

Composition & Methodology

Getting it Right...

Yada Yahowah will begin where God began, by examining what occurred during the formation of the universe. By carefully observing the Towrah testimony we will come to better appreciate the prophetic, spiritual, and scientific implications associated with the creation account and life on our planet. In so doing, we will prove that there are no material disparities between science and the Divine Writ.

We will consider the conditions in the Garden of 'Eden, even locate the Garden geographically. Here our focus will be on the prophetic implications of life with God and how we will one day soon return to where we began.

As it relates to the Protective Enclosure of Great Joy, we will consider why Satan was allowed into the Garden, and then contemplate how he corrupted Yahowah's testimony once inside. In the process, we will learn a great deal about the underpinnings of the world's great religions.

Moving on, we will turn our attention to the flood, pondering its implications from a prophetic, spiritual, and scientific perspective. What many have dismissed as a myth will be proven as fact. In the process, we will be introduced to the benefits of listening to Yahowah and then acting upon His advice.

This will lead us to the heart of the purpose of the Towrah – to 'Abram who became 'Abraham – and to the formation of the Covenant. Yahowah's depiction of this relationship is so essential, the discussion underlying the establishment of the Covenant is featured in every book in this series. Specifically, we will deduce from this discussion the five instructive conditions and five marvelous benefits awaiting those who accept Yahowah's terms.

Each benefit is provided through the fulfillment of the *Miqra'ey* | Invitations to Be Called Out and Meet with God. An anathema and enigma to the faithful adherents of Christianity, Judaism, Islam, as well as Secular Humanism, these seven annual appointments with Yahowah serve as the narrow, unpopular, and restrictive way to become part of our Heavenly Father's Family and to live with Him in His home.

It is by responding favorably to Yahowah's Invitations, and capitalizing upon their intent, that we are allowed to participate in the "*Beryth* – Covenant" with Him. There is no other path to Heaven, no other means to salvation.

Therefore, we will devote entire volumes of *Yada Yahowah* to the *Miqra'ey* | Invitations to Be Called Out and Meet. By carefully observing them, we will become privy to God's most sweeping prophecies relative to the flow of time. We will not only analyze what occurred during the four most important days in human history – *Pesach* | Passover, *Matsah* | UnYeasted Bread, *Bikuwrym* | Firstborn Children, and *Shabuw'ah* | the Promise of Seven in 33 CE (year 4,000 Yah), we will ascertain the timing and consequence of the last three: *Taruw'ah* | Trumpets, *Kippurym* | Reconciliations, and *Sukah* | Shelters. We will examine how to observe His Festival Feasts, and in so doing come to understand God's idea of a good time.

As a result, the very testimony Jews and Christians find confusing will make complete sense. For example, we will explain why Yahowsha' said that His upcoming sacrifice could be equated to *Yownah's* | Jonah's ordeal over the course of three days and three nights when the accounting

seems to speak of events which began on Thursday afternoon and conclude before sunrise on Sunday. The reasons are enlightening and reassuring.

Speaking of Yahowsha', and His role in fulfilling the *Miqra'ey* | Invitations to Be Called Out and Meet, we will closely examine why he stated, "My God, my God, why have you forsaken me?" Since God was gone, we will consider who was there and why? We will also explain why it is impossible for God to die as Christians suppose. Especially interesting, we will ponder why it would be irrational for Yahowsha' to cite a line from Dowd's Psalm if he was God and the songwriter just an ordinary man. We will find answers because we know where to look.

In the process, we will demonstrate that the Christian claim of bodily resurrection is neither possible nor beneficial. As evidence *Yahowsha'* | 'Jesus' did not physically emerge from his tomb, the only common denominator among the eyewitness accounts is that no one recognized Him. More troubling still, since Christianity is predicated upon its "New Testament" replacing the "Old Testament," why did Yahowsha' say that the Towrah would never be annulled? These are the very questions Yahowah, Himself, answers through His prophets.

But what about the thirteen principles of Judaism? Why speak of "God's unity" when His identity is kept from the faithful? How can God have dined with 'Abraham and Moseh if He was incorporeal? Were the column of fire by night and pillar of clouds by day during the Exodus imaginary? Why state that "God alone should be the object of worship" when Yahowah clearly detests the idea of being worshiped? What is the thinking behind "God's law having been given to Moseh" when Towrah means "Guidance and Teaching," not "Law," and the Talmud takes precedence over it? Why speak of the "resurrection of the dead" when there is no means within Judaism to ascertain the fate of a soul? Why speak of a nameless "coming of the Jewish Messiah" when the Mashyach has not only been here, he was quite literally King of the *Yahuwd* | Jews – the Chosen People's most brilliant, prolific, and articulate writer?

Clearly, neither religious Jews nor Christians will find God's answers compatible with their sensibilities. Most will reject His approach outright in preference of Paul's, Maimonides', or Akiba's arguments. And that is why we will provide a foreshadowing regarding the adversarial roles of religious, political, and geographic Babylon in the concluding volumes of *Yada Yahowah*.

Before we arrive at this waypoint, we will consider how Yahowsha' (errantly called 'Jesus' by Christians), as the *Pesach 'Ayil* | Passover Lamb, in conjunction with Yahowah's *nepesh* | soul, and the *Ruwach Qodesh* | Set-Apart Spirit, worked collaboratively to fulfill the first four *Miqra'ey* | Invitations to Be Called Out and Meet with God. This perspective on what occurred is much more accurately presented by Dowd | David and *Yasha'yah* | Isaiah than it is chronicled in the Greek accounts where there were no actual eyewitnesses.

This known, other than to acknowledge his sacrifice as the Passover Lamb, those who focus on *Yahowsha'* | 'Jesus' as do Christians, or who completely disregard him, as do Jews, seldom find Yahowah. And that is tragic because facilitating our ability to embrace Yahowah is the only reason for Yahowsha's existence.

Furthermore, Yahowsha' never claimed to be the Messiah or the Son of God. These titles, and many more, belong to Dowd. He was Yisra'el's *Mashyach* and *Melek* | Messiah and King – and will be again. Dowd is the Chosen One, the Beloved Son of God. As the most brilliant and articulate man who ever lived, as the one man Yahowah consistently claims is *tsadaq* | right,

Dowd's life and lyrics will increasingly become the focus of our study as we move past *Yada Yahowah* and *An Introduction to God*, to *Observations* and *Coming Home*.

Unique to *Yada Yahowah* is the riveting comparison between *Howsha's* | Hosea's *Yisra'el* | Israel and today's troubled world. Through it, Yahowah reveals that observing His Towrah is central and essential to developing a relationship with Him. He emphatically states that ignorance is disastrous.

Especially fascinating, by studying the prophetic pronouncements chronicled in *Howsha's*, we will discover something very few people have considered: the overwhelming preponderance of human souls will simply cease to exist and do not go to either heaven or hell. We will also find affirmation of God's timeline – of humankind's six-thousand-year journey from the Garden and then back to 'Eden.

While the concluding volume of *Yada Yahowah* will describe the evolution of the most debilitating beasts man will encounter along the way, from Babylon to Persia, from Persia to Greece, from Greece to Rome, and from Imperial Rome to Roman Catholicism, the essence of what constitutes *Babel* | Confusion, known as Babylon, will not be pursued until *Observations*. There we will find ample evidence revealing the root cause of religion and demonstrate why God hates it.

We will discover that “*babel* – intermixing” is the method behind Satan's madness. The Devil has literally managed to “*babel* – confuse” the preponderance of people sufficiently such that they unwittingly worship him as if he were God.

As our understanding grows, we will come to better appreciate the reasons why Yahowah asks us to walk away from human religious schemes before trying to approach Him. Many hundreds of God's most anti-religious and anti-political statements will be scrutinized in *Yada Yahowah* to comprehensively demonstrate that Babylon is symbolic of the means Satan has used to beguile humankind into bowing down to him as the Lord.

Even after all of this time, many of the most riveting prophecies are still waiting to be translated, making *Yada Yahowah*, *Observations*, and *Coming Home* works in progress. Eventually, we hope to present most everything which can be known about the Last Days on Earth. Witnessing the fulfillment of Yahowah's prophetic testimony as it unfolds before our eyes is both reassuring and motivating.

As we pursue this mission, our goal remains to make certain that *Yahuwdym* | Jews primarily, and *Gowym* | Gentiles secondarily, are equipped with ample and irrefutable evidence to reject the ways of man and come to trust and rely upon Yah. Doing so continues to constitute a life well spent.

Should you come to share my passion to know the truth, should you be able to endure the level of detail and analysis required to understand what Yahowah is seeking to achieve, and should you be willing to invest the time needed to examine the connections and associations God has drawn, contemplating the symbols and metaphors which permeate His every thought, you will come to “*yada*’ – know” Yahowah. That is a promise. Should you be able to open your mind, to alter your perspective, and change your thinking, you will come to know God as He revealed Himself. And that is His guarantee.

What is more, you will be properly prepared to capitalize upon Yahowah's Covenant Relationship, ultimately traveling to the seventh dimension in the process. There is nothing better

in life or the universe.

This progression of things, of coming to know Yahowah first, capitalizing upon His Covenant Relationship second, and then relying upon His means of liberation and salvation, are among the many things the religious get wrong. They never come to know God as He revealed Himself in the Towrah, Prophets, and Psalms. Their religion focuses instead on what they must do to be seen as good so that they can be saved.

And even that is a bone of contention, because Yahowah has very little interest in us trying to be good. Even the best will not find salvation. Instead, God wants us to be right. Being correct rather than good is what distinguished Dowd above all others. And since this is an open-book test, with a little help along the way, you will soon be following in Dowd's footsteps.

Speaking of being right, as a direct result of reading *Yada Yahowah, An Introduction to God, Observations, or Coming Home*, you will become aware of the surprising prerequisite, and then encounter the four requirements associated with the Covenant relationship, in conjunction with its amazing array of benefits. Coming to understand and embrace these things is absolutely vital to the health and wellbeing of your soul.

As we turn the pages of the Towrah we find Yahowah not only explaining His name, but also revealing how He wants us to view Him, and how He wants us to live our lives, scribing His perspective in stone. Therefore, we will carefully examine the words Yahowah personally etched on those two tablets. I dare say you will be shocked by how different God's revelation is from man's popular renditions of the "Ten Commandments."

As we embark on this journey, we will scrutinize the terminology Yahowah revealed under a microscope, amplifying His every word, so that we learn as much as possible. During our voyage through terms and time, the overall portrait God has painted will be brilliantly illuminated.

All the while, we will focus on prophecy because precise predictions which consistently materialize as they were written, serve as the means Yahowah uses to prove that we are searching in the proper place for answers. Through them, God not only proves His existence, He demonstrates beyond any reasonable doubt that He inspired His testimony. He did so because He wants us to know Him, to choose to engage in a relationship with Him, and to understand the path He has provided home.

And yet with all of this before us, finding God in the Towrah is so contrary to the teachings of the Jewish, Christian, and Islamic religions, most will simply reject this possibility, choosing instead to cling to the misguided tenets of their faith. For the religious, God's Word remains insufficient to free them from their beliefs. In fact, the onslaught of irrefutable evidence and unassailable logic which God provides continues to be squandered on those beguiled by man's religious schemes.

Jews disregard Moseh's (Moses') eye-opening proclamations in favor of their Talmud's mind-numbing rabbinical arguments. Christians disregard Yahowsha's (errantly known as "Jesus") "Sermon on the Mount" in favor of Paul's hopelessly conflicting epistles. And Muslims disregard the fact that Muhammad's Qur'an is the antithesis of Yahowah's Torah, even though Allah's most basic claim is that his book confirms that which it consistently contradicts. Sadly, most of those seeking God will be precluded from finding Him by their faith.

A thorough investigation of the evidence pertaining to mankind's presence in the universe, and to an accurate understanding of God, leads to an inescapable conclusion: the words Yahowah

inspired – His Towrah, Prophets, and Psalms – comprise the world’s only rational candidate for Divine inspiration. I do not expect you to concur with me, or Him, in this regard, seeing as you are less than twenty pages into this process, but I have no doubt that, somewhere along this journey, if you are intellectually honest, you will render a similar verdict. Frankly, the case Yahowah makes on behalf of His revelation is so compelling; I am amazed most people continue to stumble in the dark.

