learn the true nature of these things (lo’ nacah – I will not try to assess nor ascertain the answers nor seek to prove anything, this is not an adventure nor voyage of discovery that I would consider engaging in or going on (piel imperfect)) in conjunction with (‘eth) 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 shalom – restoration).” (Yasha’yah / Salvation is from Yahowah / Isaiah 7:12)

He was not alone. As few as one in a million people respond differently.

And yet seeking is the very thing Yahowah has equipped us to achieve. It is the lone path to knowing, a prerequisite for understanding, the basis of trust and reliance. A day without “*nacah* – learning the true nature of things” is a squandered opportunity. We were conceived for adventure, to go on marvelous voyages of discovery with our Heavenly Father. We ought not turn Him down.

God didn’t appreciate ‘Achaz’s answer any more than I did. He could have posed a question, or at the very least, let Yah answer one of the two topics He suggested. But no. He didn’t respond. And that is one of the things that annoys God more than anything else.

We have all been there, trying to get someone’s attention before they harm themselves or someone else, and they ignore us. It is frustrating. Relationships do not work this way.

This is in Yasha'yah's voice, but he is obviously speaking for the One who sent him, and he's talking to more than just 'Achaz. The problem Yasha'yah is addressing is ubiquitous.

“And he said (*wa 'amar* – continued, adding), **‘Listen** (*shama'* – choose to hear (qal imperative)), **please** (*na'* – I beg you), **House of Dowd** (*beyth Yisra'el* – Family of the Beloved), **‘Is it such a lowly and little thing** (*ha ma'at* – is it of such relatively small consequence and limited significance; from the verbal root *ma'at* – to be small and be diminished) **for you to weary men by your failure to respond** (*min 'atem la'ah 'ysh* – for you to tire, growing impatient, and refusing other individuals, annoying people (hifil infinitive)) **that now** (*ky* – so instead) **you also weary and annoy my God by refusing to respond** (*la'ah gam 'eth 'elohym 'any* – you tire God also, growing so impatient that you won't respond to my God, either)?” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 7:13)

I have long pondered this question: what annoys Yahowah the most? Is it Satan and his demons, religion and its clerics, government and its politicians, militaries and their soldiers, or is it something more common and fundamental: mankind's aversion toward Him? The initial eight institutions and individuals on this list are purveyors of harm, and for doing so, they are despised by God. But they represent a fraction of who man is and what he does.

The vast preponderance of people pay no attention whatsoever to what He has conveyed through His *Towrah*, *Naby*, *wa Mizmowr*. They have never read a word of it. God has invited them to celebrate life with Him seven times each year and they haven't answered a single invitation. He has offered to adopt them into His family, empowering, enriching, and enlightening them, perfecting and immortalizing them, and yet they don't

even bother to respond.

He provided countless prophecies to prove His existence and so that we could validate His testimony, and yet most men and women don't bother to consider the evidence. Even more annoying, after revealing the path to life, Yahowah personally paid the price to ransom us from death, and mankind thanks Him by perverting what He has done.

It isn't that they are ambivalent, and simply don't care, they find Yahowah repugnant. They refer to their god as "the Lord" and worship him as such. They fund mosques and churches, take time out to pray, and observe religious holidays. They build grand capitols replete with patriotic shrines, pledge allegiance to their flag, and celebrate national commemorative events.

They not only commission mighty armies and navies, they honor those who serve in these destructive killing machines as if they were heroes. Their participation in all of these things reveals that they, like 'Achaz, don't want to know Yahowah because they revel in everything He opposes. In the referendum between God and man, they not only chose man, they have deliberately chosen not-God, at least not the real One. And when given the opportunity to engage with Him, to relate to Him, to know Him, they reject His overtures. Yahowah, rightly, finds this wearisome.

Before we move on, we must take notice of whom this is addressing: "the House and Family of Dowd." Yahowah's beloved son, His past and future king, the man Yahowah chose and then anointed as His Messiah, the man groomed to shepherd Yah's flock, is the subject of this prophecy.

