

Whom Shall I Send?

*Send me! ...*

Each of the themes found in *Yasha'yah* / Isaiah 5 are prevalent again in the 7<sup>th</sup> chapter of Isaiah. This includes a salute to Dowd, a condemnation of Sha'uwl, and a warning that Yisra'el will be terrorized by her enemies.

Prior to this, however, in the 6<sup>th</sup> chapter of *Yasha'yah*, we plowed fresh ground. It opened with the prophet in Heaven taking in the scene, one so amazing, he was initially awestruck. Then after being declared forgiven, he was emboldened. When Yahowah asked, "Whom shall I send?" *Yasha'yah* responded singularly and resolutely, "Here I am. Send me!"

The message which follows has Yahowah asking His prophet to tell his people to "keep listening" and "observing," while acknowledging that they have lost the will and capacity for both. For reasons which may seem surprising at first blush, God does not want this condition to change, at least not until now!

Yahowah told His prophet that Yisra'el's ignorance and estrangement would continue for a very long time, through a period of catastrophic devastation and desolation. The Land and its people would be forsaken and only one in ten would survive to be rescued in the end. I hope that you are among them.

*Yasha'yah* reengages by revealing the timing and circumstances associated with his heavenly encounter. We are afforded the opportunity to achieve what kings

forego. God has a Seat of Honor waiting for our arrival.

**“In (ba) the year (shanah** – measure of time involving a complete cycle of the seasons based upon the earth’s orbit around the sun; from *shanah* – to repeat and change) **King (ha melek** – the royal ruler and governmental head of state) **‘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* [*‘Uzyah* in 1QIsa and *‘Uzyahuw* in the MT]) **died** (*maweth* – passed away, his physical body dying deprived of life; from *muwth* – to die and perish), (*wa*) **I saw (ra’ah** – I was shown, looked upon, and observed, inspecting and perceiving, viewing from the proper perspective so as to understand (qal imperfect)) **my Upright One** (*‘eth* *‘edown* *‘any* – everything associated with my Upright Pillar who is the center of the Tabernacle) **establishing a dwelling place (yashab** – living and remaining, settling and enduring, restoring and renewing life, while abiding (qal participle active)) **before** (*‘al* – upon, over, and in proximity to) **His Seat of Honor (kice’ huw’** – His throne and seat of authority; from *kacah* – to clothe, cover over, conceal, and forgive (addressing the covering of light which resolves our sinful nature in association with the Mercy Seat of the Ark of the Covenant) [His in 1QIsa vs. a in the MT]), **engaged raising up (ruwm** – highly elevating, lofty and extolling, rearing and exalting (qal participle – denoting a literal and relational verbal adjective)) **and (wa) lifting up (nasa’** – carrying and bearing, supporting and sustaining, respecting and forgiving, assisting and enduring (nifal participle passive – the subject, Yahowah, carries out and receives the uplifting effect presented as a descriptive verb)).

**The hem on the train of His majestic, flowing garment (wa shuwl huw’** – the bottom-most seam or strip of His regal, long, and elegant apparel, the portion of His

garment which hung down) **filled** (*male'* – completed and finished, proclaiming and satisfying a message of accomplishment and fulfilment vociferously and abundantly (qal participle active)) **the enduring, enabling, and empowering residence** (*'eth ha heykal* – the main hall of the complex, the palatial home or temple; from *yakol* – to prevail and overcome, enduring while being enabled and empowered).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:1)

The description given by *Yasha'yah* was written in terms anyone from his time to ours might be able to envision and appreciate – in other words, by equating what he witnessed to the most comparable things he had seen on earth. Everything he saw, however, was comprised of light, not matter. It can be effectively shown that for any dimension other than ours (the four dimensions of spacetime), matter as we know it cannot exist. This is yet another affirmation that Yahowah is, indeed, comprised of light – just as He told us in *Bare'syth*.

It is interesting to ponder the nature of the mechanism Yahowah uses to set apart some portion of His light and compress it into a form which can interact with us. In that His prophet will describe them in his next sentence, Yah's *mal'ak* – spiritual messengers, like God, Himself, are comprised of light. But they are still able to pass from Heaven in the seventh dimension to us in 4D of spacetime and appear as a material being.

As for the time to cross this divide, it is essentially irrelevant, because time in one reference frame is transformed into time in the other as described in the Lorentz transformation. Heavenly time, for example, based upon General Relativity, moves much slower than time on earth, making it appear to God that we are flittering around like a bunch of gnats. And while time is slower, velocities are faster. Everyone and everything is

moving at the speed of light, from Yahowah to His *mal'ak* – messengers.

While the calculations for the Lorentz transformation are somewhat complex ( $\Delta t' = \Delta t / (1 - (v/c)^2)^{0.5}$  where  $\Delta t'$  is the elapsed time measured by an observer in one frame and  $\Delta t$  in another moving with speed  $v$  relative to the first frame), the end result is that a *mal'ak* – messenger leaving Heaven for Earth takes no time to get here, or anywhere else in the universe for that matter. That would not, however, be our point of view in 3D where it would appear to be a very long time considering the fact that the seventh dimension lies beyond our 6D universe, and is therefore exceedingly far away – billions of light-years.

The equations of relativity also include what is called length contraction, which is the contraction of space in the direction of travel, enabling light to move at lightspeed and yet transition a greater distance in less time than its speed alone should otherwise allow. At the limit of the speed of light, the space between the start and conclusion of a journey is contracted to nothing. So the *mal'ak* – spiritual messenger merely steps from Heaven to Earth with no intervening distance between them, even if they are fifteen billion light-years apart. Weird, but true.

While this may all sound a bit complex, relativity not only explains why a witness to the creation of the universe would have experienced it over six twenty-four-hour days while it transpired over fourteen-billion years from our perspective. It also reveals how Yahowah can view our future and report what He has seen to us in our past, in effect, making prophecy future history.

There is nothing especially difficult about these concepts or the math which defines them, but since most physicists are either agnostics or atheists, very little effort has been devoted to trying to understand life here on

Earth from Heaven's point of view. Similarly, very few individuals have tried to advance our understanding of what time and life may be like in a seven-dimensional spiritual realm. Word pictures like these from Yasha'yah are interesting, but not overly revealing, especially regarding what a "normal day" would be like in Heaven.

