

Yahowah Is Coming

*And He is Pursuing You...*

We have been on a prolonged search through *Yasha'yah* / Isaiah. We are seeking to better understand the context and implication of the prophetic pronouncements presented at the outset of Yahowah's prophetic revelation.

We have come to appreciate of whom it was speaking and to whom it was addressing. So now as we move on to the next statement in *Yasha'yah* / Isaiah 7, based upon what we have come to know, we are in a better position to comprehend the continuation of Yahowah's declaration.

This portion of *Yasha'yah*'s message began with a statement as fundamental to our relationship to God as any ever made...

**“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, then indeed as a result, 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.**  
(*Yasha'yah* / Isaiah 7:9)

Therefore,' Yahowah said to 'Achaz, approaching with this offer, (10) 'Request, should you care to seek, ask if you'd like, or question an illustration which makes something better known, a distinguishing mark which serves as validation, proving the document's authenticity, making it more easily understood, even an example revealing additional information or clarifying the account as proof that the witness providing the testimony can be trusted, from and in association with, Yahowah, your God.

Make it as profoundly difficult as the cunning and unintelligible evil schemes of Sha'awl, pertaining to something few understand such as the mysterious sly plot and moral deviance of Sha'awl along with that which pertains to the lower spatial dimension of She'awl, which is the consequence of Sha'awl's misguided scheme, or, alternatively, regarding being elevated to a higher position, growing while being assigned an exalted status, afforded a degree of splendor, majesty, and glory while being raised to the greater dimensions, to the extreme perimeter of what is possible, ascending on high as a result of focusing upon the uttermost identifiable entity.' (*Yasha'yah* / Isaiah 7:11)

But 'Achaz (Get a Grip) responded, 'I will not make a request, ask, nor seek, and I will not test, attempting to learn the true nature of these things in conjunction with Yahowah.' (7:12) So he [*Yasha'yah*] interjected, 'Listen, please, House of Dowd. Is it such a lowly and little thing for you to weary men by your failure to respond that now you also weary and annoy my God by refusing to respond?' (*Yasha'yah* / Isaiah 7:13)

Therefore, and as a consequence, Yahowah, Himself, will approach you as the example which

**makes him known, serving as proof that He can be trusted. Behold, a young woman shall conceive and become pregnant and give birth to a son, and his name will come to be ‘Imanuw’el / God is with Us. (Yasha’yah / Isaiah 7:14)**

**Curds from soured milk, representing that which is annoying, and honey, representing longevity and empowerment, he will devour and be nourished so he can make it known to utterly refuse and reject, showing a complete aversion to, never obeying that which is bad, inappropriate, or counterproductive, undesirable or erroneous. Instead, choose to examine and accept, test, probe, and prove that which is good, appropriate and productive, correct and right, beneficial and desirable. (Yasha’yah / Isaiah 7:15)**

**For indeed, this is true and verifiable: before the time the boy is made aware and understands to reject and despise that which is associated with evil – that which is inappropriate and counterproductive, improper and undesirable, adversarial and erroneous – and he chooses to examine and accept, test, probe, and prove that which is good, appropriate and productive, correct and right, the region which you abhor and find repugnant, that you dread now that it is separated from the whole, will be deserted and forsaken from the presence of her two kings. (Yasha’yah / Isaiah 7:16)**

While God could have accomplished His mission with Yahuwdah, and He did not need ‘Ephraim, because they were also descendants of ‘Abraham, Yitschaq, and Ya’aqob, Yahowah was obliged to spare them.

That is not to say, however, that He had to do so quickly. They would endure a 2700-year ‘*azab*. Further, I don’t think Yahowah had to do anything for the

Northern Kingdom to stumble and fall away. They were their own worst enemy.

**“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) **will pursue you and will arrive before you** (*bow’ al ‘atah* – will come unto you, returning close to you (hifil imperfect active – God is pursuing these people such that they return after a long time)), **and be among your people** (*wa’ al ‘atah ‘am* – before your family), **and by your father’s house** (*wa’ al ‘atah ‘ab beyth* – in proximity to your ancestor’s home) **in days** (*yowmym* – times) **which** (*‘asher* – by comparison and to show the way) **have not yet come** (*lo’ bow’* – have not arrived or been entered into, nor been associated with) **since the time** (*la min yowm* – from the approach of the day) **‘Ephraym | the Northern Kingdom** (*‘Ephraym* – Those who Branch Off, addressing the Northern Kingdom of Yisra’el) **turned away from** (*cuwr min’ al* – removed itself from, departing and forsaking (qal infinitive)) **Yahuwdah** (*Yahuwdah* – Those who Relate to Yah and are Related to Yah) **with** (*‘eth* – accompanied and antagonized by) **the king** (*melek* – the dictatorial ruler) **of ‘Ashuwr | Assyria** (*‘Ashuwr* – to fight and conquer in the name of ‘Ashur, a warrior god symbolized as an archer with a winged disk).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:17)

In summation: **“Yahowah will arrive, bring before you, and pursue you, and among your people, and by your father’s house, times which have not come since the days ‘Ephraym | the Northern Kingdom turned away from Yahuwdah when antagonized by the dictatorial ruler of ‘Ashuwr | Assyria.”** (*Yasha’yah* / Isaiah 7:17)

It was not a prophecy depicting Yahowsha’, but instead a window to see how we are turning a blind eye

to God. He wants us to seek Him and is annoyed when we do not.



