

Shabat – Seventh Day

The Plan is Unfurled...

A picture is beginning to form. By opening the second chapter of Yahowah's first book, we discover an interwoven tapestry whose threads comprise the fabric of life: revelation, reconciliation, and relationship.

God begins by revealing that His words take precedence over everything. He underscores the importance of light, associating it with His nature and purpose. As He telescopes in and out of space and time. He explains our tenuous and yet tremendously important place in the universe He created for fellowship. God reveals that He is the Architect of life, of consciousness and conscience.

By thoughtfully contemplating our genesis, we are afforded an undeniable treasure: Yahowah created us in His image because He enjoys the camaraderie of close personal relationships. Our Heavenly Father's preferred association is predicated upon home and family, upon a man and a woman becoming husband and wife, father and mother, coming together in love to conceive and raise children.

We have also witnessed the establishment of an essential pattern – one from which God will never vary. Yahowah's foundational formula is six plus one equals seven. Within this model, we witness seven creative epochs, seven thousand years of relationship history, and the seven-part plan which serves as the basis for our adoption into Yah's Covenant and entry into Heaven. With it, the seven essential dates which form Yahowah's prophetic calendar mark the flow of history.

Central to this line of thought, the Sabbath, or Seventh Day, was set apart to reflect upon God's promises. The *shabat* is the day of promise, a special day to experience Yahowah's love for us. It is a time for us to celebrate the realization that He got down on His knees to lift us up, greeting us as His children, sharing His knowledge and advice with us to make our lives more satisfying and complete.

With these things in mind, let's pick up the story of our genesis and the reasons behind it by opening the second chapter of *Bare'syth* / Genesis. And as we do, let's remain mindful that Yahowah's explanation is explicitly worded to convey God's thinking behind the implications of the *Shabat* | Seventh Day and how we should be observing it.

“Thereby (*wa* – here and now) the universe and the spiritual realm (*ha shamaym* – the heavens) as well as the material realm and earth (*ha 'erets* – the land, ground, and matter) were being completed (*kalah* – were prepared and would conclude as intended, being accomplished as designed (pual imperfect – the ongoing influence on the *shamaym*, *'erets*, and *tsaba'* would be passive with unfolding consequences over time)) including all (*wa kol* – the entirety of) their spiritual messengers and heavenly implements (*tsaba' hem* – the host of God's envoys arranged in a command and control regimen).” (*Bare'syth* / In the Beginning / Genesis 2:1)

Yahowah has infused the universe with His power and sparked the life within it by speaking both into existence, thereby revealing the merit of His words. It was the perfect blend of design and serendipity, of

planning for an infinite number of random outcomes, allowing for freewill, and yet remain on a prescribed schedule. That schedule would remain six days of input, influence, and guidance followed by a seventh, where the results would be experienced and celebrated.

Kalah is based on *kol*, and it means “everything had been prepared and was being completed as planned.” In the dual imperfect, we find that Yahowah would not have to actively intervene with His creation for it to all play out and accomplish its purpose over time.

This provides a clue which prompts us to ponder something profound. Based upon what I know of science and towrah, before time and space began, God calculated the precise amount of energy required and provided the guidance necessary to achieve the specific outcome He desired. The result of this multivariable equation was a universe with six dimensions, one capable of supporting a lifeform which would mirror the Creator’s nature, one in which life would be temporal but could be eternal, one in which God’s timeline of six plus one creative days would transpire over the course of seven millennia, and one where freewill would remain sacrosanct. It was a calculation so complex, and with so many variables, all of man’s computers combined could not ascertain the formula, much less process the data.

The reasons for this are quite simple. The purpose of creation is reflected in its formula. Yahowah introduced Himself as the lone architect and builder on day one. He created ‘Adam in His image on the sixth day, suggesting that this number would represent mankind. Alone, God lived a life void of loving relationships, an existence deprived of the growth freewill associations provide. So He conceived and created a universe capable of supporting a creature designed to fulfill that need. That matrix was intended to bring man and God together by adding six to one, and thus achieving perfection: the celebration of the promise of seven.

This realization suggests that Yahowah is both inventive and a mathematician. Every element of revelation, reconciliation, and relationship relates aspects of His pattern of six plus one. No matter the question, if the answer is important, it is seven.

There is yet another profound implication associated with *kalah* considering the imperfect conjugation. It is used to address actions and activities which are ongoing and is the opposite of the perfect conjugation which conveys a completed act. Therefore, the spiritual and material realms were neither “finished” nor “completed” with nothing left to do or achieve, but instead “were being completed.” They “were prepared and would be concluded as intended,” and thus “were being accomplished as designed.” This and what follows are of great importance because it has been wrongly assumed by the religious that the Shabat is a time for being idle because God was done, and thus rested. It is not true. As a result, the implications on how we ought to observe the Shabat change.

My understanding is that the Shabat is something to be experienced and celebrated for what was planned and is now underway and ongoing. It is a time to reflect on the past such that we can more fully appreciate the present involvement of God and capitalize upon our very active, future relationship with Him. If I am correct, and the grammar is supportive of this conclusion, it provides a fundamental shift in our understanding of the Seventh Day and of the Instruction Yahowah would inscribe in stone regarding the Shabat.

The next most misunderstood word in this passage may be *tsaba*. It is translated “hosts” eighty-five percent of the nearly five hundred times it is found in the Torah, Prophets, and Psalms. “War, army, and battle” comprise the residual renderings. I don’t think one person in a million knows why “host” was selected or what this choice implies.

The word is defined by scholars to mean “military congregation or a large fighting unit, a division of an army.” If we were to extrapolate superficially based upon this rather human line of thought, it would

imply that Yahowah has competitors, and that He either requires defending or covets conquest. After all, conquest, defense, and control are the sole purposes for militaries. But since the notion of multiple rival gods is in complete conflict with His testimony and with reason, and since by definition, a Creator with sufficient energy to produce our universe isn't short on power, there must be another reason for God selecting a militaristic term.

That is not to say that there is not a battle being waged. There is one to be sure. It is a spiritual battle for your soul. We will delve further into this in subsequent chapters: *'Eden – Joy*, and *'Adam – Man*, and *'Ishah – Woman*. I share this now because there is some merit to the “fighting” aspects of *tsaba'*, at least when seen through a lens focused upon the forces which are battling for your love or your submission.

Towrah, when seen as a whole fabric, suggests that Yahowah's *mal'ak*, or spiritual messengers, the “heavenly host” in this context, exist in a command and control regime without freewill. In this way, the beings we errantly call “angels” are just like soldiers in America's military, where a single refusal to obey a superior officer results in the subordinate being banished from the corps, being incarcerated, or losing their life, depending upon the severity of the rebellion.

The “*mal'ak* – spiritual representatives” serve as Yah's workforce. They are His messengers, envoys, and implements. Without them, and without the Set-Apart Spirit, Yahowah's interactions with His creation would be severely handicapped due to the difference in dimensions.

Our focus on *tsaba'*, representing the “vast array of spiritual messengers and heavenly implements,” known as *mal'ak*, individually, was shared with us for two significant reasons. First, with *kalah* | being completed written as an ongoing action, the means Yahowah would use to engage over time would be through the *tsaba'*. We have, thereby, learned something of their role in all of this and how God uses them.

The second reason is to enlighten the observant such that we are able to more fully explain the use of *mal'akah* in the next statement. The Hebrew word *mal'akah*, as the feminine of *mal'ak*, is used to speak of the “work done and message conveyed by heaven's Maternal influence.” While *mal'ak* is a masculine noun, the concluding א | hey, as is the case with אֱלֹהִים | Yahowah and אֲרִיזָה | Towrah, makes אֱלֹהִים | *mal'ak* masculine and אֲרִיזָה | *mal'akah* feminine.

Continuing to address the *mal'ak*, they are not compensated, so it would be inappropriate to consider them employees. They aren't equals, so they are not partners. There is no indication of mutual affection, so they aren't part of a loving relationship. They cannot procreate, so they are not family. I think it would be fair to consider them “tools engaged in the work of God.” This changes appreciably in subtle ways in the transition from *mal'ak* to *mal'akah*.

The *mal'ak* who comprise the “*tsaba'* – spiritual implements and heavenly messengers,” and who are more popularly known as “angels” (by foolishly transliterating *aggelos*, the Greek word for messenger out of the Christian New Testament), are greater than we mortals in that they are eternal in time and have a greater capacity to travel within the dimensions of space. They are also comprised of substantially more energy than we are, making them more effective implements. As a result, these spiritual beings are considerably more knowledgeable and powerful than humans. But without the capacity to choose freely, they would be incapable of love and severely diminished in creativity and causality, as these things are dependent upon freewill.

Please consider this example: short of breaking, which would be a singular act of rebellion, a shovel has no option but to dig when and where the user dictates. That does not mean that a shovel is not valued or useful, only that it has no freewill, and thus no ability to be creative on its own initiative. Yahowah's spiritual messengers are like this in a way in that they do what they are told. Even demons, rather than

create, counterfeit to confuse and commingle to confound.

Therefore, while mortal, comparatively powerless, and trapped in time, we are vastly superior to the heavenly host when it comes to those things which are born of choice: creativity, causality, communion, and compassion. These, not surprisingly, are the hallmarks of God, which is why He said that we were created in His image.

There are insights related to these conclusions I do not want you to miss. The first deals with eternity. Immortal, the spiritual messengers or envoys whom we errantly call “angels” cannot be killed, even by God. That is why Yahowah created She’owl as a prison for Heylel ben Shachar, better known as Satan (a transliteration of *satan*, the Hebrew word for adversary), and for the divisions of *mal’ak* who rebelled with him. She’owl is a lightless place, where time is eternal but there is no freedom of mobility or escape. This is where he, the other rebellious *mal’ak*, and all human souls who associate with and serve these demons will be incarcerated. Their mental anguish will be the result of enduring eternal consciousness cognizant of their mistake in judgment.

Souls born in Yahowah’s Spirit will also become immortal, but they will spend their eternity with their Heavenly Father rather than with “*ha Satan* – the Adversary.” The preponderance of souls will make neither connection; and they will therefore remain mortal. For them, there will be nothing beyond death. These three choices and three destinations are further developed in the “*She’owl* – Questioning Separation” and “*Ruwach* – Spirit” chapters of the ‘*Azab* / Separation volume of *Yada Yahowah*.

Second, choice is an exceptionally valuable gift, one that many never come to appreciate. Without freewill, love is impossible. Love requires the option not to love. That is to say, we have been given the authority to reject or to ignore God. Further, since love cannot be compelled, the choice not to love must be compelling—or at the very least credible and persuasive.

That in turn is the reason God created a division of spiritual beings who were capable of rebelling, but yet possessed very limited creative capabilities. Rebellious, and thus fallen messengers, now demons, function in this role – one which God not only foresaw, but which was actually necessary. They serve to make the choices to reject or ignore God plausible. They do so using the only means they know: submission based upon concealment, corruption, and counterfeit. More on this in a moment.

Remember, the *tsaba’* is a command and control construct, similar in operational structure to most militaries. For an interesting perspective on this, consider the fact that the institution falsely credited for preserving freedom, the United States military, is among the least free institutions on earth.

Outside of the military, submission is most commonly manifest in politicized religions. It is why Catholicism prior to the Reformation was submit or die. Heretics were silenced, removed from society, tortured, and then killed. It is why “Islam” is the Arabic word for submission – a religion so intolerant of criticism, anyone daring to do so earns an avalanche of death threats. It is why the religion of man, Socialist Secular Humanism, manifests itself in dictatorial regimes devoid of freedom – places where the leaders control everything, even who lives and dies. Communism and Catholicism represent humankind’s most adversarial institutions with regard to knowing and loving God. They are the most opposed to choice, especially an informed, judgmental exercise of freewill which is counter to their objectives.

While religions provide compelling counterfeits – dogmas that distance man from God by hiding, altering, and replacing the truth – it was essential from Yahowah’s perspective that the *mal’ak* not be creative. Should Satan have been able to conceive anything beyond “not God,” beyond concealing aspects of God’s message, beyond corrupting God’s instructions, and/or beyond counterfeiting God’s symbols, the Adversary and his minions would have conceived schemes capable of completely hiding the Divine Writ, of convincing most everyone that Satan, Heylel ben Shachar, was God. And Satan would have become

sufficiently oppressive to essentially constrain the exercise of freewill.

This is why the Adversary's schemes are all concealments, counterfeits, and corruptions of Yahowah's creativity, nothing more. At their core, Rabbinical Judaism, Roman Catholicism, Protestant Christianity, Muhammadan Islam, and to some degree Communism are variations of the politicized religious schemes first deployed in Sumer, Babylon, Assyria, and Egypt. Their common denominator is a mirror image reversal, or backwards portrayal, of Yahowah's relational plan. Freedom to choose is replaced by submit and obey. Therefore, it should not be a surprise that religion is based upon the Latin word, "religare," meaning "to bind." We will find countless insights into this beast in our long walk through Yahowah's Word.

In this regard, the Hebrew word most often translated "to save," *yasha'*, is more about freedom and liberation than salvation. Yahowah is the original and ultimate proponent of all things free, from His Towrah to His Covenant, from His Invitations to His Home.