Knowing full well that most would reject him, Yahowah had made a promise to 'Abraham that He was bound to keep. He told him that He would provide the

Lamb.

“Therefore (*la ken* – in return), **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 [from 1QIsa vs. my Lord in the MT]), **Himself** (*huw’*), **will approach you as** (*la ‘atem* – will draw near as) **the example which makes him known, serving as proof that He can be trusted** (*‘owth* – the sign, signal, banner, standard, and distinguishing mark denoting authorship, the miraculous supernatural act, the consensual and distinguishing source of proof, the illustration which makes known, serving as validation, demonstrating His authenticity, making Him more easily understood, revealing additional information and clarifying the account as proof that the witness providing the testimony can be trusted).

Behold (*hineh* – look up and pay attention, be alert and consider the details), **a young woman** (*‘almah* – a girl of marriageable age who is a recently married female) **shall conceive and become pregnant** (*hareh* – shall be with child, procreate) **and (wa) give birth to** (*yalad* – will deliver a baby) **a son** (*ben*), **and (wa) his name** (*shem huw’* – His reputation and renown) **will exist as** (*hayah* – will come to be [from 1QIsa vs. she will call out in the MT]) **‘Imanuw‘el | God is with Us** (*‘Imanuw‘el* – God with Us; from *‘im* – with, *‘anahnuw* – us, *‘el* – God).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:14)

For those whose faith is predicated upon a “virgin” bearing a child, on the Christian New Testament being right when it presents a virgin birth, or upon Roman Catholicism’s fixation on a perpetual virgin, I have bad news. *‘Almah* is a young woman. The Hebrew word for virgin is *bethuwlah*. *‘Almah* is nothing more than the feminine of “*‘elem* – young man.”

As an interesting affirmation of this, Yahowsha's favorite title for Himself was "Son of Man." Without Yowseph's input, that would not be accurate. Moreover, Dowd's relationship with Yahowah demonstrates that it is God's desire to be with us as 'Imanuw'el.

This wasn't much of a prophecy because it was all 'Achaz and Yahuwdah deserved. He was given the opportunity to have any question answered, any proof provided, and he declined. He said: **"I will not ask nor seek, enquire about, nor request, and I will not test, attempting to learn the true nature of these things, or even attempt to ascertain the answers in conjunction with Yahowah."**

It wasn't even "No, thank you." It was "No, I do not want You to say or do anything. I'm not interested in what You are offering."

Every son is born of a woman, and most are conceived while these women are young. There would be billions born this way. Fortunately, the Dead Sea Scrolls correct a mistake found in the Masoretic Text, where the verb was "'*qara*' – she will call' His name God with Us" rather than in the Great Isaiah Scroll where we read: "His name '*hayah* – will exist as' God with Us." There is no record of "Mary" ever calling her son by the name "Imanuw'el" – nor of Dowd being called by that name. And yet, both Yahowsha' and Dowd prove the point.

Should you be wondering whether or not "Mary" was a virgin, my answer would be: we do not know and it does not matter. So long as Yahowah provided Yahowsha's "*nepesh* – soul" and later, the "*ruwach qodesh* – Set-Apart Spirit," the progenitor of the physical body is irrelevant. It served a purpose, fulfilling "*Pesach* – Passover," but it no longer exists. The lamb is symbolic, after all. And all physical bodies decay. They are a liability where we are going. And with Dowd, he was

God's son, His firstborn, no less, and yet it did not require a virgin birth. The concept of son is best understood within the context of the Covenant Family.

If you are pondering the other question, as to why Yasha'yah used *'almah* rather than *bethuwlah*, I can answer that one. Yahowah has already presented His aversion to 'Astarte, the Virgin with Child, the Mother of God, and the Queen of Heaven who played a starring role in almost every religion from Babel to the Christian Bible, from Babylon to Roman Catholicism (Universalism). He isn't about to provide credibility for the myth, making it easier for the religious to justify their perversions.