As we approach the conclusion of the 7<sup>th</sup> chapter of *Yasha'yah* / Isaiah, we are confronted with some intriguing challenges. First, we need to ascertain the timing. Is Yahowah addressing the arrival of the Passover Lamb? Is this, therefore, a referendum on how to properly respond to the Miqra'ey? Or, has Yahowah returned to the impending and coordinated attack upon Yahuwdah by Syria and the Northern Kingdom – thereby presenting the fallout from the political and military aspirations of self-aggrandizing and indulgent kings He has already promised to deny? Or perhaps, is God addressing His return, speaking of a time that yet awaits Yisra'el – of the last opportunity for His wayward children to come home?

Our second challenge is to unravel the poetic language. I suspect it was used because Yahowah did not want Yisra'elites to understand what He was saying, at least not then, indeed not until it would actually benefit those living in the Land during the time of Ya'aqob's Troubles, commonly known as the Tribulation. This being the case, generations of Jews would look but neither perceive nor understand.

If that is true, then is it not incumbent on us to unlock the mystery, transitioning from symbolic language to practical advice? By so doing, Yisra'elites might come to understand before it is too late. We are, after all, on the precipice of Yahowah's return. If not now, then there is precious little time left to make this prophecy relevant in people's lives.

We know that God is speaking of future events and that the timing is especially relevant because these prophecies are repeatedly introduced with “*hayah* – it shall come to pass” followed by “*ba ha yowm ha huw’* – in that day.” So our next challenge is to ascertain the identity of the Egyptian fly and Assyrian bee.

**“It shall come to pass** (*wa hayah* – so then it will be) **in that day** (*ba ha yowm ha huw’* – within the specific day of His that) **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) **will scoff** (*sharaq* – will scorn, hissing at an object of derision) **in the direction of** (*la* – toward and regarding) **the fluttering fly** (*ha zebuwb* – an annoying disease-carrying insect which procreates via maggots (part of the compound name of the demonic deity “*Ba’al-Zebuwb*”)) **that is at the far extremity** (*‘asher ba qatsah* – which is at the end) **of the Nile River** (*ya’or* – of the river) **of Mitsraym | the Crucibles of Oppression in Egypt** (*Mitsraym*) **and** (*wa*) **at the wild bee** (*dabowrah* – native, killer, or Africanized bee; similar to *dabah* – to slander and defame) **that is in the land** (*‘asher ba ‘erets* – which is in the nation) **of ‘Ashuwr | Assyria** (*‘Ashuwr* – to fight and conquer; named after the god ‘Ashur, a warrior and conqueror symbolized as an archer with a winged disk).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:18)

As we know, flies emerge from maggots. They begin their lives feeding on feces and decaying flesh. As such, they convey deadly pathogens. And like the louses who provided the underlying scriptural texts for Judaism, Christianity, and Islam, these particular flies were in alliance with Ba’al-Zebuwb – a pseudonym for Satan. God will scoff at them.

He is ridiculing the *zebuwb* in *Mitsraym* – the crucibles of religious, political, military, and economic

oppression where His children were enslaved for four-hundred years. Therefore, by combining these clues, it should be apparent that Yahowah is rebuking human oppression perpetrated by the world's elite in league with the Adversary at a time that He is once again engaged freeing His people.

Turning to the second object of derision, the "*dabowrah* – wild bee" is better known for its venomous sting than for its honey, because the bee is out in the open and the hive is typically hidden. And bee venom is particularly toxic. It contains formic acid which is what makes it sting, hyaluronidase, which is an enzyme that breaks down the surrounding flesh, and hyaluronic acid, which gets between the tissues, allowing the neurotoxins to spread. Fortunately, there are neutralizing antibodies which can prevent the ill effects, just as we can be inoculated by God's Word against the toxic sting of Christianity and Islam.

Today, killer bees are known to attack in an unrelenting, exceedingly painful, and often deadly swarm, paralyzing their victims. They not only can't be domesticated and aren't productive (their hives are typically underground and they are too aggressive to harvest their honey), when they mate with Western honey bees the aggressive, swarming, and deadly traits prevail.

These hybrid bees were first introduced throughout Brazil, when in the 1950s beekeepers sought to increase production. But twenty-six swarms escaped quarantine and the species has spread throughout the Americas. They have already killed over one thousand people and are considered to be the most successful invasive species of all time. And other than their attitude and propensity to attack in swarms, pursuing disturbances and perceived threats, killer bees are so similar to normal honey bees that it is only through a morphological analysis of their wings that one can be distinguished from the other.

The Brazilian breeding experiment ought not throw us off. Honey bees are native to Europe, Africa, and Asia – particularly the Tian Shan (Mountain of Heaven) / Khan Tengri (Lord of Spirits) ranges in Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, and Kyrgyzstan, the Islamic region north of Iran in what was Assyria. Collectively, these nations contribute mightily to the Magog Confederation.