You can be assured that we will travel along a completely reliable path to God – the very one Yahowah, Himself, provided. And when we reach our destination, we will know exactly what we can expect from Him – and will not be disappointed.

We have a lot of ground to cover. In order to understand what Yahowah had to say about Himself and His relationship with us, many religious myths will have to be shattered, and new, fertile ground will need to be plowed. In the pages which follow, we will pull the weeds of heresy. We will lay fallow false terminology, replacing it with God’s testimony.

We will cultivate an appreciation for God’s Word. In so doing, we will reveal the names and titles our Creator selected. We will determine the proper recipient for each – something you may find shocking initially but ultimately reassuring. We will also expose the sordid history of religious texts and bible translations. The truth in this regard may be difficult for many to accept even though the evidence is incontrovertible.

Throughout the many volumes of *Yada’ Yahowah*, and in each of the collections which follow, including *An Introduction to God*, *Questioning Paul*, *Observations*, and *Coming Home*, we will prevail by relying upon Yah. We will commence with His Towrah Guidance and Teaching. By diligently composing and systematically analyzing amplified translations, and then thoughtfully considering each word, we will find ourselves probing the implications of Creation, contemplating the instructive conditions of the Covenant, and observing Yahowah’s seven Invitations to be Called Out and Meet. Along the way we will evaluate God’s most sweeping prophecies so that we might know where we have been and understand exactly where we are going.

Along the way we will come to realize that one man means more to us and to God than all others. His name is *Dowd* | David. He was and will be the *Mashyach* | Messiah, the *Melek* | King of *Yisra’el* | Israel, the Shepherd, Chosen One, Hand of God, and the individual who will embody the Second Coming. Most telling, Dowd is the Son of God. He is the central figure in God’s ongoing relationship with man.

Turning our attention to the words which comprise the Word of God, we will assess the oldest Hebrew manuscripts using the most reputable lexicons. And in order to provide the proper perspective from which to view God’s testimony, we will review the legacy of the underlying texts demonstrating what was, and was not, inspired and trustworthy.

We will scrutinize the sordid history of translations and reveal the truth about the texts so many have errantly come to believe are “inerrant.” We will deploy every tool at our disposal to scrutinize the witnesses whom Yahowah proves are trustworthy.

Since it is foundational, since it provides the proper perspective from which to understand Yahowah’s Word, His Name, His Covenant, His Teaching, His Instructions, and His Way, once we have drained the religious swamp of its corruptions, our journey of discovery will commence with a systematic review of what the Towrah has to say about itself. In the process, we will determine that *Towrah* / Torah does not mean “Law” and that there is no Hebrew word for “obey.”

Be forewarned, our devotion to the terms Yahowah inspired will be comprehensive. God did not intend for us to divide His instructions into testaments, chapters, or verses, much less hide them behind Talmuds. It is counterproductive to take snippets of His teaching out of context. Therefore, we will be methodical and thorough in our observations, closely examining and carefully considering the guidance Yahowah has thoughtfully provided.

In the order of things, Yahowah etched the Ten Statements in stone 586 years after He established His Covenant. We will follow His example and consider the sweeping three-statement introduction and seven instructions as if our lives depended upon them. To understand what He had to say to us, we will open the second book of the Torah to “*Shemowth* – Names,” where we will find Yahowah not only explaining His name, but also revealing how He wants us to view Him, to interact with Him, and to live our lives.

While you may think that you know what God wrote on these tablets, I am fairly certain many will be astonished to learn that God’s mercy isn’t for everyone, even for most, but instead “for thousands.” This represents less than one in a million souls. This realization, in and of itself, disqualifies every religion, as their adherents are in the millions and billions.

Moreover, the fortunate beneficiaries of Yahowah’s fortuitous gift will receive it, not through faith or grace, nor through strict obedience to an exhaustive set of laws, but instead by trusting in that which can be proven. As is the case with most everything Yahowah revealed, the message He wrote is profoundly different than man’s perverse revisions of the “Ten Commandments” plastered on church, synagogue, and courthouse walls.

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It would be disingenuous and disrespectful of us to seek salvation before coming to know our Savior. Who are we to tell God what we want from Him before we even bother to consider what He expects from us? It is like praying to God before listening to Him. It is disrespectful, selfish, and rude.

It should be obvious. Yahowah is considerably smarter and more capable than His creation. Since it follows that we will gain far more listening to His advice than offering our own, why do the faithful prefer prayer over reading the Towrah?

By avoiding the only sensible approach, religions have conjured up a cadre of ridiculous notions – none of which will prevail. They are all ludicrous. It matters not if they propose adherence to rabbinic laws, faith in the gospel of grace, institutional vows and conversions, jihad, being politically correct and multicultural, all of this leads to the same place – the death and destruction of one’s soul.

While there have been countless gods created in the likeness of the men who have promoted them, including Bel, Ba’al, Ra, Zeus, Apollo, Dionysus, HaShem, the Lord, Jesus, and Allah, individually and collectively, they are worse than worthless. Clerics with their caricatures in hand, contrive scriptures which focus upon what one has to agree upon, ally with, support, fight for, pay homage to, do, or believe to be saved from the specter of death. And yet, what on earth prompts the faithful to believe that God wants to accept someone into His home who wouldn’t even recognize Him if they were invited inside?

Sadly, most of those seeking God will be precluded from finding Him as a direct result of their religious and political indoctrination and preferences. That is because beliefs are actually a substitute for knowing, and knowing renders faith invalid and obsolete. Rather than deal with the truth, those who are overtly religious, political, or conspiratorial will invariably accept human counterfeits, corruptions, justifications, and interpretations over the Word of God.

But what words did God actually authorize, endorse, and inspire? Is there a way we can know for certain that the Towrah, Prophets, and Psalms are factual and reliable and that the letters which comprise the “New Testament” are not? Turns out, Yahowah provided us with a very specific test in *Dabarym* | Deuteronomy He wants us to use to conclusively demonstrate that He did not inspire Enoch, Jubilees, Maccabees, the Gospels, Acts, any of Paul’s Epistles, the Talmud, Zohar, Book of Mormon, or the Qur’an. His test requires consistency and accuracy throughout the whole of time. It is specific in saying that every pronouncement, whether historic or prophetic, must be one hundred percent accurate – even in the details.

Beyond God’s detailed and specific test, after having dedicated myself to addressing this question, I have come to realize that once you achieve the proper perspective and stand on the right foundation, the process of affirming what Yahowah inspired is not difficult. Not only is He consistent in His message and style, His testimony is filled with so many profoundly revealing insights, and so many prophetic references, collectively they prove Divine inspiration. And by contrast, the works of man are conflicting, contradictory, historically invalid, and sorely lacking.

As evidence of God’s position on this issue, please consider the following introduction to an amplified translation:

“**Yahowah’s** (*Yahowah’s* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* existence and our *ShaLoWM* – restoration) **Towrah** (*Towrah* – source of instructions, teaching, directions, and guidance) **is complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, sound, genuine, right, helpful, healing, beneficial, and true), **returning, restoring, and transforming** (*shuwb* – turning around, bringing back, changing, and renewing) **the soul** (*nepesh* – our consciousness).

Yahowah’s (*Yahowah’s* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **testimony** (*‘eduwth* – enduring witness) **is trustworthy and reliable** (*‘aman* – verifiable and true, confirming and supportive, dependable and establishing), **making understanding and obtaining wisdom** (*hakam* – educating and enlightening to the point of comprehension) **simple for the open-minded** (*pethy* – open and straightforward for the willing and inclined).” (Psalm 19:7)

Since this is the first time we have witnessed Yahowah’s personal and proper name in print, let’s reconsider pronunciation. Many have heard and read that Jews and/or Christians have “too much respect for it” to write it, or that “no one actually knows how to pronounce it because it was written using four consonants.” Yet none of this is true.

The religious despise Yahowah’s name, from Orthodox Jews to Roman Catholics, from Muslims to Secular Humanists. Their disdain is so great, the pope has actually banned its use, and the last time Jewish clerics were empowered, they killed anyone who said it.

God’s name consists of four letters, all of which are among the standard twenty-two characters which comprise the Hebrew alphabet. They are all vowels. Also interesting, especially relative to these characters, the paleo-Hebrew script in which they were first scribed represents mankind’s

oldest alphabet. Our word “alphabet” is derived from a transliteration of the first two Hebrew letters: aleph and beyt.

Using these twenty-two characters, five of which are vowels (representing the open-mouth sounds in a language as opposed to the more closed-mouth pronunciation of consonants), we can pronounce all 8680 words, titles, and names which appear in the Towrah, Prophets, and Psalms – without exception. The notion that one name using these same letters is unpronounceable is preposterous.

Let me explain. The first Hebrew letter in Yahowah’s name, the yowd (ו), is pronounced similarly to the y or i in English. *Yisra’el*, which we transliterate “Israel,” is a prime example. *Yasha’yah*, which is transliterated “Isaiah,” is another case in point. No one questions the proper pronunciation of *yada’* either.

Moving to the next letter in God’s name, some 99.9% of the time the Hebrew hey (ה) appears in a word, it is pronounced “ah,” as is the case with the verb upon which Yahowah’s name is based: “*hayah* – to exist.” *Towrah*, which is commonly transliterated “Torah,” is another classic example, as is *’elowah*, the Hebrew word for “Almighty God.”

That leaves us with a single challenge – the Hebrew wah (ו). But it is hardly a mystery. Four of the best-known Hebrew words all contain a Wah: *Towrah*, *Shalown*, *’elowah*, and *Gowym*. In every case the Wah is pronounced as an “o” in English.

In English, the *lingua franca* of the world, the W’s legacy is reflected in words like own, owl, owe, and growth. Or consider: allow, bow, brow, brown, clown, crown, cow, down, dowry, empower, fowl, flower, frown, grow, grown, growl, how, know, low, mow, now, pow, row, sow, shower, tow, town, towel, vow, ow, or wow. The evidence is overwhelming.

Therefore, even with a cursory review of the language, it becomes obvious that God’s name, יהוה (reading right to left) – YHWH, is pronounced: YaHoWaH. The only mystery is why something this important has been hidden for so long and why so many who actually know better have lied.

Focusing upon the statement *Dowd* | David was inspired to compose in his *Mizmowr* | Psalm, we discover that the “means to understanding,” even “to wisdom,” as well as “to the restoration of our soul,” is “to trust Yahowah’s testimony.” At the time this was written, it was found exclusively in the Torah, which later developed into the Prophets and Psalms (Writings).

By the time we have reached the conclusion of *Yada Yahowah* and have moved on to *An Introduction to God, Observations, Coming Home*, even *Questioning Paul or Prophet of Doom*, you will become acquainted with many things, including: the challenges inherent in translation, the history and corruption of the textual witness, even the emergence of counterfeit names, words, titles, and rituals. But more than this, you will be given a window into the mind of God, and come, perhaps for the first time, to understand His nature, His purpose, His offer, His timing, and His plan – especially as it pertains to the development of the Covenant. It is a personal and familial relationship where we are invited to walk with, to talk with, and to be upright in the presence of God Himself. In these pages you will discover the extraordinary means Yahowah deployed so that we might camp out with Him and explore the universe for all eternity.

Presiding beneath the surface of this refrain from the 19th *Mizmowr* | Psalm is a corollary which should not be missed. The Towrah’s ability to transform and renew souls is predicated upon understanding Yahowah’s Word. And while He stated that “enlightenment and comprehension”

would be “simple for those who are open” to His “Towrah – Guidance, Teaching, and Instructions,” that will not come easy to those whose minds have been closed by religious, political, patriotic, or conspiratorial beliefs. Faith, and/or conviction in man’s musings repels evidence and reason. And yet, your relationship with God is predicated upon your thinking being correct regarding His testimony. I hope that you are up for this challenge.

