

Ryb – Quarrelsome

The Contentiousness of Man ...

The Towrah and Prophets were written to share the simple notion that Yahowah wants to have a relationship with us and that He is willing to do everything necessary to facilitate it. Called the “*Beryth – Covenant*,” the accord is based upon *beyth*, meaning “household, home, and family.”

While there is only one Covenant, like a family, it evolves and grows over time. It, of course, begins with 'Adam. Although it is unspoken, there is every indication that Yahowah, who conceived him, considered 'Adam to be His son. Chawah, who could rightfully be considered a daughter, would come next, creating the first family. They received God's *towrah* – teaching on how to live their lives to the fullest extent. They also received instruction regarding the one thing they could do that would be counterproductive and damaging to the relationship. Therefore, the terms of this initial covenant agreement focused on a simple choice: do this and be happy and live or do that and die. The words were spoken, not written.

The Covenant's second reprise, with *Noach* | Noah, we are told enough about his interaction with Yahowah to know that he accepted the conditions of the Covenant which would be codified later with 'Abraham. The builder of the ark knew Yahowah, listened to Him, and did as God instructed. As a result, Yah spared Noach and his family. This leads to the first formal announcement of the Covenant; one where God makes promises that He would fulfill.

The third iteration of the Covenant is special. After introducing Himself to 'Abraham, Yahowah delineated a very specific set of directions which would need to be understood, accepted, and acted upon to become part of God's eternal family. He asked 'Abraham to walk away from the *babel* | confusion of man, from religion and politics, and then to walk to Him and become perfected. He wanted 'Abraham to trust and rely upon Him, to closely examine and carefully consider these instructive conditions, and to become circumcised.

If 'Abraham acted upon these things, Yahowah agreed to bless him in an equal number of ways: making him immortal, perfecting him, adopting him into His family, enriching, and empowering him. The Covenant with 'Abraham, and through him with us, was affirmed four thousand years ago when 'Abraham chose to trust Yahowah with that which was most dear to him – his son. Every essential detail of this agreement was memorialized in writing in the first book of the Towrah so that we would appreciate what Yahowah is offering and expecting in return. And as I have mentioned, there are three entire volumes of *Yada Yahowah*, *An Introduction to God*, and *Observations* devoted to this extraordinary relationship.

The fourth iteration with Ya'aqob, who became Yisra'el, was mostly an affirmation. The Covenant was enlarged as it was offered to the Chosen People. An individual relationship had grown to include twelve sons who in turn fathered many children.

By the time we reach *Moseh* | Moses, and the liberation of the Chosen People, Yahowah again

reaffirmed His Covenant by leading the Children of Yisra'el to the Promised Land. Exquisitely memorialized in the Towrah, the fifth evolution of the Covenant reveals the consequences, both good and bad, of accepting Yahowah's guidance or rejecting it.

Three thousand years ago, mankind was given a words'-eye-view of the Covenant in action. *Dowd* | David became all that a man can be, from the Son of God to the King of Kings, from the Messiah to the Shepherd of the people, from prophet to poet. Yahowah's relationship with His Chosen One was manifest in very different circumstances to those enjoyed by 'Abraham. Yisra'el had become a nation under Dowd's leadership as the son's home was built on the same ridgeline as his Father's.

And at this time, Yahowah considered His Covenant to be a marriage vow where Yisra'el became His bride. However, within a generation, Yisra'el grew unfaithful through their religion and politics. As a direct result, Yahowah divorced Yisra'el, and what was once an expanding and prosperous nation became the world's most notorious and perpetual victim. Through the infidelity of religious worship, *Yahuwdym* | the Beloved of Yah became Jews who were now estranged from the God that had chosen them.

While that was 2,700 years ago, it brings us to the seventh iteration of the Covenant – one destined to play out just thirteen years from this writing around Taruw'ah in 2020. This time, the Covenant's renewal is designed to reestablish God's family, reconciling the relationships between Yisra'el, Yahuwdah, and Yahowah. Upon His return with *Dowd* | David, all who had come to accept the Covenant's terms will find God writing a copy of His *towrah* | guidance inside of us, such that we are properly guided throughout eternity.

This marks a time when the Word of God and the Family of God become one – indivisible and inseparable. The Covenant will be as Yahowah intended.

So now before we contemplate where we are headed and consider this seventh and final iteration of the Covenant relationship, it's important to understand how the marriage vow previously delineated came to naught. And for that we turn to *Howsha'* / Salvation / Hosea. There we discover the reasons behind the separation:

“Quarrel and contend (*ryb* – choose to oppose and be contentious, actually bringing charges (qal imperative)) against your mother (*ba 'em 'atem*), because (*ky*) she (*hy*) is not a woman of Mine (*lo' 'ishah 'any*). And (*wa*) I (*'anoky*) am not an Individual of hers (*lo' 'ysh hy*).

Let her choose to turn away from her continual (*wa suwr* – she should choose to abolish, getting rid of, and forsake (hifil imperfect jussive)) whoring through her illicit relationships with false deities (*zanuwnym hy'* – her religious prostitution) within her presence (*min paneh hy'* – from all appearances) as well as (*wa*) her marks of her unfaithfulness (*na'aphuwphym hy'* – signs of her adultery through the ornaments worn by harlots) from between her breasts (*min bayn sad hy'* – from making this connection on her chest).” (*Howsha'* / Salvation / Hosea 2:2)

In this passage, Yahowah is affirming that He views illicit religious relationships with false gods as being equivalent to being a whore and committing adultery. Of all the choices we humans make, this is the one Yahowah despises the most.

Then, explaining the spiritual message underlying His Instructions, Yahowah tells us that our infidelity affects our children, separating them from God. This same message is reinforced at the conclusion of the Second Statement Yahowah etched on the first of the two Stone Tablets.

“And therefore (*wa ‘eth*), I will have no concern or compassion (*lo’ racham* – I will not show affection, mercy, nor love) for her children (*ben hy’*) because (*ky*) they are the children (*hem beny*) of whores prostituting themselves through illicit relationships with false gods (*zanuwnym* – of religious idolatry).” (*Howsha’* / Salvation / Hosea 2:4)

Upsetting God to this degree was a very poor life choice. And yet it became so commonplace in Yisra’el, that with only a handful of right-minded souls through whom He could counsel His people, Yahowah was left with no other option but to condemn the nation for their propensity to chase after false gods. This “time out” for bad behavior would endure through the centuries to this day.

It should have been as obvious as the noses on their faces, but should anyone be as misguided as Yisra’el appears to have been before the Northern Kingdom’s demise in 2700 BCE, God is condemning religion, not sexuality. This seductive Harlot’s intention was to lure the nation away from Yahowah. She was and remains the Whore of Babylon.

“For surely (*ky*) their mother (*‘em hem*) was unfaithful and wantonly committed religious adultery (*zanah* – was an idolatrous harlot and a solicitous whore).

She who conceived them (*harah hem* – she who gave birth to them) should have been embarrassed and ashamed for this mistake in judgment (*bowsh* – should be humiliated and disgraced because what they did was shameful and wrong).” (*Howsha’* / Salvation / Hosea 2:5)

All one has to do is look at the statuary and religious relics which decorated every civilization. Gods and goddesses were modeled after men and women with a special devotion shown to phallic symbols and vaginas – from the Ankh and Jesus Fish to the Star of David. Throughout human history, man has literally and consistently conceived his gods in his image, thereby inverting the truth. The object of devotion and worship in every religion is Satan. Of all people, *Yahuwdym* | Jews should have known better, but such was not the case. Yisra’el became the womb of religion. God was not amused.

Whores give birth to bastards. Lost in their devotion to Judaism, Christianity, Islam, and Socialist Secular Humanism, they remain estranged from the only true God. It is a miscarriage on a national scale, the abortion of a people.

Yahowah can resolve many things, but religion is not among them. We must expunge it from our lives before God will have anything to do with us. There has never been, nor will there ever be, a rabbi, pope, cardinal, bishop, priest, pastor, imam, or nun in heaven.

While this is the most rational alternative, it is followed by a scathing indictment...

“Listen to (*shama’* – choose to hear (qal imperative – under the auspices of freewill actually choose to genuinely listen, interpreting what you hear about the relationship literally)) the word (*dabar* – the message and accounts, the statements and declarations, the communications and speech) of Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), Children of Yisra’el (*beny Yisra’el* – Descendants of those who both Contend and Struggle with God and those who Engage and Endure with God).