While we do not know for sure, to avoid discontinuity between dimensional boundaries, lightspeed is likely unchanged across dimensions. Thinking there might be something interesting in this, I calculated lightspeed in strides over the universal measure of time in the Towrah: 12 lunar months. Light travels at 186,000 miles / second x 1760 yards or strides / mile x 60 seconds / minute x 60 minutes / hour x 24 hours / day x 29.5 days / lunar cycle x 12 months / prophetic year =  $1 \times 10^{16}$ . One is the number of God. Eight represents infinity. After this universe, there will be another.

Transitioning from science to history, 'Uzyahuw became co-regent at sixteen, and ruled for twenty-four years with his father, 'Amazyah, and just under fifty years overall. His time on the throne of Yahuwdah, shared and alone, commenced around 787 BCE and continued through approximately 745 BCE. He was victorious over the *Palishty* | Philistines and '*Amelek* | Arabians. His pride was his downfall, however, as he was stricken with leprosy by Yahowah for having become presumptuous in His Home around 750 BCE (*Melekym* / 2 Kings 15:5 and *Dabry ha Yowmym* / 2 Chronicles 26:19-21).

When he tried to usurp the prerogatives of the Lowy, Yahowah shook the ground beneath His Home and burned 'Uzyahuw's face with the light of the sun. He died shamed and alone. But, interestingly, during his life he was preoccupied with agriculture, suggesting that the parable of the vineyard ought to have resonated with him.

There is the tendency in English bibles to translate *yashab* “sit.” Apart from trying to justify existing translations, there is no reason to render it as such. God isn’t tired nor is He stationary. *Yashab* actually means “to establish a dwelling place where we can settle down, live, remain and endure” with God, our “lives restored and renewed.” It speaks of God’s gift to His children. We get to live with our Heavenly Father in His Home.

We have addressed the “*kice*’ – seat of honor” before. But I may have failed to mention the word’s association with *kacah*, which depicts its purpose, which is to clothe us in His garment of light, thereby forgiving us by concealing any darkness associated with sin. By resolving our failures in this way, the *kice*’ is actually indicative of the Mercy Seat of the Ark of the Covenant, our place of honor beside our Heavenly Father, the place where the beneficiaries of the Covenant reside. It is a seat with glistening golden wings, because we will take flight on wings of light.

Most English bibles are wont to render both “*ruwm* – engage raising up” and “*nasa*’ – lifting up” as if they were either adjectives or nouns rather than verbs. By so doing, they rob Yasha’yah’s declaration of its purpose, which is to show God doing what He does best, lifting us up so that He can raise us as His children.

Similarly, Yahowah’s majestic apparel is evocative of the way we will someday be adorned. That is why it was said to be “*male*’ – fulfilling, proclaiming and satisfying the message” associated with “*heykal* – the enduring, enabling, and empowering residence” which we inherit from our Heavenly Father as the Covenant’s Children. This is accomplished by Yah adorning us in His apparel, which is why “*wa shuwl huw*’ – the train of His majestic, flowing garment filled and completed, ultimately satisfying a message associated with” “*’eth ha heykal* – the enduring, enabling, and empowering

residence and palatial home where we prevail and endure, enabled and empowered.”

I realize that English bibles consistently render *heykal* as “temple,” but that’s both misleading and inadequate considering the fact that the actionable verbal root of *heykal* is *yakol* – to prevail, to overcome and endure while being enabled and empowered.” Once again, Yasha’yah is revealing what God is doing for us. In this regard, Yah isn’t showing off. He is inviting us into His residence where He will empower, enable, and enrich us so that we can more fully enjoy one another’s company.

Yahowah’s *mal’ak* are energy-based spiritual beings, and thus akin to light. As such, they defy gravity and can move faster than we can imagine. Here is how Yasha’yah described them...

“**Saraphym** (*Saraphym* – fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) **from** (*min*) **above** (*ma’al* – on high, a higher dimension, ascended) **approached** (*la* – drew near) **Him** (*huw’*) **having six bleached white wings** (*shesh kanaph* – six gleaming pure white fine bleached linen wings on supernatural flying beings [as found on 1QIsa because the MT repeats both words]), **each one** (*’echad* – individually and singularly) **with** (*ba*) **two** (*shanaym* – a pair) **covering** (*kacah* – adorning and concealing, clothing as a symbol of forgiveness) **its presence** (*paneḥ huw’* – its appearance, its face, frontal area, or surface before Him), (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they concealed** (*kacah* – covered and adorned, clothed in forgiveness, decorating and beautifying) **their feet** (*regel huw’* – their legs), **and** (*wa*) **with** (*ba*) **two** (*shanaym* – a pair of them), **they flew** (*’uwph* – they took flight, moving about by using their wings).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 6:2)

Beings comprised of light would not need wings to fly nor feet to walk, so this presentation is purely symbolic. Six is the number of man and white is symbolic of being sinless, so these are possible explanations. As for why they were partially covered by their wings, the most logical explanation is that Yahowah didn't want Yasha'yah conveying anything more about them, in that there were only three aspects of their appearance that mattered: they were white and thus uncorrupted, they could hover and fly and thus were mobile, and they had wings, thus explaining their depiction on the Ark of the Covenant.

As for the scene considered as a whole, the message is threefold. First, Yahowah uses spiritual implements to accomplish His agenda. Second, these eternal envoys move rapidly, not only covering vast distances in the blink of an eye, they can transition through the dimensions, from seven to three, and perhaps beyond. And third, they are there to serve, not show off. In this example, they were covering themselves, at least from Yasha'yah's perspective. The only *mal'ak* with an ego, the only spiritual being who tried to draw attention to himself, was *ha satan*.

In that their principal role is enshrined in their name, "*mal'ak* – messenger," these spiritual envoys were designed to convey what they were told and do as they were instructed. They were not asked to be creative nor improvise. And this may have led to Satan's desire for more, for the capacity humans now possessed as a result of their "*neshamah* – conscience." He likely resented mankind for having been given this gift, and as a result he sought to nullify its value by feeding it the garbage we now know as religion.