Recognizing that three out of every four people living today, some six billion Christians, Muslims, Hindus, and Secular Humanists, have been conditioned to believe that the Torah is no longer pertinent, and that it has been superseded by more modern approaches to life, I’d be remiss if I didn’t encourage you to contemplate the ramifications of what was just revealed. By stating that “Yahowah’s Towrah is complete and perfect, lacking nothing,” that “the Towrah” is responsible for “restoring and transforming the soul,” and by saying that “Yahowah’s...testimony is trustworthy and reliable,” especially “easy to understand,” God undermined the foundations of Christianity, Judaism, and Islam with a single stroke.

Through His son, God contradicted the messages delivered by the Apostle Paul (that the Torah was obsolete and cannot save), by Rabbi Akiba (that rabbis must interpret the Torah using their Oral Law), and by the Prophet Muhammad (that the Qur’an is God’s first, last, and perfect revelation). The very God all three of these men used to justify their authority, the God they all claimed to speak on behalf of, effectively told us that they could not be trusted.

This is an astonishing observation, so let’s linger here a moment longer. Paul, who sought to be a rabbi, wrote Galatians and Romans (his first and sixth letters) for the express purpose of convincing his audience that “the Torah was now obsolete, that the Torah was a cruel taskmaster which enslaved, that the ‘Law’ was of the flesh, that Yahowah’s instructions should be ignored, and that this Torah never had the power to save anyone.”

It was upon these letters that the religion of Christianity was conceived. Yet based upon this statement from Yahowah (and many others like it), one affirmed by Yahowsha’ (the proper pronunciation of the name misappropriated as “Jesus”) in His Sermon on the Mount, Paul lied, and therefore cannot be trusted. And without Paul’s letters, there would be no “New Testament,” no “Gospel of Grace,” no “salvation by faith.” Simply stated: Christianity dies with Paul – a man whose doctrine God just refuted.

It is no better for religious Jews. They not only refused to accept Yahowsha’ as the Passover Lamb, thereby nullifying his sacrifice, they have augmented and replaced the book that was deemed complete and perfect, lacking nothing, with two Talmuds, the Mishnah, and Zohar.

I am not sharing this with you to make you angry, but in hopes that Jewish and Christian readers might be able to cleanse their mental slate, or at least realize that it may require some scrubbing. And that is because the only informed and rational conclusion which can be drawn from this passage is that Paul’s letters and Akiba’s arguments were not inspired and are not reliable.

“Yahowah’s Towrah” is comprised of our Creator’s “prescriptions for living,” His “authorized instructions and directions.” It “lacks nothing,” which would include the means to find the truth and restore our relationship with Him. Based upon the Psalm, God’s Word is unchanged from beginning to end. Especially relevant in this regard is the fact that the purpose of Yahowah’s Towrah is to “restore and transform our soul” so that we can “return” home. This makes the Towrah the eternal path to God – something which ought to have been obvious since *towrah* means “to guide and direct.”

In due time, we shall discover something astonishing: the Way to God is presented in the heart of the Towrah. This path home is comprised of a seven-step plan whereby Yahowah Himself provided the means to eternal life through the promises contained in His seven “*Mow’ed Miqra’ey* – Called-Out Assembly Meetings.” Our journey to heaven begins with “*Pesach* – Passover,” the Doorway to Life, and culminates with “*Sukah* – Shelters,” where we are invited to Camp Out with our Heavenly Father for all eternity.

I realize that this view is unpopular, but ought not God’s opinion on this issue matter more than humankind’s – no matter how many religious people say otherwise? Simply stated, if God used prophecy to prove that He exists, and that He inspired the Torah, Prophets, and Psalms, as this book will affirm, then who are we to contradict Him?

While this lone statement from Dowd, arguably the most important man who ever lived, serves as a wholesale repudiation of Pauline Doctrine and thus of Christianity, it was not the only religion impaled by Yahowah’s Word – just the first. Rabbi Akiba’s Rabbinic and Pharisaic Judaism, which is the surviving form of the religion codified by Maimonides and practiced today, was predicated on the notion that the pronunciation of God’s name was unknown, that it should never be spoken, that His Torah was not complete, which necessitated their Oral Law, and that they, not He, controlled the fate of Jewish souls. They professed that the only way to understand their nameless god’s “rules” was to rely upon their explanations.

Therefore, while religious Jews claim that they are “observing the Torah,” in actuality, based upon the countless conflicts between Yahowah’s Torah and Rabbinic Oral Law, religious Jews have been “*halacha* – walking” away from Yahowah, His Torah, and His Covenant, for centuries.

Muhammad’s rhythmic recital, better known as the Qur’an (based upon the Hebrew word *qara’* – to read and recite), repetitively claims to have “confirmed the *Tawrat* (an errant transliteration of *towrah*), the *Zabur* (a reference to the Davidic Psalms from a perversion of the Hebrew *zamir*, meaning “song”), and the *Injeel* (a corruption of the Greek *euangelion*)” – all in “perfect Arabic.” And yet, the Arabic alphabet is actually comprised of Hebrew letters and all of the Qur’an’s most important words are also of Hebrew origin. And it is those words which have been twisted to convey a message opposite of the one communicated in this Psalm. As such, whether or not God’s Towrah is reliable, Islam is not, because something which consistently contradicts that which it claims was inspired by God cannot be true.

Therefore, in a book thought by most to be religious, one claimed by three faiths, the credibility of those same institutions was destroyed by a single stroke. And perhaps this is the greatest irony of all.

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Now for a word of warning: each volume of *Yada Yahowah* is longer than most books, and each is vastly more detailed, as are the longer and more challenging series which follow it. God is much smarter than we are, and His writing style is brilliantly majestic. He has woven a marvelous plot, one in which every detail is included for a reason, and one in which most every passage communicates on several levels simultaneously.

On this note, I have a confession to make. I have been asked many hundreds, perhaps even

thousands, of times, to simplify and shorten *Yada Yahowah* – and yet each iteration I compose becomes longer and more insightful. The more I learn and the deeper the understanding, the better it becomes from my perspective – and I think from God’s. While it is all stimulating and satisfying, it is never enough. I want to continue learning and growing forever.

However, for those who do not share my enthusiasm, I have endeavored to condense this twenty-thousand-page study of divine revelation into a hundred-page introductory book. Focused upon the Ten Statements Yahowah wrote with His own hand, it is entitled, *Written in Stone*. And even then, it will require a reader’s undivided attention.

Yahowah does not want any of this to be overly simplified, such that an insincere individual can sneak into heaven with the least amount of effort. It is the wrong attitude and approach. It would also set up future conflicts in Heaven which would be uncomfortable for those who are more genuine in their quest to know God. Therefore, I cannot, and I will not, abridge my commentary on the text any more than it already is.

While *Yada Yahowah* is among the best-researched and most-accurate presentations of Yahowah’s Word, and while the many unique insights contained within it are especially relevant and revealing, it will always be little more than a pale reflection of the truth manifest in God’s own testimony. The overall scope of the redeeming and affirming revelations contained within Yahowah’s Word exceeds my grasp by many magnitudes. So, since my best efforts to till the depths of His testimony fall short of finding everything He provided, at the very least, I owe it to you and to God, to share as much of His revelation as I am capable of understanding. And while that is admittedly a pittance compared to what is actually there, it is the least I can do.

In spite of my deficiencies, the richness of Yahowah’s revelation is more than sufficient for you to know God, to appreciate the benefits of His Covenant, and to rely upon Him. That is, so long as you are willing to open your mind, so long as you are willing to walk away from religious and political affiliations, and as long as you are willing to invest the time.

The evidence affirms that Yahowah’s testimony was as inerrant as words allow when it was revealed in Ancient Hebrew to Moseh and to the Children of Yisra’el. But God makes no claim that your human translation is inerrant because He knows that it is impossible. While language is mankind’s most important tool, it is an imprecise one – especially apart from Hebrew, the language God, Himself, authored.

No language translates perfectly from one dialect to another. And while these are issues with which we will grapple, the biggest problem with translations is that there is often very little correlation between the text of the oldest manuscripts and what is printed on the pages of the most popular “Bibles.” As a rough rule of thumb, at least with regard to the Torah, Prophets, and Psalms, I have found that the oldest manuscripts (those found in Qumran dating from the 1st, 2nd, and 3rd centuries BCE and 1st century CE) differ from the more recent ones that serve as the basis of our translations (the oldest Masoretic Text dates to the 11th century CE) by one word in fifteen prior to diacritical markings – and most of these differences are fairly minor. The Masoretic scheme of diacritical markings for “vowel pointing” alters the text by a similar degree.

However, when we examine man’s attempts at translation, the problem is much worse. One word in five is errantly conveyed, and yet another one in five is so inadequately presented much of the meaning is lost. In other words, less than fifty percent of what was derived from the Hebrew text is reliably presented in English Bible translations.

By way of example, God asked His prophets to scribe His name – Yahowah – exactly 7,000 times in His testimony. That is an average of seven times per page when His message is formatted in a standard fashion. But on each occurrence, religious men elected to copyedit the Author, replacing His name with a title of their own choosing – one associated with the Lord, better known as Satan.

But that’s comparatively great news. With access to the Dead Sea Scrolls, with the capacity to look past the Masoretic vowel-pointing scheme, with access to a score of lexicons, with the ability to examine the etymological roots of each word, by thoughtfully considering the pictures painted by the earliest Hebrew alphabet, and with amplification, Yahowah’s testimony can be rendered such that it is ninety-nine percent accurate. It will take a patient, diligent, and systematic approach, but considering the Source, it is worth the effort.

With all of these tools at our disposal, the Masoretic Text, the Dead Sea Scrolls, copious lexicons, and the pictures drawn by the original letters, we can turn back the pages of time and observe the words as Yahowah intended them to be seen. And with these tools, you are empowered to validate or challenge my conclusions. With a little effort, you will gain a working knowledge of the most revealing Hebrew words along with an understanding of the language’s relational stems, volitional moods, and descriptive conjugations.

The Greek text comprising the Christian New Testament is another story altogether. The oldest extant manuscripts, representing codices dating to the 2nd through early 4th century CE, differ so substantially from one another, and so overwhelmingly from the mid-4th century manuscripts fabricated by the Roman Catholic Church, like the codices Sinaiticus and Vaticanus, that there is no hope of accurately reconstructing the overwhelming preponderance of that text.

Philip Comfort, the world’s leading authority on this subject, wrote the following indictment in his “Introduction” to the *Text of the Earliest New Testament Greek Manuscripts*: “This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts.... All of the manuscripts are dated from the early second century to the beginning of the fourth (A.D. 100 – 300). We chose A.D. 300 as our *terminus da quem* because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire.”

As obvious as it has become that the text of the Christian New Testament is almost completely worthless, errant in its inception and careless in its transmission, most people are so blinded by their faith that they continue to believe that which is beguiling them. They have no idea what they are missing, having traded the truth for a lie.

Within Yahowah’s testimony, every word is revealing, telling a consistent story. For example, “Jew” is actually Yahuwd and means “Related to Yah and Beloved of Yah.” “Israel” is really Yisra’el, which means “Individuals who Engage and Endure with God.” “Isaiah,” the most prolific of the prophets, is Yasha’yah, which can be translated: “Liberation and Salvation Are from Yah.” “John,” both the Apostle and the Immerser, is Yahowchanan, which tells us that “Yah is Merciful.” “David” is actually written Dowd and means “Beloved.” “Moses” is Moseh, meaning “To Draw Out.”

And on and on it goes, with a lost lesson encapsulated in every name. In fact, as we shall discover, there are 260 names and titles which are based on Yahowah’s name found throughout the Torah, Prophets, and Psalms. Collectively these affirm aspects of God’s character and purpose

no less than ten thousand times.

In this regard, it is interesting to note that, second only to Yahowah's name, *Dowd* | David is the next most prevalent, appearing over 1000 times. By comparison, the Christian fixation on "Jesus" is negated by the fact that Yahowsha's name is not found in a single prophecy regarding him. And in the order of importance, after Yahowah and Dowd, Moseh is the third-most-cited moniker.

The same is true with many of the words Yahowah selected. Men have changed them. "Holy" is actually from *qodesh*, meaning "set apart." It is one of the most oft-repeated and revealing concepts – one applied to Yah's Spirit and to His son, Dowd, to Yisra'el and Yahuwdym, to the Sabbath and to the Temple, to the Covenant and to the seven Invitations to Be Called Out and Meet with God.