Surely (*ky* – truthfully, clearly, and without exception), with regard to (*la* – concerning the approach of) Yahowah (𐤃𐤇𐤅𐤃𐤇𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) there is a contentious conflict which needs to be resolved through rational discourse (*ryb* – there is a quarrelsome dispute, expressed difference,

and opposition, including a serious grievance), **especially concerning** (*'eth* – with regard to) **living in the Land** (*yashab ha 'erets* – inhabiting the Land).

This is because (*ky* – indeed) **there is absolutely no honesty nor integrity, no trustworthiness nor reliability** (*'ayn 'emeth* – loyalty and dependability are nonexistent without any accurate testimony or credible instruction).

There is no sense of devotion, desire, nor duty (*wa 'ayn chesed* – there is a complete lack of affection and love, there is no mercy nor compassion, there is no commitment to the relationship whatsoever, and there is no goodness, either).

When it comes to God (*wa 'elohym*) **there is a complete lack of understanding** (*'ayn da'ath* – there is no awareness, information, knowledge, discernment, nor comprehension, nothing but irrational ignorance) **throughout the Land** (*ba ha 'erets*).” (*Howsha' / Salvation / Hosea 4:1*)

That was the problem. The Children of Yisra'el, God's Chosen People, chose not to listen. Rather than serving as Yahowah's prophets and people, they became contentious and quarrelsome. The first family was in shatters, torn up and broken. The grievances arose because Jews chose religion over the relationship God had offered.

Yahowah said that when it came to Him, Israel had become ignorant and irrational, showing a complete lack of understanding. Lacking integrity, they could no longer be trusted. Their religious testimony was not the least bit credible. They had become renegades and scoundrels with no sense of duty nor desire to change. If you are a Jew, by listening to a rabbi, you are putting your soul in peril.

“There are oaths uttered which are spiritually harmful (*'alah* – swearing things which are not true about God has become commonplace, counterproductive, and contrary to the truth, bringing about the lamentable curse of Allah) **along with cringeworthy lies and debilitating deceptions** (*kachash* – disappointing denials, false accusations, feigned compliance, and false claims).

There is killing (*ratsach* – there are many causes of death, both premeditated and unintended taking of life through execution, manslaughter, and murder) **along with thievery** (*wa ganab* – stealing through duplicity and deception, inappropriately taking what others have earned under false pretenses).

Then there is disloyalty in the relationship (*wa na'aph* – religious fornication by worshipping false gods which is idolatrous adultery) **whereby they breach the agreement in destructive, divisive, and damning ways** (*paras* – they break our contract, breaching the covenant by urging an increase in the widespread rebellion).

Bloodshed becomes a violent plague of bloodletting (*wa dam ba dam naga'* – blood, death, and bloodguilt afflicts and destroys everyone).” (*Howsha' / Salvation / Hosea 4:2*)

For those who have not yet read *Prophet of Doom*, you are likely unaware that rabbis in Yathrib are largely responsible for the curse that became Islam. Had they not cited Babylonian Talmud stories to Muhammad, charged him for them, and then mocked him when he convoluted them to serve his perverted interests, the Qur'an would have been the size of a pamphlet, lost all credibility, and Allah's little helper would have had no reason to annihilate Jews. But they did, and Yahowah is not pleased. They quite literally brought the curse of Allah on themselves and upon future generations of Jews.

The same is true with Christianity, whereby a self-proclaimed rabbi turned on his own people and created the most deadly and demeaning religion Jews would ever encounter. Born as Sha'awl, and known as Paul, the failed rabbi created the world's most popular religion, and along with it, the worst treatment Jews would ever endure.

Jews have been their own worst enemy. So much of what they have written and said about God has been untrue that their lamentable claims have become as commonplace as they have been counterproductive. Through Judaism, Jews have been universally dishonest about and disloyal to Yahowah. Rabbinical lies have been cringeworthy, their deceptions debilitating, and their feigned compliance damning. All the while, they have robbed their own under deliberately false pretenses.

To say that God hates Judaism would be the understatement of the millennia. Rabbis have earned and deserve this rebuke. But they are not alone.

There was too much killing between Jews and among their enemies from the fall of *Yisra'el* | Israel in 721 BCE to the demise of *Yahuwdah* | Judah in 133 CE, but since that time Jews have been murdered by Gentiles, especially Christians and Muslims, at a rate that exceeds anything witnessed in human history.

Had Jews, Christians, Muslims, and Secular Humanists not been so hostile to the Covenant, so universally destructive, divisive, and damning in their approach to God, bloodshed would not have become a plague.

I have grown to hate religion and despise what it does to a people, their nation, and the world. But my animosity toward this plague and its perpetrators is but navel lint compared to the Almighty's animosity. And yet, in a world of cowards, I am among the few, if not the only individual, who takes rabbis to task for what they have said about Yahowah. It would take a Gentile because Jews still have not been willing to stand up for God by contending with those who have been so obviously deceitful.

Therefore, Yahowah asks...

“So how is it (*'ak* – and yet) not a single individual (*'yish 'al* – no one, not a single man) has chosen to oppose this, who has been determined to contentiously contend against it (*ryb* – has been willing to bring reasoned and factual arguments in opposition to this hostility (qal imperfect jussive – has decided to literally and consistently, on an ongoing basis, actually complain)?

And there is none (*wa 'al*) who chooses to dispute their claims by arguing against them, rebuking them (*yakach* – willing to argue against them, judging them, and proving they are wrong, deciding to correct them (hifil imperfect jussive)), not a single individual (*'yish* – no one).

For (*wa*) your people (*'am 'atah* – your kin and nation) are as contentious and insulting as the priests (*ka ryb kohen* – are as quarrelsome and accusatory as the clerics, as taunting and averse as those performing the religious rites).” (*Howsha* / Salvation / Hosea 4:4)

Yahowah does not often answer rhetorical questions, but this time He did. The reason that there has not been a Jew willing to prove that the rabbis have continually lied about Yahowah is that the people have become as contentious and insulting as the priests.

This inspires the question: Are Jews averse to Yahowah because of rabbinical influence or have the rabbis become influential by feeding off of Jewish animosity toward God?

Yahowah intended for the *Shaphat* | Judges to interpret His Towrah to help His people live harmoniously under its guidance. He intended for the *Kohen* | Priests to interpret His Miqra'ey to help His people capitalize on the benefits. These were not paid positions and God did not want those assigned to either role to reach around or past His Towrah. He did not want anyone taking away from it or adding to it as Jews, Christians, and Muslims have done to their detriment, especially the chief priests and rabbis.

Let's be clear, in fact unequivocal: Yahowah's scathing indictment of His people is leveled at their propensity to be religious. If you are an Orthodox Jew, even a Christian, Muslim, or Secular Humanist, the best you can hope for is to be judged a victim rather than perpetrator of these plagues, such that your soul fades into oblivion upon your demise – as chaff blown away by the wind. But should your devotion to your religion, your politics, your sense of patriotism, your military support, your affinity for conspiracy theories, or desire to advance the debilitating myths of Socialist Secular Humanism rise to the level of advocacy, you will earn the sentence of eternal incarceration in She'owl for having misled others. Choose wisely. God is not Politically Correct, religious, political, tolerant, multicultural, or amused.

“Therefore (*wa*), you have stumbled and fallen (*kashal* – you are staggering, weak, and wounded, and you will be overthrown for a time (qal perfect)) **this day (*ha yowm* – at this time). **And the one who claims to speak for God** (*wa naby'* – the prophet proclaiming the message of a deity, those attempting to convey and interpret the message of the gods and predict the future) **has also** (*gam* – in addition) **faltered and stumbled** (*kashal* – staggered and fallen, has wavered and failed (qal perfect)) **with you** (*'im 'atah* – in association with you) **during the darkness** (*laylah* – at night, without the light).**

So therefore (*wa* – accordingly), **I will make a parable of your destructive attempt to be like** (*damah* – there will be no interaction, total silence because I see you as comparable to) **your mother** (*'em 'atah* – the one to whom you were conceived, born, nurtured, and raised, as well as the intersection of two different paths along your point of departure).” (*Howsha' / Salvation / Hosea 4:5*)

Yahowah uses *naby'* | prophet as He does *kohen* | priest, in the sense that there are good and bad versions of each. In a way, it is similar to His use of *'el* and *'elohym*, in that there is the One true God and lots of imposters.