I realize that this is a lot to extrapolate from the Hebrew words, *tsaba'*, *mal'akah*, and *mal'ak*, but I am confident that Yahowah used the first of these terms because He wants us to understand the nature of spirits, the importance of freewill, and the consequence of concealing, corrupting, and counterfeiting His purpose and plan. They are also vital because, apart from His *Ruwach Qodesh* | Set-Apart Spirit, these spiritual implements are the most effective way for Yahowah to interact with us – especially to protect us.

This is because a seven-dimensional being cannot enter a three-dimensional space. Just as Walt Disney interacted with his creation, Mickey Mouse, using drawing implements, Yah engages in lesser dimensions using spiritual implements. Therefore, to bridge the gap between seven dimensions and the three dimensions known to us here on earth, Yahowah conceived and deployed the full quotient of *tsaba'*.

Returning to *Bare'syth* | Genesis, Yahowah said of His ongoing involvement with His creation...

"Therefore (wa), in (ba – with) the seventh (ha sheby'iy – from sheba' – seven, solemn promise, or oath which fulfills and satisfies, the basis of the shabat – Sabbath) day (yowm – a measure of time from sunset to the following sundown), God ('elohym – the Almighty) was and would be completing (kalah – was finishing and would be accomplishing and concluding as He determined over time to fulfill (piel imperfect – the ongoing relationship with and influence over the mal'akah would be active and ongoing regarding)) His work pertaining to the Maternal aspects of His message (mal'akah huw' – His expenditure of feminine energy and His maternal occupation (a feminine noun), from mal'ak – the mission of the heavenly messenger and spiritual representative of God), which by way of this relationship ('asher – by making a connection regarding the way to get the most out of life) He had engaged in and would accomplish over a finite time ('asah – He had prepared and acted upon and would fashion and produce in a moment in time, completed in the past, present, and or future (qal perfect – a genuine relationship existed in the past and could be manifest again in the future for a limited duration of time between the mal'akah and what God sought and seeks to accomplish)).

So (wa) He was observant and would be experiencing the Sabbath (shabat – He was reflecting upon the promise of seven and would continuously be experiencing the result of the oath and of seven which enriches; from shaba' – solemn promise and oath of seven which fulfills and satisfies while abundantly enriching (qal imperfect – He was actually and will be continually experiencing the oath associated with seven)) during (ba) the seventh (ha shaby'iy – the solemn promise of seven which fulfills and satisfies those who listen and are observant of the role of the seventh) day (ha yowm – time rendered from sunset to sunset) because of (min – as a result of) all (kol) of His Divine endeavors as the Spiritual Messenger (mal'akah huw' – of His Maternal message as conveyed through the prescribed work of the Spirit, His expenditure of energy pertaining to the focus of His feminine attributes and accomplishments, Her occupation and business (a feminine noun), from mal'ak – the mission of the heavenly messenger and spiritual representative of God) which, to show the benefits of the relationship ('asher – by making a

connection regarding the correct path to walk to live a joyous life), **He had engaged and accomplished at the prescribed time** (*'asah* – He had acted upon and would benefit from, He had prepared, fashioned, and produced by causing and creating during a finite period (qal perfect – He had actually done and achieved during this time))." (*Bare'syth* / In the Beginning / Genesis 2:2)

There is no way to overestimate the importance of *shaby'iy*, from *sheba'* | seven, from Yahowah's perspective. That is especially true as it relates to it being the sum of six (the number of man) plus one (the number of God) combining to equal seven. When they are joined, God's purpose is achieved. When one is subtracted from the other, both God and man are diminished.

Before we ponder the full import of Yah's essential formula, let's defuse the bombshell laden in the last sentence. Man apart from God is diminished to nothingness. For those estranged from Yahowah, death is the end of life. The souls of those who perish unknown to God, of those who do not know or rely upon Yahowah and His seven-part restorative plan, will be diminished to nothingness, meaning that their consciousness will cease to exist.

According to the Word, such souls do not live forever in either heaven (*shamaym* – the spiritual abode of God) or hell (actually *She'owl*, which is the place of questioning). Therefore, it is precisely accurate, and in complete harmony with the Towrah to say that man apart from God is diminished.

It is also accurate to say that God apart from man is reduced. Unless God intended to grow through human relationships, there would be no reason to create mankind or the universe. In the same way we become greater through the experiences and conversations we share with our spouses and children, God grows. Seven is greater than one. To be deprived of loving, familial relationships diminishes our Creator. There is no other viable explanation for why we exist. Growth is an essential element of life. And the Author of both is God.

The idea of God growing is such an uncommon concept, let's contemplate Yahowah's perspective on it...

"I will grow and thrive (*wa rabah* – I will be substantially increased) **with** (*'eth* – alongside) **your offspring** (*zera'* – seed) **in connection with** (*ka* – corresponding to) **the highest and most illuminated** (*kowkab* – light emanating from stars in the loftiness of) **heaven** (*shamaym* – the spiritual realm). **And I will give** (*nathan* – I will bestow and deliver as a gift) **to** (*la*) **your offspring** (*zera'*) **everything** (*kol*) **associated with** (*'eth*) **the realm** (*ha 'erets* – the land) **of God** (*'el*). **Also** (*wa*) **all** (*kol*) **people from every race and place** (*gowym* – gentile individuals) **on the earth** (*'erets*) **will be blessed with favorable circumstances** (*barak* – they will be greeted and adored) **through** (*ba* – with and because of) **your offspring** (*zera'* – seed)." (*Bare'syth* / In the Beginning / Genesis 26:4)

While it may sound like an oversimplification, Yahowah's plan is based upon the formula: six plus one equals seven. Some of the most obvious examples are: six days of creation with the seventh being a day of reflection. There have been six millennia of human history since 'Adam's and Chawah's ouster from the Garden and there will be one final Millennial Sabbath where mankind lives in the presence of God. There are six annual celebratory *Mow'ed Miqra'ey* or Invitations to be Called Out and Meet, which step-by-step lead to the seventh: to *Sukah* which is camping out with God. These seven days, set apart from all others, foretell and depict the means and timing of our reconciliation.

Every seventh year the land was to rest, or lie fallow as prescribed by the Sabbatical Year. Then, every seven times seven years plus one, people and property are to be restored, as depicted in the *Yowbel*, or Year of Yah's Lamb. There are six sidelights and one central flame in the *Menowrah* | Menorah. It is one of the few objects in which Yahowah not only personally ordained the design, but also placed in His Home.

There are seven visits in corporeal form by Yahowah, six for revelation and the Covenant (all

in our past) and one for reconciliation (in our not too distant future). They include: One: “God walked in the Garden with ‘Adam – the first man with a *neshamah* | conscience. (*Bare’syth* / Genesis 3:8) Two: “Yahowah appeared to ‘Abraham” in the form of a “‘*ysh* | individual *natsab* | standing upright.” God talked, walked, and ate with him throughout the time the *beryth* | covenant relationship was being initiated. (*Bare’syth* 17 and 18) Three: In a meeting which included a wrestling match with Satan, Yahowah blessed Ya’aqob, renaming the patriarch *Yisra’el*. (*Bare’syth* 32) Four: God met with Moseh during the forty-day revelation of His *Towrah* | Teaching. (*Shemowth* 24) Five: God revealed Himself, speaking to *Shamuw’el* | Samuel near the Ark of the Covenant in *Shiloh* five times. The passage reveals: “Yahowah came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.” (*Shamuw’el* / 1 Samuel 3) Six: Yahowah’s soul in Yahowsha’ served as the *Pesach* ‘*Ayil* | Passover Lamb to redeem us. And Seven: Yahowah will return with *Dowd* | David, fulfilling the *Towrah*’s remaining prophetic promises on *Yowm Kippurym* | the Day of Reconciliations in 2033. (*Bare’syth* 1, *Qara*’ 23-25, *Dany’el* 9, and *Howsha*’ 6)

Continuing to explore God’s fascination with seven, Yahowah is depicted having seven spirits, or manifestations, and He relies upon seven metaphors to describe His nature. The seven spirits are listed in *Yasha’yah* / Isaiah 11:1-2 who are enlightening and empowering the *choter* | stem: Yahowah, Wisdom, Understanding, Counsel, Power, Knowledge, and Respect. In the same order, the seven metaphors are: 1) Yahowah is Light, 2) Wisdom is nurtured by the Bread of Life, 3) Understanding comes from the Upright Pillar, 4) Counsel is provided by the Living Waters of the Set-Apart Spirit, 5) the Mighty One is the Rock of our Salvation, 6) the Truth and the Word are equivalent, and 7) Life is associated with the Set-Apart Family.

Even the Time of Ya’aqob’s Troubles, that horrible culmination of man’s and Satan’s influence on earth, is seven years long. So the bottom line is: if you want to understand Yahowah’s timeline, you need to think in terms of six plus one – man plus God – equaling perfection, represented by seven. This formula encapsulates Yahowah’s solemn oath and promise to His creation: Man in addition to God is perfect.

Before we leave the *Bare’syth* / Genesis 2:2 passage, there are three additional words deserving of closer scrutiny. It is interesting to note that *kalah*, translated “completed,” has two meanings, which apart from the *Towrah*, would be unrelated. In *Bare’syth* 2:1, *kalah* conveyed “were determined complete, were prepared and concluded as intended and accomplished as designed.” Here, in *Bare’syth* 2:2, it was used to convey the idea that God “*kalah* – was and would be completing” the “*mal’akah* – Maternal and Spiritual aspects of His mission.” Both times, *kalah* was conveyed in the imperfect, making the accomplishments ongoing.

The implication that Yahowah did not do any work on the seventh day, therefore, remains errant. Affirming the connotations of the ongoing nature of the conjugation, *kalah* speaks of “completing,” not “ceasing.” Further, there is very little evidence to suggest that *shabat* should be translated “rest.” Based upon “*sheba*’ – seven,” it more adroitly conveys the ideas that a “promise has been made which is a sworn oath” – one which God intends to fulfill.

We are reintroduced to *mal’akah*. It isn’t among the ordinary Hebrew words for work. These include *ma’aseh* (appearing 235 times plus 23 additional times as part of *Ma’aseyah*), *‘abodah* (appearing 143 times), *‘abad* / *‘ebed* (appearing 987 times), and *‘asah* (which is used 2,633 times). Every scholastic etymological tome acknowledges that *mal’akah* is a cognate of *mal’ak*, but hardly anyone attempts to deduce its meaning from this obvious connection. That is remarkable since *mal’ak* is the Hebrew word bibles errantly render “angel,” but which actually means: “spiritual messenger, heavenly representative, ambassador, envoy, or theophany – an implement serving God.”

While most *mal’ak* are servants, tools if you will, within the heavenly host, the most acclaimed

messenger, representative, and manifestation of God is the *Ruwach Qodesh* | Set-Apart Spirit. She is the embodiment of *mal'akah* – the feminine and Maternal manifestation of God's work.

In this regard, *mal'akah* should be understood in association with the feminine aspects of *mal'ak*. That is why I translated it: "His work, especially the Maternal aspects of His message" and then "His Divine endeavors as the Spiritual Messenger." To disassociate *mal'akah* from *mal'ak* is as disingenuous as failing to acknowledge its feminine characteristics.

Understanding *mal'ak's* connection to the Set-Apart Spirit puts much of Yahowah's plan of reconciliation and renewal into focus. It explains the real significance of the Sabbath, of UnYeasted Bread, of Firstborn Children, and of the Promise of Seven, even Trumpets and Reconciliations. This is God's work. The result is the redemption and reconciliation of Yisra'el. So rest assured, we will deal with the consequence of *mal'ak* and its relationship to *mal'akah* many more times as we walk through Yah's Word.

Yahowah used both *mal'akah* and *'asah* twice in this statement. He did this so that we might reflect upon the differences between them – especially in the context of the Sabbath. *'Asah*, which means "to act upon something" or "to engage in it," is used throughout the Towrah for what will come to represent our ordinary work, while *mal'akah* will represent God's. The Sabbath is set apart for us to reflect upon what He has done for us.

Particularly revealing, with *kalah* scribed in the piel imperfect, and with it now referencing *mal'akah*, unlike the previous time which was scribed in the pual, where the ongoing interactions with the spiritual and material realms were to be passive, God is now seen actively engaging with the *mal'akah*. And that is as it should be since the *mal'akah* represents Yahowah's feminine and Maternal nature. The *mal'akah*, as the Set-Apart Spirit, is the force behind the enlightenment of men like *Dowd* | David and the fulfillment of *Mow'ed Miqra'ey*, particularly *Matsah*, *Bikuwrym*, *Shabuw'ah*, and *Taruw'ah*.

Further, since "*'asah* – had engaged in and would accomplish over a finite time" was written in the qal perfect, we must realize that Yahowah's involvement in the past with the Spirit to guide universal development, and His future intervention with 'Adam, Noach, 'Abraham, Yitschaq, Ya'aqob, Moseh, Shamuw'el, and Dowd, would be time-constrained engagements. Similarly, Her conveyance and liberation of Yahowah's soul to fulfill *Matsah* and enable *Bikuwrym*, then independently honor God's promises on *Shabuw'ah* and *Taruw'ah*, would all be one-and-done events.

Said another way, Yahowah will always be actively celebrating *Shabat*, and continuously working through His *Ruwach Qodesh*, but will never recreate this universe nor fulfill the *Miqra'ey* more than once.