**“Then** (*wa*) **they** (*zeh* – these entities [plural in 1QIsa and singular in MT]) **called out** (*qara'* – summoned and proclaimed, reading and reciting aloud,

meeting, encountering, inviting, and welcoming (qal perfect)) **to one another** (*'el zeh*), [and (*wa*) said (*'amar* – declared and promised (qal perfect)) in MT but excluded from 1QIsa], **'Set Apart, Set Apart** (*qadowsh qadowsh* – completely prepared, exceedingly pure, totally devoted, entirely dedicated, and wholly separated [1QIsa shows it repeated twice while the MT has a third repetition]) **is Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the command and control regime of heavenly messengers and envoys).

**The entire** (*kol* – all the) **material realm** (*ha 'erets* – the land and earth) **is filled with** (*malo'* – is replete, revealing a full measure of the abundance and accomplishments) **His manifestation of power** (*kabowd huw'* – His glory and splendor, His honorable status and importance, His great abundance and glorious presence, even His rewarding gifts and persona; from *kabad* – awesome significance and weighty reputation).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:3)

It's obvious that the universe was created. The basis of life, DNA, is a language. Prophecy proves God's existence. This should, therefore, be obvious.

What almost everyone misses is the idea that Yahowah is “*qadowsh* – set apart.” He isn't omnipresent nor omniscient. He exists in seven dimensions and we exist in three. There is limited interaction between the profane and mundane and God. He is not involved in most people's lives. He does not hear the vast preponderance of prayers and seldom, if ever, answers them.

In particular, the Spirit is Set Apart while Yahowsha' is “*qadowsh qadowsh* – twice set apart.” He is neither a

unique being nor persona. Yahowah's soul and His Spirit contribute to making it possible for Yahowah to set apart a diminished aspect of Himself to serve us as the Passover Lamb.

**“The thresholds** (*wa ha caph* – the doorframes, the framework around the entryways) **where the doors opened** (*'amah* – of the doorposts where the entry gates pivot and turn for the family; from *'em* – on behalf of the set-apart Mother) **shook** (*nuwa'* – moved and swung open (qal imperfect) **at the voice** (*min qowl* – from the sound of) **of the One who issued the invitation to be called out** (*ha qara'* – of Him who proclaimed that which could be read and recited to those who were invited, summoning them, He called out to them by name to meet and greet them (qal active)) **and then** (*wa*) **the Family Home** (*beyth* – the House and Household) **was full** (*male'* – was replete, revealing a full measure of the abundance) **of fiery disappointment** (*'ashan* – of displeasure, enveloped in dissatisfaction and smoldering discontentment (note: *'ashan* can also be translated ‘smoke’ but that rendering does not work in this context); from *'ashan* – fuming annoyance and disapproval (nifal imperfect passive)).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:4)

The doorway to life and to God is Passover. There is no other. Only Yahowah can open Heaven's door. It pivots on His Word.

If you love Yahowah, this would be a great time to pause and reflect on this situation. God would set apart an aspect of His nature, then diminish it during the transformation from light to matter, all to serve His creation as the Passover Lamb. He would allow His creation to beat Him and humiliate Him, nailing Him to a pole in the most excruciating form of death ever devised. And after sacrificing His body so that we might live, He sent His soul to She'owl on UnYeasted Bread to be

afflicted so that we might be vindicated and appear before Him. Then after sharing the means to capitalize on what He had done for us, and sending us a formal Invitation to be part of His family and live in His home, no one showed up. He had opened the door to Heaven and not a soul was there.

The overwhelming preponderance of people either ignore or discard His invitations. Many despise them. Just ask a Christian to give up Christmas and Easter for *Pesach* and *Matsah* and see how they respond. In a world rife with religious alternatives, as few as one in a million souls accepts Yahowah's offer and walks through that door. And on this day, there were none. Not one. And that is what caused God to be "'*ashan* – displeased and disappointed, enveloped in dissatisfaction and smoldering discontent."

As we read on, we discover that Yasha'yah errantly assumed that Yahowah's displeasure was directed at him, at his inadequacies. He loved his job and was concerned that he would lose it. Such was not the case.

**"So (*wa*) I replied (*'amar* – responded and said), 'Woe, oh no, this distressful situation (*howy* – alas, this denunciation, intense sorrow, grief, and despair, longing sigh and warning) is because of me (*la 'any* – is the consequence of me approaching).**

**For surely (*ky* – because indeed), I am ruined and will be silenced (*damah* – I will no longer be able to speak and will cease to be engaged, I am now unable to draw the proper comparisons, to process this information, or to respond appropriately, I can't even properly present this story nor convey its point [note: *damah*'s tertiary connotation is 'to perish and be destroyed' but that rendering does not work in this setting]) because (*ky* – for the reason) I am an individual (*'ysh 'any* – a person) with unacceptable and unclean (*tame'* – impure and**

defiled and thus improper and undesirable) **lips** (*saphah* – speech and language). **And furthermore** (*wa*), **I dwell** (*'anoky* – I live and abide) **in the midst** (*ba tawek* – in the middle, center, and among) **of a people** (*'am* – a family of related individuals) **of unacceptable and unclean** (*tame'* – impure and defiled and thus improper and undesirable) **lips** (*saphah* – speech and language).

**Except now** (*ky 'eth* – indeed when close-up), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the vast array of spiritual implements** (*tsaba'* – of the command and control regime of heavenly messengers and envoys), **the ultimate authority** (*ha melek* – the sovereign and king who reigns, the royal ruler; from *malak* – to reign and advise, providing counsel to consider as a supreme sovereign), **I have seen** (*ra'ah* – I have been shown and have had revealed, looked upon and considered (qal perfect)) **with my eyes** (*'ayn 'any* – in my sight and presence).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:5)

I'm sure that it was obvious at the onset that God wouldn't have brought Yasha'yah to Heaven unless He was pleased with him. And I'm sure that Yasha'yah would have been both overjoyed and overstimulated initially. But then, rather than witnessing an enormous smile on Yahowah's face, welcoming him into His home, as he had hoped, instead he beheld God's immense dissatisfaction and disappointment, and Yasha'yah, as I would have done, assumed that he had been the cause.

Now that God could see deep into his soul, he knew that all of his imperfections would be on display. But this wasn't about Yahowah examining Yasha'yah, but instead giving all mankind the opportunity to peer into the very heart of God, to understand what makes Him happy and

sad.