When man is right with Yahowah, he is on his feet, looking up and reaching up, observant and responsive, active and engaged in the relationship. When man is wrong with God, he is on his knees, head bowed, hands clasped, eyes and mind shut, rendered unresponsive by religion. We can soar with Yahowah through space and time or we can stumble and fall with our fellow man.

More than any other reason, mankind has stumbled and fallen because those who claim to speak for God have wavered, and in the process, they have failed the people. When considering those Yahowah is admonishing, there are many who deserve this indictment. The plague of death who conceived the Christian religion, *Sha'awl* | Paul, a failed rabbi and renegade Jew, became a prime example in 50 CE when he falsely claimed to have been chosen to speak for the Messiah. Rabbi Akiba, who connived his way into power, and whose endorsement of a false Messiah in 133 CE led to the Diaspora, and who became the father of Judaism, is also among the worst of the worst. While not commonly known as such, another Jew in 622 CE, claiming to be the Messiah, Muhammad, became known as a prophet and messenger of a different sort of god – one modeled after Satan. His religion grew among 'Arabs, meaning “darkness” in Hebrew, which is intriguing

considering Yahowah's reference to *naby'* and *laylah*.

Most English translations render the concluding verb, *damah*, as "I will destroy" your mother. But that has not happened. It is a non sequitur. As such, it would not have been appropriate, and it is not the primary meaning of the word. The problem here is that the people had been corrupted by their religious leaders, and they were now being nurtured and raised in a toxic environment, making the allusion to one's "mother" a metaphor. Therefore, Yahowah is revealing that His people had "*damah* – become a parable as a result of their destructive attempt to resemble" the way they were raised. As a result, "*damah* – there would be no interaction, only total silence because God had begun to see them as comparable to" "*em* – the intersection of their point of departure."

What follows is among the most salient statements in the whole of the Towrah and Prophets. And in this context, it is as germane to the current status of God's people as anything ever written about them.

As a result, through the prophet *Howsha'* / Salvation, Yahowah said something gut-wrenching...

"My people ('am 'any – My nation, kin, and family, those with whom I have associated) are ineffective and silenced in this way, serving as a metaphor for self-inflicted destruction, perishing because of what they have done to themselves (*damah* – they have ceased to be effective and exemplify what it is like to be cut off, they are a parable for a ruinous state, separated and no longer engaged in the mission, their imagination and thinking have caused themselves to be wiped out (nifal perfect – the people have done this to themselves)) as a result of (*min* – from, out of, and because of) a lack of knowledge and corrupted information (*bely ha da'ath* – ignorance and a complete failure to understand, a dearth of wisdom and a deficiency in perceptiveness and awareness, being without discernment or comprehension by negating that which is knowable and reasonable, nullifying what is true).

Indeed, because (*ky* – it is certain that) you have avoided and rejected ('*atah ma'as* – you have limited your association with and diminished the importance of, you have spurned and shown an aversion to, you have refused to accept, disdained, and sometimes despised, even loathed (qal perfect – literally during your finite time)) this knowledge which leads to understanding (*ha da'at* – the acquisition of valid information, being perceptive, rational, and reasonable, showing discernment and good judgment, appropriately acknowledging or comprehending the relationship), I will also avoid and reject you (*wa ma'as 'atah* – it follows that I will actually diminish My association with you as our relationship dissolves and becomes less vital, I will become adverse to you and refuse to accept you, showing an aversion to you (qal imperfect – actually with ongoing implications over time)) from approaching Me or serving as priests (*min kahan la 'any* – from functioning on My behalf, from being associated with My Teachings, ministering during the Miqra'ey, or performing any role regarding Me).

And since you have overlooked and forgotten (*wa shakach* – because you have not been mindful of the significance, have responded inappropriately to, and since you have ceased to care about, even ignored (qal imperfect – have actually made a habit of failing to regard)) the Towrah | Guidance (Towrah – Instructions, Teaching, and Directions) of your God ('*elohym 'atah*), I will overlook and cease to care about (*shakach 'any* – I will not remember, be mindful of, or respond to (qal imperfect)) your children also (*ben 'atah gam* – your descendants and offspring as well)." (*Howsha'* / Salvation / Hosea 4:6)

This is unequivocal. And it is devastating. The Chosen People – Yahuwdah and Yisra’el – would no longer speak for God. The time apart would be limited, but long, lasting 2500 years. And they would have no one to blame but themselves. It would be a self-inflicted injury, a debilitating and destructive mistake.

That is not to say that they would be replaced, only avoided and forgotten for this very specific duration of time. There is no room here for the imposition of Christianity, Islam, or Socialist Secular Humanism. It was the people’s disdain for the Towrah, their limited association with Yahowah’s Guidance, and failure to respond appropriately to His Teachings which led to this sorry state of affairs. This realization makes it impossible for any religion, but especially those which replace the Towrah with a Talmud, New Testament, or Qur’an, being chosen to carry on.

The religious will protest the undeniable implications of this prophecy nonetheless and claim that there is no way that God’s voice would be silenced over the millennia. But that is where they, too, have ostracized and disqualified themselves. Yahowah had already revealed His Towrah. There was nothing more that needed to be conveyed. And it is because the Chosen People elected to replace it with something else, the Talmud, the Mishnah, and the Zohar, that they became too ignorant and irrational to speak for Yahowah.

Not only has God given us all of the Instruction and Guidance we would need during the intervening 2500 years, He also provided prophetic revelation which would speak to His creation, explaining what would occur with regard to His people as a consequence throughout the next twenty-five centuries. God’s voice would be more current and relevant, indeed useful and trustworthy, than tomorrow’s newspaper.

And that is where these translations and insights become valuable. Everything I am sharing with you is derived by closely examining and carefully considering what was revealed under the inspiration of Yahowah through Yahuwdym and Yisra’el long ago. Unlike those who have slighted Yahowah’s testimony, substituting their own, I have chosen to listen to God. I have come to realize and accept that the information He has provided leads to understanding. I value His *Towrah* | Teaching above everything except Yahowah, Himself.

And because I care about Yahowah, I want what He wants – and that is for His people to listen to Him. The time has long passed for Jews to speak for God. And there is precious time left for Yisra’el to hear and accept, to value and respond to, what Yahowah revealed long ago.

As a Gentile, I know my place. I am not a prophet. I am *Yada’* | One who Knows. I am *Yah’s choter* | a stem off of the right branch and His *nakry* | an observant foreigner who in a distant land and time would call God’s people home. I offer no qualifications other than I am willing to engage and go where His words lead. But even my inadequacies would not matter, because in Yasha’yah 11, Yahowah revealed that He would supply all that was needed to accomplish His intent of awakening you. His message and invitations are clear. Your response is all that matters now.

There is but one way to God, and it is through His words. This journey takes place in our minds. We reach the desired destination by listening to Yahowah’s testimony. Along the way, knowledge leads to understanding.

Rabbis, however, mislead, and are therefore a liability...

“So then as (*ka* – accordingly as) the rabbis became more numerous and influential (*rabab* – when they exalted and empowered themselves [read: when Rabbis imposed Rabbinical Judaism]), they accordingly (*hem ken* – they likewise) will become increasingly wrong, missing

the way (*chata'* – will bear the blame for their errors in judgment and became guilty, forfeiting the way) **to Me** (*la 'any* – to approach Me).

Their manifestation of power and authority (*kabowd hem* – their desire for status and to be honored, as well as their self-glorification) **I will change** (*muwr* – I will substitute and exchange (hifil imperfect)) **into dishonor and ignominy** (*ba qalown* – shame and disgrace, a lowly and insulting status afforded slanderers).” (*Howsha'* / Salvation / Hosea 4:7)

No matter where we look, Yahowah’s message is consistent. The first step toward establishing a relationship with God is to disassociate from those who claim to speak for Him. They are all wrong, every religious cleric – rabbis included.

Rabab is the word rabbis purloined from the text of the Towrah in their quest for an exalted title. It is only fair that they are held accountable.

“Choose to start walking (*halak* – of your own freewill move away from this place and come (qal imperative – literally and consistently)) **because** (*wa*) **we should choose of our own volition to return to** (*suwb 'el* – let’s decide to turn around, to change our attitude and perspective and be restored, of our own freewill, let’s reestablish our relationship with (qal cohortative – our decision to return should be genuine and is subject to freewill)) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).