Other than *'ayl* on Passover and *matsah* during UnYeasted Bread, we do not know what Yahowsha' or Dowd ate. So once again, curds and honey have nothing to do with food. They are symbols.

“Curds (*chema'ah* – soured milk, butter, cheese, or creme; the feminine of *chema'* – antagonism, displeasure, hostility, anger, and rage) **and** (*wa*) **honey** (*dabash* – sweet and long-lasting source of energy produced from pollen; from *dabar* – the word), **he will consume** (*'akal* – he will ingest, taste, and eat (qal imperfect)) **so that** (*la* – to approach and draw near) **he knows and makes known** (*yada' huw'* – he realizes and acknowledges, is aware and recognizes, perceives and understands, is concerned and thinks about, agrees with and chooses (qal infinitive)) **to utterly refuse and reject, showing a complete aversion to** (*ma'ac* – to totally avoid and disassociate with, to absolutely spurn a relationship with and despise; from *ma'en* – to utterly refuse and never obey (qal infinitive)) **that which is wrong** (*ba ha ra'* – inappropriate and counterproductive, evil and wrong, improper and immoral, distressing and troubling, hindering and undesirable, harmful and injurious, disagreeable and worthless, malignant and sickening,

adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – selects, prefers, and desires, tests, probes, and proves (qal infinitive)) **that which is correct** (*ba ha towb* – appropriate and productive, good and right, proper and moral, pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable).” (*Yasha ’yah* / Freedom is from Yahowah / Isaiah 7:15)

To choose effectively between *towb* and *ra’*, we have to have a working knowledge of good and evil. Said another way, it’s good to know what’s bad. The sweet and sour diet of honey and curds is evocative of this idea. The curdled sour milk represents those things which are antagonizing and displeasing to God. The sweetness of the honey is not only energizing, and thus empowering, even unrefrigerated honey is enduring, lasting thousands of years without spoiling. This is indicative of God perfecting and immortalizing us – things which please Him.

There is yet another way to view the opening dietary comments. Both Dowd and Yahowsha’ were able to devour, in the sense of doing away with, the things which annoy God by feasting upon those things which please Him and benefit us.

The way Yahowah made us aware through Dowd of what was good and bad, right and wrong, beneficial and counterproductive, was by observing and citing the Towrah. No one did this better than *Dowd* | David.

But you’ll note that two distinctly different verbs were used in conjunction with *ra’* and *towb*. That which is “*ra’* – inappropriate and counterproductive, wrong, distressing and undesirable” we should “*ma ’ac* – utterly refuse and reject, showing a complete aversion to it.” The purpose of this prophecy is to reveal that Dowd, and later perhaps Yahowsha’, would “*ma ’ac* – totally avoid, even

despise, spurning any relationship with” that which He knew to be “*ra’* – harmful and injurious, disagreeable and worthless.”

This mindset is the antithesis of multiculturalism, the opposite of political correctness. He is not going to be tolerant of that which is bad, much less love His enemies. There would be no compromises, no accommodations. He would reject, not respect anything and everything that was wrong.

Also telling with regard to *ma’ac*, its verbal root, *ma’en*, reveals that Dowd, and perhaps Yahowsha’ as well, would “utterly refuse to obey.” Since God doesn’t ask us to obey, and doesn’t even have a word in His vocabulary to convey the idea, it is man’s political and religious edicts that God is utterly rejecting. This is a complete repudiation, therefore, of Pauline Christianity.

The verb addressing *towb* was *bachar*. Its primary meaning is “to choose,” which indicates that our association with “good” is subject to freewill. *Bachar* means “to accept,” which makes it an antonym for *ma’ac*. But what is surprising is how perfectly tailored *bachar* is to make Dowd’s response the opposite of ‘Achaz’s predilection as the man who rejected Yahowah’s offer, refusing to even consider God’s willingness to reveal, explain, and prove that He can be trusted.