There are many, equally valid, ways to transliterate the Hebrew verb, "*shabat* – observe and experience the *Shabat*." Should you be checking, it is listed as Strong's H7673 and appears 71 times. These pronunciations include: *sabat*, *shabat*, *sabath*, *shabath*, *sabbat*, *shabbat*, *sabbath*, *shabbath*, *Sabat*, *Shabat*, *Sabath*, *Shabath*, *Sabbat*, *Shabbat*, *Sabbath*, and *Shabbath*. But what is important here, and what is not subject to alternative approaches, is that *shabat* was written as a verb in the third person, masculine, singular qal imperfect. This affirms that "He (speaking of Yahowah) would continue to actually experience and genuinely celebrate the Sabbath." We should do the same.

Since it has been ingrained in us to consider "the Sabbath" to be a proper noun, a title, or name no less, it is somewhat difficult to recognize that it is actually a verb conveying the idea of "God shabating." In this light, the reason many lexicons render "*shabat* – to observe the Sabbath," rather than "to cease," is because they, unlike most bible translators, recognize the association of *shabat* with two of the Towrah's most important verbs: "*shama'* – to listen" (appearing 1159 times (Strong's H8085)) and "*shamar* – to closely examine and carefully consider" (appearing 468 times (Strong's H8014)).

Moreover, if God had wanted to say that "He rested" as opposed to "He observed the Shabat," He

would have used “*nuwach* – rest,” as in “relaxed after having settled His affairs.” If He intended to say “ceased,” He would have used *batal* (Strong’s H989), which also conveys “stopped.” There are a number of other Hebrew words to say stopped such as: *satham*, *shasam*, *saker*, and *’atsar*.

The “ceased” connotation of *shabat* is derived in part from an inadequate rendering of *nuwach* as simply “rested,” as opposed to “settled,” in *Shemowth* / Exodus 20:11. There, *nuwach* communicates the idea that the Sabbath is the day Yahowah “settled” us in His home by “settling” our debt as well as the conflicts which have separated us from Him. And because He has done this work on our behalf, we can rest, reflect, and rely upon Him.

In this regard, *nuwach* is the basis of *Noach’s* | Noah’s name. His survival was anything but restful. However, by listening to Yahowah and then doing what God asked, the Ark settled safely, saving everyone aboard.

In our quest to know what it means “to Shabat,” there is a Hebrew noun, “*shabat* – Sabbath” (Strong’s H7676), which is represented in the text by the same three letters. And while we are told that it is based upon the verb form, all that means is that the Shabat is actionable.

There is another vocalization of the word which appears sparingly, albeit with different definitions. *Sebeth*, used on three occasions, is translated “loss of time” and “still.” And *sebeth* is found an additional four times and is rendered “seat.” So, it’s obvious that we have to look elsewhere to learn how “to Shabat.”

Since this is the first time the word *shabat* appears in the Towrah, we can take our clues from the context. Yahowah was completing His presentation of how He spoke the universe and life into existence. Therefore, on the Shabat, we may want to listen to what our Creator has to say. It is also used in conjunction with God’s *mal’akah*, where the work and message are ongoing.

Interwoven into His *Bare’syth* / Genesis testimony, Yahowah predicted the future history of humankind by way of a broad outline and revealed the broad strokes of His plan to reconcile mankind back into fellowship with Him. Therefore, on the Shabat we can celebrate together by observing the rest of His testimony.

Beyond the insights related to “observing the Sabbath” which can be drawn from the context, there are some obvious word associations that I am confident God would like us to contemplate. In *Bare’syth* / Genesis 2:2, Yahowah has set “*shabat* – observing the Sabbath” between two references to “*ha sheby’iy yowm* – the seventh day.” By doing so, He has reinforced two things. The Shabat is to be observed on the seventh day of the week, not the first as is the practice of Christians, or the sixth as with Muslims. Further *shabat* and *sheby’iy* – Shabat and seventh – are closely related etymologically and conceptually.

To observe the Shabat is to closely observe the meaning of seven throughout the Towrah. And in this light, *sheba’* (Strong’s H7651 (found 394 times)), the Hebrew word for “seven” and *shabat* are very closely related. Shabat can, therefore, be best understood within the context of “*sheba’* – seven” rather than “*nuwach* – to settle and rest.”

The most telling of Yahowah’s application of seven is played out in His seven *Mow’ed Miqra’ey*. They represent God’s promise to do His “*mal’akah* – spiritual work and deliver His heavenly message” to save mankind. So, since Yahowah’s *mal’akah* has been directly associated with “*shabat* – observing the Sabbath” in *Bare’syth* 2:2, we should acknowledge this promise on this day.

Speaking of acknowledging God’s promise as part of “*shabat* – observing the Shabat,” *shaba’* (Strong’s H7650) is used 187 times in towrah to convey: “making a vow and issuing a promise.” This is not a coincidence.

Similarly, *shaba’* (Strong’s H7646) means “to satisfy and fulfill” a prediction and oath. This then unifies

“*shabat* – experiencing the Shabat” with Yahowah’s “*mal’akah* – spiritual and Maternal work of delivering His heavenly message” with the fulfillment of these seven *Mow’ed Miqra’ey*. These Invitations to be Called Out and Meet with God represent the most important fulfillments in the Towrah and Prophets.

Therefore, “*shabat* – to observe, experience, and celebrate the Shabat” encourages us to ponder each of the following word associations:

One... *ha Shabat* – the Shabat, which is the more common noun version of the verb: is to be spent “*shabat* – observing the Sabbath.” The name defines its purpose.

Two... *Sheby’iy* – seventh: tells us to make the seventh day special, setting it apart from all others as a day to reflect upon Yahowah’s testimony and celebrate His promises.

Three... *Sheba’* – seven: encourages us to realize that every important aspect of Yahowah’s plan is based upon this number. It is a formula which reveals that God (who is one) in addition to man (who was created on the sixth day) equates to perfection (*sheba’* – seven). This is most adroitly embodied within the *Mow’ed Miqra’* of *Sukah* where, after approaching through six steps, we are afforded the opportunity to camp out with Yahowah.

Four... *Shaba’* – to satisfy and fulfill: inspires us to recognize that Yahowah satisfied the problem of religion and politics, settling our debts through the ransom He paid and by the “*mal’akah* – spiritual work done by His Heavenly Maternal Messenger and Spirit,” especially upon “*Matsah* – UnYeasted Bread,” “*Bikuwrym* – Firstborn Children,” and “*Shabuw’ah* – the Promise of Seven.”

Five... *Shaba’* – a vow, oath, and promise: lies at the heart of God’s message to mankind. The Towrah represents Yahowah’s vow to establish a “*beryth* – familial covenant relationship” with humankind and His “*shaba’* – promise” to save us from ourselves.

Six... *Shama’* – listen: to Yahowah’s voice on the Shabat by reciting the Towrah, Prophets and Psalms. It is what Yahowah did in preparation for serving as the Passover Lamb during his first public pronouncement – reading from *Yasha’yah* / Isaiah on a *Shabat*.

Seven... *Shamar* – observe: what God has written to us in His Towrah on the Shabat, closely examining and carefully considering His prophetic testimony.

Additionally, *shabar* is “to contemplate favorably.” *Shib’ah* is the “satisfactory fulfillment of an oath or promise.” And *shaber* means “to interpret and explain the meaning or significance of a communication.”

Collectively then, the second chapter of Yahowah’s genesis testimony begins:

“Thereby (*wa*) the universe and the spiritual realm (*ha shamaym*) as well as the material realm and the earth (*ha ‘erets*) were being completed, prepared such that they would conclude as intended, everything accomplished as designed (*kalah*) including all (*wa kol*) the spiritual messengers and heavenly implements (*tsaba’ hem*). (*Bare’syth* / Genesis 2:1)

Therefore (*wa*), during (*ba*) the seventh (*ha shabyi’y*) day (*yowm*), God (*‘elohym*) was completing and accomplishing, as He was determined to fulfill (*kalah*) His work pertaining to the Maternal aspects of His message, His expenditure of feminine energy and His Maternal work (*mal’akah huw’*), which by way of this relationship (*‘asher*), He had engaged in and would accomplish (*‘asah*).

So (*wa*) He was observing the Shabat, celebrating the promise of seven and reflecting on that which would be abundantly satisfying (*shabat*) during (*ba*) the seventh (*ha shabyi’y*) day (*ha yowm*) because of (*min*) all (*kol*) of His Divine endeavors as the Heavenly Messenger, the communication through the effort of the Spirit (*mal’akah huw’*) which, to show the benefits of the relationship (*‘asher* – by making a

connection regarding the correct path to walk to live a joyous life), **He had engaged in and would accomplish** (*'asah*).” (*Bare'syth / In the Beginning / Genesis 2:2*)

—

Christians ignore the Divine connection to the Sabbath, and Jews make a troublesome game of it, while Muslims use it to practice jihad. And yet there is no denying that the seventh day means a great deal to our Creator. This is a hard concept to swallow for those besmirching it, torturing themselves on it, or using it to terrorize others...

“As a result (*wa* – then, therefore) **Almighty God** (*'elohym*) **blessed and adored** (*barak* – knelt down and lowered Himself to greet and extol (piel imperfect – with this stem and conjugation, the seventh becomes a time for our ongoing benefit and approval)) **His association with** (*'eth*) **the seventh** (*ha shabyi'y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of seven with their lives abundantly enriched) **day** (*yowm*), **and** (*wa*) **He set it apart** (*qodesh* – He separated it from others to purify by means of it, making it uncommon, unique, and special) **because indeed** (*ky* – surely and truthfully) **during and with it** (*ba 'eth huw'*) **He observed the Shabat** (*shabat* – He celebrated the promise to enrich and satisfy in accord with seven; from *shaba'* – solemn promise and oath which fulfills and satisfies by resolving debts and settling us in His home (qal perfect – literally and actually, completely and totally, at some point in time)) **on account of** (*min*) **all** (*kol*) **His heavenly endeavors as the Spiritual Messenger** (*mal'akah* – of His Maternal message as conveyed through the prescribed work of the Spirit, His expenditure of energy pertaining to the focus of His feminine attributes and accomplishments (a feminine noun), from *mal'ak* – the mission of the heavenly messenger and spiritual representative of God) **which, to show the benefits of the relationship** (*'asher* – by making a connection regarding the correct path to walk to live a joyous life), **He, Almighty God, had conceived and created** (*bara' 'elohym* – God had caused to exist, formed and fashioned, introducing into existence (qal perfect)), **prepared and produced** (*la 'asah* – acted upon and engaged in, accomplished and done (qal infinitive – a verbal noun, which can intensify the action)).” (*Bare'syth / In the Beginning / Genesis 2:3*)

In all of the world, throughout the entirety of human history, there is only one credible source of Divine revelation. And His testimony is unambiguous: the *Shabat* – the seventh day – is the time Yahowah has chosen to bless those He adores. Those who bow down and worship their god on Sundays, or who prostrate themselves on Fridays, have upended God's approach while rejecting His preference.

To appreciate the Covenant, we must become comfortable with and accept, even celebrate, the realization that Yahowah, as our Heavenly Father, wants to “*barak* – get down on His knees to lift us up in love.” At the same time, we must reject the insidious and insulting notion that God wants us to bow down and worship Him.

Since the Covenant is His Home and Family, to enter we must also accept Yahowah's timing and approach. And that means that we should also come to adore the Shabat, “*qodesh* – setting this day apart from all others” such that it becomes a special time in our relationship.

Qodesh, which means “set apart,” and thus “uncommon and special,” is among the most telling words in Yahowah's *towrah* | teaching. Everything that is important to God is *qodesh*, including: the *Ruwach Qodesh* | Set-Apart Spirit. The *Shabat* is *qodesh* as are: Yahowah's name, the *Miqra'ey* | Invitations to be Called Out and Meet, the *Beryth* | Covenant Family, the *Towrah* | Guidance and Teaching, *Yahuwdym* | Beloved of Yah, *Yisra'el* | Individuals who Engage and Endure with God, *Yaruwshalaim* | Source of Reconciliation, *Mowryah* | to Revere Yah, *Tsyown* | Signs Posted Along the Way, and even *Dowd*

| the Beloved son of God. Further, it is the Mashyach Dowd, the King of Kings, the *Qodesh* | Set-Apart One of Yisra'el, and our Shepherd who will return to usher in the Millennial Shabat on the Sabbath celebration of Sukah, the seventh Called-Out Assembly, in 2033 CE.

To be set apart is to be uncommon. And since the most common of human institutions are politics, patriotism, militarism, religion, and conspiracies, to be *qodesh* we must separate ourselves from these things if we want to be included in God's Covenant Family. The very things that men and women are most prone to align themselves with are the things which exclude a relationship with God.

Yahowah has reinforced His example. He is not only actively observing the Shabat, this time He has accompanied it with a blessing, demonstrating His love for this day. If you want to be set apart unto God, set it apart to be with God.