For indeed (*ky*), **He** (*huw'*) **once picked us then sent us away for a while** (*taraph* – once provided for us and now has expelled us, chasing us away, banishing us (qal perfect – actually in a moment in time)) **so that He could heal and restore us over time** (*rapha 'anahnuw* – He could promote our renewal, cure our diseased and injured state, thoroughly mend and consistently repair us, making us whole, resolving our national defects (qal imperfect – genuinely throughout time)).

He has chosen to disable us (*nakah* – He has decided to restrict and incapacitate us with an impairment (blinding Yisra’el such that they would not understand the prophets), and inflicted and chastised us due to this grievance (hifil imperfect jussive – it was His decision to have us participate in our own disablement with ongoing implications over time), **and yet** (*wa*) **He will wrap Himself around us and bandage us** (*chabash 'anahnuw* – He will encourage our restoration so that we might mend the relationship, reconciling us to Him (qal imperfect – genuinely and eternally restoring us)).” (*Howsha'* / Salvation / Hosea 6:1)

The primary Hebrew term for “come” is *bow'*, strongly suggesting that Yahowah wanted us to read *halak* as “start walking, moving from one place to another.” This warrants out attention because this is the way the Covenant relationship was initiated with ‘Abraham. He was not only asked to “*halak* – keep walking away” from his country, society, and father’s house, and thus the religious and political influences of Babylon, Yahowah instructed ‘Abraham to “*halak* – walk” to Him and be perfected.

The Covenant is a journey – one which begins when we walk away from the corrupting influences of mankind. It develops by walking along the path Yahowah has provided to perfect us, beginning with the Doorway of Life known as Passover. This path from the world of men to the realm of God progresses through the perfection of UnYeasted Bread, our adoption on Firstborn Children, the empowerment and enrichment of the Promise of Seven, through the Trumpets announcements, leading to the promise of the Day of Reconciliations.

We are invited to walk to Yahowah along the path He has provided – something He addresses

in His next pronouncement. Yahowah is intent on restoring His relationship with Yisra'el. We know this because the “*taraph* – separation” was for a limited time while the “*rapha* – healing and renewing” was for all time.

We learned about the “*nakah* – imposition of the disabilities” during our review of *Yasha 'yah* / Isaiah 29 in the *Prophecy* Prologue of *Yada Yahowah*. God realized that it would be best if He restricted and incapacitated His people with the impairment of blinding them such that they would not understand the prophets. Fortunately, His impending “*chabash* – restoration” will be everlasting.

This leads us to another profoundly important prophetic announcement...

“**After** (*min* – from this time and event in) **multiple days** (*yowmym* – days (plural), usually considered as two days but could be more), **He will choose to revive us, restoring our lives** (*chayah 'anahnuw* – He will preserve and sustain our lives, He will save us and keep us alive (piel imperfect jussive)).

So within (*wa ba*) **the third day** (*ha yowm shalyshy*), **He will take a stand to reestablish us** (*quwm 'anahnuw* – He will accomplish what is required to validate and confirm our elevated position, lifting us up to Him as He fulfills His promises to restore and support us) **and** (*wa* so that and then) **we shall live** (*chayah* – we will be restored to life, our lives saved, sustained, and preserved forever (qal imperfect)) **in His presence upon His appearance** (*la paneh huw'* – by approaching Him face to face).” (*Howsha' / Salvation / Hosea 6:2*)

Through His prophet Howsha', Yahowah told us that religion is an anathema to Him and that it is the reason His people no longer know Him. This has occurred because they have rejected His Towrah, preferring their guidance above His. God has issued an essential warning, telling us that mankind, as a result of Paul, Akiba, and Muhammad, would effectively execute our own children, sacrificing them to human religious schemes.

Then, in spite of our ignorance and infidelity, Yahowah promised to do what was required to heal the rift that had arisen between He and His people, curing and restoring those willing to change their thinking, those willing to turn away from religion, so that they could return to Him.

While one aspect of this promise was fulfilled by Yahowsha' in 33 CE, seven hundred years after Howsha' scribed these prophetic words on a parchment scroll, Jews have yet to capitalize upon the sacrifice of the Passover Lamb. It would even be over the course of two days that Yahowah, by fulfilling Passover and UnYeasted Bread, facilitated the means to restoration and life eternal, so that on the third day, represented by Firstborn Children, Yisra'el and Yahuwdah could stand with God.

But as we know, most people, especially the adherents of Judaism, Christianity, Islam, and Socialist Secular Humanism, remain oblivious of what Yahowah accomplished for His people during these three days. In particular, the lives of those who comprise Yisra'el would not be renewed until Yahowah's return on the Day of Reconciliations, and that would not occur until the third day, or within three thousand years of this writing in 700 BCE.

The final fulfillment then of this prophecy was not in Year 4000 Yah (33 CE) but will be instead in Year 6000 Yah (2033). It is only then that Yisra'el will be “*chayah* – restored to life” upon Yahowah's arrival. And so it is then that on the next day, or one thousand years, that Yisra'el is able to “*quwm* – stand with and be established by” God during the millennial celebration of the Shabat.

Howsha' 6:1-2 therefore declares that "two days" after God heals mankind, or two thousand years from 33 CE, He would "restore" those Yahuw'dym willing to change their attitude toward Him. This reconciliation will occur as promised on *Yowm Kippurym*, the Day of Reconciliations, in 2033. And as a result, at the beginning of the "third day" after "repairing us," and as a result of what He has done, we will be able to "live forever in His presence." God is thereby predicting the one-thousand-year celebration of *Sukah* which will commence on the Called-Out Assembly of Shelters in the fall of 2033, five days after His return.

Collectively then, these insights are among the most important in the Towrah relative to our salvation, especially as it relates to God's prophetic timeline. Yahowah has told us when He will return us to the "*gan 'eden* – the totally satisfying shelter which is conducive to life," as well as enlightening us so that we might come to be assured that He will grant us admission.

Here again for our consideration is Howsha's prophecy...

“Quarrel and contend (*ryb*) against your mother (*ba 'em 'atem*), because (*ky*) she (*hy*) is not a woman of Mine (*lo' 'ishah 'any*). And (*wa*) I (*'anoky*) am not an Individual of hers (*lo' 'iysh hy*).”

Let her choose to turn away from her continual (*wa suwr*) whoring through her illicit relationships with false deities (*zanuwnym hy*) within her presence (*min paneh hy*) as well as (*wa*) her marks of her unfaithfulness (*na'aphuwphym hy*) from between her breasts (*min bayn sad hy*).” (*Howsha' / Hosea 2:2*)

“And therefore (*wa 'eth*), I will have no concern or compassion (*lo' racham*) for her children (*ben hy*) because (*ky*) they are the children (*hem beny*) of whores prostituting themselves through illicit relationships with false gods (*zanuwnym*).” (*Howsha' / Hosea 2:4*)

For surely (*ky*) their mother (*'em hem*) was unfaithful and wantonly committed religious adultery (*zanah*).

She who conceived them (*harah hem*) should have been embarrassed and ashamed for this mistake in judgment (*bowsh*).” (*Howsha' / Hosea 2:5*)

“Listen to (*shama*) the word (*dabar*) of Yahowah (*Yahowah*) Children of Yisra'el (*beny Yisra'el*).

Surely (*ky*), with regard to (*la*) Yahowah (יְהוָה) there is a contentious conflict which needs to be resolved through rational discourse (*ryb*), especially concerning (*'eth*) living in the Land (*yashab ha 'erets*).

This is because (*ky*) there is absolutely no honesty nor integrity, no trustworthiness nor reliability (*'ayn 'emeth*).

There is no sense of devotion, desire, nor duty (*wa 'ayn chesed*). When it comes to God (*wa 'elohym*) there is a complete lack of understanding (*'ayn da'ath*) throughout the Land (*ba ha 'erets*).” (*Howsha' / Hosea 4:1*)

There are oaths uttered which are spiritually harmful because swearing things which are not true about God has become commonplace, counterproductive, and contrary to the truth (*'alah*) along with cringeworthy lies and debilitating deceptions (*kachash*).

There is killing (*ratsach*) along with thievery (*wa ganab*). Then there is disloyalty in the relationship (*wa na'aph*) whereby they breach the agreement in destructive, divisive, and

damning ways (*paras*). Bloodshed becomes a violent plague of bloodletting (*wa dam ba dam naga*’).” (*Howsha*’ / Hosea 4:2)

“So how is it (*’ak*) not a single individual (*’iysh ’al*) has chosen to oppose this, who has been determined to contentiously contend against it (*ryb*)? And there is none (*wa ’al*) who chooses to dispute their claims by arguing against them, rebuking them (*yakach*), not a single individual (*’iysh*)?”