Yasha'yah would have all eternity to experience Yahowah's love, and God knew it, so He used this moment to reveal one of the most important insights ever shared with humankind. There are things which cause God to grieve, and nothing disappoints Him more than having what He has done for us, having what He is offering us, discounted, dismissed, and disdained by those the benefits were intended to serve. God had opened His Home up to mankind and collectively man went elsewhere.

As for Yasha'yah, there is no better job than working with Yahowah, no matter the mission. He is the perfect Boss, engaging and supportive, trustworthy and dependable, willing to do Himself whatever He asks of us, and more, and extraordinarily generous – to the point our compensation exceeds the value of our work by an incalculable degree. Further, He is never demanding. We do what we want to do, when we want to do it, and nothing more.

Once we have experienced the thrill of working with Him, the thought of being discarded due to our inadequacies is disheartening. While none of us today serve at the level of prophet, nonetheless, every job is exhilarating. I can appreciate Yasha'yah's concern.

The difference, however, was that the prophet had been to Heaven. He had seen Yahowah is all His glory. I cannot even imagine coming down from this high.

Today, the best that can be said for the rest of us is that we have seen Yahowah through His words. The view is marvelous, but it is in 3D, not 7D. It is brilliant and enlightening, but nothing compared to what Yasha'yah experienced. He was changed, and there would be no going back.

There is yet another way to look at this, and that would be to see Yasha'yah being used as a metaphor for the whole of Yisra'el. In that case, the tertiary connotation of *damah*, presented above, could in fact apply as a consequence of Yisra'el's rebellion. Yahowah, Himself, makes this connection to Yahuwdah in *Yirma'yah* / Jerimiah 13, saying that they are "*damah* – perishing and being destroyed" as a result of "*damah* – ceasing to be engaged, becoming incapable of drawing the proper comparisons, thereby unable to process information rationally, or respond appropriately."

Yahowah would make sure of this. One of the *mal'ak* was dispatched to do its job. More than just encourage Yasha'yah, the Saraphym would enable him.

**“Then (*wa*) one (*'echad*) of (*min*) the Saraphym (*Saraphym* – the fiery and majestic winged spiritual beings comprised of light; plural of *saraph* – to burn brightly) flew (*'uwph* – moved through the air, flying) toward me (*'el 'any* – to me), and (*wa*) in its hand (*ba yad huw'*) was a live ember (*ritspah* – a flaming firebolt or spark, burning and glowing on a decorative inlaid object) held within a pair of tongs (*ba melqahaym* – by a hinged implement designed to grasp hold of burning hot objects; from *laqach* – to fetch, take, lay hold of, receive, acquire, seize, and take away).**

**It had obtained it (*laqach* – it had accepted, received, and acquired it) from upon (*min 'al*) the altar (*ha mizbeach* – the place for gifts, thankful offerings, and sacrifices (meat prepared for consumption during a feast)).”** (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:6)

**“It touched it (*wa naga'* – it reached out and extended it, making contact with it) above (*'al* – over, near, and upon) my mouth (*peh 'any*), and said (*wa 'amar* – then proclaimed), ‘Behold (*hineh* – pay attention**

because this is important, look up and observe what's happening here and now), **this has been extended to make contact** (*naga' zeh* – this has touched) **near** ('*al* – above, over, and upon) **your lips** (*saphah 'atah* [your in 1QIsa vs. the in the MT]) **so** (*wa*) **removed are** (*cuwr* – taken away, abolished, and no longer existing are (qal perfect consecutive)) **your inadequacies, mistakes, and liabilities** ('*awon 'atah* – your iniquity and wrongdoing, failures and offenses, even tendency to err by inappropriately twisting or distorting the truth [plural in 1QIsa while singular in MT]).

**Therefore** (*wa*), **your offenses against the standard** (*chata'th 'atah* – your wrongdoing, errors, and mistakes, your sinful nature and resulting guilt; from *chata'* – tendency to miss the way and be wrong [misspelled in 1QIsa]) **have been reconciled** (*kaphar* – have been pardoned and released, have been ransomed and annulled, have been purged and cleansed, and they have been covered and forgiven).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:7)

The *mal'ak* didn't actually perfect *Yasha'yah*. That is Yahowah's job. This was purely symbolic, but the message was unmistakable. It didn't matter that *Yasha'yah*'s lips were imperfect because the One using them is perfect. As a matter of fact, Yahowah prefers using flawed implements.

They are less likely to become self-reliant, self-indulgent, or self-aggrandizing. And those who benefit from what Yahowah has to say through them are far more likely to see the God who is using them than the men who are being used. While it is a privilege to be one of the many implements at Yahowah's disposal, it isn't anything to brag about. Only the least qualified qualify.

Liberated from any concerns, freed of his prior mistakes, energized by the impending possibilities,

Yasha'yah listened intently and then answered singularly and boldly. This is a life lesson for all of us. Listen and then respond.

**“Then (wa) I listened and heard (shama’ – I used my auditory sense to pay attention and received the announcement so as to understand (qal active imperfect)) the voice (qowl – the sound) of my Upright One (‘edown ‘any – of my Upright Pillar who is the center of my Home), asking (‘amar ‘eth – questioning and saying), ‘Whom (my – who and to whom) shall I send (shalach – shall I dispatch as a messenger (qal imperfect active)) and (wa) who (my) will go (halak – walk (qal imperfect active)) with us (la ‘anahnuw – in our direction, toward us, and for us)?”**

**So (wa) I said (‘amar – I answered and proposed), ‘Look, here I am (hineh ‘any – behold, I am right here right now and I’m paying attention). Send me (shalach ‘any – dispatch me as a messenger)!”** (Yasha'yah / Freedom is from Yahowah / Isaiah 6:8)

One of the great benefits of working with Yahowah is that so long as we are willing to listen and then respond, nothing more is required of us. We aren't even held accountable for our mistakes, which is particularly liberating because God is a brilliant communicator and we are imperfect conduits.

In all the universe, no Boss is as supportive, more generous, or as fun to work with. No one is as mentally stimulating, as exciting, or as relevant. He is trustworthy and consistent, saying what He is going to do and then doing what He has said. And the benefits are beyond comprehension, adoption into the Boss's family, inheriting a share of His enterprise, the universe, in addition to immortality, enrichment, empowerment, enlightenment, and as was the case with Yasha'yah, perfection.

Yasha'yah would keep his job as God's messenger because he listened to God's message. It is really that simple and profound.