It is also interesting to note that honey bees are dying at an alarming rate worldwide. A combination of phenomena is causing Colony Collapse Disorder, where the majority of the worker bees disappear, leaving the queen behind. And since bees are needed to pollinate crops, the rapid decline of their numbers is threatening food production, reducing harvests by more than \$250 billion annually.

In this regard, the growing tendency of wild bees to attack and kill in swarms and the disorder among domesticated bees that is causing workers to fly away, destroying the productivity of the colony, could be indicative of the relentless attacks perpetrated by Islamic jihadists in keeping with the former, and the unproductive, naive, and self-indulgent young Socialist Secular Humanists storming the streets protesting against productive individuals with regard to the latter. Further, both “*dabah* – slander and defame” the name and reputation of God.

As for Assyria, it is the land where the pagan doctrines that would later define Christianity were cultivated. And while some may see this as a small thing, it is indicative of the ultimate problem. In ‘*Ashuwr* / Assyria bee’s wax candles were burned before statues of Astarte, the Virgin with Child, Mother of God, and Queen of Heaven to elicit her support. Roman Catholics do the same thing today, and they light them before the same goddess, albeit under a different name. Bee’s wax was

chosen because “*dabowrah* – bee” was so similar to “*dabar* – word,” the candles were said to represent the petitioner’s prayers to the Virgin Mother and Queen of Heaven. By contrast, in the Towrah, luminaries were always fueled with olive oil due to its association with the Spirit. And the only words which matter are Yah’s.

Regarding nations in general, Yahowah is no friend of any country other than Yisra’el. He blesses no other nation. But there are some which He particularly despises, two of which made this list. To these we can add Babylon, Persia, Greece, and Rome of yesteryear, in addition to a myriad of ill-conceived and misguided regimes today, including Iran, Iraq, and Syria – the modern incarnation of *Ashuwr*.

In that Yahowah has remained consistent, He has always been averse to the individuals and institutions defined by these symbols and nations. So we have yet to define the timing of this rebuke. But regarding the intent, and reduced to its essence, the opening statement might read: **“It shall come to pass in that day that Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba’al Zebuw in the far extremity of the Nile River in *Mitsraym* | the Crucibles of Oppression in Egypt and at the wild bee which slanders and defames in the land of Assyria.”** (7:18)

Moving on to the next statement, Yahowah cannot be addressing Yahuwdah under Achaz because they were not dispersed by either of their current adversaries. But there was another villain on the horizon. So if God were addressing His wayward children in Ephraym, they would be driven out of their homes and into the rocky topography to hide from the Assyrian invaders.

While that concludes the history of what’s called “the ten lost tribes” for 2500 years, upon closer examination, they aren’t so lost after all. A recent discovery of bulla

(inscribed clay stamps denoting the name of the bearer) in Yaruwshalaim reveals that a considerable number of individuals from the Northern Kingdom successfully evaded the Assyrian assault and migrated to Yahuwdah. Others prospered in the high rocky realm of the Caucasus Mountains, later migrating to Eastern Europe.

Denmark takes its name from the tribe of Dan. The Iberian Peninsula draws its name from *'Ibry*, and in the plural, *'Ibryym*, the Hebrew words for “Hebrew” and “Hebrews,” commonly known to the world as “Jews.” The coats of arms for many of Europe’s ruling families as well as the seals of nations such as America, bear the symbols of the thirteen tribes (inclusive of the Lowy). Yisra’el was dispersed, but neither lost nor obliterated.

Since presuming a change of audience from Yahuwdah to Yisra’el without notice is illogical, the most supportable position would be to view this as Yahowah continuing to speak to ‘Achaz regarding Yahuwdah’s future. God is addressing a time when His children will be coming home. He could be saying that by returning, they will finally find spiritual rest. And they, along with their God, will hold the high ground. This conclusion is inferred with the realization that water is the source of renewal and life.

**“Then (*wa*) they will come (*bow’* – they will arrive and approach (qal perfect)) and (*wa*) they shall find spiritual rest (*nuwach* – they will settle down and remain in their restful abode, the alliance restored; from *ruwach* – spirit), all of them (*kol hem*) upon (*ba*) the precipices (*bathah* – the steep cliffs) of the river valleys (*nachal* – ravines) and in (*wa ba*) the clefts (*naqyq* – the crevices) of the lofty cliffs (*ha cela’* – of the stones, rocks, and crags, firmly established strongholds) as well as within (*wa ba*) all of the thorn bushes (*kol ha na’atuwts* – an all-encompassing protective hedge of interwoven thorns) and near (*wa ba*) every (*kol*) spring of water (*nahalol* –**

watering hole).” (*Yasha ’yah* / Salvation is from Yahowah / Isaiah 7:19)

*Nachal*, which was translated “river valleys” because it was presented as a noun, means “to receive an inheritance” when conveyed as a verb. The former addresses the consequence of the imminent invasion while the latter speaks of their return. Also interesting, *bathah*, which was rendered “precipices,” is from an unused verbal root meaning “to break into pieces.” It could also have been translated “end” or “destruction.” So, in the end, long after they destroyed themselves by breaking the Covenant, upon their spiritual transformation, Yisra’el will finally receive her inheritance.