For (*wa*) your people (*’am ’atah*) are as contentious and insulting as the priests (*ka ryb kohen*). (*Howsha*’ / Hosea 4:4)

Therefore (*wa*), you have stumbled and fallen (*kashal*) this day (*ha yowm*). And the one who claims to speak for God (*wa naby*’) has also (*gam*) faltered and stumbled (*kashal*) with you (*’im ’atah*) during the darkness (*laylah*).

So therefore (*wa*), I will make a parable of your destructive attempt to be like (*damah*) your mother (*’em ’atah*). (*Howsha*’ / Hosea 4:5)

My people (*’am ’any*) are ineffective and silenced in this way, serving as a metaphor for self-inflicted destruction, perishing because of what they have done to themselves (*damah*) as a result of (*min*) a lack of knowledge and corrupted information (*bely ha da’ath*).

Indeed, because (*ky*) you have avoided and rejected (*’atah ma’as*) this knowledge which leads to understanding (*ha da’at*), I will also avoid and reject you (*wa ma’as ’atah*) from approaching Me or serving as priests (*min kahan la ’any*).

And since you have overlooked and forgotten (*wa shakach*) the *Towrah* | Guidance (*Towrah*) of your God (*’elohym ’atah*), I will overlook and cease to care about (*shakach ’any*) your children also (*ben ’atah gam*). (*Howsha*’ / Hosea 4:6)

So then as (*ka*) the rabbis became more numerous and influential (*rabab*), they accordingly (*hem ken*) became increasingly wrong, missing the way (*chata*’) to Me (*la ’any*). Their manifestation of power and authority (*kabowd hem*) I will change (*muwr*) into dishonor and ignominy (*ba qalown*).” (*Howsha*’ / Hosea 4:7)

“Choose to start walking (*halak*) because (*wa*) we should choose of our own volition to return to (*suwb ’el*) Yahowah (*YaHoWaH*). For indeed (*ky*), He (*huw*’) once picked us then sent us away for a while (*taraph*) so that He could heal and restore us over time (*rapha ’anahnuw*). He has chosen to disable us (*nakah*), and yet (*wa*) He will wrap Himself around us and bandage us (*chabash ’anahnuw*). (*Howsha*’ / Hosea 6:1)

After (*min*) multiple days (*yowmym*), He will choose to revive us, restoring our lives (*chayah*). So within (*wa ba*) the third day (*ha yowm shalyshy*), He will take a stand to reestablish us (*quwm ’anahnuw*) and (*wa* so that and then) we shall live (*chayah*) in His presence upon His appearance (*la paneh huw*’).” (*Howsha*’ / Hosea 6:2)

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From this perspective, let’s consider one of the most important prophecies ever recorded. Yahowah predicted the renewal of His Covenant relationship with Yisra’el and Yahuwdah through

the integration of His Towrah. For this revelation we must move ever so slightly forward in time to the prophet *Yirma'yah* / Jeremiah.

His name appears to be based upon *yari'ah*, which means “shelter or dwelling place,” and thus conveys “Living Sheltered by Yah.” And yet, considering the introduction to his prophetic account, some Hebrew lexicons think that the prefix means “appointed by” Yahowah. Most however, are of the conclusion that *yirma'* is derived from *ruwm* prefixed by *y*, which is a contraction of *'any*, a first-person singular pronoun. If so, *Yirma'yah* means “I Rise Up to Yah.” Collectively then, the prophet’s name conveys: “I Rise Up and Live in Yah’s Shelter.”

As we consider God’s prophetic announcement regarding the renewal of His Covenant, recognize that in the preamble, Yahowah is unequivocally stating that He is doing all of this for “*Yisra'el* – Individuals who Engage and Endure with God” and “*Yahuwdym* – the Beloved who are Related to Yah.” There is no mention of or accommodation for Gentiles, a Church, Christianity, Islam, Muslims, Secular Humanists, or Multiculturalists in this, the Towrah’s most important proclamation on the future of the Covenant.

Also, please note that Yahowah is tying His “*beryth* – covenant relationship” to His “*beyth* – home and family.” They are one in the same.

Additionally, I would encourage you to consider why God chose to “*chadash* – renew and restore” His Covenant using *karat*, a word which literally means “to cut, especially in the sense of circumcision.” I suspect that this is relevant because circumcision is the sign prescribed by the Towrah to acknowledge our desire to be included in God’s family and to live with Him. This act served to set Yahowah’s chosen people apart from all others – a procedure which severs and separates the part of the male anatomy at the place responsible for the conception of new life.

With this introduction, let’s reflect upon God’s testimony:

“Behold (*hineh* – look up, take this all in and pay especially close attention to the details), a time is coming (*yowmym bow'* – days are approaching and will arrive (qal participle plural – literally and actually, dramatically and emphatically, for the benefit of the relationship)), **Yahowah (*Yahowah* – God’s one and only name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **reveals well in advance of it occurring** (*na'um* – prophetically declares), **when I will enter into and cut with** (*wa karat 'eth* – when I will establish through separation a set-apart agreement on behalf of) **the Family of Yisra'el** (*Beyth Yisra'el* – the Home and Household of those who Engage and Endure with God, Israel) **and with** (*wa 'eth* – also together with and through) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household and Home of those Beloved by Yah and Related to Yah, Jews), **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma'yah* / I Rise Up and Live in Yah’s Shelter / Jeremiah 31:31)**

When God uses *hineh* | behold, He not only wants us to pay attention, He is recommending that we acknowledge, contemplate, and accept what He is revealing. By saying *yowmym bow'* | days are approaching, Yahowah is addressing something that will occur in the future. This is reinforced by *na'um* | revealing in advance of it occurring.

If we were to assess Yahowah’s priorities, they would likely be: 1A & 1B *Beryth* | Covenant and *Beyth* | Family, followed by 2 His name, 3 *Yahuwdym* | Jews, 4 *Yisra'el* | Israel, and 5 *Towrah* | Guidance. Five of these six appear in this opening statement and the sixth will be addressed

momentarily. I hope He has your undivided attention.

The Covenant is being restored with the people for whom it was made. We have moved forward four thousand years – eighty Yowbel – from its conception with ‘Abraham, Sarah, and Yitschaq and are now witnessing its crescendo. Yahowah is honoring His promise to His people. He is thereby obliterating any possibility that the foundational claim of Christianity is valid, of Replacement Theology, of a Gentile Church replacing *Yisra’el* | Israel or *Yahuwdah* | Jews. God says what He means, and He means what He says.

This is an intellectual kill shot for Christianity – the religion that has maligned and murdered Jews by the tens of millions over their Church’s false claims in this regard. And that is inexcusable, because at this moment, considering the people to whom this was addressed, its intent, and timing, the only way to remain a Christian is to be irrational.

“‘Pay attention because a time is coming,’ prophetically announces Yahowah, ‘when I will cut with the Household of Israel and the Family of Jews a restored and renewed Covenant.’”

This is the lone reference to a “Renewed Covenant” in the entirety of the Towrah, Prophets, and Psalms. Without such a prophecy, there is no sanction for a “New Testament.” And with it, there is no justification for Christians replacing Jews as God’s people and the recipients of His promises because this states otherwise.

The religions of Judaism, Christianity, and Islam all claim that their God inspired these words – and yet these very words completely upend and undermine their religions. The last two are overthrown because God is restoring His relationship with *Yisra’el* and *Yahuwdah*, not Gentiles, neither Romans nor Arabs. And Judaism is undercut because it has nothing to do with Israel, only Jews. And all three lose the justification for the Talmud, New Testament, and Qur’an – especially based upon the upcoming declaration regarding the Towrah.

If nothing else, the fact that Jews and Muslims disregard the implications of this statement and Christians mistranslate and misappropriate it, exposes the caustic nature of religion. It somehow manages to destroy a people’s collective ability to explore evidence and consider it rationally.

While this rendering of the 31st verse of *Yirma’yah* is accurate, it is not necessarily the conclusion you would come to if you casually looked up *chadash* in a favored lexicon. Strong’s, for example, presents H2319 *chadash* (חָדַשׁ) as “new,” and then claims that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial Strong’s entry regarding this word reveals that it is “From H2318 *chadash* (חָדַשׁ),” which they define as “to renew, to make anew, and to repair.” But even that is somewhat misleading because it is actually the same word as is *chodesh* (חֹדֶשׁ), which is translated “month” 254 times according to Strong’s. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun – something which is quite common in Hebrew, as well as most ancient languages. And when this occurs, the actionable root always defines the nouns, adjectives, and adverbs based upon it. Therefore, *chadash*, as an adjective means “renewed and restored.”