Towrah, as we have mentioned, means "guidance and teaching, instruction and direction," not law. The correct definition is subject to freewill and is liberating, while man's corruption must be obeyed and is limiting.

Speaking of "obey," the concept does not exist in the Hebrew language. The term typically misrepresented as such is *shama* ' and it means "listen." Likewise, *shamar* is often rendered "keep" when it actually means "observe."

If we want to know what God said, we need to ignore these faulty renditions and translate His words accurately. And we should not make up words and wrongly attribute them to God. There is no reference to a church, to grace, to faith, to gospels, to rabbis, to being kosher, or to something called a bible.

The concept of an "Old" and a "New Testament" was developed by Paul to discredit the Towrah and then popularized by Marcion, an anti-Semitic Christian, who shaped and promoted the new religion Paul had conceived. According to Yahowah, there is but one "Covenant," one which He will "renew" upon His return by integrating His Towrah.

Moreover, the term "Covenant" is from *beryth*, which speaks of "a family-oriented relationship." I say that because *beryth* is based upon *beyth*, meaning "family and home," further defining the kind of relationship Yahowah is interested in establishing.



At their best, translations are a compromise between attempts at word-for-word literalism and thought-for-thought interpolations. Either way, much of the intended message is lost or misrepresented for the sake of readability, brevity, or familiarity. Alternatively, we will dig for the truth.

The key words in most passages will be amplified from the original language. Amplification is a process whereby many words are used to properly convey the full meaning and nuances of the original term as it was known and used in its time, context, and culture. If a Hebrew word requires a paragraph to adequately communicate its implications, you will find the required background, etymology, verbal roots, and shadings.

And when it is vital, we will explore the additional insights which can be deduced by analyzing

the stems, conjugations, and moods. In other words, we are going to scratch well below the surface. This will require you to read some passages several times to fully appreciate what Yahowah is saying. But if we are to err, let us do it on the side of providing too much information rather than too little.

When it comes to translations, my goal is to accurately communicate the totality of the message Yahowah intended as honestly and forthrightly as is possible. But that does not necessarily make the translations hyperliteral because the grammar and sentence structure in Hebrew are different from that of English. Like most ancient languages, there was no capitalization, punctuation, or quotation marks in Ancient Hebrew. Therefore, the moment we apply English grammar rules we begin making some reasoned accommodations.

Second, conjunctions (and, but, so, yet, nor, or, for) in Hebrew are usually attached to a noun or verb, as opposed to being rendered independently. This is also the case with articles (a, an, the), prepositions (in, by, with, of, on, to, from), and especially pronouns (I, me, we, us, you, she, he, they, them). In English, we will naturally separate all of these into individual figures of speech.

In this regard, you will notice that the transliterated sound of each Hebrew word set within the parenthetical was written without reference to conjunctions, articles, prepositions, or pronouns. Had I done otherwise, you would not have been able to verify the meaning of the Hebrew words for yourself. While you can look up *qara'* or *dabar* in any Hebrew lexicon, you will not find the prefixed and suffixed forms, such as *wyqara'* or *wydabar*.

The reason that I have taken the time to convey the Hebrew basis of each sentence is because verification is an essential component of discovery. Questioning leads to understanding. By presenting the Hebrew for your consideration, your search for answers is facilitated. On this topic, you will find that I routinely reveal the source of the transliterated vowel sounds in words with the Hebrew letters aleph (א) and ayin (ע) by way of apostrophes – such as 'el | God or 'ayn | eye.

This brings us to a third opportunity: completeness. Let's consider *qara'*, for example. It forms the basis of *Miqra'* (the plural being *Miqra'ey*), and is most often translated “called out,” but it also means “to summon, to invite, to recite, and to read.” Even more than this, *qara'* speaks of “being welcomed into someone's company and meeting with them.” Therefore, depending upon the context, *qara'* could be rendered many different ways, most of which might apply.

The fourth challenge to providing an accurate and complete translation is symbolism. For example, 'ohel is the Hebrew word for “tent.” But if this is all you read, you would miss the fact that 'ohel is also a “covering, a home, a shelter, and a protected place suited for living.” These symbolic implications are just the beginning. 'Ohel is based upon, and in the text is written identically to, 'ahal, which means “to shine brightly, clearly reflecting light.”

Like so many Hebrew concepts, there are both physical and spiritual dimensions associated with the word. Therefore, rather than depicting a nondescript “tent,” the 'ohel / 'ahal often represents a “protective enclosure of radiant light,” a “shining shelter,” a “covering which is conducive to life,” and a “home” which is associated with Yahowah Himself by way of His Covenant. As such, this “radiant shelter” is symbolic of the Set-Apart Spirit's Garment of Light which makes us appear perfect in God's eyes, enabling us to enter His presence and camp out with Him on the *Miqra'* of *Sukah* – Shelters.

This leads us to the fifth consideration, where we have the opportunity to consider each reasonable vocalization of each word. The diacritical markings, or vowel points in the Masoretic

Text, are the product of rabbinical interpretation. This was highlighted by our discussion of *'ohel* versus *'ahal*, where the meanings were different, albeit complementary. In that vocalization influences most every word in the text, it is important that we are aware that the rabbinical choices were often reasonable, but at times arbitrary, and sometimes purposefully misleading.

While we are on the subject of vocalization, there is but one nonnegotiable rule: names and titles must always be transliterated (replicating the same sounds in the new alphabet) while words must be consistently translated (conveying the meaning in the new language). The pronunciation of names of the Pharaoh Ramses, Genghis Khan, Der Fuehrer Adolf Hitler, and Islamic Jihadist Osama bin Laden do not change from one language to another. Similarly, the name and title Mashyach and Melek Dowd should never be altered, much less substituted for something of man's choosing.

Sixth, word order in Hebrew is less significant than it is in English, and it is often reversed. Rather than write "Yahowah's Torah," or "Set-Apart Spirit," the text reads "*towrah yahowah*" and "*ruwach qodesh*." Further, verbs do not always sit in the middle of the action, as is required in English, between subject and object. Therefore, in the transition from Hebrew to English, one cannot slavishly follow the word order of the original language.

Our seventh challenge to a proper translation is a surprise to almost everyone. Ancient and Paleo-Hebrew exist as an aspectual language, meaning that the same form of a verb can be translated as past, present, or future tense. Hebrew verbs are inclusive with regard to time. While we can often deduce the intended tense based upon the context of a discussion, the realization that the message itself was not limited to a certain period of time makes everything God revealed applicable for everyone throughout time. Yahowah's Word, like Yahowah Himself, is always true, regardless of time or place.

In this regard, Hebrew verbs are akin to light, where on a photon the past, present, and future exist simultaneously. And since Yahowah equates Himself to light, it means that He can also see the past and future simultaneously. This, then, explains how Yahowah gets every prophecy correct. He has witnessed our future in our past, and then revealed what He has seen, committing it to writing in a language which reflects His nature.

The eighth issue which must be resolved when providing a complete and accurate translation lies in determining when enough is enough. The more completely each word is defined, the more nuances and shadings which are conveyed, the more difficult each sentence becomes to read and comprehend. After a while, it can become information overload. So, when the number of relevant insights exceeds our ability to process them within the context of a sentence, and still retain the flow and substance of each discussion, it is best to color Yah's linguistic palette in subsequent paragraphs. Recognizing the difficulty of processing such an enormous amount of new information, I will endeavor to introduce passages in such a way that you are grounded within the relevant context.

Toward this end, the floodgates of understanding are opened by the unique nature of Hebrew stems, conjugations, and moods. But there is no succinct way to communicate their contribution in English. A stem can necessitate a literal interpretation or might demonstrate a causal relationship. A conjugation can be used to reveal the continuous and unfolding nature of something, or just the opposite, that something has been, or will be, completely accomplished. The moods all convey volition, which is to say that they express a desire which is subject to freewill. Therefore, while these ideas are all germane to our relationship with God, they cannot be expressed

in English as fluently as they are conveyed in Hebrew. But to ignore them, as most every English bible translation does, is to shortchange the message.

The ninth consideration is also surprising. Many of the best lexicons were published by the very institutions which have brought us such horribly errant translations. And while lexicons, interlinears, and dictionaries bearing titles such as the *New American Standard Hebrew-Aramaic and Greek Dictionaries* and *The ESV English-Hebrew Reverse Interlinear Old Testament* often provide the best window into the etymology of the Hebrew words themselves, if their definitions are correct, their translations are not. Moreover, a lexicon like Strong's, while valuable for searching roots and providing accurate transliterations, will consistently seek to justify whatever is found in the King James Version, no matter how ridiculous.

Along these lines, a dependence on one, or even two lexicons, dictionaries, or interlinears will produce unreliable results, as they are individually filled with errors. Many hundreds of their definitions were religiously inspired, and they are not the result of scholastic etymology. The *Brown-Driver-Briggs Hebrew and English Lexicon* uses Arabic to define Hebrew terms, not recognizing that written Hebrew existed 2,500 years before the first Arabic word was penned. And the *Gesenius Hebrew-Chaldee Lexicon to the Old Testament* is filled with theological opinions, most of which are invalid. Moreover, every Hebrew lexicon and interlinear is synced with the Masoretic Text and their vocalizations, which are often wrong.

The tenth opportunity is unlike the others. An accurate translation of Yahowah's testimony is so radically different from what is found in popular English Bibles (all of which profess to be "the word of God"), the translations I have composed for *Yada Yahowah, An Introduction to God, Observations, Coming Home*, and even *Questioning Paul* may be hard for many people to accept. How is it, some will ask, that an individual without professed qualifications could be right, and every other translation be wrong?

The answer is typically: motivation. The more English Bibles differ from what Christians or Jews have become comfortable hearing, the harder they are to sell. So, rather than losing money publishing new translations of the oldest manuscripts, the NKJV, NASB, NIV, and NLT provide modest revisions of their own previous translations which were simply stylistic interpretations of the King James Version. And even it was a revision five times over of a translation of the Latin Vulgate, which served as an amalgamation of Old Latin texts based upon the Greek Septuagint, a highly unreliable translation of the Hebrew text. With each subsequent translation, from Hebrew to Greek to Latin to English, the message became confused and corrupted, and ever the more distanced from the original.

From this point forward, all subsequent translations became nothing more than politically or financially inspired revisions. Specifically, the King James Version was a modest modification of the Bishop Bible, which was a revision of the Great Bible, which amended the Cloverdale Bible, which was a revision of John Wycliffe's translation of the Latin Vulgate, which was a blend of disparate Old Latin texts, which were translations of widely variant renditions of the Greek Septuagint, which were uninspired religious translations of Hebrew scrolls that had been carted off to Egypt.

The bottom line in marketing, and especially publishing religious texts, is familiarity sells. As a result, every popular modern Bible translation is similar to every other popular Bible translation, because had they not been similar, they would not have become popular. Their familiarity should not be surprising. Bible translations are all style over substance. And their authors have no

compunction against changing God's testimony to suit their faith – or pocketbooks.

While it has not occurred for a long time, early on there were those who sought to dismiss the translations found in *Yada Yahowah* with an uninformed: "I can't believe God would allow His Bible to be corrupted." They were saying, in essence, that the translation they preferred was perfect. And yet to hold this view, one enormously popular throughout Christendom and in Judaism, where the claim is made that the Talmud and Towrah are "unchanged and infallible," a person has to ignore an ocean of irrefutable evidence to the contrary.

In particular, religious Jews are mercilessly harassed should they not acquiesce to rabbinical infallibility and superiority. For an Orthodox Jew, when it comes to a gowy vs. rabbi, if the argument remains *ad hominem*, guess who loses even without any attempt to corroborate the translations?

God, Himself, told us that men would pervert His testimony. He even revealed the consequence of such corruptions. But, if you choose not to believe Him, as is the case with the religious, what about the evidence?