In addition to “choose” and “accept,” *bachar* means “to examine,” telling us that Yahowah wants us to “test, probe, and prove” that which purports to be “*towb* – appropriate and productive, correct, right, and proper.” When someone knows that they are right, when they can be trusted, they are comfortable having their offers examined and their promises tested. Such is the case with Yah.

In fact, God would be suspicious of us if we didn’t seek to verify His testimony. Until we probe His teaching,

examine His prophecies, and test His promises we are on thin ice, sliding along on faith. Trust and reliance are the residue of *bachar*.

To render *towb* “good” is like saying love is “nice.” It is so much more than that. To be *towb* is to be “correct, to be pleasing and helpful, beneficial and desirable, generous and festive, beautiful and enjoyable.” More than this, it is “to be right, appropriate, and productive.” Dowd was *towb* with Yahowah and a wee bit *ra’* with men. Yahowsha’ avoided *ra’* while proving the merits of *towb*.

This next statement suggests something I’ve come to tentatively embrace. The child who was born to us did not arrive as God’s son. Dowd, and perhaps Yahowsha’, became more than ordinary men when the Set-Apart Spirit descended upon them. With anointing oil rather than river water, Yah made Dowd His prophet and son.

“For indeed (*ky* – this is true and verifiable), **before the time** (*ba terem* – in the time prior to) **the boy** (*ha na’ar* – the child) **knows** (*yada’* – realizes and recognizes, discovers and reveals, is made aware and understands) **to reject and despise** (*ma’ac* – avoid and spurn, refuse any association with and disdain, abhor and loathe (qal infinitive)) **that which is associated with evil** (*ba ha ra’* – that which is inappropriate and counterproductive, improper and undesirable, harmful and disagreeable, adversarial and erroneous) **and** (*wa*) **chooses to examine and accept** (*bachar* – desire and select, test, probe, and prove (qal infinitive)) **that which is good** (*ba ha towb* – appropriate and productive, correct and right, proper and pleasing, beneficial and desirable) **the region** (*ha ‘adamah* – the land, ground, and country), **which you abhor and find repugnant** (*‘asher ‘atah quwts* – that you detest and loathe, find disgusting, sickening, and abhorrent, fear and dread will be torn away and apart, separated from the whole) **will be deserted and forsaken** (*‘azab* – abandoned and disassociated,

jilted and damned (nifal imperfect – indicating that the Northern Kingdom will bring this disassociation upon themselves and that the abandonment will be ongoing)) **from the presence (*min paneh*) of her two kings (*shanaym melek hy*’ – of both of her rulers).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:16)**

If either Dowd or Yahowsha’ had always existed, there wouldn’t have been a time before which they were unaware of anything, especially as fundamental as the knowledge of Good and Evil. Even ‘Adam and Chawah would come to know this, 3,300 years prior to this prophecy. But realistically, that may be the point. Prior to the time humankind would fully benefit from the Shepherd or the Lamb of Yahowah as the Mashyach and Pesach ‘Ayl, there was no reason for Dowd or Yahowsha’ to exist.

Some may find all of this a bit troubling. But you shouldn’t. While Yahowah’s prophecies regarding Dowd are magnificent, His claims regarding Yahowsha’ are anything but grandiose. Yahowah does not brag about His fulfillment of Passover, so why would we expect Him to boast about a massively diminished manifestation of His nature – a small part of Him which is temporarily set apart to perform the most unpleasant of tasks? He endured *Pesach* and *Matsah* so that we might celebrate them.

Yahowah is so quiet about Yahowsha’, unlike Dowd who is mentioned by name over one thousand times, including in this prophecy, Yahowsha’ isn’t even addressed by name anywhere in the *Towrah*, *Naby*’, *wa Mizmowr*. More to the point: this may be more about Dowd than Yahowsha’, as are most of Yahowah’s predictions.