While there is no textual distinction between these three forms of *chadash* in the Divine Writ, the Masoretes created one two thousand years later, and it is their variation which has enabled modern lexicons to make three words out of one. Reinforcing the original intent, it is from the root meaning of “*chadash* – renewal and restoration” that *chodesh* became “month,” as the light reflected from the moon’s surface was “renewed and restored” waxing in modern parlance.

That is not to say, however, that the adjective, *chadash*, cannot be translated “new.” It can be when the context dictates. But if there are two viable options, as there are in *Yirma’yah* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have God contradicting Himself.

Further affirmation of “renewed and restored” being an appropriate translation of *chadash* in this context is found within the prophetic writings of *Yirma’yah* and *Yasha’yah*. Each time Yahowah inspired either man to scribe *chadash*, by rendering it “renewed” or especially “restored,” we achieve a substantially more enlightening result than translating this word “new.”

Then reinforcing the conclusion that this “Covenant” will be “renewed and restored, even affirmed and repaired,” as opposed to becoming “new,” we consistently find that *chodesh* depicts the renewal of the moon’s reflected light, designating the start of a month. This reestablishing connotation is affirmed in *Yasha’yah* / Isaiah 61:4, where the “ruins of former cities were *chadash* | rebuilt.” In 2 Chronicles 24:12, the king had “masons and carpenters *chadash* | repair the house of Yahowah.” And in 2 Chronicles 15:8, we find that after “the prophet courageously cast aside the abominable idols from the land of Yahuwdah,” he had the “altar of Yahowah *chadash* | renewed and restored.” Then in *Shamuw’el* / 1 Samuel 11:14, we discover: “Shamuw’el said to the people, ‘Let’s start walking and return to Gilgal and *chadash* | renew the kingdom there.’” Lamentations 5:21 is especially relevant in this specific context: “Turn us to You, Yahowah, and we shall return. *Chadash* | Renew our days as of old.”

And while we could continue to reinforce the fact that *chadash* means “renew,” as opposed to “new,” especially with regard to the Covenant, let’s consider two final passages, both from the *Mizmowr* | Psalms. The first is from *Mizmowr* 51:10. In it, *Dowd* | David asks of Yah: “Create in me a clean heart, O God, and *chadash* | renew the right spirit within me.” The second, found in Psalm 104:30, reads: “You send forth Your *Ruwach* | Spirit to create us and You *chadash* | renew the presence of the land.”

Therefore, we can now say with complete confidence that Yahowah has promised to *chadash* | renew His Covenant with *Yisra’el* | Israel and with *Yahuwdah* | Jews. These beneficiaries are the descendants of ‘Abraham, Yitschaq, and Ya’aqob. And because this is the concluding event of time as we know it; God has not nor will not replace His people with another. Christians and Muslims who have claimed otherwise will be condemned.

As I write this assessment in the fall of 2020, amidst the worldwide lockdowns wrongfully imposed to restrict liberty as a result of a virus, we are just thirteen years away from the Covenant’s reaffirmation. This day will be unlike anything humankind has experienced. Hoping that you are among those who are restored is the reason the *Yada Yahowah* series exists.

But behold, the days of *chadash* | restoration and renewal will soon be over. By *Yowm Kippurym* | the Day of Reconciliations in year 6000 Yah (Monday, October 2nd 2033) the last decision will have been acknowledged and the Family of God will be complete. Those celebrating Yahowah’s commitment to honoring His promises, have reached out to Him by name. They have accepted the instructive conditions of His Covenant. They have reaped the benefits of attending the *Miqra’ey*. And they have done so by becoming Towrah observant. As a result, they are right with Yah.

Be aware, this is a very different time and situation from that which occurred 3400 years ago on the way out of Egypt. Those events set these events into motion. There was an urgency on that

day to make this day possible.

As we ponder God's next prophetic statement, keep in mind that the Exodus was not just a historic event. It served as a metaphor to explain that Yahowah is liberating His people from the crucibles of oppressive religious and political institutions, from the bondage of works-based salvation schemes, and from judgment. With this in mind, and speaking of the renewal of His familial Covenant relationship with Yisra'el and with Yahuwdym, Yahowah said:

“It will differ somewhat from (*lo' ka* – it won't be exactly like) the Covenant (*ha Beryth* – the Family-Oriented Relationship Agreement) which, to reveal the way to the benefits of the relationship (*'asher* – which provides directions showing the steps to walk which are correct and yet restrictive and give meaning to life, providing encouragement and joy to those who are properly led and guided that (qal perfect)), I entered into (*karat* – I established by setting apart when I cut) with their fathers (*'eth 'ab hem*) on the day (*ba yowm* – during the time) I firmly took them by the hand, and with inspiring intent, overpowered the situation (*chazaq 'any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail (hifil infinitive construct – I caused this to occur with them, influencing them such that they would be active and demonstrable participants such that they would be associated with Me)) to bring them out (*la yatsa' min hem* – to draw them away from and bring them close, descending and extending Myself to serve by removing them from (hifil infinitive construct)) of the realm of the Crucibles of Oppression in Egypt (*'erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsarym* – troubling, confining, and adversarial situations).

Relationally, they broke (*'asher hem parar 'eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits by splitting into two parts (read: creating the Talmud to nullify the Towrah or a New Testament to contradict and revoke God's testimony) (hifil perfect)) My Covenant (*'eth beryth 'any* – My Family-Oriented Relationship Agreement) although for a time I acted as a husband with them (*wa 'anoky ba'al ba hem* – even though I acted as a husband, even a leader in a position of authority (qal perfect – genuinely only for a limited duration),' Yahowah (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) reveals through this prophet (*na'um* – prophetically declares).” (*Yirma'yah* / I Rise Up and Live in Yah's Shelter / Jeremiah 31:32)

The key to understanding the difference between what occurred 3400 years ago in Egypt and what will transpire 13 years from now in Yaruwshalaim, Yahuwdah, Yisra'el can be found in the operative verb in *Yirma'yah* 31:32: “*chazaq 'any ba yad* – I took them firmly by the hand with overwhelming intent, and overpowering the situation, I showed such an intense resolve, I was inflexible in My influence due to the urgent need to prevail.” Then there was the urgency to liberate a reluctant and ignorant audience who were enslaved, people who knew little of Yahowah and nothing of His Towrah or Covenant. They had only just then been introduced to Pesach and Matsah and were unaware of anything beyond. It would be seven weeks before they would be given access to Yahowah's Towrah Guidance and with it, an explanation of the Conditions of the Covenant.

To get their attention and bring them home Yahowah had to overpower the situation and intervene with overwhelming conviction. Without having done so, He would not have been able to achieve what He knew was needed to honor the promises He had made to 'Abraham, Yitschaq,

and Ya'aqob regarding this very same Covenant. His people had to be freed from human oppression after 400 years of slavery, they had to receive the Towrah fifty days after their liberation, they had to be herded into the Promised Land forty years thereafter, and they had to survive there another 400 years such that Dowd could be anointed, unify them, and establish the Kingdom of Yisra'el.

Thereafter, they would breach the Covenant, be estranged from God, be ravaged by invaders, be dispersed throughout the world, and suffer systematic religious and political abuse as a *quid pro quo*. But the stage would be set for this day, which by contrast, the Israelites and Jews experiencing the renewal and restoration of their relationship with God know Yahowah because they have chosen to be Towrah observant, because they have decided to accept the conditions of the Covenant and attend the Miqra'ey. They did not come kicking and screaming, but of their own freewill. They made an informed and rational decision to be part of Yahowah's Family.

This time, rather than leaving Mitsraym, they will have walked away from religious, political, and geographic Babylon. They are no longer confounded or confused.

This statement affirms that God is committed to honoring His Covenant promises.

The verb *chazaq* was written using the hifil stem which depicts a relationship between the subject, in this case Yahowah, and the object, the Children of Israel, whereby God is causing them to participate in this handholding, such that the firm grasp was reciprocated. This is to say that Yahowah wants His people to be resolute and unwavering in their commitment to the relationship. Further, *chazaq* was spoken in the infinitive, making it a verbal noun, whereby the "intense resolve and overwhelming intent" is palatable.