For this religious myth to be plausible, there could be no divergent parchments among the 215 manuscripts found in the cliffs above Qumran, collectively known as the Dead Sea Scrolls (dating from 250 BCE to 68 CE). And yet significant differences exist between them – from misspellings to entire lines being either unintentionally omitted or duplicated. Since they differ, inerrancy is a spurious claim.

These issues are magnified exponentially by the time the revelations are taken to Babylon and reemerge in the city of Tiberius under the auspices of the Masoretes with the Aleppo Codex circa 900 CE. While it was endorsed by Maimonides (the rabbi who codified Judaism) for its "accuracy," it differs considerably from the Leningrad Codex – the second oldest and only complete manuscript – which was copied in Cairo in the 11th century. Within it, we find that Leningradensis not only contradicts its own Masoretic apparatus many hundreds of times, there are numerous alterations and erasures.

Therefore, the evidence is irrefutable: the Dead Sea Scrolls cannot be considered inerrant because they differ from one another, as is also the case with the earliest editions of the Masoretic Text. Worse for the "it is infallible" crowd, as we have already attested, the scrolls found in the caves above Qumran and the Masoretic Text differ on average by one word in fifteen.

Some are wont to pin their hopes on the Septuagint, but that is a fool's folly. The earliest Septuagint manuscript (dating to the 1st century BCE and produced in Egypt) provides an interesting mix of Hebrew and Greek, with names, such as God's, written in Hebrew (using the Ashurit script with Babylonian vocalization according to the Yemenite custom). It is actually closer in content to Codex Aleppo than subsequent copies of the Septuagint. Also dating to this same period, there are several fragments which were scribed in 1st century BCE found in Qumran, covering three books from the Towrah and Book of Baruch. Other than these, almost every copy of the Septuagint dates from the 5th century and beyond. They differ so widely, it is essentially impossible to form a consistent thread between them.

In fact, Septuagint copies were so divergent that, in the 3rd century CE, Origen, one of the few early theologians to study Hebrew, was compelled to dedicate most of his life to resolving the conflicts between the copies at his disposal, creating his Hexapla (which unfortunately has been lost to time). If God had intervened to keep His testimony from being corrupted, both the

Septuagint and the Masoretic Text would have mirrored the Dead Sea Scrolls, and yet this is not what the evidence reveals.

Among the legacy of divergent texts, in addition to the Dead Sea Scrolls, the Septuagint, and the Masoretic Text, there is the Syriac Peshitta and the Samaritan Pentateuch. But between them, differences abound, emphatically disproving the myth that God intervened throughout history to keep “His ‘Scriptures’ inerrant.”

While it can be proven that Yahowah’s words in the Towrah, Prophets, and Psalms were inspired, and while much of what they revealed has been preserved in old manuscripts and thus can be known, translations are strictly human affairs. As such, I do not claim that my presentations are perfect, only that they are as accurate and complete as I can render them using the oldest manuscripts and best research tools. For this purpose I have relied upon:

The Dead Seas Scrolls Bible (to highlight differences between the older scrolls and the Masoretic Text, and not for its translation)

Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (which is my favorite because it is the most straightforward, least religious, and most comprehensive)

The Hebrew & Aramaic Lexicon of the Old Testament

Dictionary of Biblical Languages With Semantic Domains: Hebrew

Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament

A Concise Hebrew and Aramaic Lexicon of the Old Testament

New American Standard Hebrew-Aramaic and Greek Dictionaries

A Biblical Hebrew Reference Grammar

The Enhanced Strong’s Lexicon (readily available online and a good source when searching for verbal roots)

Englishman’s Concordance

Theological Wordbook of the Old Testament (often helpful for doing an in-depth study of a word’s use throughout the Towrah and Prophets)

The Complete Word Study Guide of the Old Testament

The Theological Dictionary of the Old Testament

The ESV English-Hebrew Reverse Interlinear Old Testament (it’s convenient to have one or more interlinears available to compare sentence structure)

Biblia Hebraica Stuttgartensia; Werkgroep Informatica, Vrije Morphology

The Lexham Hebrew-English Interlinear Bible

Zondervan’s Hebrew-English Old Testament Interlinear

Logos Scholar’s Platinum Edition Software (my primary tool because it not only includes most everything in this list, it is all electronically linked, and thus more readily searchable)

During the initial writing and first seven edit passes through *Yada Yahowah* and in the process of writing *Questioning Paul*, I deployed a host of Greek resources. Since I use them sparingly now,

and since I have found that studying the New Testament is mostly counterproductive, I am hesitant to list them as I had done previously. That said, here is a sampling:

The Text of the Earliest New Testament Greek Manuscripts

Analytical Lexicon of the Greek New Testament

The Complete Word Study Dictionary, New Testament

Dictionary of Biblical Languages With Semantic Domains: Greek

Strong's Exhaustive Concordance of the Bible

The Theological Dictionary of the New Testament

The ESV English-Greek Reverse Interlinear

Nestle-Aland Greek New Testament, with McReynolds English Interlinear

Therefore, in *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, you will find a complete translation of each Hebrew word, as well as the Greek in *Questioning Paul*, all rendered in accordance with the definitions and synonyms provided by the world's most reputable resources. I most always have a dozen or more scholastic tomes open, surrounding me on revolving Jeffersonian carousels, and another score of research tools electronically linked to the text via *Logos* interactive software.

It is a lot of information, so recognize that, in the quest to be thorough and accurate, fluidity will suffer. Statements will not roll off the tongue in familiar word patterns. However, there is something far better. If you are willing to invest the time to question, verify, and study the words Yahowah revealed, you will come to know the truth – as God revealed it to us. And I can promise you: He is worth knowing.

However, the substantial difference between the definitions rendered in the lexicons which bear the names of popular bible translations, and the translations themselves, means that if their word definitions are accurate, their translations are not. And in this way, serious students of God's Word quickly come to appreciate the Achilles' heel of the bible. If believers questioned the texts they were reading, if they did their homework, they would reject their bibles, their pastors and their church, their rabbis and their religion.

This is to say that our quest to understand will not be easy. And that, surprisingly, is exactly as Yahowah wants it to be—at least between now and His *Yowm Kippurym* return in 2033 – when He will write His Towrah inside of us. He wants all of us to value knowing Him sufficiently to prioritize this endeavor.

Along these lines, when Yahowah introduces a new term, one that seems to defy normal translation, we will study other statements to see how He initially deploys the concept. For example, the singular Hebrew noun *zarowa'* is usually translated as “arms,” and yet the Towrah indicates that it means “sacrificial lamb” in addition to “protective shepherd,” “leading ram,” and “strong arm” of God. As we study this remarkable word, we will learn that there are three *Zarowa'* – each of whom are essential to our wellbeing: Moseh, Dowd, and Yahowsha'.

And at other times, we will find that a simple translation just is not possible. In that case the word will be transliterated in the text and then explained in subsequent paragraphs. *Neshamah*, whose best analog is “conscience,” is such a term, one we will examine at the end of the “*Chay* –

Life” chapter. It is one of Yah’s greatest gifts – one most people continue to squander.

For your benefit, the genitive case (scrubbed of pronouns and conjunctions) of the actual Hebrew words found in the inspired text are italicized and set inside parentheses. The most generic forms are provided so that you will be able to look them up in Hebrew lexicons. This is also done so that you might gradually become more familiar with God’s most commonly used terms.

Since understanding is based upon evidence, and since the best source of information, at least as it relates to the existence of God, is a complete and accurate translation of His testimony, we will undertake a comprehensive evaluation of the words He selected to communicate to us. That is why this book is dedicated to Yahowah’s predictions and instructions, not mine – or anyone else’s. This is a conversation with God, not with me. All I have attempted to do is provide a handrail, a bit of augmentation, a running commentary, and a contextual framework for considering and connecting His insights so that they are as revealing as possible. Hopefully, this will encourage you to reflect upon the significance of His words.

To maintain a clear distinction between my observations and Yahowah’s, **His testimony is printed in a bold font.** Yahowah’s words (correctly translated) can be trusted. Mine are only there because I want you to think about His.

I do not purport to have all the answers—but fortunately I do not have to because He does. And He has told us where to find them. Revealing them, and where to find them, is the intent of His testimony and thus of this book.

While my opinions are mostly irrelevant, I think that it’s useful for you to know that I am of the conclusion that the Towrah, Prophets, and Psalms were without error, so far as language makes that possible, as the inspired writers put quill to parchment two thousand five hundred to three thousand five hundred years ago. But as time passed, occasional scribal errors, a considerable onslaught of religious gerrymandering which has corrupted the language, and changes in customs conspired to rob us of the message which originally permeated the divine texts.

These problems were multiplied when the Hebrew manuscripts were translated into Greek, then Latin, en route to being rendered in English. And this issue was exacerbated by political and religious agendas – all designed to make the flock easier to control and fleece.

In rendering Yahowah’s Word in English as completely and accurately as possible, I have favored the preferred meanings of the Hebrew terms unless a different vocalization of the text or a secondary definition provides a better, more consistent fit considering the context. Etymological roots will be our principal guide as we explore. If a phrase still begs for elucidation, we will consider colloquialism, and will always be attuned to metaphors and especially symbolism.

Hebrew provides a rich linguistic palette – especially for subjects related to human nature and relationships, things Yahowah cares deeply about and about which He had a lot to say. And the language is spiritually revealing. It speaks to mind and soul.

Some say that there may be a deeper, mystical meaning to passages, some esoteric code latent in Gematria and Equidistant Letter Sequences. While there may be merit to these claims, no matter what is buried under the words, their plain meaning, and the mental pictures they provide, is primarily what God intended for us to understand.

Since words comprise the totality of God’s testimony, and thus prophecy, and since Yahowah calls Himself “the Word,” it is important that we render His correctly. Words are Yahowah’s most

important symbols. His testimony represents Him, His Word defines Him; it explains His purpose and plan.

Words are the basis of most everything: communication, thought, consciousness, relationships, and causality. It is even possible that a communication medium lies at the heart of what we consider matter and energy – the very stuff of creation. We think in words. Without language, virtually nothing can be known and nothing happens. There are no meaningful relationships without words. Written language is considered man’s greatest invention and our most important tool. Therefore, when it comes to the Word of God, we will examine His thoughts closely.

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There are several reasons I have chosen to focus on prophetic statements – regardless if they are addressing our immediate future or distant past. These passages not only provide assurance of Divine inspiration, proving that Yahowah authored these words, they also provide us with a framework of time itself. Only a Spirit who exists beyond the constraints of time can know what occurred before there were men to write it down and what will happen before it transpires. When events play out precisely as He said they would, historical reality demonstrates that what He revealed is trustworthy and true. Faith is replaced by logic, probability, and reason. For example, during this study, I have grown from believing God exists to *yada*’ Yahowah – to knowing Him. Hopefully you will too.

Proving that His Word is reliable, and thus worthy of our consideration, is one of three ways our Creator uses prophecy. He also uses it to reveal His nature, His plan, and His instructions. Most every prediction is designed to “*towrah* – teach” us something. That is why we will dissect fulfilled prophecies, not only to validate their veracity, but to better understand Yahowah’s plan.

Then we will examine yet *unfulfilled* prophecies, not only to understand what lies in our future, but more importantly, so that we may be prepared to help others deal with what is coming. All along the way, we will analyze the profound lessons attached to God’s prophetic proclamations so that more souls will: *Yada Yah* and be inclined to enjoy an honest and open conversation with God.

The third purpose of divine prediction is to let us know how the whole story fits together from ‘Adam to Armageddon, from the first family to the eternal one. Prophecy provides us with the skeleton upon which to flesh out the body of information Yahowah has given us regarding our redemption—past, present, and future. There is virtually nothing of consequence that can be effectively understood without tying prediction to fulfillment, dress rehearsal to final enactment. The Covenant is affirmed by its subsequent fulfillments, just as the Towrah defines Yahowsha’s purpose while explaining His sacrifice. It is all one unified message.

Therefore, our only textbook in this voyage of discovery will be Yahowah’s Testimony. Outside sources will only be consulted when they are necessary to appreciate the historical or scientific implications of a passage.