Likewise, *naqyq* may be rooted in *naqy*, which speaks of “becoming innocent, being acquitted, and pronounced not guilty, free from all obligations.” Further, *cela’* is from an unused root meaning “to be lofty.” Therefore, when addressing the Assyrian invasion, the people will seek safety in the clefts of the cliffs. Then when speaking of Yisra’el’s return, they will be acquitted and lifted on high.

*Na’atsuwts* is also from an unused root. Its verbal basis means “to prick.” In this case, *na’atsuwts* may be evocative of both, the ram before ‘Abraham on the summit of Mowryah, and also the thorn bush around Yahowsha’s head, representing the crown of thorns worn as he fulfilled Pesach as the Passover Lamb.

Lastly, as we seek to unravel the symbolism, *nahalol* and the spring of water, with a single Lamed, *nahal*, is “a guide and leader who cares for his flock, sustaining them.” The first would have been a practical necessity. The second, a paradigm shift relative to Yisra’el’s relationship with Yahowah.

The following reflects much of what we have discovered: **“Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high. Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water.”** (*Yasha’yah* / Isaiah 7:19)

Once again, to appreciate the implications of this next statement, we must come to understand the symbolism inherent in each word. I do not think that Yahowah owns a razor or that He intends to actually shave anyone, much less attempt to shave the hair on the feet of mercenaries (unless they are hobbits). But before we translate this in accord with the message I think Yahowah is conveying to His children, let’s consider the most common rendering:

**“In that day (*ba ha yowm ha huw’*) 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) will shave (*galach*) with a razor (*ba ta’ar*) the hired worker (*ha sakyr*) beyond (*ba ‘eber*) the river (*nahar*) with (*ba*) the king (*melek*) of Assyria (*‘Ashuwr*), the head (*‘eth ha ro’sh*) and the hair (*wa se’ar*) of the feet (*regel*).**

**And also (*wa gam*) it will sweep away and destroy (*caphah*) the beard (*ha zaqan*).**” (*Yasha’yah* / Isaiah 7:20) Got it: clean-shaven workers and king with a hairless head and feet, beard swept away.

Since I’m not picturing God shaving the feet of common laborers, nor sweeping away whiskers, let’s explore the lexicons and see if we can find a more revealing declaration.

**“In that day** (*ba ha yowm ha huw’*) **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) **will cut away** (*galach* – will shave off leaving no root or stump, removing (piel imperfect)) **with a sharp implement with the intent of exposing** (*ba ta’ar* – with a very sharp razor or cutting instrument pulled out of a sheath; from *‘arah* – to expose and lay bare) **the mercenary** (*ha sakyr* – the one who fights under a contract for money; from *sakar* – to hire oneself out) **beyond** (*ba ‘eber* – on the opposite side of, even on occasion situated across the sea from) **the river** (*nahar* – addressing a confluence of waterways; from the verbal root *nahar* – to flow together, even *‘abar* – the arrogant and angry (often assumed to be the Euphrates)) **along with** (*ba*) **the leadership** (*melek* – head of state, dictator, king, and government ruler) **of ‘Ashuwr | Assyria** (*‘Ashuwr* – to fight and conquer in the name of ‘Ashur, a warrior god symbolized as an archer with a winged disk), **beginning with** (*‘eth ha ro’sh* – from the head and the highest point right from the start) **the calculated, vile, and disgusting offenses** (*wa se’ar* – the horror and terror perpetrated by those with a disheveled and hairy appearance, even the gale-force winds associated with the destructive swirling storm; from *sha’ar* – the calculated thinking and reasoning which splits apart and *sa’ar* – the dreaded storm which sweeps against and whirls away) **associated with their slanderous stance** (*regel* – where they have set foot, exposing their genitals (to reveal that they are not circumcised), but also vocalized *ragal* – of the slanderers and spies, the covert who seek to harm the reputation of others).

**And also** (*wa gam* – then in addition) **it will destroy and sweep away** (*caphah* – it will bring disaster to, removing from the state, collectively catching, capturing,

and heaping together the entire group, snatching away and then annihilating (qal imperfect)) **the senior religious and political leaders, the dignitaries and government representatives** (*ha zaqan* – the aging and bearded elders of the society and mature leadership).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 7:20)

Yahowah is about the business of cutting down and throwing away every trace of mankind’s political, religious, and military ambitions, exposing their vile and disgusting calculations in the process. Those who have mortgaged their soul and leadership alike will be removed from the living as a result of their slanderous stance.

The worst form of *sakyr* is “a mercenary, someone who fights and kills for financial gain.” It can also be an indentured servant or a hired worker, even a common laborer, but if so, there would have been no reason to call them out because Yahowah values work. Returning to the darker side of *sakyr*, God’s animosity could be directed at those who are contractually obligated to serve the political or religious elite, even a global corporation with a disparaging message or counterproductive agenda.