This interaction tells us that for the Covenant to be of benefit, we must not only trust God, we must take the initiative to reach for Yahowah's hand, thereby demonstrating that we are willing to rely upon Him to take us away from religious oppression, works-based salvation schemes, and judgment. But more than this, by using the hifil stem with *chazaq*, Yahowah has formed a "firm and powerful" connection between His Covenant and His children's liberation and subsequent protection.

Parar | broke lays it all on the line. Yisra'el first, then Yahuwdah, sought to nullify the Covenant relationship on behalf of their religious and political agendas. They would create the competition – their own convoluted and contradictory texts which would be known over time as the Jerusalem and Babylonian Talmud, the Mishnah and Zohar. But never lose sight of the fact that Jews have long been their own worst enemy. *Sha'awl* / Saul / Paul, a failed rabbi, would inspire most of the Christian New Testament. Muhammad, a wannabe Jewish Messiah, bastardized the Babylonian Talmud to satiate his lust for sex, power, and money – creating the Qur'an in the process. With both religions, Jews would not only *parar* the Covenant, they conceived demonic cults bent upon destroying everything God held dear.

The "*beryth* – covenant" is a "family relationship" whereby something is required of every participant. In this relationship, Yahowah promises to save us from ourselves, from all forms of human oppression. To benefit, however, we must honor our side of the bargain and observe God's instructions, distance ourselves from human institutions, and respect Yahowah's ability to lead us home.

As we know, through the prophet Howsha', Yahowah told Ephraim and Benjamin (who collectively represent the whole nation of Yisra'el save the tribe of Yahuwdah) that they were

being divorced for infidelity. This separation was their doing. God's position did not change, nor did any of His promises.

As a noun, *Ba'al* | Lord is among Hebrew's most derogatory titles. It is applied to *ha Satan* | the Adversary because of his desire to lord over and control humankind. It is also used in connection with despots. But like so many Hebrew terms, it has a dark and light side, especially as a verb (Strong's H1166) where it speaks of marriage. In this case, symbolically, Yisra'el was Yahowah's betrothed. That is to say that they were in a mutually beneficial, supportive, and loving relationship, having chosen to raise the Covenant Family together.

The benefits of the relationship delineated in the Towrah had been nullified. Yisra'el and Yahuwdah had violated their vows by chasing after all manner of religious and political schemes. When it comes to the five conditions of the Covenant, Yahowah is unyielding.

Exemplifying the same characteristics of consistency and fidelity Yahowah desires in us, God did not let mankind's flirtation with *Ba'al* | the Lord frustrate His purpose – that being to establish an everlasting familial relationship with humankind. Therefore...

“Accordingly and as a consequence (*ky* – because of this, yes, indeed, truthfully, and instead by contrast), **this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*'asher* – to lead to the correct path to walk to get the most out of life), **I will cut** (*karat* – I will create through separation, making and establishing (qal imperfect – with ongoing benefits over time)) **with** (*'eth* – alongside and on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **much later after those days** (*'achar ha yowm hem ha hem* – during a subsequent period and in a different time, specifically in the latter days), **prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God):

'I will provide, placing (*nathan* – I will literally give and actually ascribe, producing, offering, and bestowing at this moment in time (qal perfect)), **accordingly** (*'eth* – the mark and message of our association), **My towrah | guidance** (*towrah* *'any* – My teaching, instruction, and directions) **within them** (*ba qereb hem* – inside of them, in their core being such that it is part of their inner person, part of their thought process and psychology, influencing their conscience and animating their lives).

And integrated into their inclinations and ability to exercise good judgment (*wa 'al leb hem* – then upon their preferences and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy'* – I will inscribe and engrave it (qal imperfect energetic nun – literally and emphatically with ongoing implications throughout time)).

Then, I will (*wa hayah* – and I shall (qal perfect)) **approach them as their God** (*la hem la 'elohym* – I will draw near as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will exist near Me as My People (qal imperfect)).” (*Yirma'yah* / I Rise Up and Live in Yah's Shelter / Jeremiah 31:33)

This is among the most profoundly exciting announcements in the whole of the prophets. First, it destroys the credibility of every religion because the only actual and proven God is not only returning to His people, *Yisra'el* | Israel, and therefore not to Roman Catholics, Arab Muslims, American Mormons, or a Gentile Church, He is inscribing His *towrah* | guidance inside of the

Covenant's participants. Since the Towrah is the ultimate answer, the means to restore the relationship, then the notion it was superseded by a Talmud, New Testament, or Qur'an becomes ludicrous.

Second, this proclamation explains how the Covenant's children will live in the hereafter. Having had the opportunity to observe the Towrah or be oblivious to it, having lived our lives under the auspices of freewill so as to be given the opportunity to accept or reject Yahowah and His Covenant, having been in the position where we have to work for understanding if we want to know God, a time will come when that will change. While we will retain freewill, having chosen to be with Yahowah and to be part of His Covenant Family, our Heavenly Father will be in a position to give us the guidance we will need to operate safely in four, five, six, and seven dimensions and throughout the cosmos. And that is why I have written *towrah* | guidance in lower case, suggesting that this will comprise God's teaching for living among the stars.

In eternity, the existing *Towrah* | Teaching of Yahowah would do us very little good and in some ways would be harmful. That is because we will know Yahowah and not need to find Him. We will already be part of the Covenant Family. Moreover, all of the disappointing things that have been done over the ages which are recorded in the Towrah, from Chawah misquoting Yah's instructions in the Garden to the Children of Yisra'el thanking God for liberating them from Egypt by creating and worshiping a golden calf would just make us sad.

When it comes to understanding how to get the most out of living in six and seven dimensions, we will not have to translate Yahowah's future instructions, search for the most accurate text, or seek to interpret the message, because His words will be integrated into the fabric of our lives. This is something God cannot do at this time because mankind must retain the ability, no matter how foolish, to disregard the Towrah. And that becomes impossible when it is written inside of us. But in eternity, to keep us safe, it will be essential for us to have the Creator's guidance on how to engage and what to avoid, especially when it comes to the magnitude of the forces at play throughout the universe.

It is also interesting to note that in this declaration, Yahuwdah is not mentioned. That is because Yisra'el is now reunited and Yahuwdah, making it part of the collective whole. And while the restoration of Yisra'el at the conclusion of this Time of Return and Renewal is telling – that's small *manna* compared to what follows.

As I have mentioned, up to this point, Yahowah's Towrah has been available to us but not integrated into us. We have had the option to take it or leave it, to observe it and reflect upon it. And even for those of us who have devoted our lives to understanding it and sharing it, we are barely scratching the surface of what can be known and understood.

Further, there is an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by religion, versus having it integrated into our core nature, while becoming fluent in Hebrew within Yah's perfect embrace.

While I would like the *towrah* integrated into my life now rather than later, it would not be appropriate. Even with Covenant members, Yah is not going to supplant our freewill by imposing His on us. This is our time to choose when we have the opportunity to respond to Yahowah's calling. We can spend as much or as little time with God as we would like.

It is also an era of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today we have the opportunity to work with God to do something

that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah's Towrah such that they receive the Covenant's benefits. We can contribute to the size of God's Family while Yahowah enhances our lives.

And that is what this is all about. For us to be Yahowah's children, for us to function as a family, we need to be more like our Father. The integration of the *towrah* will go a long way toward accomplishing this.

On this day in early 2020, as has been the case for nearly 20 years, we have done our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to "*Yada' Yahowah* – to choose of their own accord to become familiar with, come to know, and understand Yahowah." It has been and continues to be a labor of love, and the most rewarding and enjoyable opportunity of our lives. We have done so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete, and we will be retired. Once Yahowah's Family has returned to the fold, and once Yahowah has written a copy of His *towrah* inside of us, integrating His teaching into our lives, everyone will know what we have come to realize – and more, far more than we could possibly understand at this moment.

For us, it will be a time of celebration, not only because Yahowah will have honored our devotion to *yada'* | knowing to call Yisra'el and Yahuwdah Home, but also because our lives will be similarly enriched and enlightened on this day.

From our perspective, this plan is brilliant. Every nuance and subtlety of our Creator's *towrah* | teaching and guidance will be known to us, its every word, metaphor, symbol, and meaningful association will be revealed, enabling us to know and understand ourselves and our Creator perfectly. By observing the integrated *towrah*, we will laugh, love, learn, and live, while growing to be ever more like our God.