It is well past time for honesty, to be forthright and blunt. In the shadow of Yahowah's assessment of the *Shabat* | Seventh Day, especially if you are a *Yahuwd* | a Jew but also if you are a *Gowy* | a Gentile, 99.9999% of people, past and present, are either misled or mistaken about God. With regard to the Sunday Worshipers, the wannabe apostle Paul, who was born as *Sha'uwl* | Question Him, and who was proclaimed in the Prophets as the "Plague of Death," the author of fourteen New Testament books, the subject of Acts, and the inspiration behind Mark, Luke, and Matthew, was, by his own admission, demon-possessed. The religion of Christianity was the result, inspired by Satan, to discredit and degrade, to delegitimize and destroy, to malign and murder, Jews. In its appalling attempt to invert the truth, the overwhelming preponderance of the Christian New Testament became disreputable and dishonest, even delusional and despicable – conclusions I will prove beyond any doubt throughout these books, most especially in *Questioning Paul*, *Observations*, and *Coming Home*.

Almost everything Christians advocate is a lie. God's name is Yahowah, not the Lord. There was no "Jesus." Yahowsha' was neither the "Son of God" nor the "Messiah," and thus not "Christ." As such, there is no basis for any aspect of the Christian religion. He was the Passover Lamb.

God did not replace Jews with Gentiles, Dowd with 'Jesus,' His Covenant with a Church, His Towrah and Prophets with mindless and mercurial Christian drivel, His Miqra'ey with delusional pagan holidays, a relationship with a religion, or the Shabat with Sunday. If you are a Jew, do not seek accommodation with this Anti-Semitic institution in the hope of peace. If you are a Gentile, run from it.

Addressing those who prostrate themselves to Allah on Fridays, Muhammad, by his own admission, was also demon-possessed. Inspired by Satan, his Qur'an is not only the most Anti-Semitic book ever written, it is the dumbest. What Satan began with Paul and the Sunday Worshipers, the Adversary sought to complete with the sexual pervert and terrorist Muhammad and his religion *Islam* | Submission. Second only to Christianity, it too has been a plague upon the Chosen People.

Addressing those who have corrupted the Shabat, upending it from a day of love, a day of blessings, and a day of active reflection and engagement in the Covenant with their paralyzing rules, Rabbinic Jews have done greater harm to themselves and their people than Christianity and Islam combined. May it be said unequivocally: God Damn Religion!

Should you be taken aback by such testimony, be assured, not only is what I'm telling you true, indeed rationally irrefutable, Yahowah's assessment of these men and their religions is far less accommodating. We ought not respect what God abhors.

Returning to the Towrah's Instruction, this is now the fourth time that Yahowah has directly associated His celebration of the Shabat with His "*mal'akah* – spiritual engagement through the Maternal manifestation of His nature." And it would be so because She separated us from the devious nature of the plague of religion on the *Mow'ed Miqra' of Matsah* | UnYeasted Bread on a Sabbath in 33 CE – removing

this deplorable fungus from our souls.

Bare'syth / Genesis 2:3 is the third of 330 times *barak* is used throughout the Towrah and Prophets. The first occurrence was in Genesis 1:22 where, after creating animals with *nepesh* | souls on the fifth day, God: **“adored and blessed them by kneeling down to greet them and lift them up (*barak*), saying: “Be productive and flourish, conceiving life in abundance.”** Therefore, *barak* is tied to something God does out of love which is instrumental to life.

The second occurrence of *barak* is directly attributed to mankind. Five statements later, in *Bare'syth* / Genesis 1:27-28, we find: **“So God created ‘Adam in His image, in the image of God, He created him. Male and female, He created them. And God knelt down next to them (*barak* – adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful and become even greater.’”** Since *barak* is the first thing Yahowah does after creating man, it tells us that He loves us, and that His first priority is to come down to our level to greet us and raise us up to Him, making us exceedingly great.

While we were made in the image of God, in the shade of God so to speak, *barak* provides the means to increase our dimensions and enlightenment sufficiently to be substantially more like God – to become enriched and empowered. The source of Yahowah’s love stems from His willingness to diminish Himself to elevate us. This is the essence of the plan of salvation that God incorporated into the *Mow’ed Migra’ey*, and which He fulfilled through the Set-Apart Spirit. He allowed His soul to descend into *She’owl* to redeem His children. The Upright One bent down so that we could stand upright with Him.

Continuing with Yahowah’s testimony, God revealed:

“These are (*‘el-leh* – in close proximity to provide perspective, here are) the written records of the birth and genealogy (*towledowt* – the inscribed account of the conception of family line along with the story, the proceedings and results) of the heavens and earth (*shamaym wa ha ‘erets* – of the spiritual and material realms) when they were created (*ba bara’ hem* – during their genesis when they came into existence (nihil infinitive – the subject carries out and then receives the benefits associated with creation in a demonstrative and definitive way as a verbal noun)) in the day (*ba ha yowm* – during the time) Yahowah (𐤆𐤃𐤇𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) acted and engaged as God to prepare and produce (*‘asah ‘elohym* – Almighty made, fashioned and formed (qal infinitive)) the material realm (*‘erets* – matter and the earth) and the spiritual realm (*wa shamaym* – the universe).” (*Bare'syth* / In the Beginning / Genesis 2:4)

Now that the universe has been created, the Creator has introduced Himself by name for the first time. God’s name is Yahowah. In the original pictographic alphabet, it was written 𐤆𐤃𐤇𐤃. Reading from right to left, we find Yahowah reaching down and out to us with an open, welcoming hand. It is extended on behalf of two individuals, both of whom are standing up, reaching up, and looking toward Him. The two unbowed individuals are indicative of ‘Abraham and Sarah, the father and mother of the Covenant family. Between them is a tent peg, symbolic of securing and enlarging a home while connecting and augmenting the inhabitants.

These insights are always relevant, but no more so than when Yahowah makes the connection between His name and *“towledowt* – the written records and the inscribed account of the conception of the family along with its story, the proceedings and the results.”

This means that God’s name isn’t God, Lord, Ba’al, Amen Ra, Osiris, Isis, Zeus, Jupiter, Jesus, Christ, Jehovah, Apollo, Allah, Shiva, Buddha, or HaShem. God has a name, and now you know it.

His name is so important, so relevant to knowing Him, so essential to our salvation, Yahowah will inscribe it in His Towrah, Naby', wa Mizmowr 6,999 additional times – exactly 7000. It's obvious He wants us to know it and to use it.

Yahowah called His written account of creation's history a genealogical record. By inference then, this is the story of the birth of the cosmos. It is also the future history of the generations of man.

By reflecting on the genealogy of creation, we noticed that something occurred during each creative era which was prophetic of man's future history as it would play out in one-thousand-year intervals. There was also an element to each day that represented a significant aspect of God's plan of redemption.

Streamlined for easier reading and better retention, here are Yahowah's final statements on the creative process...

“As a result (wa) Almighty God ('elohym) blessed and adored, lowering Himself to greet and provide benefits (barak) relative to His association with ('eth) the seventh abundantly enriching and satisfying (ha shabyi'y) day (yowm).

He set it apart as special, making it unique and uncommon (wa qodesh) because indeed (ky) during it (ba 'eth huw') He observed the Shabat, celebrating and experiencing the promise of seven (shabat) on account of (min) all (kol) His Spiritual endeavors as the Maternal manifestation of the message (mal'akah) which, to show the benefits of the relationship ('asher), He, Almighty God, had conceived and created (bara' 'elohym), prepared and produced (la 'asah). (Bare'syth / Genesis 2:3)

In close proximity, and to provide perspective, here are ('el-leh) the written records of the birth and genealogy, the inscribed account of the conception of the family line along with the story (towledowt) of the heavens and earth (shamaym wa ha 'erets) when they were created (ba bara' hem) in the day (ba ha yowm) Yahowah (אֱלֹהִים) acted and engaged as God to prepare and produce ('asah 'elohym) the material realm ('erets) and the spiritual realm (wa shamaym).” (Bare'syth / Genesis 2:4)

It is the most important story ever told. Without this story, there would be no other stories to tell.

אֱלֹהִים

It's interesting that *Bare'syth / Genesis 5:5* tells us: **“All the days (kol ha yowmym) which by relationship ('asher) 'Adam ('Adam) was restored to life (chayah – remained alive after being renewed, continued to live once revived, was spared, saved, and preserved) were (hayah – existed as) nine hundred and thirty years, and he died (wa muwth huw').”**

Since 'Adam represents the first thousand years of mankind's history, as well as our restoration to life by way of a personal one-on-one relationship with God, this statement suggests that 'Adam lived 70 years with Yahowah in the perfection of the Garden before the Adversary was allowed to slither in and corrupt God's Word. Yahowah has a penchant for the number seven.

According to the corroborating genealogical testimony preserved in the Septuagint (prepared as early as 250 BCE) and Samaritan Pentateuch (perhaps dating to around 125 BCE (of which there are some 6,000 differences with the Masoretic Text, 2,000 of which are supported by the Septuagint)), 'Adam's expulsion from the Garden occurred in 3968 BCE, year 0 Yah on God's calendar.

Two is the number of choice. The second day in the creation account predicted that this era

would be about separation and water. And so it would be: the flood separated the lone family who chose God from those who did not. In 2968 BCE Noah was afforded the opportunity to save his family and avoid the ensuing deluge which occurred during this era, commencing with a massive asteroid impact right when Yahowah told us it would occur.

This is evidenced by Burckle's discovery of an eighteen-mile-wide crater 12,500 feet below the surface of the Indian Ocean, whose impact occurred 4,800 to 5,000 years ago. It produced a 600-foot-high tsunami which flooded Mesopotamia all the way up to the Black Sea. It inundated the region where men with a conscience had come to be belligerent toward God. The message is that listening to Yahowah and acting upon His guidance prepares our souls to live with Him.

Regarding this choice to accept or reject God's testimony, the acclaimed historian Arnold Toynbee, in his twelve-volume *Study of History*, written between 1934 and 1961, described the rise, flower, and decline of 26 cultures from Egypt, Greece and Rome to Polynesia and Peru. After stating that "Civilizations die from suicide, not by murder," (destroying themselves from within) the British historian queried: "So what does the universe look like?" He answered, "It looks as if everything were on the move either toward its Creator or away from Him.... The course of human history consists of a series of encounters...in which each man, woman, or child...is challenged by God to make the choice between doing His will and refusing to do it. When Man refuses, he [accepts] the consequences." While I would have changed that to more accurately read "to make the choice between listening to God and acting upon His instructions," Toynbee was correct.

The third day represents the time life burst forth on planet earth – flourishing, reproducing, and growing. Not surprisingly, three is the number of family – father, mother, and child: the cradle of human life. Historically, during mankind's third one-thousand-year era, we humans multiplied prodigiously as did our civilizations. So, right on schedule, exactly one thousand years later, in 1968 BCE (year 2000 Yah), after 'Abraham left Babylon, the world's religious center and lone super power, and en route to the Promised Land, Yahowah established His Covenant relationship with him. It was ratified on Mount *Mowryah* | Revere Yah – the most important place on Earth. In the years which followed, 'Abraham sowed the seeds of the Covenant Family.

For the next forty *Yowbel* (meaning Yahowah's Lamb is God), which is 2000 years, man's history from Yahowah's perspective and His redemptive plan are one. They are embodied in the *Miqra'ey*, *Beryth*, and *Towrah*. As we shall discover in the next several chapters, 'Abraham acted out a dress rehearsal for the fulfillment of Passover in year 4000 Yah, the very year the third millennium of human history began.

A thousand years after 'Abraham and his son, Yitschaq, confirmed their commitment to the Covenant, the Messiah and Son of God, *Dowd* | the Beloved, laid the cornerstone of the Temple on *Mowryah*. It was the dawn of the fourth millennium in 968 BCE. Exactly 1,000 years later, in 33 CE, at the close of the fourth millennium, also on *Mowryah*, Yahowsha' became the *Pesach* 'Ayil | Passover Lamb – fulfilling the first of four *Miqra'ey* that year.

From a redemptive perspective, the seminal events in human history occur every forty *Yowbel* Years. These multiples of forty, fifty-year segments of time, depicted as "seven times seven years plus one," determine the years Yahowah engages to restore His relationship with us. Forty is the number of completion, especially as it relates to a time of testing. And the *Yowbel* is symbolic of Yahowah, our God, forgiving our debts and setting us free from human oppression. The *Yowbel* foreshadows the restoration provided by Yahowsha' and the Set-Apart Spirit on Passover and UnYeasted Bread.

While nothing was created on the fourth day, it remains the longest narrative because it foretells the fulfillment of the first four *Mow'ed*, each enabling the benefits of the Covenant. It is the day the greater and lesser lights – Dowd and Yahowsha' – became visible to us as signs and as symbols. A child was born and a son was provided to guide us home.

In the final year of man's fourth millennium, in the *Yowbel* year of 33 CE (year 4000 Yah), God fulfilled His mission as the Passover Lamb on the Called-Out Assembly of Passover, opening the doorway to life on the *Mow'ed*. The following day, on the *Miqra'* of *Matsah*, a Sabbath, Yahowah's soul endured She'owl to perfect those who had become immortal. Reunited with the Ruwach Qodesh, Yahowah honored the promise of Firstborn Children the next day, facilitating our adoption into the Covenant Family.

The fourth Invitation to be Called Out and Meet with Yahowah, the Feast of Seven Shabaths, or *Shabuw'ah*, was fulfilled on the appointed day when the Set-Apart Spirit enriched and empowered the Covenant's children. The prophetic significance of the fourth day of creation was thereby honored.