Beginning at the beginning, you will soon discover that *Bare’syth* / In the Beginning / Genesis lies at the intersection of prophecy, history, and science. It tells three stories at one time, all

designed to reveal God's purpose and plan. Yahowah's opening salvo provides the framework upon which all significant prophetic events are fulfilled. It is scientifically accurate, right down to the specifics, providing a precise accounting of events over the course of six days from the perspective of the Creator. It even provides us with an overview of mankind's history—past, present, and future. More important still, each verse is laden with guidance, essential insights for continued and better living.

In this regard, the Towrah quickly dispels the misconception that the earth is 6,000 years old – a myth that is held by the majority of Christians. As a result, the debate between science and creation should never have existed. The initial chapters of *Yada Yahowah* demonstrate that *both* are correct. The universe is just shy of 15 billion years old and it took God exactly six days to create it. The evidence that both answers are correct is, as we shall see, irrefutable.

It should be apparent that *Yada Yahowah* is not going to shy away from controversy in order to win friends and influence people. You will find its commentary as blunt as God's Word.

In fact, if one passage seems to contradict another, we will examine both without reservation. We will trust God to resolve the perceived inconsistency. When Yahowah says something that is contrary to established religious teaching, which is frequent, we will stop what we were doing long enough to evaluate a sufficient quantity of related passages to understand what is actually being revealed. And if what we find undermines the teachings and credibility of religious and political institutions, so be it. I do not belong to any organization, and I am not advocating for any human institution. My only concern is properly reporting what Yahowah has to say.

We are going to give God the credit He deserves. If He is providing multiple insights in a single account, we will examine all of them (at least as many of them as our minds can grasp). When God decides to ascribe teaching to His predictions, as He most often does, we will contemplate His advice. When God broaches a new subject in a prediction, we are going to follow His lead and study related passages to better appreciate His prescriptions.

That leads us to another delightful challenge, one that has caused these volumes to expand in length and complexity. We will not rest until we understand the essential lessons He is teaching. Consider this example: a score of verses say that some souls, upon death, will experience eternal life in the company of God. Half that number say that some souls will end up in She'owl, where they will experience perpetual anguish. Yet hundreds of passages reveal that most souls will simply cease to exist. When they die, their soul dissipates to nothingness. How can this be?

Pastors, priests, and imams all teach that there are only two eternal destinations: heaven or hell. Yet eternal anguish is a completely different result than death and destruction. Therefore, for Yahowah's witness to be trustworthy (and for God to be lovable), there must be three options—eternal life with God, eternal separation from Him, and the option to fritter away one's soul, wastefully squandering it. This is one of many profound insights that you will find in these pages and perhaps nowhere else.

The same is true with the concept of worship. There are a score of verses which seem to suggest (at least prior to an accurate rendering of the words) that God wants to be worshiped and hundreds that say otherwise—that He wants us on our feet, not on our knees. The truth in this regard is essential to our understanding of the Covenant where we are asked to walk with God, which is to be upright with Him.

This perspective lies at the heart of the debate between Yahowah wanting to enjoy a familial

relationship with us as opposed to imposing a submissive religion. While it seems to escape the grasp of the religious, a god who would create an inferior being to worship him would be chronically insecure and not worth knowing.

Similarly, our translations tell us that God wants to be feared, and yet in *Yasha'yah* / Freedom and Salvation Are from Yahowah / Isaiah, Yahowah states that “the fear of God is a manmade tradition.” Moreover, one cannot love that which they fear. Therefore, fear cannot be the right answer.

Rabbis have made a religion out of ceremonial prayer and Christians are told to pray without ceasing. And yet God never once asks us to pray to Him, preferring that we listen before we speak. Each time we find the inverse lurking in the passages of a typical bible, the deception is predicated upon a textual misrepresentation.

Some statements seem to say that we cannot know the timing of things, such as the date Yahowah will return. Yet the Towrah begins by detailing Yahowah’s chronology and timeline, something *Yasha'yah*’s prophetic portraits amplify and affirm. If prophetic timing is unknowable, why did God provide a specific timeline and a thousand revealing clues?

I suspect that my willingness to date Yahowah’s prophetic fulfillments—past, present, and future—will be one of the most contentious aspects of *Yada Yahowah* – at least for former Christians. Rabbis have long suspected that what I am going to share is right – although their timeline was convoluted by Maimonides.

As we make our way through Yahowah’s testimony, He will tell us, so I will tell you exactly when God is going to fulfill His remaining prophecies. All I had to do was consider the evidence and then connect the data. As for the New Testament’s warning that “no one knows the day,” we’ll examine the Olivet Discourse from the perspective of Zakaryah to conclusively demonstrate that Yahowsha’ was not saying that we wouldn’t be able to figure this out.

Another point of contention may arise because I am opposed to quoting or commenting on any verse out of context. If you write to me and ask how one verse or another fits within the universal truths contained in the whole, I am likely to encourage you to read the rest of the book because it is likely explained elsewhere. Moreover, the practice of referencing isolated phrases leads to false assumptions which in turn lead to incomplete and errant thinking.

For example, if we want to understand why Yahowsha’ spoke of His upcoming Passover sacrifice in the context of *Yownah’s* | Jonah’s “three days and three nights in the belly of the whale” (when he was tormented two days and two nights), we will find ourselves reviewing the historic context of Yahowsha’s discussion with the religious leaders which led to the comparison, and then on board the ship with *Yownah* to see what really happened that stormy day. In the process, we will resolve the apparent contradiction, demystify the reference to the whale, learn a great deal about how God communicates with us, and come to appreciate the Creator’s sense of humor.

Quoting passages out of context is what led to the doctrines of heaven *or* hell, to the three persons of the Trinity, to Replacement Theology, to the impossible notion that “Jesus” is completely God and completely man, to the diminished relevance of the Towrah, to Sunday worship, and to disputes over the timing and existence of the harvest of souls errantly known to many as “the rapture.” While an erroneous theological position can appear to be supported with isolated verses, for a conclusion to be valid, no passage should be able to refute it.

The combination of taking statements out of context and then misrepresenting Yahowah’s

intent is what has led to the horrible deceptions known as Jews for Jesus, Messianics, Yahwehists, the Hebrew Roots Movement, and the myth of Black Israelites. They have all created beguiling religions through intermixing and lies.

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Although I am not hard to find, you may have noticed that I did not initially ascribe my name to this mission. My only qualification for compiling this witness to expose deception and proclaim the truth was my willingness to engage when Yahowah asked. If that is not sufficient for you, if you are more interested in the messenger than the message, if you are impressed with accomplishments and credentials, find a book written by someone in the religious or political establishment. Such authors will gladly exchange your money for a confirmation of what you have already been led to believe.

So now you know: these volumes are not religious – and are in fact, anti-religious. This message does not portend to be popular either. One of the more limiting factors in this regard will be the unfamiliar vocabulary promoted throughout these books. I avoid many of the terms you are accustomed to hearing, even though using them would attract a much larger audience. God does not combat deception with lies, nor shall I.

Therefore, in the closing pages of the Prologue, I'm going to share a truncated portion of the *Name Volume* of *An Introduction to God* to demonstrate why each of the following names, titles, and words are inappropriate: Lord, Jesus, Christ, Christian, Bible, Old Testament, New Testament, Gospel, Grace, Church, and Cross. And in their place, I am going to present Yahowah's preferences. I am doing so, not for the benefit of Christians, but instead to negate the religious claims of those who have taken so much from God's people.

It is vital that the Chosen People have the opportunity to know that they have been abused by one of many religions Yahowah detests and then deceived by those who have preyed upon their devotion. God wants us to stop trusting clerics so that we might choose to rely on Him. Therefore, providing readers with reasons to jettison their associations with political and religious institutions is consistent with Yahowah's instructions. Further, there is a lesson in every human deception and vital insights in every divine revelation.

In this light, I have often been accused of being overly zealous regarding terminology. But this is the only rational option available to us. If we see the Torah, Prophets, and Psalms as being from God, then its every word was inspired and chosen by Yahowah. Changing His words to suit us is then arrogant, misguided, and counterproductive.

Therefore, throughout *Yada Yahowah* you will find Yahowah's name properly written, even though it may be unfamiliar to you, in each of the 7,000 places He cites it in the Torah, Prophets, and Psalms. I will not use "LORD" in reference to God because "lord" is synonymous with Ba'al, which is Satan's title. It describes the Adversary's ambition, which is to be seen as superior to God, to lord over men, and to control the messages pontificated by cleric and king so that the masses submit to him. The nature and ambitions of a lord are the antithesis of a father.

God's aversion to being called "the Lord" is why Yahowah revealed that upon His return, on the Day of Reconciliations when the Covenant is finally renewed, He will never again tolerate its

use. In context, God’s prophetic proclamation is integrated into a larger discussion focused upon His hatred of religion and religious holidays – especially those conceived by *Yahuwdym* | Jews and celebrated in association with *Yisra’el* | Israel.

“And it shall be (*wa hayah* – it will exist) **in** (*ba* – at and on) **that day** (*ha yowm ha huw’* – His specific and unique day (addressing His return on the Day of Reconciliations)), **prophetically declares** (*ne’um* – reveals and promises in advance of it occurring) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *’elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **you will call out to** (*qara’* – you will actually and consistently refer to, summon or invite, encounter or meet with (qal imperfect)) **Me as an individual and marriage partner** (*’ysh ’any* – as my husband and spouse, with Me existing in your presence; from *’enowsh* – mortal man, a person who dies who is *’anash* – weak, wicked, and woeful, incurable and desperate, in the guise of a *’enash* – human being), **and therefore** (*wa* – but), **you will not call out** (*lo’ qara’* – you will not ever again throughout time, actually summon or read aloud (qal imperfect)) **to Me as** (*la ’any* – to approach and come near me, addressing Me as) **‘my Lord’** (*ba’al ’any* – my Master, the one who owns and possesses me, the one who controls me) **ever again** (*’owd* – any longer throughout time, now and forevermore). (*Howsha’* / Hosea 2:16)

In addition (*wa*), **I will remove** (*suwr* – I will reject and abolish, separating Myself from, renounce and repudiate, getting rid of) **that which is associated with** (*’eth* – accordingly as a result) **the Lords’** (*ha Ba’alym* – the masters’ and controllers’, the political rulers’ and religious leaders’, the false gods’ and those who possess others) **names** (*shem* – designations and reputations) **out of** (*min* – from) **her mouth** (*peh hy’* – speaking of the lips and language of *Yisra’el*).

Then (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo’ zakar* – they shall not be proclaimed or be brought to mind) **by** (*ba*) **their name** (*shem hem* – their designation, reputation, or renown) **any longer** (*’owd* – ever again).” (*Howsha’* / Salvation / Hosea 2:16-17)

Throughout the Towrah and Prophets, *Ba’al* is the name and title used to describe Satan when he is being worshiped as if he were a god. Humankind has elevated him to this lofty position in most every religion. The Lord is god in Christianity, Judaism, and Islam. He wants to be worshiped and feared. He seeks submission and obedience. He insists that his subjects bow down before him and lift him up in praise. He seeks to possess and control humankind. The Lord is the antithesis of Yahowah.

And as such, Yahowah despises being called “the Lord.” Those who know and love Him never refer to Him by that name or title. And that is why, when only His Family remains, that Yahowah will never have to hear this offensive religious and political designation ever again.

However, *ba’al* is not the only Hebrew title for “Lord.” There is another. It is *’adown* (אָדוֹן). In the custom of this period when *’adown* was spoken, it was often akin to us calling an older person “sir.” It was simply a sign of respect and good manners. Unlike *ba’al*, *’adown* conveyed far less of the “lord and master” implications.

And yet even then, *’adown* was used on occasion to describe ambitious and covetous men with lofty positions in politics and religion, as well as conniving merchants and belligerent military leaders who had schemed to “lord over” the masses as their “master.”

The problem is that this sometimes arrogant and oppressive human title was pointed to read

'adoni or *'adonay* | my Lord, and then used by rabbis to replace Yahowah's name all seven thousand times YHWH appears in the Towrah, Prophets, and Psalms. And there is no crime in all of human history more egregious than this one.