*Eber* can be vocalized *‘abar*, which speaks of “very angry men, arrogant individuals without morals who think way too highly of themselves.” And as a verb, *‘abar* can be anything from “passing over and traveling through” to “being intoxicated,” even “repealing a prior sacrifice, taking away its benefits.”

*Nahar* is often used to portray one of the two great rivers, typically the Euphrates. But the word also addresses the heart of the problem, “arrogant and angry men.”

When deployed within the Towrah’s first word, *ro’sh* is translated “beginning.” So while it can mean “head,” *ro’sh* is equally at home being rendered “first, at the start, initially, foremost, top, highest point, summit, or

most important.” As such, Yahowah could be telling us that He is going to begin this process of ridding the world of dictators and their mercenaries by exposing their “*se’ar* – the calculated, vile, and disgusting offenses and the horror and terror they have perpetrated.”

The word’s association with “a disheveled and hairy appearance” may address the animalistic nature of fallen man. Further, implications of the “gale-force winds associated with a destructive and swirling storm” in a literal sense are indicative of the hurricanes and tornadoes currently ransacking the world, while symbolically addressing Satan’s destructive spiritual influence. Even the verbal root is telling, because *sha’ar* describes “calculated thinking and reasoning which splits apart.” Religious and political institutions are never conceived by accident. Generals always plan before their armies’ march.

Turning to *regel*, it is typically translated “feet,” but it can be rendered “set foot or stance.” Sometimes it is presented as “genitals,” which may be relevant if Yah is seeking to expose the fact that these arrogant agitators are not circumcised, thereby explaining why they are seen as castaways. A little digging, however, reveals that when vocalized as *ragal*, the stance these people are taking is “slanderous,” and that they are “operating covertly to undermine the reputation of others.” That is something Yah will not endure.

*Zaqan* is the easiest of these words to render. It means “elders, those in positions of influence in the society.” It is, therefore, used to denote “political, religious, and military leaders.” These are the people Yahowah is associating with the vile and disgusting schemes which poisoned His people and slandered His name.

The political, religious, and military elite are the ones Yahowah will “*caphah* – remove from the state, collectively catching and capturing them, literally heaping the entire group of them together, sweeping them away and then annihilating them.” Over and over again, God has shown that He is vehemently opposed to political rulers and religious clerics. They will all be judged. And many, especially those who mistreated His people, will be convicted and swept away into She’owl.

Before we move on, I would like to share a thought that crossed my mind as I was initially translating this statement. This insight began with the realization that America’s military is essentially comprised of mercenaries, of men and women who sign a contract whereby they are paid to fight.

Then I recognized that *‘eber* could have been translated “on the opposite side, situated across the sea from” the “*nahar* – river,” which could be addressing the Nile Delta. This would also point to the United States as we discovered when translating *Yasha’yah* / Isaiah 18 in the concluding volume of *Yada Yah*.

Even the tie-in with the leadership of *‘Ashuwr* fits this potentiality, because the U.S. invasion of Iraq not only put the nation under the influence of Iran, in essence reconstituting Assyria, it led directly to the Syrian civil war. It is that conflict, we learned in *Yasha’yah* / Isaiah 17 (also translated in the concluding volume of *Yada Yah*), that ushers in the Time of Ya’aqob’s Troubles, with the forfeiture of the West Bank to the Muslims, precipitating the Magog War.

No matter the source of the mercenaries, based upon what we deduced from our study, the intended message may have been: **“In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the river, and**

potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives.”** (*Yasha 'yah / Isaiah 7:20*)

Turning to God's next illustration, while I'm fascinated by the return to shepherding as a metaphor, no one can consume this much beef or lamb, or use this much wool and leather. So I suspect that Yahowah is using cows and sheep as a metaphor due to the ease of milking them, thereby producing an abundant supply of food to nurture those newly born into the Covenant family.

**“And it will come to pass (*wa hayah* – it will be) in that day (*ba ha yowm ha huw*) an individual (*'ysh* – a person) will keep alive (*chayah* – will nurture and raise, restoring and reviving) a herd (*baqar* – a large herd (masculine singular)) of cows (*'eglah* – an adolescent female cow (feminine singular); from *'agol* – round and revolving) and (*wa*) two (*shanyim*) flocks of sheep (*tso 'n* – groups of migrating lambs, sheep, or goats).”** (*Yasha 'yah / Salvation is from Yahowah / Isaiah 7:21*)

A simple explanation for this illustration could be that it explains the nature of the times and the consequence of so many people passing away. With shepherding having fallen out of vogue, there may only be one individual left who knows anything about husbandry in the group of surviving humans. But I think there is a far better interpretation which I'll share momentarily.

In this statement, the juxtaposition of *'eglah* and *baqar* is puzzling because *'eglah* is feminine singular while *baqar* is masculine singular. Both words depict cows. Both are nouns. There is no way to render them both as singular and have the statement be grammatically correct in English.