In the fifth creative day, the first mortal *nepesh* | souls were conceived of water, helping us understand that our souls must be cleansed to grow. On this day, Yahowah told us that "great serpents" would "move about...producing after their kind." From a historical perspective, the souls created on this day were surrounded by them – satanic deceptions of the worst kind: religions. That is why, from a redemptive perspective, God reminded us twice in the fifth day that living souls reproduce after their kind. A society drenched in religion will breed deception, death, and damnation.

The marker for the initiation of year 5000 Yah (1033 CE) is obscure because it is not especially relevant, even to those who closely observe the Towrah and seek to correlate its timeline with human history. But nonetheless, in 1033 CE, the waters beneath where the Temple had once stood, and now beneath Islamic trophies, were poisoned. This may have served as a fulfillment of the *Bamidbar* / In the Wilderness / Numbers' 5 prophecy whereby the world was declared "unfaithful." There was a resounding divorce decree. If nothing else, it is a reminder that God prefers divorce to remaining in a loveless relationship. And that is something to think about.

From the Towrah's perspective, six is the number of man, and so it was that on this day man was conceived. From the perspective of Yahowah's relationship plan, we have reached the object of restoration. That is why we were told in the words which precede 'Adam that: "renewed and restored life exists upright and established." We discovered that "Adam was fashioned in God's image, after His likeness." More importantly, the Towrah reveals: "And God knelt down next to them, adoring and blessing them, greeting them in love and lifting them up, saying to them, 'Be fruitful and flourish, be productive and increase, becoming exceedingly great.'" When we are restored to life, we become like our Creator. So spiritually, the sixth era is about transforming man into the image of God so that we can live upright in His presence during the seventh day.

Historically, the sixth millennium dawned deluged in the errant ways of humankind. It will terminate with a seven-year tribulation of our making: the Time of Ya'aqob's Troubles. During this period, the religion of man was conceived and then it devoured liberty and livelihoods. Many of man's best lies – Catholicism and other forms of Christianity, Rabbinical Judaism and Qabalah, Islam and Nazism, even Machiavellian Communism – were mixed together to create a toxic brew. Today, the Socialist Secular Humanist religion permeates the globe and has become the only acceptable belief system in American politics, the media, and academia. Those duped by this

deadly decree have murdered over two hundred million souls during the last century alone. We have turned ourselves into gods and become fools.

Soon the era of mortal man will be over. The seventh day begins on a Shabath, the *Mow'ed Miqra'* of *Sukah* | Shelters in 2033 (year 6000 Yah). Those who come home to Yah and survive the Time of Ya'aqob's Troubles will enter the Millennial Kingdom. They will get to camp out with God for one thousand years, living on an Earth restored to the status of the Garden of 'Eden until year 7000 Yah. Then, there will be a new beginning.

Such is the genealogical history of mankind from conception to perfection. It is the story of six plus one.

Bringing it all together, one (3968-2968 BCE) is about God who is one creating a one-on-one relationship with the first man. Two (2968-1968 BCE) is the presentation of choice, choosing the Ark of the Covenant or the deluge brought on by mankind's delusions of grandeur. Three (1968-968 BCE) is the story of family, and so 'Abraham established what would become the Covenant Family in the third millennium of man. Four (968 BCE-33 CE) completes the time of testing and the arrival of the greater light at its conception and the lesser light at the twilight of the fourth millennial epoch as we transition from Dowd to Yahowsha', from a united Yisra'el to a world united against Yahuwdym. Five (33-1033 CE) designates the time of the great serpent and consequently the era of religious confusion. Six (1033-2033 CE) is the time of man, the time that gave rise to Socialist Secular Humanism, and its replacement moral code – Political Correctness – where being judgmental has become a sin. This has led to injustice, immorality, irrational opinions, deceit, destruction, and death on an unparalleled scale. Seven (2033-3033 CE) is the *shabat*, the time man and God will come together, our debts settled so that we can settle down with Him and camp out for a thousand years.

In light of Yahowah's focus on seven and the Sabbath, if you are a Roman Catholic, Orthodox Christian, Protestant, or Evangelical attending Sunday Worship services at the behest of pastor or priest, believing that you are doing something good that is pleasing to God, sorry, but you are dead wrong. Yahowah doesn't want to be worshiped, as worship has no place in a familial relationship. Remember *barak*: God bowed down so He could lift us up. And Sunday is "the Lord's Day," where Bel and Ba'al, Ra and Zeus, Jupiter and Satan are worshiped – the day virtually all wannabe gods want mankind to bow down before them.

The Catholic Church, misguided as they were by Paul, became so anti-Semitic and anti-Towrah, so pro-sungod worship and pro-religion, they made it a crime punishable by death to observe the Sabbath, mandating that all things required on that day be transferred to the "Lord's Day, Sunday." While they were at it, they also made it a capital offense to gather on any of Yahowah's seven *Mow'ed Miqra'ey* in accordance with His Towrah instructions. The Invitations to be Called Out and Meet with God of Passover, UnYeasted Bread, Firstborn Children, Seven Shabats, Trumpets, Reconciliations, and Shelters were replaced with Satanic substitutes, like: New Year's Day, Saint Valentine's Day, Saint Patrick's Day, Lent, Palm Sunday, Maundy Thursday, Good Friday, Easter Sunday, the Assumption of Mary, Halloween, and Christmas. Even today, most all Orthodox, Protestant, and Evangelical congregations follow their pagan example. Ignoring Yahowah's *Mow'ed Miqra'ey*, they have become a "Church" – a place to go in, not out, which borrows its name from Circe, a Greek and, later, Germanic sun goddess.

You may think that one day is as good as any other. You may believe that God is not troubled by the details and does not mind men exchanging His plan for one of their own. You may consider the Sunday substitute less significant than what is in your heart, your intent and purpose. You may justify Sunday by reasoning that since so many religious folks observe it, it can't be contrary to God. But if you do, your god isn't the Spirit who inspired the Towrah.

Unaware of the redemptive significance of the Passover Lamb or the special Shabat of UnYeasted Bread, you may think that Sunday worship is justified because the supposed "resurrection" of a corruptible body was somehow more significant than Yahowah's plan of salvation. Unaware that the only eyewitness testimony regarding what actually occurred was composed by *Dowd* | David a thousand years in advance of Yahowah's fulfillment, you may think that the body of the Passover Lamb, rather than incinerated, was resurrected.

Indoctrinated by religion, and confused by Pauline Doctrine, you might think that the "Church" has been given the authority to establish doctrine, even to change God's instructions as its clergy sees fit. You may be so lost as to suppose that there is no rhyme nor reason to the Towrah, that it is no more rational than the religions spawned to negate it. For you, the notion that it contains a mathematical equation that defines God's purpose, His timeline and His plan, may well be unfathomable.

If so, Hosea 4:6 was written for you.

"My people (*'am 'any* – My nation and family) **have destroyed themselves and they will perish** (*damah* – they have cut themselves off and will succumb for a time, they have ruined themselves and are devastated (niph'al perfect – they have actively participated in their own demise and will perish as a result of their actions for a duration of time)) **because of** (*min* – from) **a lack of understanding** (*bely ha da'at* – corrupted information, inadequate knowledge, and deficient discernment being without perception by negating observation and avoiding instruction).

Indeed because (*ky* – truthfully as a result and as a consequence) **you** (*'atah*) **have refused, avoided, and even rejected** (*ma'as* – have spurned and despised, literally limited an association with and loathed, showing an aversion to (qal perfect – the avoidance was complete and the rejection was literal)) **knowledge and instruction** (*da'at* – information and discernment and therefore understanding, being observant and discriminating, informed and rational), **so then** (*wa* – therefore) **I will continuously reject and actually avoid you** (*ma'as 'atah* – I will literally and consistently avoid you and disassociate from you, will rebuff you, limiting any association with you, showing an aversion to you (qal imperfect – actually, literally, and continuously refuse to allow with unfolding consequences over time)) **from approaching Me and acting like priests and ministers** (*min kahan la 'any* – from serving as counselors or clerics in association with Me and from adorning oneself and dressing up as if they were a priest (piel infinitive – as a verbal, and thus demonstrable noun, *kahan* is speaking of men who claim to be serving God, especially when acting in the role of mediators, revealing that they have brought this on themselves and will be banned as a result of what they have done to keep others from approaching God).

Since (*wa* – because) **you have continually ignored** (*shakach* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to, no longer mindful of having lost sight of the significance of (qal imperfect – actually, consistently, literally, and continuously failing to consider)) **the Towrah** (*Towrah* – the

Source of Instruction and Teaching, Guidance and Direction; derived from: *tow* – signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from God, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction) **of your God** (*'elohym 'atah*), **I also** (*'any gam* – therefore, I) **will consistently overlook and no longer be mindful of** (*shakah* – I will ignore and forget about, viewing as less significant, and for an ongoing period no longer remembering or responding to (qal imperfect)) **your children** (*ben 'atah* – your sons, your offspring and descendants).” (*Howsha* / Salvation / Hosea 4:6)

Ignorance is not bliss. It is deadly, not only for oneself, but for one’s children. When we reject the Towrah we are neglecting our primary responsibility toward our children.

Those who either advocate or justify the abolition of the Towrah destroy themselves, making their souls totally unacceptable to God. “I just didn’t know” isn’t an excuse. Nor is: “Everybody else was doing it.” The truth is available. All you have to do is “*shabat* – celebrate the Shabat by reflecting upon” what God had to say – especially as that relates to His plan for settling our debts so we could settle down with Him.

Our celebration of the Covenant on the Shabat is a time to fully experience all the relationship has to offer. This is why it is the preeminent Instruction among the seven on the second of the two tablets. One day would not be just as good as another. The model God established regarding time and redemption is emblazoned on every reference to the seventh day.

When Yahowah etched the Ten Statements in stone with His own hand, He reiterated the formula...

INTRODUCTION

“Moseh (*wa Moseh* – the One who Draws Out) **invited** (*qara' 'el* – summoned and welcomed, meeting with and calling out to for the purpose of reading and reciting (qal imperfect – establishing a genuine relationship with ongoing implications)) **all of** (*kol*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

He said to them (*wa 'amar 'el hem* – he spoke on behalf of God to them), **‘Choose to listen** (*shama' – opt to hear*) **this day** (*ha yowm* – at this time [from 4QDeut], **Yisra’el** (*Yisra’el*), **to the clearly communicated prescriptions which have been engraved** (*'eth ha choq* – to the thoughts which are inscribed offering an allotment and share, to that which is carved in stone to cut us into the relationship) **along with the means to exercise good judgment and resolve disputes** (*wa ha mishpat* – as well as to the way to question the who, what, where, why, and how of being judgmental so as to be vindicated; from *ma* – to question and *shaphat* – to judge and decide), **which, to show the correct and beneficial way** (*'asher* – which to reveal the path to walk to get the most out of life and this relationship), **I am communicating** (*'any dabar* – I am conveying using written and spoken words (qal participle)) **in your hearing** (*ba 'ozen 'atah* – for your ears) **this day** (*ha yowm*).

You should choose of your own volition to learn about them (*wa lamed 'eth hem* – you should want to gather in this information and respond appropriately, instructing others what you have been taught regarding them (qal perfect consecutive)), **closely examining and carefully considering them** (*wa shamar*

la hem – observing them under the auspices of freewill, becoming aware of, contemplating, and then celebrating them (qal perfect consecutive)) **so as to act upon them** (*la 'asah hem* – such that you engage and approach with them (qal infinitive construct)). (*Dabarym* / Deuteronomy 5:1)

Yahowah (𐤆𐤏𐤃𐤇), **our God** (*'elohym 'anahnuw*), **has cut** (*karat* – has made and established, creating through separating (qal perfect)) **a Covenant** (*beryth* – a family-oriented relationship, a mutually beneficial and binding contract) **with us** (*'im 'anahnuw*) **in Choreb** (*ba Choreb* – in the desolation of the desert along a knife-shaped section of stone). (*Dabarym* 5:2)

Yahowah (𐤆𐤏𐤃𐤇) **cut** (*karat* – made and established through separation (qal perfect)) **this Covenant** (*'eth ha beryth ha zo'th* – this specific relationship agreement as a unique family-oriented compact) **for us** (*'eth 'anahnuw*) **instead of our fathers** (*lo' 'eth 'aby 'anahnuw* – because it could not have been exactly the same with our forefathers), **for those of us here today** (*'anahnuw' 'el leh poh yowm* – for those of us in this place at this time) – **indeed for all of us who are alive now** (*ky kol 'anahnuw chay* – for all living among us [from 4QDeut]). (*Dabarym* 5:3)

Appearing before us and in our very presence (*paneh ba paneh* – His personal existence and identity directed toward us), **Yahowah** (𐤆𐤏𐤃𐤇) **spoke** (*dabar* – communicated using words, conversing (piel perfect)) **with you** (*'im 'atem* – in your company, engaged in a relationship with you) **at the mountain** (*ba ha har* – within the ridgeline) **out of the midst** (*min tawek* – from the middle) **of the fire** (*ha 'esh*).” (*Dabarym* 5:4)

And (*wa* – so then [from 4QDeut]) **I was present, standing** (*'anoky 'amad* – I stood, accounted for, appointed and sustained, enduring (qal participle)), **discerning insights while making the connections necessary to better appreciate** (*bayn* – receiving the revelation while deducing its meaning so as to respond properly in connection to) **Yahowah** (𐤆𐤏𐤃𐤇) **for you, such that you would understand** (*wa bayn 'atem* – and also so that you would more fully comprehend) **Him in this moment and throughout time** (*ba ha 'eth ha huw'* – now and later, especially at the right moment in time) **by conspicuously providing this information to you in a straightforward manner, declaring and expounding upon** (*la nagad la 'atah* – announcing and making publicly known right in front of you, reporting in plain sight to you (hifil infinitive construct)) **the words** (*ha dabarym* – the statements and accounts [plural in 1QDeut]) **of Yahowah** (𐤆𐤏𐤃𐤇), **your God** (*'elohym 'atah* – your Mighty One [from 1QDeut]). (*Dabarym* 5:5)

And yet (*ky* – but by contrast, indeed) **you, rather than respect and revere the profound and awesome appearance of the fire, at that moment you might have been frightened by the presence of the flames** (*yare' min paneh ha 'esh* – you could have been nervous and anxious, a bit timid to face the glowing light and energy (qal perfect)).