Over the course of these past two chapters we have gone from God as storyteller to conversationalist. By way of review, Yasha'yah begins this chapter by identifying the occasion upon which he was invited to meet directly with Yahowah in heaven. Here then for our consideration are the first eight statements as they appear in the 6<sup>th</sup> chapter.

**“In the year King ‘Uzyah died, I saw my Upright One establishing a dwelling place before His Seat of Honor, as He was engaged raising and lifting up.**

**The train of His majestic, flowing garment filled the enduring, enabling, and empowering residence.** (*Yasha'yah / Isaiah 6:1*)

**Saraphym from above approached Him having six bleached white wings, each one with two covering its presence, with two they concealed their feet, and with two, they flew.** (*Yasha'yah / Isaiah 6:2*)

**Then they called out to one another, ‘Set Apart, Set Apart! Completely prepared and exceedingly devoted is Yahowah of the spiritual implements.**

**The entire material realm is filled, revealing a full measure of the abundance of His accomplishments and His importance, His manifestation of power, and even His rewarding gifts and persona.’** (*Yasha'yah / Isaiah 6:3*)

**The thresholds where the doors opened at the behest of the set-apart Mother shook and swung open at the voice of the One who issued the invitation to be called out and then the Family Home was filled with smoldering disappointment and enveloped in dissatisfaction.** (*Yasha'yah / Isaiah 6:4*)

**So I responded and said, ‘Woe, oh no, this distressful situation is because of me.**

**For surely, I am ruined and will be silenced because I am an individual with unacceptable and unclean lips.**

**And furthermore, I dwell in the midst of a people of unacceptable and unclean lips.**

**Except now, I have seen, looked upon and considered with my eyes, Yahowah of the heavenly messengers, the ultimate authority. (*Yasha’yah* / Isaiah 6:5)**

**Then one of the Saraphym flew toward me, and in its hand was a live ember, glowing on a decorative inlaid object, held within a pair of tongs.**

**It had obtained it from upon the altar. (*Yasha’yah* / Isaiah 6:6)**

**It reached out and extended it above my mouth. It said, ‘Behold, this has been extended to make contact near your lips so removed, taken away, abolished, and no longer existing are your inadequacies, mistakes, and liabilities.**

**Therefore, your offenses against the standard, your errors and mistakes, have been reconciled, pardoned by way of a ransom, and therefore annulled and forgiven.’ (*Yasha’yah* / Isaiah 6:7)**

**Then I listened and heard the voice of my Upright One, asking, ‘Whom shall I send and who will go, walking with us, toward us, and for us?’**

**So I answered and proposed, ‘Look, here I am right here and now, and I’m paying attention. Send me!’” (*Yasha’yah* / Isaiah 6:8)**

Are you listening? Are you willing to go?

Yahowah didn't question Yasha'yah's credentials. He didn't test his faith or search his heart. Yasha'yah was observant; he listened intently and responded appropriately. That was sufficient. Yasha'yah wanted to be used, and that, along with a willingness to be observant and to be a good listener, was enough. We don't have an excuse – at least, not a good one.

And yet, Yahowah does not issue orders to men. He asks. And even His requests are subject to freewill.

While that alone is counter to man's misguided view of God as Lord, something far more surprising awaits.

**“He said** (*wa 'amar* – and so then He replied in response), **‘Go if you'd like** (*halak* – progress, travel, walk about if that is what you choose to do recognizing that it is your decision (qal imperative – a genuine relationship is being established between Yah and Yasha'yah based upon the prophet's desire)) **and** (*wa*) **say** (*'amar* – explain and announce) **to these people** (*la ha 'am ha zeh* – as you approach this particular family of related individuals), **“Choose to listen intently** (*shama' shama'* – you may want to hear and understand everything (qal imperative qal infinitive – you should choose of your own volition to genuinely, literally, and intensely listen)) **but** (*wa*) **you will not make the necessary connections required to understand** (*'al byn* – you will not effectively distinguish between truth and lies, right and wrong, good and evil, leaving you incapable of comprehension, thereby remaining irrational (qal imperfect jussive – underscoring the literal, ongoing, and negative aspects of this failure to understand)). **You may choose to look, even stare** (*ra'ah ra'ah* – you may

actually want to see, even be observant (qal imperative infinitive – should you choose of your own volition to be shown everything), **but (wa) you shall remain unaware and ignorant** (*'al yada'* – you will remain unknown and unacquainted, uninformed without knowledge (qal imperfect jussive)).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 6:9)

To some degree, Yahowah is addressing the problems associated with scholars, especially theologians. They read, but do not know. They study but do not understand. They teach that which they, themselves, do not comprehend. Worse, they arrogantly claim that the people need to rely on them to understand God because His message is said to be incomprehensible to those who aren't similarly schooled. Such clerics keep people ignorant, indoctrinating them rather than enlightening them.

The only thing worse than being unaware is to be irrational. Such is the condition of man today.

If I may speculate somewhat, there is also the possibility that Yahowah is addressing the consequence of the cleric's attitude rather than deliberately incapacitating them. It isn't in Yahowah's nature to blind the sighted nor stupefy the thoughtful. But when people prioritize religious texts above the Word of God, as Christians have done with their New Testament and their Church Canon, as Orthodox Jews have done with their Talmud and Mishna, all they see in God's Word is that which they can misrepresent and take out of context to justify their religion.

More important still, and in all likelihood the real impetus behind this statement and the ones which follow is: Yahowah's reputation and credibility are at stake. If the religious leaders actually came to know Him, if they associate themselves with Him, they will give the false

impression that God approves their faith. So while they continue to be religious, Yahowah's preference is that they are precluded from knowing Him.

Further, having contemplated everything Yahowah has revealed thus far, and still haunted by His introduction, when He revealed that His intent was to raise these people as His children, I think God is disgusted. He is appalled by His people's collective decision to promote a demonic religion rather than engage in a beneficial relationship with Him. And now He wants nothing to do with them. He does not want them in heaven. As such, this serves as proof that God does not want to save everyone. In fact, the opposite is closer to being true.

If it wasn't for what we have read thus far, combined with what I've personally encountered this past year, I would have had a difficult time with these words...