*'Eglah* describes “a lone adolescent female cow or calf.” In that men worshiped cows, albeit typically bulls in Assyria and Egypt, *'eglah* is occasionally rendered “idol.” The same word is used to depict a “utility cart pulled by a cow or ox which is designed to transport heavy objects.” It also describes a “threshing device which rolls on wheels.” While it may not be relevant, *'Eglah* was one of Dowd’s wives, bearing his sixth son, Ithream.

The root, vocalized *'agol*, was used to describe “circles” and “circular reasoning,” both of which are associated with sun-oriented religious schemes such as Christianity. Church is from Circe, the name of a Germanic sun goddess and their word for “circle.” It is the reason Christians worship on Sunday and celebrate the Winter solstice and the Sunday nearest the Spring equinox as Christmas and Easter. Halos also depict the solar disc.

Moving to *baqar*, it is typically translated “large mammal herd,” but how is it possible to have a herd comprised of a single calf? Similarly, *baqar* can mean “cattle,” but that leaves us with the same problem when positioned next to the singular *'eglah*. Vocalized *boqer*, we find a “sacrifice for omens offered to a deity in secret.” *Boqer* is also the word we find translated “morning” throughout the Creation account.

When it is vocalized *baqar*, it becomes a verb indicating “to inspect, to look for, to perceive and make a judgment regarding.” Especially telling in this context

following *chayah*, *baqar* means “to look after, attend to, and care for.” This verbal root is translated “seek after, enquire about, try to gain information regarding, reflect on it and consider the implications.” In light of Achaz’s failure to do these things, these connotations appear relevant.

Similarly, *tso’n* is puzzling because it is also singular and yet it follows “*shanyim* – two.” It is contracted from *tsa’own* which may be telling because it is just one letter removed from *Tsyown*. The reason for two flocks of sheep could well be the realization that Yahowah considers Yisra’el and Yahuwdah His flocks and He wants to bring them together and lead them back to Tsyown. Personally, I think this is the better explanation. The lone individual shepherding the flock, then, is Yahowah.

So once again, while I’m admittedly extrapolating, Yahowah may be telling us: **“And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra’el and Yahuwdah), leading them to Tsyown.”** (*Yasha’yah* / Isaiah 7:21) This only makes sense when projected into the future and associated with the fulfillment of *Yowm Kippurym* and *Sukah*.

Next we discover that the cows and sheep were in fact used as a metaphor based upon their abundant supply of milk.

**“Then (wa) it shall be (*hayah* – it will come to pass and exist) because of (*min* – out of and from) the abundance (*rob* – the greatness, magnitude, and multitude, the impressive nature and extended life, abounding in excess; from the verbal root *rabab* – to be enriched and empowered, manifesting greatness, also**

conveying tens of thousands) **of milk** (*chalab* – naturally occurring food for infants from the lactating female, used as a sign of prosperity and to convey the effects of the finest and choicest portion of olive oil) **they will produce** (*'asah* – they shall create and make, fashion and form (qal infinitive construct)) **that they shall consume** (*'akal* – they will be nourished by, ingest, taste, and eat (qal imperfect)) **cream** (*chema'ah* – curds, butter, cheese, or crème; the feminine of *chema'* – antagonism, displeasure, hostility, anger, and rage) **for** (*ky* – surely and indeed) **butter** (*chema'ah* – curds, butter, crème, or cheese representing the richest part of coagulated milk with the most protein; the feminine of *chema'* – antagonism, displeasure, hostility, anger, and rage).

**And (wa) the one** (*ha 'echad* – from 1QIsa vs. the MT with *kol* - everyone) **who is spared and remains** (*ha yathar* – who is left, who survives and is preserved, speaking of the outstanding and abundantly enriched and empowered remnant) **will be nourished by** (*'akal* – consume and eat, devouring) **honey** (*dabash* – sweet and long-lasting source of energy produced from pollen; from *dabar* – the word) **in the midst** (*ba qereb* – in the womb and inner part; in the feminine *qirbah* speaks of a close personal relationship and intimate association within) **of the Land** (*ha 'erets* – the material realm).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:22)

Perhaps the best way to understand this is by comparing it to *Yasha'yah* 7:15, the previous mention of *chema'ah* and *dabash*. There, consuming the “curds” and “honey” was used to reveal that “he knows and makes known to utterly refuse and reject, showing a complete aversion to that which is wrong, inappropriate and counterproductive while choosing to examine and accept that which is good, appropriate, productive, and correct.”

In this case, “*dabash* – honey” is likely symbolic of the sweet and enduring nature of Yahowah’s “*dabar* –

Word.” And while I’m clearly extrapolating, the *chema’ah* could well be providing a contrast between the protein-rich and exceptionally nourishing milk-related foods, especially for newborn children, with the “antagonism and hostility” of man they are replacing. This interpretation would then make it consistent with the contrast between good and evil in the 15<sup>th</sup> verse.

Continuing to interpret and unravel the intended message, it is indeed possible that God wanted His children to know: **“Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land.”** (*Yasha’yah* / Isaiah 7:22) If this is correctly rendered, Yahowah is speaking to Yahuwdah commensurate with His return. In reality, that has been the intent of this entire prophecy.