And so (*wa*), **you have not ascended** (*'alah* – you have not climbed or gone up (qal perfect)) **into the mountain** (*ba ha har*) **for the declaration of this statement** (*la 'amar* (qal infinitive)).’ (*Dabarym* / Words 5:5)

TABLET ONE

I am (*'anky*) **Yahowah** (𐤆𐤏𐤃𐤇 – YaHoWaH; from *y-hayah* – I was, I am, and I will always be), **your God** (*'elohym 'atah* – your shepherd, a ram among the sheep, the doorway to an expansive and abundant life for those who are engaged, standing up, reaching up, and looking up), **who relationally and beneficially** (*'asher* – who to show the correct and narrow path to get the most out of life) **brought you out and delivered you** (*yatsa' 'atah* – descended to serve you individually in this moment in time, extending Myself to guide you such that you would respond to Me, becoming more like Me in the process (hifil perfect – at this moment God engaged in such a way that we were empowered to come out)) **away from the realm**

(*min 'erets* – out of the land) **of the crucibles of Egypt** (*mitsraym* – the smelting furnace, serving as a metaphor for the crucibles of political, religious, economic, and military oppression), **out of the house** (*min beyth* – from the place) **of slavery and servitude** (*'ebed* – of bondage and working for one's salvation, of being under the control of government authorities and religious officials). (*Dabarym* 5:6)

Quite literally, you will not continually exist with (*lo' hayah la 'atah* – you shall not be, neither function nor exist, drawing near if you negate the basis of your existence (qal imperfect – continually and literally)) **other** (*'acher* – someone else's, different, extra, another, or additional) **gods** (*'elohym*) **over and above** (*'al* – elevated beyond, in proximity to or near, before, or in addition to) **My presence** (*paneh 'any* – My appearance or face, My proximity or identity). (*Dabarym* 5:7)

You should not continue to act on behalf of or associate yourself with (*lo' 'asah la 'atah* – you should not make a practice of attending to nor doing anything with, you should not conceive, celebrate, nor work near (qal imperfect – conveying a literal interpretation of ongoing actions with unfolding consequences)) **a religious image or object of worship** (*pesel* – a shaped, sculpted, carved, cast, chiseled, or designed icon or idol associated with the divine, a depiction of a god), **or any** (*wa kol* – a variation of a [*wa* is from 4QDeut]) **visual or formed representation of something** (*tamunah* – likeness, appearance, idiom, association, or appearance, in a shape or form which resembles and attempts to establish a relationship by way of a substitution), **which by association is** (*'asher*) **in** (*ba*) **the heavens above** (*ha shamaym min ma'al*), **or** (*wa*) **is related to that which is** (*'asher*) **on** (*ba*) **the earth** (*ha 'erets*) **below** (*min tachath*), **or** (*wa*) **found in connection** (*'asher*) **with** (*ba*) **the waters** (*ha maym*) **beneath the land** (*min tachath la ha 'erets*). (*Dabarym* 5:8)

You should not speak about them on your own initiative nor make a practice of bowing down and worshipping them (*lo' chawah la hem* – you should not continue to promote their message nor display their words because such uncoerced and ongoing verbal declarations and announcements will influence you, you should not religiously prostrate yourself in obeisance and homage to them, show any allegiance to them, nor habitually make confessions (hitpael imperfect jussive – acting without any compulsion, habitually or continually responding to the will of the religious influences)).

And (*wa*) **you shall not habitually serve them nor compel anyone to worship them** (*lo' 'abad hem* – you should not labor in their cause nor make a career of working as their ministers, you should not submit to them nor encourage anyone else to do so (hofal imperfect – you should not make a habit of compelling anyone to act or serve on their behalf)).

For, indeed (*ky* – emphasizing this point), **I** (*'anky*), **Yahowah** (יהוה), **your God** (*'elohy 'atah*), **am a fiercely protective and emotionally devoted God, a steadfastly loyal and jealous God** (*qana' 'el* – a God who is desirous of exclusivity in a deeply loving and committed relationship, a God who is defensive of those He zealously loves), **actually counting and reckoning** (*paqad* – literally taking stock of and genuinely recording (qal participle – a descriptive verb with literal implications)) **the perversity of twisting and distorting** (*'awon* – the depravity of perverting and manipulating, deviating from the way) **of the fathers** (*'ab* – of parents) **onto** (*'al*) **the children** (*ben* – sons) **to** (*'el* – unto [from 4QDeut]) **the third and the fourth generations** (*shileshym wa 'al ribea'*) **of those who are averse to Me** (*sane' 'any* – of those who are openly hostile and detest Me, who strive maliciously against Me, shunning Me (qal participle – serving as a literal and vivid depiction as a verbal adjective)). (*Dabarym* 5:9)

However, I act and engage to prepare, perform, and produce (*'asah* – I actively effect and appoint, offering and celebrating, even demonstrating by doing what is required to deliver (qal participle)) **loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness** (*chesed* – actual forgiveness, steadfast appreciation, and an affectionate relationship) **on behalf of** (*la'*) **thousands** (*'elepym*) **who move toward Me and love Me** (*la 'ahab 'any* – who form a close and affectionate, loving and friendly,

familial relationship with Me) **and also** (*wa*) **who approach Me by closely observing and carefully considering** (*la shamar* – who enter My presence by becoming observant, thoroughly examining and thoughtfully evaluating (qal participle)) **My instructions and directions, My terms and conditions** (*mitswah* ‘any – the verbal and written stipulations which uphold My Covenant, My authoritative guidelines which serve as prescriptions for My relationship agreement; a compound of *ma* – to ponder the who, what, why, when, where, and how questions regarding God’s *tsawah* – authorized and authoritative communications). (*Dabarym* 5:10)

You should not continue to deceive, nor should you tolerate or support delusions (*lo’ nasha’* – you should not habitually deploy or advance clever ideas to enrich yourself by indebting others, and you should avoid beguiling people by consistently promoting that which causes them to miss the way by forgetting something (qal imperfect)) **associated with** (*’eth* – through or by way of the) **the name and reputation** (*shem* – the renown and proper designation) **of Yahowah** (יהוה), **your God** (*’elohym*), **thereby negating the value of My name by advancing worthless and lifeless deceptions** (*la ha showa’* (errantly transliterated *shav’*) – deploying that which advances dishonesty, nullifying one’s existence, leading to emptiness and nothingness, lifeless lies which are ineffectual, futile, and ruinous).’

For, indeed (*ky* – because), **Yahowah** (יהוה) **will not forgive or leave unpunished** (*lo’ naqah* – as an ongoing admonition unconstrained by time, He will not purify nor pardon, He will not acquit nor free from guilt, He will not exempt from judgment or sentencing, nor will He consider innocent nor release (piel imperfect)) **those who** (*’eth* ‘*asher* – in association with others) **consistently deceive, actually beguile, and habitually delude, promoting or accepting foolish notions which negate** (*nasha’* – religiously using deception to continually mislead, lifting up and advancing a clever, albeit, dishonest, ruse in (qal imperfect)) **an association with** (*’eth* – through) **His name** (*shem* – renown, reputation, and proper designation) **such that it diminishes its value, including ineffectual lies which lead to lifelessness, nullifying one’s existence** (*la ha showa’* – devastating deceptions which destroy, leading to emptiness, worthlessness, and nothingness, deceiving in a ruinous manner). (*Dabarym* / Words 5:11)

TABLET TWO

‘Observe (*shamar* – closely examine and carefully consider (qal infinitive absolute)) **that which is associated with the day of the Shabat** (*’eth ha yowm ha shabat* – the purpose of the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **so as to keep it set apart** (*la qadash huw’* – such that it remains separate and distinct unto Him for purifying and cleansing and thus special to approach Him (piel infinitive – Yahowah is engaged in dramatic fashion and acts in response to the our willingness to set this day apart)), **consistent with its purpose which is to show the way to the benefits of the relationship as** (*ka* ‘*asher* – for the express reason of its comparative symbolism which is designed to reveal the correct and straightforward path to walk to get the greatest joy out of life as) **Yahowah** (יהוה), **your God** (*’elohy* ‘*atah*), **instructed you** (*tsawah* ‘*atah* – directed you (piel perfect)). (*Dabarym* 5:12)

Six (*shesh* – that which is bleached white or adorned in fine linen) **days** (*yowmym* – periods of time) **you should actually and continuously work** (*’abad* – you should engage in ongoing labor, working for oneself or for another, expending the energy to be productive at your job (qal stem – denoting a literal interpretation and imperfect conjugation – speaking of that which is ongoing)), **and** (*wa*) **choose to act, engaging in** (*’asah* – express your freewill to prepare and accomplish what you can do at that time, capitalizing upon and advancing, doing and profiting from (qal perfect consecutive – addressing a genuine

relationship in which the actions have been accomplished at some point in time under the auspices of freewill) **all** (*kol* – the entirety of) **your service as a heavenly messenger** (*mal'akah 'atah* – your usefulness communicating as a Divine implement, working on behalf of the feminine manifestation of the Spiritual Messenger, making informative announcements as a witness on God's behalf; feminine of *mal'ak* – beings created to represent and serve God as messengers). (*Dabarym* 5:13)

But (*wa*) **the seventh** (*sheby'iy* – the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant of the role of the seventh; from *shaba'* – to take an oath and make a sworn promise to fulfill, completely satisfying, providing an abundance of enriching benefits) **day** (*yowm* – period of time), **the Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich), **is to approach** (*la* – is for drawing near, associating with and moving toward) **Yahowah** (יהוה), **your God** (*'elohym*).

On it (*'al hy'* – during it [from 4QDeut]), **you should not continuously engage in** (*lo' 'asah* – you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **any part of** (*kol*) **the service of God's Representative and Messenger** (*mal'akah* – endeavors of the Heavenly Envoy, serving as a witness; feminine of *mal'ak* – the ministry and mission of the Divine Implement, the endeavors and labor of God's spiritual manifestation and presence, the Maternal Counselor) **yourself** (*'atah*), **your son** (*ben*), **your daughter** (*bat*), **your male and female servants and staff** (*'ebed wa 'amah* – your employees and those men and women who work for and with you), **your means of production** (*behemah* – your animals and beasts of burden) **as well as** (*wa*) **those visitors** (*ger* – foreigners) **who relationally** (*'asher*) **are in your home or on your property** (*ba sha'ar* – are inside your doors or gates; from *sha'ar* – to think and be reasonable), **so that** (*lama'an* – for the reason, intent, and purpose) **your male and female employees** (*'ebed wa 'amah* – your staff and servants, those men and women who work for and with you), **as well as you** (*kamow 'atah* – like you, similarly and simultaneously along with you) **may be restored spiritually** (*nuwach* – may be reenergized spiritually; from *ruwach* – spirit (qal imperfect)). (*Dabarym* 5:14)

In addition (*wa*), **you should remember** (*zakar* – call to mind, recollect, mention, and proclaim (qal perfect)) **that indeed** (*ky*), **you were** (*hayah* – you existed as (qal perfect)) **a slave** (*'ebed* – a servant owned by another) **in the land** (*ba 'erets* – in the realm and country) **of the crucibles of Egypt** (*Mitsraym* – the pressure and hostility of religious and governmental oppression, and military and economic subjugation) **when** (*wa* – then) **Yahowah** (יהוה), **your God** (*'elohy 'atah*), **brought you out** (*yatsa' 'atah* – descended and extended Himself, came forth to lead and deliver you, taking you (hifil imperfect)) **from there** (*min sham / shem* – out of and away from that place called by this name and having that reputation) **with** (*ba* – by and in) **a mighty and firm, powerful and protective** (*chazaq* – very strong and influential, extraordinarily capable and intensely prepared, resolutely passionate and encouraging, assertive and steadfast) **hand** (*yad* – ability to accomplish the mission, a *yad* – the first letter in Yah's name which as an open hand reaching down and out, defining Yah's role in our lives), **and with** (*wa ba*) **the sacrificial lamb, the productive arm shepherding the flock** (*zarowa'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **having been extended** (*natah* – having been reached out and outstretched).