**“The judgment and attitude** (*leb* – the ability to process information which is observed effectively and then differentiate between good and evil, showing discernment while acting on the proper motivations, inclinations and disposition) **of these people** (*ha 'am ha zeh* – of this particular family of related individuals) **will be, of their own accord, unresponsive and incapacitated** (*shamen* – will be calloused, fat and out of shape (hifil imperative)).

**Their ears** (*wa 'ozen huw'* – their faculty of hearing), **they have chosen to be heavy laden and thickened** (*kabed* – made difficult as a result of being indifferent and stubborn (hifil imperative)).

**Their eyes** (*wa 'ayn huw'* – ability to see, observe, and perceive), **they have opted to smear over** (*sha'a'* – shut and closed, sealed and therefore blinded (hifil imperative)), **otherwise** (*pen* – lest, negating the possibility) **they might come to be perceptive** (*ra'ah* –

they would see and be observant (qal imperfect)) **with their sight** (*ba 'ayn huw'*). **With their ears** (*wa ba 'ozen huw'*), **they might hear** (*shama'* – they would listen).

**Then** (*wa*) **using their good judgment** (*lebab huw'* – by responding rationally to what they observe, by discriminating between good and evil and taking what they discover to heart) **they might make the necessary connections to understand** (*byn* – they might effectively distinguish between truth and lies, separating fact from fiction, and comprehend, thereby becoming rational (qal imperfect – underscoring the literal, ongoing aspects of understanding)).

**As a result, they would change and return** (*wa shuwb* – they would relent, do an about-face, turning around, and go in the opposite direction (qal perfect)), **moving toward their restoration** (*wa rapha' la huw'* – and thereby recover and be healed of their disease (qal perfect)).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 6:10)

Earlier this year, those who work with me and support this effort were confronted by something previously unimaginable. These unforeseen experiences were gut-wrenching because the people were, quite frankly, repulsive. An individual who I thought had come to know Yahowah as a result of the books and audio programs evolving out of *Prophet of Doom* and *Yada Yah*, turned out to be overtly demeaning and remarkably abusive, along with those who associated with him.

Having built several businesses, I've come to realize that such individuals are a dime a dozen, so I've learned to ignore them – just as does Yahowah. But this man, and those under his spell, became a serious problem, one that could not be overlooked. They were all aware of what was presented in *Yada Yah* and *An Introduction to God* and used it inappropriately. So while they obviously didn't

understand what they had read and heard, they gave the impression to thousands of unsuspecting people on social media that we were all in agreement.

Their game was to copy and paste snippets of what I had translated and discovered as “notes” in posts, mostly to irritate and annoy people they didn’t like while manipulating those closest to the site’s leader – intimidating them into compliance. Also at issue, they all intermixed these insights regarding God with asinine conspiracy theories, thereby discrediting Yahowah through these absurd associations.

When I asked them to stop juxtaposing their conspiracy theories with citations from my books, they became exceedingly vicious and vulgar. They posted some of the most reprehensible things in conjunction with Yahowah’s name, using terminology found only in my books, all while claiming to be part of the Covenant. As I read what they were saying, I realized that I had unwittingly contributed to this appalling situation.

Had I not offered these translations and insights freely, and included them in the audio programs, they would never have garnered the attention needed to inflict so many people with their poison – they would not have been able to discredit Yahowah’s name, His Word, or His reputation. I came to wish that they had never heard me speak and had never read a word I’d written. I knew that I didn’t want to spend eternity with any of them.

As a result, I personally experienced what I suspect Yahowah is trying to avoid. Having lived through it, I can not only sympathize with Him, I concur. A little knowledge in the wrong hands can be very dangerous.

Unfortunately, shortly thereafter, we experienced the same thing all over again. Two of the individuals who had participated in the artificial world of social media with the conspiracy theorists we had now removed from our

company, started their own site, and they were even worse. They began to attack God's chosen people, and then Yahowah directly.

Their claims were ignorant and irrational, even insane, both unGodly and anti-Semitic. Nonetheless, by using social media to garner the attention of those who had been drawn to Yahowah's Word through these books and subsequent audio outreach, they found a receptive audience. Once again, knowledge without understanding, seeing without perceiving, hearing without comprehension, created a monstrous result.

By making it considerably easier to know who God is and what He requires of those who want to participate in His Covenant, I made it possible for men and women still poisoned by all manner of deceptions to give the impression that they were part of His family and therefore convey accurate information regarding Him. It was, and to some extent remains, a horribly destructive and discrediting proposition, one which demeans the Creator of the universe.

So, now I appreciate Yahowah's position. It is better that they do not know, that they do not understand. It's not just that God doesn't want to spend an eternity with such misguided, unappreciative, and deceitful people, He doesn't want anything to do with them. He realizes that the only thing worse than the religious and political lies they spread on their own accord, are the lies they would come to promote in association with Him should they actually come to know Him.

There is yet another possibility that I'd like you to consider. I've come to the conclusion that Yahowah does not want to be easily known. He wants the process to be challenging. That way, neither He nor we will be subjected to spending an eternity with individuals who aren't committed to a lifetime of learning and exploring.

There has to be a filter, something which precludes wrong-minded individuals with an irritating attitude from stumbling into heaven.

Based upon what follows, I suspect that Yasha'yah had not yet been exposed to men and women similar to those I've just mentioned. He may have still been as I was some months ago, encouraging everyone to listen to Yahowah, to observe His Towrah. So he asked...

**“Then (wa) I replied** (*'amar* – I said, questioning (qal imperfect)), **‘How long will this last** (*'ad mathay* – until when, up to what period of time, and what is the extent of this after which it will conclude), **Yahowah** (*Yahowah* – God’s one and only name [YHWH in 1QIsa vs. *'edown 'any* – my Upright One in the MT])?”