*Chema’*, as a masculine noun, could be referring to *ha Satan*, to his apostle, Sha’uwl, and to the world’s evil elite – most of whom are men. The Spirit, however, is feminine and as *chema’ah*, She brings forth that which is not only nourishing but flavorsome as well. As newborn children to the covenant, we require the nourishment She provides.

Helping us understand this contrast, the sourness of *chema’* is due to the partial corruption of the milk with fermentation of the lactose and the degradation of the fats. Honey, on the other hand, so long as it doesn’t get wet,

will last indefinitely. Some of the proteins may degrade with time but the sugars (fructose and glucose) remain largely intact.

This contrast between good and evil continues with Yah's next statement.

**“Additionally (*wa*) it will come to pass (*hayah* – it will exist and it shall be [note: *hayah* is repeated a second time in the MT]) in that day (*ba ha yowm ha huw'*), every place (*kol maqowm* – in every location and direction, all sites, homes, offices, and places where a stand is taken) to show the way to the benefits of the relationship where (*'asher* – to walk the correct path to give meaning to life) there exists (*hayah shem* – there is the name and will be the renown and reputation (qal imperfect)) a thousand (*'eleph* – of one thousand) vines (*gephen* – vines or trees; from *gaph* - wings which elevate to the highest places (related to *gopher* – the wood used to build the ark)) with (*ba* – among) a thousand (*'eleph* – of one thousand) desiring the valued properties (*keceph* – yearning and longing for the desired belongings of gleaming silver; from *kacaph* – to desire, long for, and yearn) among (*la* – near, from, in proximity, and by contrast to) the prickly thorns (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) and among (*la* – near, from, in proximity, and by contrast to) the brambles (*shayth* – briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, or take a stand) it will be (*hayah* – it will come to pass and exist (qal imperfect)).”**  
(*Yasha 'yah* / Salvation is from Yahowah / Isaiah 7:23)

The “thousand vines” are being associated with “a thousand desiring the valued properties,” tying this into the vineyard Yahowah and Dowd planted which represented the family and home of Yisra'el. For the past 3,000 years it has been surrounded by thorns and brambles. Today the vines are growing again.

Following this illustration to its natural conclusion, this may be the intent of Yahowah's message: **“Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand.”** (*Yasha'yah* / Isaiah 7:23)

As Yisra'elites return home, as they endure the Time of Ya'aqob's Troubles, as they struggle to survive and ultimately seek Yah, there will be war in the Land.

**“With (*ba*) the arrows (*ha chets* – the shooting of missiles and the firing of projectiles; from *chatsats* – to divide and cut off) and (*wa*) bows (*ha qesheth* – potent weapons used to deliver projectiles; from *qashah* – that which is severe, fierce, harsh and difficult to endure, cruel, intense, and vehement [plural in 1QIsa vs singular in the MT]) he will come there (*bow' sham* – he will arrive, returning by name) for indeed (*ky* – because surely), the prickly thorns (*shamyr wa* – sharp and adamant; from *shamar* – to observe, closely examining and carefully considering) and (*wa*) the brambles (*shayth* – twisted briars or garments; from *shyth* – to lay out and put on, to station, appoint, constitute, set, and take a stand) will exist temporarily (*hayah* – will be for a limited time [qal perfect in 1QIsa vs. qal imperfect in the MT]) throughout the Land (*kol ha 'erets* – all over the material realm).”** (*Yasha'yah* / Salvation is from Yahowah / Isaiah 7:24)

Even today, missiles are being fired for the purpose of dividing Yisra'el, and Muslims, who are especially

cruel and vehement, are wielding the weapons. So I suspect that jihadists are the prickly thorns and twisted brambles in the Land – at least for now.

But fighting will give way to reconciliation. The vineyard will be reestablished, but only after the briars and weeds are pulled. The Land has not seen a hoe for three millennia, since Dowd worked on Mowryah with Yahowah, and it's time for His flock to roam freely in His pasture.

**“Then (wa) all of (kol) the hills (ha har – the mountains) will reveal the beneficial path to life (‘asher – to show the way to the benefits of the relationship) with (ba) the hoe (ha ma’der – the farming implement with a handle and thin blade used to cut and till the ground, loosening the soil and removing weeds; from ‘adar – to help the flock by preparing the land by ridding it of weeds) cultivating the soil, digging up and turning over the weeds (‘adar – will be used to dig up and overturn the weeds while helping to make the soil receptive to seeds, nutrients, and water, assisting the flock).**

**You will no longer come (lo’ bow’ – you will not arrive nor be included in the association) there (sham) fearing (yr’ah – anxious about or worshiping, respecting or honoring) iron (barzel – axes, fetters, and chains [in 1QIsa but not in the MT]), the prickly thorns (shamyr wa – sharp and adamant; from shamar – to observe, closely examining and carefully considering) or (wa) the brambles (shayth – twisted briars or garments; from shyth – to lay out and put on, to station, appoint, constitute, set, or take a stand).**

**So (wa) there will be (hayah – they will come to exist as) an open range (la mishlach – a place to let loose where sheep and cows can roam, endeavoring to clearly focus on what will lead to success, stretching out, letting**

go, turning the animal loose and setting them free on the open pasture) **for the perceptive to come and go** (*showr* – for those who are observant, seeing and looking from the proper perspective and who process what they observe to come and go, or cattle, especially bulls) **and for the sheep** (*wa seh* – and for the flock) **to tread in the pasture** (*la mirmac* – to graze).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 7:25)

This is clearly speaking of Yahowah’s return, a time when His family is restored and the Shepherd protects His flock in His Land. Yisra’el will become as ‘Eden. God’s people will be free to roam.