For this reason (*'al ken* – upon these grounds above all others, it is right that), **Yahowah** (יהוה), **your God** (*'elohy 'atah*), **instructed you** (*tsawah 'atah* – directed you (piel perfect)) **to approach by observing**

(*la shamar* – to move toward and draw near, by closely examining and carefully considering (qal infinitive construct – a literal descriptive verb and genuine actionable noun) [from 1QDeut]) **that which is associated with the day** (*'eth yowm*) **of the Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week to observe the oath of association; from *shaba'* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **so that it is set apart and special** (*'eth qodesh* – so that it is uncommon, cleansing, and perfecting [from 1QDeut]). (*Dabarym* 5:15)

For (*ky*) **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*), **Yahowah** (יהוה) **acted and engaged, preparing and producing everything associated with completing** (*'asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens** (*'eth ha shamaym* – the spiritual realm) **and the earth** (*wa ha 'erets* – the material world), **as well as the waters** (*wa ha yam*) **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba hem*).

And then (*wa*) **He became completely settled spiritually** (*nuwach* – He resolved every remaining issue, satisfying and conciliating by way of the Spirit (*nuwach* is related to *ruwach* – spirit)) **during** (*ba*) **the Almighty's seventh** (*ha sheby'iy 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*).

Therefore (*ken* – consequently, this is true and correct), **Yahowah** (יהוה) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** (*'eth ha yowm*), **the Shabat** (*ha shabat* – the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association which abundantly satisfies, empowers, and enriches), **setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special).” (*Dabarym* 5:15/16 from 1QDeut4)

Yahowah's instruction was unambiguous and authoritative. So what do you suppose the motivation was for the imperial edict Constantine's propagandist, pseudo-historian, and Church father, Eusebius, recorded in 321 CE? “All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's Day.” Emperor Constantine, credited by many as the founder of Roman Catholicism, called Sunday “*Sol Invictus Mithras*”—“The day of the Unconquerable Sun, Mithras.” Under penalty of death, he decreed that all within his empire must cease work on Sun-Day to honor the sun god.

Did Constantine, at Eusebius' urging, do this because he and the newly empowered clerics were illiterate and thus ignorant? Was this exchange just a colossal blunder, one born out of confusion rather than intent? Or did Constantine issued this order at Eusebius' behest because they rejected Yahowah's revelation in favor of Paul's endorsement of the Roman Empire?

Changing the day is obviously and unambiguously in direct conflict with God's intent. So, I ask you, why did corrupting Yahowah's purpose become a life and death issue to General Constantine and the first Catholics? Why does every priest and virtually every pastor replicate their repudiation of Yahowah's instruction every Sunday morning? Why does anyone show up? Are people so lost, so ignorant and indoctrinated, that they can no longer differentiate between right and wrong, good and bad, religion or relationship, the first versus the seventh?

By virtue of the fact you are reading this, you are not part of the problem. You already know that the reason we are encouraged not to do Yahowah's work on the Sabbath, the seventh day, is because it is set apart as the day God knelt down, lowering Himself in love to lift us up. You understand that this is why the seven *Mow'ed Miqra'ey* | Invitations to be Called Out and Meet with God are special, representing the

seven essential steps in Yahowah's plan of adoption and reconciliation. You understand that they are prophetic of the work Yahowah will do and has done on our behalf.

Yahowah's instruction regarding this day was as we had surmised. He wants us to "*shamar* – be observant, closely examining and carefully considering" "*'eth ha yowm ha shabat* – that which is associated with the purpose of the seventh day, including its means to satisfy and enrich." He was clear, in that He wants us to "*la qadash huw'* – keep it set apart such that it remains separate and distinct unto Him." And this time, Yah added one of my favorite words, to tell us that our celebration of the Shabat should be "*ka 'asher* – consistent with its purpose which is to show the way to the benefits of the relationship." And then so that we would not be confused and wrongly attribute this day to an ethnicity or religious entity, "Yahowah our God" said that this "*tsawah* – instruction" came directly from Him.

In recognition that the six plus one days of creation are prophetic of six thousand years of human toil followed by a thousand years of "shabating," I see the following as revealing that the time remaining to share Yahowah's message is dwindling. We are fast approaching year 6000 Yah and the commencement of the Millennial Shabat: **"Six days you may actually work and choose to act, engaging to accomplish what you can do during that time, capitalizing upon and advancing all of your service as a heavenly messenger, including your usefulness communicating as a Divine implement, because the seventh day, the Shabat, is to approach Yahowah, your God."**

During His definitive explanation of the purpose of the Shabat, Yahowah asks us to remember that we were once slaves to men, oppressed and subjugated by the religious and political. Having freed us from such men and their institutions, God defines the Shabat as a day of liberation, of deliverance from the ways of man. And that is what makes it "*qodesh* – set apart and separated from that which is common."

The surprise for many in this part of Yah's depiction is the use of *zarowa'*. We will discover that there are three of them – the first of whom was Moseh. He was asked to "*zarowa'* – shepherd the flock and sow the seeds of truth." The second was Yahowah's beloved Shepherd, the Mashyach Dowd, the productive and protective arm of God, the most important and impactful individual in human history. The third was Yahowsha' as the "sacrificial lamb." The ability to recognize and identify each will eventually loom large, as it is the key to unveiling several remarkable prophecies.

Beyond this realization, by using *chazaq* | firm and capable in conjunction with *yad* | hand and *natah* | to reach out, Yahowah is helping us better understand the outstretched *yad* / יָד / hand in His name. He may choose to work through men like Moseh, Dowd, and Yahowsha', but they do not serve alone.

When we reach the statement in Dabarym 5:15, we are reminded that these are Yahowah's instructions on how to approach Him. They focus, as they did at the beginning, on being "*shamar* – observant." The path to God on this day is open to those who "closely examine and carefully consider" His Towrah's Guidance.

Yahowah concludes His dissertation on the Shabat, and how it is to be observed with these words: **"And then (*wa*) He became completely settled, resolving every remaining issue spiritually (*nuwach*) as part of (*ba*) the Almighty's solemn promise to fulfill and satisfy those who listen and are observant regarding the role of the oath of the seventh (*ha sheby'iy 'al*) day (*yowm*). Therefore (*ken*), Yahowah (יְהוָה) blessed and adored, kneeling down in love to lift up (*barak*) everything associated with this day (*'eth ha yowm*), the Shabat (*ha shabat*), setting it apart and making it special (*qodesh*)." (Dabarym 5:15-16)**

According to the etymological tools at our disposal, *nuwach* wasn't so much about "resting," as in the absence of movement, but instead used to convey the idea that God's mind was completely settled, having achieved exactly what He had intended. By extension, *nuwach* speaks of "security," and thus of "victory

and salvation.”

This is confirmed in *Bare'syth* / Genesis 2:15. There, Yahowah “*nuwach* | safely settles ‘Adam in the Garden.” Then in *Bare'syth* 8:4, we discover that Noah’s ark “*nuwach* | settled safely on mountains of Ararat” after the flood. It is even used in conjunction with Yahowsha’ and the Ark of the Covenant: “And it shall come to be similar to the soles of the feet of the priests who are lifting up and bearing the Ark of Yahowah, the Upright Pillar of all the Land, *nuwach* | settle securely and victoriously in the waters of the *Yarden* | Jordan. The waters of the Yarden shall be cut, and the waters will descend from above, and shall be present, taking a stand as one unified barrier.” (*Yahowsha’* / Yah Saves / Joshua 3:13)

Therefore, *nuwach* tells us that the Sabbath is the time Yahowah settles on the means to achieve our eternal safety, our victory over death. It is the time God resolved the religious and political plagues which have separated us by settling our debts so that we could settle down with Him. Therefore, those who observe the Shabat as our celebration of the Covenant relationship will be settled in our Heavenly Father’s Home.

Beyond this, it is important to note that “Yahowah ‘*barak* – descended, knelt down in love, diminishing Himself, to bless’ [us on] the Sabbath.” It is the very day His soul descended to *She’owl* under the burden of our sin. This represents the single most important day in the history of the universe: the Sabbath of the *Mow’ed Miqra’* of *Matsah* in 4000 Yah, 33 CE.

The second most important Sabbath is still on our horizon: *Sukah*, the seventh *Mow’ed Miqra’*, which will be fulfilled on a Sabbath in year 6000 Yah, 2033 CE, ushering in the Millennial Sabbath – a time where God will bless the Earth with His presence.

“Yahowah ‘*qodesh shabat yowm* – set the Shabat day apart, separating the Shabat from all other days, making the Sabbath the day devoted to separation, cleansing, and purifying” our souls.

Having read the Word, and having come to know God, I am certain that Yahowah’s position on the Shabat remains unchanged. While Yah’s Instructions serve many purposes, they are as vital today as they were when He etched them in stone. Observing them makes us happier and more productive, prolonging our days unto eternity in the Promised Land, according to *Dabarym* 4:40. They exist so that we might learn from them, suggesting that there is profound truth beneath the plain reading. Observing them is one of the ways we demonstrate our respect and reverence for Yahowah based upon the preamble in *Dabarym* 10:12.

According to God, His *Towrah* instructions serve as the answer to the most important question ever asked:

“**So then** (*‘attah* – from this time forth) **Yisra’el** (individuals who live with and are empowered by God), **what** (*mah*) **will Yahowah** (𐤏𐤍𐤏𐤍𐤁), **your God** (*‘elohym*), **ask** (*sha’al* – look for, question and earnestly request) **from you** (*min ‘im* – as part of our association and relationship)?” (*Dabarym* / Deuteronomy 10:12)

The answer is:

“**Surely** (*ky* – indeed, truthfully) **if** (*‘im*) **you revere and respect** (*yare’* – highly value) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** (*‘elohym*), **you will walk** (*halak* – you will proceed) **in** (*ba*) **all** (*kol*) **His ways** (*derek*).

As a result you will come to love (*wa ‘ahab* – you will befriend and adore Him in a familial sense, developing a close, affectionate relationship with) **Him, choosing to serve** (*‘abad* – working) **alongside** (*‘eth* – with) **Yahowah** (𐤏𐤍𐤏𐤍𐤁), **your God** (*‘elohym*), **with regard**

to *(ba)* all of *(kol)* your thinking and decisions (*lebab* – your best judgment, inclinations, motivations, and thoughts) and with all your soul (*wa kol nepesh 'atah* – your entire consciousness).

You should closely observe (*shamar* – you ought to examine and carefully consider, treasuring and celebrating), **accordingly, ('eth) the terms and conditions of the relationship** (*mitswah* – the authoritative directions and instructions of the agreement which are mutually binding) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **and also (wa) the clearly communicated prescriptions** (*chuqah* – that which has been engraved in stone describing what one should do) **which relationally are for the benefit of the relationship** (*'asher* – which to so show the way to get the most out of life) **I ('anky) have instructed and directed you** (*tsawah*) **today (yowm) for (la) your benefit** (*towb* – to make you pleasing, valuable, and agreeable, prosperous, beautiful, and happy).” (*Dabarym / Words / Deuteronomy 10:12-13*)

God wants man to love Him or, at the very least, respect and befriend Him. This is the sole reason we were created. He even tells us that paying attention to His prescriptions is for our own good – and that would include observing the Shabat.

So I don't suppose Yahowah is pleased with religious clerics and their congregations for having negated His Statements, effectively showing that they do not respect Him or His advice. And while we have focused on the First of Seven Instructions Yahowah etched in stone on the second of two tablets, because this has been God's focus, religious types have routinely rejected the first three statements on the initial tablet as well. And while secularists make a mockery of the last six instructions, we'll deal with them later.

In that I have shared them with you, let's leave this chapter devoted to the Shabat by carefully considering the three statements Yahowah etched on the first of the two tablets. The first Statement, or Instruction for living, introduces God by name. Yet, there isn't a single Christian or Jewish congregation of significance to be found anywhere in the world that consistently proclaims Yahowah's name. And most do not even know it.

Yahowah revealed that He is our liberator and that He is devoted to our freedom. As such, the notion of submitting to and obeying a Lord is preposterous. Most importantly, Yahowah saved us from ourselves, from being subjugated and oppressed by religions and governments. As such, we can live with Him or die without Him.

'I am Yahowah, your God (a ram among the sheep and your shepherd, your doorway to an expansive abundant life), who relationally and beneficially to show the correct and narrow path to get the most out of this beneficial relationship brought you out and delivered you, descending to serve you by doing everything which was required to lead those who respond away from the land of Egypt and realm of the crucibles of political, religious, economic, and military oppression, out of the house of slavery, that place of worship and servitude, of bondage and working for one's salvation, and of government authority and religious officials.

You shall not actually or continually exist with other, different or additional, gods over and above My presence.'

In the Second Statement Yahowah asks us to avoid religious imagery and worship. Yet Christian churches display carved statues of "Mary" as the "Mother of God and Queen of Heaven," in addition to graven images of "Jesus Christ" as a dead god on a stick. Knowing they were in violation of the Second

Statement, for centuries the Roman Catholic Church actually removed it from God's list, dividing the tenth into two parts to keep the total unchanged.