There is more to the story. The commonly contracted form יָדָן in the Torah, Prophets, and Psalms, can be pointed to read *'eden* (יָדָן), *'edon*, or *'adon*. These vocalizations describe an “upright pillar rising up from an established foundation.” Spelled identically in the text, these renditions of the same word are used to depict the strong and reliable nature of the “*'eden* – foundation” upon which the “cornerstone is laid,” thereby serving as a reference to Dowd being the cornerstone of Yahowah's Tabernacle. *'Eden*, which is more accurately transliterated *'edon*, in that it is contracted from *'edown*, emphasizes something which is “firm, strong, and solidly reliable,” as in a “well designed and constructed foundation.” And these are all very positive, Godly depictions, which are due thoughtful consideration.

In the Towrah, *'eden* / *'edon* is also used to portray the “base into which tent pegs were inserted to hold the upright pillar” of the Tent of the Witness. This structure, which is symbolic of Yahowah's home and of Divine protection, was enlarged and held erect by the upright pillar, which is symbolic of Yahowah standing up for us when we need Him most.

The Hebrew letters יָדָן vocalized *'eden* and *'edon* are found fifty-seven times in the Tanakh, with all but the two instances describing an aspect of the Tabernacle of the Witness. In the Towrah, which teaches us how to properly observe Yahowah's instructions, every time *'eden* / *'edon* appears it depicts the upright pillar placed in the center of Yahowah's home on earth to raise it, and to enlarge and secure it.

Once the Torah, Prophets, and Psalms are scrubbed of the most obvious Masoretic copyedits – especially that of writing *'adony* above YHWH some 6,873 times, a comprehensive review of the Dead Sea Scrolls reveals 127 places where religious rabbis simply erased Yahowah's name and scribed *'adony* in its place. Once these are removed, the context dictates that the first person singular suffixed variation of יָדָן, which is יָדָנִי, should have been vocalized *'edowny*, and translated “my Upright Pillar,” “my Upright One,” or “my Foundation,” each of the 307 times it appears in conversations directed at Yahowah.

As evidence that *'adown* is descriptive of men, not God, it shares the same root as *'adam*, the Hebrew word for “man.” Further, all 335 times *'adon* appears in the Tanakh, it applies to politically- or religiously-empowered men, with two thirds of these translated “lord,” and one third rendered “master.” Strong's defines *'adown* and its contracted form, *'adon*, as “a reference to men” who are “owners, strong lords, and masters.” They suggest that it may be derived from an unused root meaning: “to rule.” As such, it also describes the Adversary's ambition: to be called Lord by men, to rule over them and to be their master, to control, intimidate, and overpower men—to own their souls.

Therefore, it is completely appropriate to attribute the Towrah's own definition of *'eden* / *'edon* to Yahowah. He is the “Upright One,” the “Foundation,” and the “Upright Pillar of the Tabernacle.” He stood up for us so that we could stand with Him. However, it is not appropriate to associate Satan's ambitions, name, or title with God. Our Heavenly Father is not our “Lord.” His Covenant is based upon an entirely different kind of relationship. Lord is inconsistent with both freewill and family.

Now that God has affirmed that He does not like being referred to as the “Lord,” and now that

you understand why, let's consider His name, and whether we can and should pronounce it. The most telling passage in this regard is found in the book Yahowah entitled *Shemowth* | Names. You may know it as "Exodus."

"He said (*wa 'amar* – He (Yahowah) actually declared and promised with ongoing implications (qal imperfect)), **'Indeed** (*ky* – emphasizing the rationale behind this statement while affirming that it is truthful and reliable), **I am and always will be** (*hayah* – I actually exist and will continually be (qal imperfect – a literal interpretation of an actual relationship with ongoing consequences throughout time)) **with you** (*'im 'atah* – associated with you, in a relationship with you, interacting with you and experienced through you).

And (*wa* – therefore) **this is** (*zeh* – with regard to this specific discussion) **on your behalf** (*la 'atah* – for you to approach and draw near) **the sign** (*ha 'owth* – the means to communicate an oath or promise, often by way of a supernatural signal, distinguishing mark, miraculous indication, ensign, banner or standard which serves as proof) **that I, absolutely** (*ky 'anoky* – that indeed, truthfully and reliably), **have sent you** (*shalach 'atah* – have dispatched you, encouraging you to go at this moment in time (qal perfect)): **when you come out** (*ba yatsa' 'atah* – in conjunction with you being brought out (hifil infinitive – God is telling Moseh that He will be enabling him such that Moseh becomes an extension of God for this purpose while as a verbal, or actionable, noun, *yatsa'* becomes descriptive of the mission)) **with** (*'eth* – along with and among) **the family** (*ha 'am* – the people, all of whom are closely related) **from the Crucibles of Oppression in Egypt** (*min Mitsraym* – of extremely hostile conditions and subjugation, a smelting furnace of anguish, distress, hardship, and trouble; from *metsar* – suffering, torment, and torture, privation, adversity, and poverty, anxiety and misfortune and *matsowr* – to be besieged and confined, bound and contained), **it is My desire that you will actually and continually work** (*'abad 'eth* – you will genuinely engage to accomplish the mission I have chosen, laboring and serving in this capacity with literal and ongoing implications which reflect My will (qal imperfect paragogic nun – literal interpretation with ongoing effort and consequences conveying first-person volition)) **together with the Almighty** (*'eth ha 'elohym* – alongside, in conjunction and in accord with God) **upon this very mountain** (*'al ha har ha zeh* – on this specific mount, mountain range, and elevated ridge line)." (*Shemowth* / Names / Exodus 3:12)

What a marvelous introduction. Yahowah promised Moseh that He would always be with him. In the qal stem and imperfect conjugation, *hayah* expresses a state of existence which is literal and genuine, continual and consistent. In this case, and so many others, we can learn a great deal from the unique nature of Hebrew grammar.

There are many words for "sign" including *'owth*. The thing that makes this one special is that it carries with it the connotation that it is "being displayed to communicate an oath or promise, often by way of a miraculous or supernatural means to prove something which is important." While this *'owth* was for this day, as we progress through Yahowah's revelation, we will encounter another sign, called a *nes* (*nes* – sign, banner; from *neses* meaning to lift up), which is for our day.

Speaking of the Sign, I've translated the letters, Nun Samech, as *nes* (*nes* – sign, banner; from *neses* meaning to lift up). The most readily accessible lexicon, Strong's, translates the letters, Nun Samech, *nec*. However, there is no "c" in the Hebrew alphabet, only a "ch." That said, it is easy for readers to copy and paste "nec" into a search engine and validate these translations. Yet, the proper pronunciation is more accurately achieved through *nes* which rhymes with "case." More

importantly, correctly pronouncing these Hebrew words is considerably less important than correctly conveying their meaning.

It is interesting that Yahowah would choose to rescue His people from Egypt and convey His Towrah alongside an eighty-year-old shepherd, a criminal by man's standards, with an acknowledged speech impediment. But the reasons were many, including the fact that Moseh had rejected and walked away from the political, religious, military, and economic establishment of what was then the world's most powerful nation.

Speaking of that nation, even today Egyptians call their country Misr. It is from the Hebrew *Mitsraym*, the plural of *Mitsra*. The name is based upon *metsar* and *matsowr*. Its meaning is essential to understanding from what God was offering to free His people – then and now. Egypt, by definition, symbolized “a crucible of the worst of human religious, political, economic, and military oppression.” It was a place of “subjugation, a smelting furnace of anguish and hardship, a place of suffering, torment, and torture, of extreme poverty, anxiety and misfortune,” where the Children of Yisra'el “were besieged and confined, bound and contained.”

It was a condition the Yisra'elites would find themselves in again when fighting off the Philistines and Amalekites, the Assyrians and Babylonians, the Greeks and Romans, the Roman Catholic Church and the Muslims, then Europeans, and especially Germans. And it will be from a similar situation when politics, religion, conspiracy, and racism collude once again to blame and abuse God's people, that Yahowah is offering to save them as the grains of sand run out of the hourglass of man's dominion over the Earth.

This book, and those which preceded and follow it, were written expressly for this purpose. Yahowah wants His people to know what is coming so that you can look to the past to better appreciate what He is offering and expects in return. In a world that will soon be devoid of civility and opportunity, a world without peace or prosperity, lacking liberty and justice, there will be one way out. Yahowah is calling His people home.

Most translators render *'abad* as “serve” and then completely ignore *'eth*, meaning “with,” even though *'abad*'s primary meaning is “work” and *'eth* is essential to establishing the nature of Yahowah's relationship with this, and every man He has engaged since this time. Yahowah chooses to work with, alongside, and through humankind. It is the purpose of creation. He values “*'abad* – work” and our “*'eth* – company.”

There is even more to this story. *'Abad* was scribed using the qal stem, imperfect conjugation, and paragogic nun mood. As such, “work” was expressed such that it should be literally and relationally interpreted and seen as an ongoing effort with unfolding consequences throughout time. And if that were not sufficiently insightful considering the mission, which is to liberate God's People and reveal His Towrah Guidance, it was written with a concluding nun. This ascribes the cohortative mood, conveying first-person volition. In this case, it means that this mission was of Yahowah's choosing, that it was His will to work with Moseh in this way and for this purpose.

“Upon this mountain” is also insightful. This is Mount Choreb where the Towrah was revealed. In other words, Yahowah first met with Moseh in the exact place He would return with him, along with His people, to convey His Instruction and Guidance to mankind. God has a habit of sharing stories which come full circle, taking us back to the place we began. For example, Yahowah commenced His relationship with 'Adam in the Garden of 'Eden and He will soon be restoring the entire Earth to similar conditions so that He can return us to this place.

Evidently, I am more impressed with the nuances of Yahowah's statement than was Moseh, because rather than engaging God in conversation about it, Moseh asked the following question...

“And (*wa* – so then) **Moseh** (*Moseh* – the one who draws us away from human oppression and divine judgment) **said** (*'amar* – asked and stated) **to God** (*'el*), **the Almighty** (*ha 'elohym* – the Mighty One),

‘Now look, if (*hineh* – behold, look here, and note if) **I** (*'anky*) **go** (*bow* – I return and come) **to** (*'el*) **the Children** (*beny* – sons) **of Yisra'el** (*Yisra 'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage and endure with, are set free and are empowered by *'el* – God), **and I say to them** (*wa 'amar la hem* – I speak to approach them, talking while drawing near to them), **“God** (*'elohym* – the Almighty) **of your fathers** (*'ab 'atem* – of your forefathers) **has sent me out** (*shalach 'any* – has extended Himself to dispatch me at this moment in time (qal perfect – actually sending me to complete a finite action)) **to you** (*'el 'atem* – on your behalf), **and they ask** (*wa 'amar la 'any* – they pose this question regarding my approach), **‘What is** (*mah*) **His personal and proper name** (*shem huw'* – His designation), **‘what** (*mah* – an interrogative indicating a question, especially what and who) **shall I say** (*'amar* – answer will I convey) **to them** (*'el hem* – on their behalf?)”” (*Shemowth / Names / Exodus 3:13*)

Names are important, but none was ever this important. And so while God would give Moseh a direct answer, He did not do so directly. And that is because there is a bigger difference, between Ba'al, Bel, Bat, Marduk, Amun Ra, Amon, Aten, Amenhotep, Astarte, Ishtar, Ma'at, Neith, Re, Horus, Seth, Isis, Osiris, Nun, Hathor, Hapi, Heka, Thoth, Sobek, *et al*, and Yahowah, than just a name. They were many, but Yahowah is real. He actually exists. Therefore, by revealing the basis of His name first, Yahowah answered the most important question we can ask: yes, there really is a God.

Jews have always been smart, and Moseh knew that they would be sufficiently intelligent to enquire about the name of God. It's a shame that over the millennia Jews, and almost everyone else, are no longer interested in knowing the most important name in the universe. However, it is likely that you are here expressly for this reason.

“Then (*wa* – and so) **God** (*'elohym* – the Almighty) **said** (*'amar* – answered and promised, expressing (qal imperfect – literally with ongoing implications) **to** (*'el*) **Moseh** (*Moseh* – One who Draws Out; from *mashah* – to draw out), **“‘Hayah 'asher 'ehayah | I Am Who I Am.”** (*Shemowth / Names / Exodus 3:14*) In His response, God conveyed: “I Exist.” “I was, I am, and I always will be.” “I am exactly who I say I am.”