The addition of “*barzel* – iron” in the Great Isaiah Scroll could mean a number of things. First, iron was used to make the weapons which would serve man’s maniacal aggression. It is the elixir of war. Iron weapons turned armies and navies into killing machines.

Second, iron is used in fetters and chains, as well as prison bars, making it the metal of captivity and control. By using it, man becomes the antithesis of God.

Third, iron is what distinguished Imperial Rome from the other beasts in *Dany’el’s* | Daniel’s revelation. Rome’s teeth were comprised of iron, making it especially vicious and deadly. This is telling because, not only did Imperial Rome evolve into the Roman Catholic Church, the Holy Roman Empire, and briefly, the Third Reich, the living embodiment of Rome today is the United States.

While we have reviewed my interpretations of these statements one at a time, they are far more revealing when considered as a whole. However, as you ponder these, recognize that your interpretations are every bit as valid as mine. In fact, you could be right and I could be wrong. Perhaps, we could both be right even when we see things differently. There are often many layers to Yahowah’s

prophecies and multiple fulfillments. Things He says can be true literally, figuratively, or both.

**“It shall come to pass in that day, Yahowah will scoff, hissing in derision, in the direction of the filtering fly of Ba’al Zebuwb which is at the far extremity of the Nile River in *Mitsraym* | the Crucibles of Oppression in Egypt and at the wild bee which slanders and defames in the land of Assyria. (*Yasha’yah* / Isaiah 7:18)**

**Then they will come, and they shall find spiritual rest, all of them upon the precipices of the river valleys, receiving their inheritance, and along the clefts of the lofty cliffs, declared innocent and freed of all obligations, lifted on high.**

**Within all of the thorn bushes which will provide a protective hedge, the flock will be guided to every spring of living water. (*7 Yasha’yah* / Isaiah:19)**

**In that day, Yahowah will cut away and remove using a sharp implement with the intent of exposing the mercenary beyond the river, and potentially across the sea from it, along with the leadership of Assyria (Iran, Iraq, and Syria), beginning with the calculated, vile, and disgusting offenses associated with the slanderous stance of those who covertly seek to harm the reputation of others.**

**In addition, it will destroy and sweep away, collectively catching, capturing, and heaping together, removing from the state the entire group, snatching them away and then annihilating the senior religious and political leaders, the dignitaries and government representatives. (*Yasha’yah* / Isaiah 7:20)**

**And it will come to pass in that day, an individual will keep alive, nurture and raise, a herd of cows, symbolic of seeking to learn so that they might**

**respond appropriately after thoughtful analysis, and two flocks of sheep (representing Yisra'el and Yahuwdah), leading them to Tsyown. (*Yasha'yah / Isaiah 7:21*)**

**Then it shall be because the abundance of the thousands who are enriched and empowered, manifesting greatness because of the milk they will produce, that they shall consume crème, butter, and curds instead of antagonism, hostility, and rage.**

**And the one who is spared and remains, who survives and is preserved as a remnant will be nourished by honey, representing the sweet and long-lasting source of energy and life produced by the Word, enjoying a close personal relationship in the midst of the Land. (*Yasha'yah / Isaiah 7:22*)**

**Additionally, it will come to pass in that day, in every place and all directions, in every home and office where a stand is taken to show the way to the benefits of the relationship, where there exists a thousand vines climbing to the highest reaches, there will exist a thousand desiring these valued properties among the sharp-minded and adamantly observant, those closely examining and carefully considering, adorned in garments which have been laid out and put on, appointed to those who take a stand. (*Yasha'yah / Isaiah 7:23*)**

**With the arrows, the shooting of missiles, and the firing of projectiles which seek to divide, and with weapons wielded by those who are fierce and difficult to endure, cruel and vehement, he will come there because, indeed, the prickly thorns and the twisted brambles will exist temporarily throughout the Land. (*Yasha'yah / Isaiah 7:24*)**

**Then every hill will reveal the beneficial path to life when the hoe is used to cultivate the soil, digging up and turning over the weeds.**

**You will no longer come there fearing iron, prickly thorns, or twisted briars. There will be an open pasture, a place to let loose where sheep can roam, stretching out, and for the perceptive to come and go, even for the sheep to tread and graze in this pasture.”**  
(*Yasha'yah* / Isaiah 7:25)

If nothing else, I enjoyed trying to think this through and sort it out, examining the full implications of every word. As a result, I suspect that Yahowah is describing the days immediately before and after His return on *Yowm Kippurym* in 6000 Yah (sunset, on the first day of the week, October 2<sup>nd</sup>, 2033). Hopefully His message will resonate with the Chosen People before they are out of choices.