'You should not continue to associate yourself with nor make a practice of attending to, you should not engage on behalf of a religious image, object of worship, or any representation of any god, nor visual representation of something which is in the heavens above, including the sun, moon, planets, and stars, or which is on the earth below, or which is in the waters beneath the land.

You should not speak about them on your own initiative nor make a practice of bowing down and worshipping them. You should not promote their message on your own accord nor display their words because such uncoerced and ongoing verbal declarations will influence you. You should not worship them, especially if not compelled or forced, and you should not serve them nor encourage anyone to be passionate about them.

Do not work or labor in their cause nor make a career of serving as their ministers, nor inspire anyone else to do so.

For, indeed, I, Yahowah, your God, am a fiercely protective, steadfastly loyal, and jealous God, a God who is desirous of exclusivity in a deeply devoted relationship.

I consider and reckon the perversity of twisting and distorting, and the depravity of perverting and manipulating, deviating from the way, of the fathers upon the children up to the third and the fourth generations of those who are openly hostile and adverse toward Me, striving maliciously against Me while shunning Me.

And yet I will genuinely act and engage to literally prepare, perform, and produce loyal and devoted love, unfailing mercy, unearned favor, and genuine kindness, even forgiveness, developing an affectionate relationship on behalf of thousands who move toward Me and love Me, forming a close and familial relationship with Me, caring enough to know Me, and also who approach Me by closely observing and carefully considering My instructions, the terms and conditions which uphold My Covenant.'

Fathers corrupt their children by leading them astray. It is one of many reasons we should recognize that the Father we should honor in the fifth statement is our Heavenly Father rather than the ones who have misled us.

Yahowah is merciful and loving, but not universally so. His kindness is directed toward the thousands who closely examine and carefully consider the terms and conditions of His Covenant. It is a seldom considered realization, but thousands among billions is just one in a million. Heaven will be an uncrowded and surprisingly unpopular place.

With catastrophic consequences, every Jewish and Christian denomination has edited the Third Statement such that it reinforces their abuse of the First. Yet in it, at least properly translated, Yahowah actually condemned this deceitful tactic.

No matter how many hundreds of millions bibles, placards, and statuary say otherwise, Yahowah did not write: "You shall not take the name of the Lord, thy God, in vain." Not even close. He wrote...

'You should not continue to deceive, beguiling people by promoting delusions regarding the name and reputation of Yahowah, your God, thereby advancing worthless deceptions and devastating dishonesty, nullifying one's existence.

For, indeed, Yahowah will not forgive nor exempt from judgment an individual who

consistently deceives using religious duplicity to mislead, advancing dishonest ruses to forget His name because these lies lead to lifelessness.'

Why is it that Jews avoid speaking Yahowah's name as if it were a deadly curse? Why did the Roman Catholic Church ban its use? They actually did this very thing on June 29, 2008 in a letter from the Vatican's top liturgical body, the Congregation for Divine Worship and Sacraments, to Catholic Bishops' Conferences worldwide. This directive prohibiting the inclusion of Yahowah's name from any aspect of Roman Catholicism was issued by Pope Benedict XVI.

Why do Jews and Christians call God "the LORD," "HaShem," "Adonai," "Jesus," or "Christ," when none of these is His name? How is it that Jews and Christians alike have been beguiled into believing that this "Commandment" condemns saying "God Damn" when in fact, they are damning themselves for interpreting Yahowah's instruction that way? As ironic as it may seem, their substitution of names and misrepresentation of words violated the very Statement they were corrupting.

Let's listen to what Moseh said in His presentation on the Statements and Instructions...

"In association with ('eth – when accompanying and associated with, to be in accord with and concerning) **Yahowah** (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** ('elohym 'atah), **you should show respect for Him by serving alongside Him** (*yare' 'eth huw' 'abad* – you should genuinely and consistently revere Him and be inspired by Him, showing concern regarding Him by working with Him, affording Him the status He deserves, continually cognizant of His awesome nature, while expending considerable energy and intensity engaging beside Him).

And with regard to Him (*wa ba huw'* – therefore, unto Him), **stay close and remain in an intimate relationship** (*dabaq* – be closely associated, join and cling to, pursue and stick together, holding fast and staying with, being steadfast and faithful).

Then with His name (*wa ba shem huw'* – in His personal and proper designation and reputation), **you should affirm the truth as a witness** (*shaba'* – promise to do what is right, confirming the relevance of seven). (*Dabarym* / Deuteronomy 10:20)

He is your source of positive and empowering words and your acclaimed reputation (*huw' tahlilah 'atah* – He is the source of your commendation and thanksgiving, your laudable qualities and magnificent blessings, your renown and the manifestation of your power; from *halal*, meaning that which radiates light; from *halal* – to shine, to be brilliant, and to radiate light).

He is your God (*wa huw' 'elohym 'atah*) **who relationally and beneficially** (*'asher* – who has led, showing the correct steps to follow to get the most out of life) **acted and engaged with you to prepare and produce** (*'asah 'eth 'atah* – worked in concert with you to do, fashioning, accomplishing, instituting, and performing for you (qal perfect)) **with regard to these many great** (*'eth ha gadawl* – numerous magnificent and distinguished, important and extensive; from *gadal* – empowering, magnifying, and growth promoting) **and** (*wa*) **tremendously awesome** (*'eth ha yare'* – awe-inspiring and astonishing, worthy of respect and honorable) **things that, for your benefit, you have witnessed with your eyes** (*ha 'elleh 'asher ra'ah 'ayn 'atah* – which to reveal the correct path to walk to get the most out of life you were visually shown (qal perfect))." (*Dabarym* / Words / Deuteronomy 10:21)

We tangibly demonstrate our respect for Yahowah when we engage and work along with Him for the betterment of mankind and the Covenant relationship. I am inspired to serve with Him.

In this way, respect is reciprocal and reciprocated. God appreciates those who engage on behalf of

His testimony and people. Recognizing our relative capabilities, Yahowah is thrilled when we endeavor to serve with Him, even though our contribution to the relationship and mission will always be less robust than His own. There are so few who are willing that God makes the most of every opportunity.

Our purpose in life is to engage in an intimate relationship with Yahowah, as if He is our Father, learn from Him, and then attend to the needs of His Family. With nearly five million words written thus far on fifteen thousand pages in twenty-five books, that is the essence of what I have tried to convey.

In Yahowah's name, and with His name, we should devote ourselves to affirming His truth as credible witnesses. His words are resolutely positive and absolutely empowering. Whatever contribution I may have made and acclaim I may have achieved as a result over the past score of years are solely attributable to His laudable qualities. Even a flimsy stem grafted into a productive branch can produce fruit.

Yahowah has engaged on behalf of His children and will do so again. And each time, past and future, He will do so in concert with us, and for our benefit.

The Covenant is not an entitlement nor a God-given right. Entry into Yahowah's Family is afforded to those who choose to benefit from what you are witnessing.

Sadly, many clerics and most theologians hold a contrarian position. The Talmud, for example, serves to transfer authority from God to man. Rabbis, holding a manmade title derived from *rabah*, meaning "exceedingly great and enlarged, reaching a very high status," claim that service to them, to a group of religious men without mention in Towrah, is the highest calling – one which leads to redemption. The Talmud further claims that failure to serve these self-exalted men leads to exile from the community of Yisra'el. Since this conflicts with the Word, either Yahowah or the Jewish religious leaders are disingenuous.

It is worth noting that *shaba'*, translated "affirming the truth as a witness," vocalized above as *sheba'*, is the Hebrew word for "seven." And in this regard, *shaber* means "to interpret and explain the meaning or significance of a communication." Along with "*shabat* – the day to reflect on God's promise to liberate us from human oppression on the seventh day," we quickly discover that all these words and concepts are related, elucidating the meaning and purpose of the Shabat.

This brings us to an important and yet misunderstood word. *Yare'* can mean "fear and terrify" or it can mean "revere and respect, to see as awesome and inspiring." Both definitions are equally valid. So each time the word appears, it is incumbent upon the translator to choose the definition most in keeping with the intent of the message being portrayed in the Towrah.

In support of prior religious dictates, English translators universally render *yare'* "fear," even though that definition is most often in conflict with the context of the discussion and with God's nature and purpose. But that should not be surprising; these same religious clerics replaced Yahowah's name with Satan's title, "Lord," in this passage, as well as on 6,999 other occasions.

I have rendered *yare'* "revere and respect" for three reasons. First, this statement, like the previous one, is about love and close personal relationships. Respect and reverence are not only compatible with this kind of intimacy, they are baseline requirements. Second, since one should never approach nor love someone they are afraid of, rendering *yare'* "fear" is obviously a mistake.

And third, Yahowah said that fearing Him was a manmade tradition. God inspired *Yasha'yah* / Salvation and Deliverance are from Yahowah / Isaiah to write:

"Then (wa) Yahowah (YaHoWaH – an accurate presentation of the name of 'elowah – God as guided by His towrah – instructions regarding His hayah – existence [from 1QIsa]) said ('amar – stated and declared (qal imperfect)), 'Indeed (ky – emphasizing this point), forasmuch as (ya'an

– since with intent, and on account of this reason, because) **these people** (*ha 'am ha zeh* – the nation and clans) **approach Me** (*nagash 'any* – present themselves before Me and confront Me) **with their mouths, and with their lip service** (*ba peh huw' wa ba sapah huw'* – language that is ironic, statements which depict a false sense of light in deep shadows and utter gloom, words which vainly seek approval), **putting on airs** (*kabad* – pretending to be somebody special, acting in a pretentious way), **they avoid exercising good judgment, remove their hearts, and distance themselves** (*wa rachaq leb huw'* – wandered away spiritually, emotionally, and intellectually, allowing their hearts to become distant) **from Me** (*min 'any*).

And their fear (*wa yira'th hem* – their sense of dread and distress (qal infinitive active)) **of Me** (*'eth 'any* – regarding Me) **exists** (*hayah* – is and occurs (qal imperfect)) **as a condition** (*mitswah* – an authoritative directive, prescription, and directive) **of men** (*'iyshym* – of individuals and mankind) **which is taught** (*lamad* – is part of their instruction and training, even indoctrination (pual passive participle – these individuals suffer the effect passively and yet demonstrably as a verbal adjective)).” (*Yasha 'yah* / Freedom and Salvation are from Yah / Isaiah 29:13)

Fearing God makes religions tick. It is how they control the masses. They use it to influence donations. It makes them powerful. People want to be protected from a fearsome deity. And they will do almost anything to avoid such a spirit's wrath. It is why the Qur'an's most telling verse says: “Those who fear will obey.” Perhaps that is why Islam means “submission.”

The *beryth* is a familial relationship; one that thrives upon respect. Man was conceived for this purpose. And that is the reason we turned to this passage, as it unmasks a grotesque translation error. Since you cannot love what you fear, it is obvious that *yare'* should be translated “revere and/or respect” when used in reference to God.

In *Dabarym* / Deuteronomy, He taught us that He loves us and wants us to love Him in return. The fear of God is a manmade corruption, a human invention, a stifling and deadly abomination which causes men to cower in the face of religion.

This verse is instructive of something else. It represents one of the 132 times the Masoretes actually removed Yahowah's name from His testimony and replaced it with *'adonay* – a noun typically translated “Lord.” Fortunately, the Dead Sea Scrolls correctly preserve Yahowah's signature in the text. “Lord” is Ba'al's title; it is what *ba'al* means; it is what Satan craves. Lord is neither God's name nor His title. Although, Satan's sun-god manifestation, Adonis, seemed pleased with it.

The reason I bring the textual error to your attention during this discussion of seven and the *Shabat* is because, when you add the number of times Yahowah's name has been retained in His Word (6,868) to the number of times we know it was replaced by rabbis (132), we get yet another confirmation of Yahowah's affinity for seven. Do you suppose that it's just a coincidence that Yahowah included His name in the Torah, Prophets, and Psalms exactly 7,000 times?

Make no mistake. The removal of God's name from His Word is the result of religion, of man controlling men by recreating God in their own image. Rabbis insist on calling their god “*HaShem* – the Name,” and aggressively denigrate anyone who says or writes “Yahowah.”

Religion is nothing more than lip service, a worthless flicker of artificial light in an ocean of gloom – of half-truths which have whitewashed and covered over the Divine writ. They are based upon concealment (removing Yahowah's name for example), corruption (justifying Sunday over the Sabbath or the Talmud over the Towrah as another), counterfeit (substituting Passover for

Easter or Rosh Hashanah for Taruw'ah), and replacement (Gentiles for Jews and the Church for Israel). Yahowah is not buying it. He knows the difference between real and fake, the truth and a counterfeit, even if men do not.

There are billions of Christians (most of whom are Catholics) who believe that their Church is authorized to establish doctrine as an ongoing part of revelation. And while there is no justification for their position, and plenty of statements which condemn this view, the claim becomes especially beguiling and lethal because most religious edicts conflict with and contradict God's testimony, changing what He has said. Their position falls like a house of cards in the slightest breeze. If the Word of God cannot be trusted, then God cannot be trusted. If the Word of God is not reliable, God is not reliable. If God's teachings do not stand the test of time, then they are incapable of extending our time. If God's Word was for a different people in a different place, then it has no value to us today.

More to the point, an organization which routinely contradicts the Divine writ upon which it claims to be based is irrefutably false – as are its teachings. Two things which contradict one another cannot both be true.