



YADA YAHOWAH

QATSYR



VOLUME FIVE

HARVESTS

CRAIG WINN

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Craig Winn. *Qatsyr: Harvests*.

1st edition. www.yadayah.com, 2003.

2nd (revised) edition. www.yadayah.com, 2005.

3rd (revised) edition. www.yadayah.com, 2006.

4th (revised) edition. www.yadayah.com, 2008.

5th (revised) edition. www.yadayah.com, 2010.

6th (revised) edition. www.yadayah.com and Claitor's Publishing Division, 2012.

7th edition. www.yadayah.com and Claitor's Publishing Division, 2013.

8th (revised) edition. www.yadayah.com and Amazon, 2017.

9th (revised) edition. www.yadayah.com and Amazon, 2020.

10th (revised) edition. www.yadayah.com and Amazon, 2023.

11th (revised) edition. www.yadayah.com, Amazon, BookVault, and Apple, 2024.

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About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad’s life using the earliest and most credible *Hadith*, notably Al-Tabari’s *Tarikh* | History and Ibn Ishaq’s *Sirat Rasul Allah* | Life of Allah’s Messenger. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, these 5 volumes will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and current events on over 5,000 talk radio programs and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

COMING HOME

QOWL • A VOICE

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Shabuw'ah | Seven Sevens

Enriched & Empowered...

The fourth *Miqra'* | Invitation to be Called Out and Meet is known by many names: *Shabuw'ah*, the Feast of Weeks, Seven Sevens, and the Promise of the Shabat. It is a glorious harvest – a time for gathering in and celebrating that which is enriching and empowering, enabling and emancipating, even enlightening. *Shabuw'ah* is integral to *Bikuwrym* | Firstborn Children just as Matsah overarches Pesach.

Also called *Yowmym Chamishym* | Fifty Days, this is the only *Miqra'* that stands apart. Just as we witness when considering the Manowrah, *Shabuw'ah* is the light in the middle of three Spring and three Fall *Miqra'ey* | Invitations to be Called Out and Meet. And therefore, its fulfillment was neither in the 80th Yowbel year of 4000 Yah nor will it be among those enabled during the 120th Yowbel in year 6000 Yah. And rather than being fulfilled by the Messiah Dowd, the responsibility for the Harvest falls to the King's Herald – Yada, the third of three Zarowa'.

Seven Shabats is observed seven weeks after Firstborn Children. It is even presented in conjunction with it, making the two Ingatherings irrevocably linked. *Shabuw'ah* does not exist without *Bikuwrym* – just as Firstborn Children is the result of Passover and UnYeasted Bread. Without them, there would be no Children to bring Home. Further, there is no reason for Firstborn Children without the benefits the Promise of Seven provides.

Also relevant, in the here and now, the purpose of the Feast of Weeks is to equip us to be effective witnesses for

Father and Son. The Shabuw'ah Harvest is nearly upon us so we must be productive while time permits. We must also be focused on *Taruw'ah* | Trumpets such that the Homecoming on *Kipurym* | Reconciliations meets Yahowah's expectations.

Grotesquely, Christians, after ignoring Passover, UnYeasted Bread, and Firstborn Children, had the audacity to claim this day as their own, albeit under a replacement title – “Pentecost.” To make Foolology work for them, they would have to discard God's Hebrew nomenclature – the Promise of the Shabat – and then upend its purpose, which is a Harvest of Standing Grain.

Moronically, the Twistians, beguiled by Peter's preposterous pronouncements in Acts 2, believe that the lamest speech ever recorded denotes the “birth of their Church.” And that is in spite of the fact that he got everything wrong, including his ignorant and illiterate misappropriations of the prophet *Yow'el* / Joel. In the process of making a complete ass of himself (or “fool” should you be offended by my characterization of “Saint Peter”), he claimed the fulfillment of Shabuw'ah under a replacement name two millennia prematurely (1,993 years to be exact). And he did so on behalf of some babblers Yahowah would view as filthy foreigners and foes.

The fact is, Christianity has become so pervasive, this fungus has corrupted our culture to the extent we simply are not prepared to appreciate what Shabuw'ah represents until Peter's poisonous ploy is effectively repudiated. And while I have done so within the 4th volume of *Twistianity ~ Incredible*, I will do so again in *Qatsyr ~ Harvests*.

I say this because Shabuw'ah is essential to the wellbeing of God's Covenant Family. And while some will question His judgment in this regard, I have been assigned the responsibility as the final Zarowa' of overseeing a productive Harvest. And based upon all we can glean from the Towrah and Prophets, we are anticipating the fulfillment of Seven Sevens on the Shabat of May 22nd, 2026. This is the beginning of the Time of Israel's Troubles

– a time after God’s people are compelled into sacrificing the heart of the land to Islamic terrorists, the nation will be plunged into an unwinnable war against Islamic savages.