'Asher not only played a starring role in Yahowah's introduction to Moseh and subsequent reunification with His people, it is the word which brought me to Yahowah's words and thus us together – to this very place. It means so much more than “who,” even though that is all which is revealed about it in English Bible translations.

While writing *Tea with Terrorists* following my meeting with al-Qaeda in 2001, I found myself trying to distinguish the absurdity of the Qur'an from the integrity of the Torah. Realizing that there were no accurate prophecies in the Qur'an, and a multitude of mistakes, I turned to some of the more interesting predictions found in the Prophets. This led to a passage in *Shamuw'el / 2 Samuel 7* which we will translate many times in *Observations* and *Coming Home* as we grow in understanding. Believing at the time that it predicted Yahowsha's sacrifice, even though I now realize that it was descriptive of Dowd, I sought to ascertain why every English translation read either “‘when' he sins,” or “‘if' he sins,” which if evocative of Yahowsha', would have rendered him incapable of being the perfect Passover lamb. Perplexed but inquisitive, what I found is that *'asher* was incorrectly translated “when” or “if,” and should have been

more accurately and completely rendered as it is presented in this next paragraph.

'Asher describes “a connection or affiliation” and conveys: “a beneficial relationship and a joyous association” in addition to “revealing the correct, albeit narrow and restrictive, path to walk to get the most out of life.” It speaks of “being elevated in status and attitude, becoming happy as a result of being properly guided.” To be *'asher* is to “be transformed and encouraged, to be changed as a result of speaking well of another as a result of their teaching.”

All of these things can be thoughtfully applied to Yahowah’s introduction to His name in *Shemowth / Exodus 3:14*. And if it were not for the universal failure of English Bible translators to render the word accurately in 2 Samuel 7, I do not know if I would have questioned existing translations sufficiently to justify the twenty years I have now devoted to correctly presenting God’s testimony – which has now resulted in these books. Therefore, the word Yahowah chose to introduce Himself to us before Moseh is the same word that served to introduce Him to me. *'Asher*, as the word implies, brought us together and revealed the proper path to walk to get the most out of life.

'Ehayah is the first person singular of *hayah*, meaning: “I exist, I am, I was, I will be.” *'Asher*, as I’ve just shared, denotes a “relationship, an association, or linkage,” and is often translated “with, who, which, what, where, or when.” *'Asher* is also “the way and a blessing and benefit.” So by using these words, Yahowah told us: 1) He exists, 2) that our continued existence is predicated upon His blessing, 3) that relationships are beneficial and of vital interest to us, and 4) how to pronounce His name (Yahowah is based upon *hayah*).

“And then (*wa*) He said (*'amar* – He shared), **“So this is what (*koh*) you should say (*'amar* – you should answer (scribed in the qal stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences)) to (*la* – to approach and on behalf of) the Children (*ben* – the sons) of Yisra’el (*yisra’el* – those who engage and endure with God),**

“I Am (*'ehayah* – first person singular of *hayah*, meaning I exist (in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence)), He has sent me (*shalach* *'any* – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of God was complete and would not need to be repeated, and as a result, this should not be compartmentalized into separate chronologies)) to you (*'el* *'atah* – on your behalf).”” (*Shemowth / Names / Exodus 3:14*)

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and enslaved children from Egypt – the most oppressive religious, political, and military power man had yet conceived.

Those who promote the myth, that God’s name is not known, that it is not important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking...

“And (*wa* – in addition), God (*'elohym* – the Almighty), furthermore (*'owd* – besides this and also, beyond this), said (*'amar* – declared, clearly and unequivocally stated (qal imperfect)) to (*'el*) Moseh (*Moseh* – from *mashah*, the one who would draw us away from human oppression), **“This is what (*koh*) you should say (*'amar* – promise and declare (also scribed in the qal imperfect)) to (*'el*) the Children of Yisra’el (*beny yisra’el* – the descendants, offspring, and sons who strive, contend, and struggle with, in addition to those who engage, persist, and endure with,**

and are set free by God),

“Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **God** (*‘elohym*) **of your fathers** (*‘ab*), **God** (*‘elohym*) **of ‘Abraham** (*‘Abraham* – Loving, Enriching, and Merciful Father), **God** (*‘elohym*) **of Yitschaq** (*Yitschaq* – Laughter), **and God** (*‘elohym*) **of Ya’aqob** (*Ya’aqob* – One who Supplants His Heels), **He sent me** (*shalach* *‘any* – He has reached out and extended Himself to actually dispatch me (in the qal perfect, revealing that God was offering to do this for them there and then, but would not be making a habit of it)) **to you** (*‘el* *‘atem*).”

This is (*zeh*) **My name** (*shem* *‘any* – My personal and proper designation (scribed in the singular construct form, making Yahowah inseparable from His one and only *shem* – name)) **forever** (*la* *‘owlam* – for all time and into eternity, everlasting and eternal).

And (*wa*) **this is** (*zeh*) **My way of being known and remembered** (*zekar* *‘any* – My status and renown, My way of being mentioned and recalled, My commemoration and memorial, My inheritance right, symbol, sign, and signature) **for** (*la* – throughout) **all places, times, and generations** (*dowr dowr*).” (*Shemowth* / Names / Exodus 3:15)

Considering how clear and direct Yahowah was with this announcement, how does anyone justify calling God “Lord” or “HaShem?” God said as clearly as words allow: “My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you.” Know it, say it, remember it.

Now that we have allowed God to resolve the myth that He has many names, some of which are too sacred to utter, what about the myth that no one knows how to pronounce the “Tetragrammaton,” or “four consonants,” which comprise His signature? The answer is also straightforward and direct.

Therefore, I was not the first to determine that Yahowah’s name is comprised of vowels, not consonants. Flavius Josephus, the most famous of all Jewish historians, wrote in the 1st century CE, in his *The War of the Jews*, Book 5.5.7: “...the set-apart name, it consists of four vowels.”

Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: “Long before the introduction of vowel signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Wah (וּ), Hey (הּ), and Yowd (י) were used to represent long vowels.”

The easiest way to dispense with the “consonant” myth is to examine the many thousands of words which contain the letters wah (וּ), hey (הּ), and yowd (י), and consider how they are pronounced. Almost invariably, the waw, or wah (וּ - וּ - וּ), conveys the vowel sounds “o,” “oo,” or “u.” In this regard, it is similar to the vowel form of the English W, which is pronounced “double u.” The hey (הּ - הּ - הּ) is pronounced “ah” and, to a significantly lesser degree, “eh.” The yowd (י - י - י) communicates an “i” sound, and is otherwise similar to the vocalization of the vowel form of the English Y.

In reality, these three vowels, in conjunction with the Hebrew aleph (א - א - א) and ayin (ע - ע - ע), made it possible to pronounce every Hebrew word several millennia before the Sheva System was developed, or vowel points were introduced, by the Masoretes.

With this in mind, let’s consider the vowels which comprise Yahowah’s name as they appear elsewhere in the lexicon. Among the most familiar Hebrew words beginning with a yowd (י) is “*yada*’ (יָדָע),” meaning “to know.” You often hear it repeated: “*yada, yada, yada*.” Indirectly, we know the yowd sound from Israel, which is a transliteration of Yisra’el. It is the source of the vowel in: Isaiah (Yasha’yah), Messiah (Mashyach), Zechariah (Zakaryah), Hezekiah (Chiziqyah), Nehemiah (Nachemyah), and Moriah (Mowryah).

Those who have sung “kumbaya (*quwmbayah* (stand with Yah))” or “hallelujah (*halaluyah* (radiate Yah’s light))” know this Yowd (י) sound all too well. The י provides the vowel sound for the common Hebrew words *yad* – hand, *yadah* – to acknowledge, *yatab* – good, and *yahad* – united.

There are literally thousands of Hebrew words where the yowd (י) is pronounced just like the Y/y is in the English words: “yes, yet, yarn, yaw, yea, year, yearn, you, young, or yolk. And just like Hebrew, in English, the letter Y is often a vowel. Consider: “myth, hymn, my, fly, and cry.” In fact, according to the Oxford Dictionary, “the letter Y is more often used as a vowel than a consonant. And in this role it is often interchangeable with the letter I/i.” This similarity to Hebrew is not a coincidence, because Hebrew served as the world’s first actual alphabet – a word derived from a transliteration of the first two letters of the Hebrew alphabet: aleph and beyt.

The second and fourth letter in Yahowah’s name is the Hebrew hey (ה). I was curious as to how Yahowah could be based upon *hayah* (היה) and yet, in spite of this being so, often rendered “Yahweh,” where the first hey is presented correctly but the second is changed to “eh.” So I examined every Hebrew word with the letter ה – paying special attention to those concluding with hey. What I discovered is that, just like *hayah*, *’elowah*, and *towrah*, the Hebrew ה is almost invariably pronounced “ah.” In fact, the ratio of “ah” to “eh” in Hebrew words is nearly one hundred to one. Therefore, in *hayah*, Yahowah told us how to pronounce all but one letter of His name.

One of the best-known Hebrew words is particularly helpful: “*towrah* – Torah,” meaning “Teaching.” It provides all the instruction we require to properly pronounce the Hebrew wah (ו) accurately. This title for “instruction, teaching, direction, and guidance” is written TWRH (right to left as: תּוֹרָה), where the “o” sound is derived from the wah ו.

If that were not enough, the most oft-repeated Hebrew word over the last one hundred generations has been “*shalowm* (שָׁלוֹם) – peace,” where once again, we are greeted with the means to properly enunciate the Hebrew wah ו. And I suppose Zion and Zionist would be almost as well-known. The Hebrew word is spelled *tsyown*, once again providing a consistent answer.

Other familiar Hebrew words which are pronounced similarly include: *gowym* – Gentiles, *yowm* – day, *’adown* – master, *’owy* – alas, *’owr* – light, *’owth* – sign, *qowl* – voice, *towb* – good, *’acharown* – last, and of course *’elowah* – God, in addition to the names: Aaron, Jonah, Job, Moriah, Zion, and Jerusalem from *Aharown*, *Yownah*, *Yowb*, *Mowryah*, *Tsyown*, and *Yaruwshalaim*.

Therefore, in the definitive statement “*’elowah hayah ba ha towrah bow’ shalowm* – God exists in the Torah to bring reconciliation,” all of our questions are answered. Getting Yahowah right was so straightforward and easy, it is shocking that I was the first to transliterate it correctly. YHWH is Y·aH·oW·aH. Mystery solved.

There is even more we can learn about this magnificent name. In Ancient Hebrew, the first letter of Yahowah’s name was conveyed using a pictographic depiction of an open hand 𐤎 reaching down and out to us. This hand symbolized the power and authority to do whatever work was required. Even today, *yad* means “hand” in Hebrew, and metaphorically, it still represents the ideas of “engaging and doing” something beneficial. With Yah, the 𐤎 reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold.

The second and fourth letters in Yahowah’s name were drawn as a person standing and reaching up while pointing to the heavens 𐤎. In Ancient Hebrew it conveyed the importance of observing what God has revealed, of becoming aware of Him, and of reaching up to Him for help. Affirming this, the Hebrew word *hey* still means “behold” in addition to “pay attention.” The

individuals depicted are standing upright, walking to and with God. They are not shown bowing down in worship.

It is interesting to note that there are five hands depicted in Yahowah's name –  – just as there are five conditions associated with His Covenant which we must accept if we want to engage in a relationship with Him. Just like our hand which is comprised of a thumb and four fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that while He is offering to do the work, we control our destiny by our response to Him.

The third letter in YHWH provides a pictographic representation of a tent peg or stake Υ . These were used to secure a shelter and to enlarge it. And as such, the preposition *wa* communicates the ideas of adding to and of increasing something by making a connection.

Bringing this all together, we discover that Yahowah is reaching down and out to those who observe His revelation and embracing those who reach up to Him for help. His is an open hand, ready and willing to grasp hold of those seeking to be added to His family. They will be sheltered and become secure. They will live forever with God in His home. Will you join them?