This affirms the timing of Yahowah's return on *Yowm Kippurym* at the end of the Time of Ya'aqob's Troubles, fulfilling His Towrah promise to reconcile His relationship with Yisra'elites and Yahuwdym. It affirms the role of the Towrah in our liberty, and of it continuing to guide us during the Millennial Sabbath and beyond. It affirms that the purpose of the Covenant is to establish a family – to be God's children.

And with all of these affirmations, it is astonishing, even debilitating, to know that Christians routinely convolute this passage to justify Paul's proclamation of a "new covenant," one based upon replacement theology and faith, one in complete conflict with the Towrah. According to the author of Christianity, the "old covenant" was "annulled and obsolete" because it was a "cruel taskmaster" which could "neither save nor impart life." He announced in his initial public address that his god no longer had any interest in saving Jews, having replaced them with Gentiles – all in direct conflict with this prophetic declaration.

I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion. But to a large degree, the ignorance of it is replicated by the lunacy of the Talmud and Zohar. Although we ought not be surprised since Yahowah told us in Yasha'yah 29 that Yisra'el and Yahuwdah would remain clueless regarding His prophecy.

The Covenant has not changed, but instead, like those of us who have benefited from it, it has grown, evolving from a casual association to a close friendship, maturing from kinship to a

kingdom, transitioning from marriage to divorce, and ultimately to reconciliation, enabling us to live forever as part of God's eternal family. The renewal of the covenant demarks the end of the beginning and the beginning of forever.

While the benefits of this renewal are ongoing and everlasting, this promise has not yet been fulfilled. It did not commence in 33 CE with Yahowsha's fulfillment of *Pesach* – Passover, or Yahowah's *Matsah* – UnYeasted Bread sacrifice. This is not addressing the celebration of *Bikuwrym* – Firstborn Children or *Shabuw'ah* – Seven Sabbaths. It obviously does not demark the age of Christendom, as the Towrah has been expressly removed from all of those victimized by Paul. No, the renewal of the Covenant is still on our horizon, just thirteen years distant from this writing in the fall of 2020.

As a result of having the gift of the Towrah placed inside of us, man's religious traditions, his justifications, concealments, corruptions, and counterfeits will no longer pollute our relationship with God. As a result, Yahowah said:

“No longer shall anyone impart information or teach (*wa lo' lamad 'owd* – no one will continue to instruct or learn from, nor will anyone encourage the acceptance of (piel imperfect – the recipients of this instruction will never be exposed to)) **other individuals in association with an evil and outspoken world** (*'ysh 'eth rea' huw'* – their immoral companions, friends, and errant countrymen among humankind, each of his troublesome neighbors or his loudmouthed associates in an attempt to reason with them) **or** (*wa*) **even those with familial affinity** (*'ysh 'eth 'ach huw'* – with regard to blood relatives and closely associated individuals such as family members, and in this context: Yisra'el and Yahuwdah) **so as to say** (*la 'amar* – approaching to declare),

‘Choose of your own accord to know Yahowah (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah (qal imperative))! **because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me, and they will continually recognize and literally understand Me (qal imperfect)), **from the youngest** (*la min qatan hem* – regarding the approach of the most recent arrival among them) **and up to the enduring witness of most important and oldest** (*wa 'ad gadawl hem* – including those of the longest duration, the earliest arrivals whose eternal testimony remains the most significant, those who arrived a time long ago), **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God).” (*Yirma'yah* / I Rise Up and Live in Yah's Shelter / Jeremiah 31:34)

Yada' Yahowah. It is the most empowering declaration in the universe, the most enlightening, liberating, and enriching. It has served as the title of this book since the first word was written. Today, it highlights the entire collection of amplified translations, insights, and commentary on the Word of God.

Written in the qal imperative, *Yada' Yahowah* encourages you to “choose of your own initiative to come to actually know Yahowah, to literally recognize and acknowledge Yahowah, and to genuinely understand Yahowah, such that you develop an unencumbered relationship with Yahowah.” This remains the sole intent of *Yada' Yahowah*.

Yes, a day will come when every living soul will Know Yahowah. It is poetic in a way. The words which inspired the five million which would follow obsolete every word written. There will

no longer be a need for my translations or insights because they will be vastly inferior to what Yahowah will supply. Perhaps you will be among those at my retirement party.

As we approach this prophecy, it is essential that we appreciate the fact that this is occurring in a different place and time. Yahowah has returned. He has removed all religious and political influences from our planet. He has restored this world such that it resembles the Garden of 'Eden. And now, as a direct result of Yahowah's *towrah* | teaching being written upon the souls who have embraced the Covenant's conditions prior to His return, God's complete and perfect guidance is within us. Additional instruction has now become superfluous.

This realization also indicates that it will be too late to save the world at large, or even reluctant family members. They will be gone and likely forgotten. Those in a position to benefit from the *towrah*, those who came to love God's guidance when it mattered most, will have unencumbered access to Yahowah. With God as our Teacher, what more could we want or need?

We have reached the seventh millennium of mankind's existence with the celebration of *Sukah* | Shelters known as the Millennial Shabat. Everyone living at this glorious moment will enjoy a close, personal, familial, and fully informed relationship with Yahowah. This is life as it was meant to be enjoyed.

We have come full circle. The story of God's love for us began in the Garden with 'Adam and Chawah and is now being celebrated among the Covenant Family – those who have come to know and trust God through His *Towrah*. Pesach has led to *Sukah*. The Covenant has brought us Home. Eternity has just begun.

Considering the importance of this message, and the fact that it is often convoluted and misunderstood, let's review what is going to occur upon Yahowah's return and with whom it will transpire:

“Behold, take this all in and pay especially close attention to the details (*hineh*), a time is coming (*yowmym bow*'), Yahowah (*Yahowah*) reveals well in advance of it occurring (*na'um*), when I will enter into and cut with (*wa karat 'eth*) the Family of Yisra'el (*Beyth Yisra'el*) and with (*wa 'eth*) the Family of Yahuwdah (*Beyth Yahuwdah*), a restored and renewed (*chadash*) Covenant (*Beryth*). (*Yirma'yah* / Jeremiah 31:31)

It will differ somewhat from (*lo' ka*) the Covenant (*ha Beryth*) which, to reveal the way to the benefits of the relationship (*'asher*), I entered into (*karat*) with their fathers (*'eth 'ab hem*) on the day (*ba yowm*) I firmly took them by the hand, and with overwhelming intent, overpowered the situation (*chazaq 'any ba yad*) to bring them out (*la yatsa' min*) of the realm of the Crucibles of Oppression in Egypt – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty (*'erets Mitsraym*).

Relationally, they broke (*'asher hem parar 'eth*) My Covenant (*'eth beryth 'any*) although for a time I acted as a husband with them (*wa 'anoky ba'al ba hem*),’ Yahowah (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) reveals through this prophet (*na'um* – prophetically declares). (*Yirma'yah* / Jeremiah 31:32)

Accordingly and as a consequence (*ky*), this is (*zo'th*) the Covenant (*ha beryth*) which, to enjoy the benefits of the relationship (*'asher*), I will cut (*karat*) with (*'eth*) the House of Yisra'el (*Beyth Yisra'el*) much later after those days (*'achar ha yowm hem ha hem*),

prophetically declares (na'um) Yahowah (Yahowah):

I will provide, placing (nathan), accordingly ('eth), My *towrah* | guidance (towrah 'any) within them (ba qereb hem).

Integrated into their inclinations and ability to exercise good judgment (wa 'al leb hem), I will write it (kathab hy').

Then, I will (wa hayah) approach them as their God (la hem la 'elohym). And they shall be My Family (wa hem hayah la 'any la 'am). (Yirma'yah / Jeremiah 31:33)

No longer shall anyone impart information or teach (wa lo' lamad 'owd) other individuals in association with an evil and outspoken world ('ysh 'eth rea' huw') or (wa) even those with familial affinity ('ysh 'eth 'ach huw') so as to say (la 'amar),

'Choose of your own accord to know Yahowah (yada' Yahowah)!' because (ky) everyone will know Me (kol hem yada' eth 'any), from the youngest (la min qatan hem) and up to the enduring witness of most important and oldest (wa 'ad gadowl hem), prophetically reveals (na'um) Yahowah (Yahowah).' (Yirma'yah / I Rise Up and Live in Yah's Shelter / Jeremiah 31:34)

May you choose to *Yada' Yahowah*.