**He answered** (*wa 'amar* – He responded and said), **‘Until such time** (*'ad* – up to the point, as long as, upon reaching the point in the continuum of eternity) **when** (*'im* – upon reaching the condition and situation upon which) **to beneficially reveal the proper path to the relationship** (*'asher* – to convey the blessings and benefits, even joy, associated with the steps along the correct and restrictive way that gives meaning to life, providing a place to stand) **the cities** (*'iy* – the inhabited places and population centers, but also the anguish, anxiety, anger, wrath, and terror, even great displeasure; from *'uwr* – an awakening is incited and people are awakened, roused from their slumber, exposing the chaff) **are desolated** (*sha'ah* – are wasted in a state of ruin, or are closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (qal perfect)) **from within** (*min*) **without an inhabitant dwelling therein** (*'ayn yashab* – as a declaration of negation revealing nothing lives because there is no means to be restored, meet, or approach (qal participle)) **and** (*wa*) **homes**

(*beyth* – houses) **are without men** (*min ‘ayn ‘adam* – are negated without the descendants of ‘Adam), **when** (*wa*) **the material realm** (*ha ‘erets* – the Land or the earth) **is desolate** (*sha’ah* – is wasted in a state of ruin, or is closely examined, intensely considered for a duration of time, leading to a decision regarding what is being observed, or the great and blaring signal is sounded, roaring onto the scene at great speed (nifal imperfect)), **sparsely populated and clothed in ruin** (*shamamah* – deserted and essentially uninhabitable as a result of something horrible and astonishingly appalling).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 6:11)

Sometimes it takes a catastrophe for us to consider the issues which led to the disastrous result. Confronting death causes us to consider life. Such will be the case for Yisra’el and Yahuwdah.

It does not have to be that way, of course. Yisra’elites could reject their rabbis, discard their politicians, toss their Talmud and embrace the Towrah. They could read these translations and respond to the God whose testimony we are considering.

Speaking of choices, there are three or four options available to us with *‘iyr* and *sha’ah*. So how are we to know which meaning Yahowah intended to convey with these words? Should we choose one connotation for each and determine for ourselves what God meant to say? Or, would we be wise to consider them all?

I am not arrogant enough to make any of these choices for you, and I am not smart enough to make them for God. Therefore, here are the options available to us. The potential meanings of both words are presented in the order they occur in leading lexicons:

**“And He answered and said, ‘Until the point in the continuum of eternity and to beneficially reveal the proper path to the relationship when *‘iyr sha’ah*:**

1) the cities, inhabited places, and population centers are desolated, 2) when the anguish, anxiety, anger, and terror, even great displeasure are closely examined and intensely considered for a duration of time, and lead to a decision regarding what is being observed, 3/4) when there is an awakening and people are roused from their slumber as the great and blaring signal is sounded, roaring onto the scene at great speed, exposing and wasting the chaff from within....”

As is often the case, each combination seems to apply. All four are relevant and instructive.

The same appears to be true with the concluding statement. Not only can *ha 'erets* be rendered “the Land, the Earth, or the material realm,” there are several acceptable connotations of *sha 'awah*. Therefore, all of what follows could have been intended...

**“Then the Land, earth, and material realm will commence for a period of close examination and careful consideration, ultimately leading to a decision regarding what is being observed, all while a great and blaring signal is sounded and many are left desolate as it approaches at great speed, leaving the Land sparsely populated and those who are astonishingly appalling clothed in ruin.”**

According to Strong's, *sha 'awah*, which they render, “devastating storm,” is rooted in *sha 'ah*. That's interesting due to its similarity to the next word in the lexicon, *She'owl / Sha'uwl*. *She'owl* is commonly referred to as “hell,” and it serves as “the place of no return where wicked souls are degraded and punished upon their death.” Then as *Sha'uwl*, it becomes the name of the author of half of the Christian New Testament, a man known to God as “the plague of death.” This association is especially pertinent because *Sha'uwl* will appear once again in the next chapter of *Yasha'yah*.

It is so obvious, so clearly stated, it's surprising that most people miss the fact that God is not near. He isn't involved with any mundane aspect of anyone's life. There is no reason to thank Him for a meal, because He did not provide it. There is no reason to bow down and pray because He isn't listening.

For the most part, He has given up on humankind. If it were not for the promises He made to His people, to Yisra'el and Yahuwdah, and to select Gowym through His Towrah, He wouldn't return. If our fate were based upon our behavior and not His solemn vows, He would have foreclosed on this universe. For every Dowd, there have been a million bums.

To be fair, and to be honest with ourselves, we ought not blame Yahowah. We are at fault. We are the reason He has withdrawn and sent us away to live and die on our own. God did not want it to turn out this way. He envisioned, offered, and then facilitated a mutually beneficial and enjoyable relationship. He expected very little of us in return. He was offering more than we could possibly imagine.

But we did far worse than nothing. Man has made a career of antagonizing God, of interfering with God, of corrupting God's message, of negating God's offer, of inventing gods and playing god, all while projecting all manner of lies about Him. When we do such things we are not lovable. We aren't even likable. And yet, Yahowah is not only willing to overlook what we have done, He has a solution for what ails us, a way to make us likable and loveable, worth knowing.

**“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 distance Himself from mankind** (*rachaq* *‘eth ha* *‘adam* – will sever the

relationship with the descendants of ‘Adam, avoiding people, and staying a great distance away from humankind, remote and removed from man (piel perfect)) **and (wa) there will be a great forsaking** (*rabab ‘azab* – an increased separation from greater neglect and rejection, a higher level of abandonment and disassociation, leading to damnation) **throughout** (*ba qereb* – in the midst of and within the interior of) **the Land** (*ha ‘erets* – the earth and material realm).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 6:12)

The “*rachaq* – distance” between God and man can be resolved. It is a matter of transitioning the dimensions, something which can be done instantaneously once we are empowered, transformed from matter to energy. The *Miqra ‘ey* and *Beryth* were specifically designed to bring us together in this way. But *‘azab* is a far more serious problem. When man is *‘azab*, he is “rejected and forsaken, disassociated and abandoned, separated and damned.”

It is going to get very, very dark before the Light reappears. And while most will not survive to witness His return, God fulfills His promises.

**“And yet (wa) still remaining to bear witness** (*‘owd* – beyond this point, sustained and called to help one another by testifying, both exhorting and admonishing) **in her** (*ba hy’* – in the Land), **a tenth, just one in ten** (*‘asyry* – a fraction, ten percent).

**So (wa) she (the Land) will return** (*shuwb* – she will change and be restored, transformed (qal perfect)) **when (wa) that which is associated with** (*ka* – the likes of) **Allah and sworn oaths which bind, curse, and disable** (*‘alah* – solemn agreements invoking divine retribution, the sorrow and grief of those who are unfit and deceived) **are** (*hayah* – come to be (qal perfect)) **set ablaze, purged, and removed** (*ba ‘ar* – kindled, blazing,

and taken away, utterly destroyed) **along with the likes of** (*wa ka* – in addition to that associated with) **the large edifices marking places of worship** (*ha 'alown* – the prominent trees associated with worthless religious reverence and idolatry; from *'aluwl* – the call to worship a worthless pagan god, especially during the sixth month on the Babylonian calendar).