Orthodox Jews are only marginally better. To begin, they write Shabuw’ah as “Shavuot,” as if there were a “v” in the language. And then rabbis claim that it marks the time that their Oral Law was given to the elders. That, of course, is a rather odd proposition considering that their Talmud was comprised of rabbinical arguments first written 1,500 to 2,000 years after Moseh met with Yahowah on Mount Choreb. But facts have never been a problem for faith.

While not overtly stated, it is readily apparent that Yahowah began reciting His *Towrah* | Guidance to Moseh on Mount Choreb some seven weeks into the *Yatsa’* | Exodus on *Shabuw’ah* | the Promise of the Shabat. Therefore, the rabbis would get the timing right, just not the right book. But then again, to create a veneer of antiquity and authenticity for their religion, rabbis now refer to their Talmud as Torah. Sadly, this rendition of Replacement Foolology has come at the cost of many Jewish souls.

Also troublesome, the rabbinical position on Shavuot is that the Torah mandates a seven-week “Counting of the Omer, beginning on the *second* day of Passover, to be immediately followed by Shavuot.” And while that is consistent with Yahowah’s *Towrah* | Instructions relative to the timing, it is telling that religious Jews disdain the *Miqra’* of Matsah to such an extent that they do not even acknowledge its existence. Moreover, they similarly disavow *Bikuwrym*.

According to God, Pesach is part of Chag Matsah, and it is UnYeasted Bread which is the most essential day. Therefore, rather than a careless mistake, this is a life-and-death struggle between Yahowah and Judaism. By failing to acknowledge Matsah, religious Jews have eliminated the means to perfection and, therefore, to salvation. While it is Yahowah’s intent to remove the guilt of religion during

Matsah as a result of what His Son achieved, rabbis would rather remove Yahowah from their lives.

There is yet another problem with the notion of “Counting of the Omer.” As we will discover in a moment when we explore the Towrah’s Teaching on the Miqra’ Invitation, the *‘omer* represent the “bundled grain, gathered and ready for transport” which is part of *ha tanuwphah* “the uplifting wave offering” of the *tamym* | perfected. They are the beneficiaries of what the Messiah and Firstborn of God, Dowd, did for us on Matsah.

Therefore, Jews should not be counting, especially in advance of the fulfillment of Shabuw’ah, because they are not counted among those who appreciate what occurred during Chag Matsah. Had the rabbis dropped the façade of religiosity, they would have taught those willing to listen that the intent is not to number kernels of grain, days, or weeks but, instead, to be counted among the ‘Omer.

The ‘Omer are the Children of the Covenant who, after walking away from religion, have come to Yahowah as a result of what Dowd has done for us on Pesach, Matsah, and Bikuwrym. He removed our guilt and carried it into She’owl, never to be seen again, making us perfect before God. When the truth is so readily available from Yahowah, Moseh, and the Naby’, why are rabbis compelled to replace it with a web of lies?

The rabbinical indifference toward Chag Shabuw’ah is evident in the fact that it is the only Feast for which they have not ordained a bevy of laws. Instead, they observe it by doing what Yahowah never requests, with prayers. To this, they add reciting kiddush – a blessing over wine for sanctification. They read a *piyyut* | poem, the favorite of which is *Adon Olam* | Eternal Lord – an ode to *ha Satan*. Obviously missing the point, they also refer to this liturgy as the “Master of the World” and “Sovereign of the Universe” when the purpose of Shabuw’ah is to elevate us, not God. Nonetheless, this little ditty dates to sometime between the 11th and 14th centuries CE in Spain. After all, what better way to celebrate the Israeli experience with

Yahowah than to have it written by the Diaspora in the land of the Inquisition by those who do not know Him?

As would be expected, there is no mention of Yahowah in the religious prose. Also, the rabbinic “Master” has “no second, is without division or ally.” This, too, is strange considering all Yahowah has said with regard to the *Mala'kah's* | Spiritual Counselor’s contribution throughout the Miqra’ey, His insistence that these days are *Qodesh* | Set Apart, epitomizing division, and that He is forever allied with His Son, Messiah, and King, the Zarowa’, Dowd – and, to the degree possible, Yisra’el.

This was, nevertheless, a rabbinical swipe at the Christian Trinity, but alas, the rabbis have remained incapable of admitting that they were responsible for the religion that was tormenting them. And it was just the first of four Babylonian blunders because rabbis, after playing a leading role in the creation of Christianity, did the same with Judaism, and Islam, as well as more recently with Socialist Progressive politics. It’s hard to survive when the enemy resides in one’s midst.