**Beneficially then** (*'asher ba* – to reveal the proper path to the relationship and to convey its blessings and benefits associated with walking along the correct and restrictive way that gives life meaning), **by** (*ba* – along with) **cutting down and throwing away** (*shaleket* – the act of felling; from *shalak* – to throw away and to cast out) **the established and revered monuments** (*matsebeth* – the memorials, edifices, pillars, and stone altars which have been lifted up, appointed, and established) **from within it** (*ba hem*), **the offspring** (*ha zera'* – the seed and descendants) **of these edifices who take a stand** (*matsebeth hy'* – of the stone memorial, revered monument, pillar, and established stump who remain upright; from *natsab* – to take a stand, stand upright and firm, appointed and established) **will be set apart and cleansed** (*qodesh* – will be purified and separated).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 6:13)

Yahowah’s story is consistent. He will not return to earth and live in the Land until all traces of religion are removed. And the greatest malignancy and weeping sore in Yisra’el, especially in Yahuwdah, and upon Mowryah in Yaruwshalaim, is Allah, his shrines, mosques, and jihadists. Islam is a curse, a deadly blight on humankind. But it isn’t the only debilitating disease. Judaism and Christianity have also fouled the Land with their places of worship.

*'Alah* is a provocative term. It can be anything from “a large tree” to “a sworn agreement” on the positive side.

But most aspects of *'alah* are overwhelmingly negative, with connotations from “that which is incapable and unfit” to “Allah,” even “a curse involving Godly retribution and great sorrow.” At its heart, *'alah* speaks of “invoking Divine sanctions against those who bind others, who curse them, making them unfit, by deceiving them.” It speaks of religion, and most especially, Islam.

With the concluding statement, Yahowah is answering Yasha'yah's question, while at the same time saying that, after these religious sites are torn down and thrown away, out of them Yisra'el's offspring will emerge, at which time they will be set apart, not only from religion, but unto Him. Once the Land is restored, the people will be cleansed. This is to say, nothing is gained when clean laundry is worn in the mud.

Reflecting on all of this, I'm reminded of the two competing approaches to parenting. When I was young, my father, like so many others, thought that the best way to stop a child from doing something inappropriate was to beat him. My dad's favorite weapon was a tree branch, which he used as a whip. But as my wife and I were raising our sons, the preferred form of discipline became a “time out.” It was a period of separation, when the child was sent away and ignored for a while.

We have now heard Yahowah tell us that He turned His hand against His people, hoping to get their undivided attention, awakening them from their religious stupor by slapping them. It did not work. So now He is giving them a time out. He is sending them away for a very long time.

In so doing, God has put mankind on notice. He does not want to be associated with religious individuals. Here then is Yahowah's reply to Yasha'yah...

**“He replied in response, ‘Go if you'd like, but explain to these people, ‘You can choose to listen intently, but you will not make the necessary**

**connections required to understand.**

**You may choose to look, even stare, but you shall remain unaware and ignorant.”** (*Yasha'yah* / Isaiah 6:9)

**The judgment and attitude of these people, indeed, their ability to process information which is observed effectively, their capacity to differentiate between good and evil, will be unresponsive and incapacitated as a result of the choices they make.**

**Their eardrums, they have opted to thicken as a result of their stubborn indifference. Their eyes, they have chosen to smear over, blurring their vision, otherwise they might be observant and perceptive with their sight.**

**With their ears, they might hear and actually listen. Then using their good judgment by responding rationally to what they observe and taking what they discover to heart, they might make the necessary connections to understand, separating fact from fiction to comprehend and become rational.**

**Then they would change, relent, doing an about-face, going in the opposite direction, with them moving toward their return and restoration.’** (*Yasha'yah* / Isaiah 6:10)

**Then I replied, questioning, ‘How long will this last, Yahowah?’**

**He answered and said, ‘Until the point in the continuum of eternity, and to beneficially reveal the proper path to the relationship when the cities, inhabited places, and population centers are desolated, when the anxiety, anger, and terror, even great displeasure are closely examined, intensely considered and lead to a decision regarding what is being observed, when there is an awakening and**

people are roused from their slumber as the great signal is sounded, roaring onto the scene at tremendous speed, exposing the chaff from within, and the homes are without men when the Land is sparsely populated and clothed in ruin.’ (*Yasha’yah* / Isaiah 6:11)

Yahowah will distance Himself from mankind, severing the relationship with the descendants of ‘Adam, essentially avoiding people, and staying a great distance away from humankind, remote and removed from man, and there will be a great forsaking, increased separation from greater neglect and rejection, along with a higher level of abandonment and disassociation, even damnation, throughout the Land. (*Yasha’yah* / Isaiah 6:12)

And yet, still remaining to bear witness, sustained and called to testify, both exhorting and admonishing, in her, a tenth, one in ten.

Then she will change and be restored when that which is associated with Allah and sworn oaths which bind, curse, and disable, invoking divine retribution against those who are unfit and deceived, are set ablaze, purged, and removed, along with the likes of the large edifices marking places of worship and associated with worthless religious reverence and idolatry, especially calls to worship a pagan god during the sixth month on the Babylonian calendar.

Beneficially then, by cutting down and throwing away the established and revered monuments which have been appointed, lifted up, and established, out of and away from them the offspring of the altars who take a stand will be set apart and cleansed.” (*Yasha’yah* / Isaiah 6:13)

The dusk which will precede the dawn is a direct result of man’s decision to disregard the Light, to look but

not see, to listen but not hear, to consider but not understand. Yahowah will not be trifled with. He will not hang around while men mock Him. He will not be associated with religion. He has no interest in being worshiped.

In that almost all men have chosen to either ignore Him or besmirch His reputation by associating Him with their moronic religion, Yahowah has distanced Himself from humankind. From God's perspective, we are *'azab*: having separated from Him, He has separated Himself from mankind.

But this we know for sure: He is true to His word. A remnant of His people will be spared. They will endure through the darkest night to see the Light. Once the Land is restored, His people will be cleansed.

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