To these Shavuot rituals, rabbis now encourage consuming dairy products, with blintzes being their favorite. As for Yahowah’s menu, it remains unappealing to them. And rather than drawing inspiration from the many places in the Towrah wa Naby’ where this Harvest is explained, as we will do, the rabbis cite portions of the book of Ruth while decorating their homes and synagogues with greenery, commemorating the role Astarte and Ba’al play in their religion. Then, with the aroma of cut evergreens punctuating the air, the devout read their treasured Talmud, Mishnah, or Zohar through the night – a custom that only became popular with the introduction of coffee throughout the Ottoman Empire.

Further estranging themselves from Yahowah’s intent, the Hasidics observe the *yahrzeit* of Baal Shem Tov – which is particularly un-Towrah-like. *Baal Shem Tov* | the Lord of the Good Name was the Jewish mystic from Poland

who invented Hasidic / Ultra-Orthodox Judaism in what is now Ukraine during the 18th century. In honor of this dubious distinction, and having forsaken the means to life, it is the death of Rabbi Israel ben Eliezer that the religious commemorate today instead of a life with Yahowah.

This misguided mystic is the reason religious Jews remain mired in time, unable to progress or be productive – remaining parasites in America and Israel. The Lord of the Shitty name (feel free to invent a more fitting moniker should you be offended by calling this scum what he represents) can ultimately be blamed for turning two centuries of Jews away from Yahowah, for their disgusting mourning clothes, black hats, and especially their round spodik (Polish for ‘saucer’), a hat comprised of fur from a weasel’s tail. But enough of such religious foolology.

As has been our pattern, we will contemplate how Yahowah defined this *Miqra*’, consider how it should be observed, and then investigate how it will be fulfilled. Along the way, we will consider the reasons behind Yahowah’s choice of title: *Shabuw’ah* | Seven Sevens.

Opening the book transcribed by Moseh to the heart of the *Towrah* | Teaching, to *Qara*’ | Called Out, we pick up our reading in conjunction with the presentation of Firstborn Children, with Yahowah saying:

“Then you should take this written communication into account (*wa saphar / sepher* – you should engage in a census to quantify what has been recorded in writing, focusing on the written content of the book so that you can proclaim and explain (qal perfect)) **on your behalf** (*la ‘atem*) **as the means to** (*min* – for the purpose of) **contemplate the consequence of wavering or delaying** (*machorath* – pondering the implications of being left behind by hesitating and waiting, or perhaps even considering what comes next (feminine of *machor* based upon the *th* suffix); from *mah* – to ponder the implications of *‘achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) **on the Shabat** (*ha shabat* – the seventh day or during the week, the time to observe the

promise and celebrate what has been accomplished).

From the day (*min yowm*) that you arrive (*bow* 'atah – that you come, return, and bring to be included) with ('*eth*) the sheaf of bundled grain, gathered and ready for transport ('*omer*) for the uplifting wave offering (*ha tanuwphah* – on the move and ready to be elevated) of the Perfected (*tamym* – of those held completely blameless and innocent, who have become totally unblemished and perfect, unimpaired and no longer liable, demonstrating an accord with the truth and showing integrity), there will be (*hayah* – there exist) seven weeks (*sheba' shabatowt* – seven shabat observances, i.e. 49 days).” (*Qara* / Called Out / Leviticus 23:15)

As noted previously, I appreciate this pronouncement. By referring to the '*omer* | bundled grain, gathered and ready for transport in *ha tanuwphah* | the uplifting wave offering as *tamym* | perfected, we find another affirmation of Chag Matsah. This resolution is one that the religious have been unable to process during the 3,500 years since this was shared by Moseh. Matsah, which precedes Bikuwrym, was conceived and fulfilled to remove the political, religious, and cultural guilt of the Covenant Family. The pervasive fungus that has corrupted the souls of mankind is expunged from those who avail themselves of what Dowd has done by carrying our guilt into She'owl.

These are the Beny of the Beryth who, after walking away from the corrosive and controlling institutions of man, have walked to Yahowah by way of what Dowd has done for us on Pesach and Matsah. By removing our guilt and depositing it in Hell, never to be seen again, the Zarowa' made us perfect before God. It is long past time we recognize, accept, and celebrate his compassion and courage.

The timing was important, as it is throughout the Towrah. God asked us to accurately reckon seven weeks from the day after the Shabat observance of UnYeasted Bread. This would place the timing 49 days after the wave offering during Firstborn Children.

Not just any day would do. We are not authorized to change the timing of God's Feast to another of our own choosing. Yahowah has established a *Mow'ed* | Eternal Witness to an Annual Appointment. The occasion of this *Chag* | Feast is based upon a very well-defined, repetitive pattern. Even if He does not expect much from us, there is always a reason for His precision.

Seven Shabats from the day after the special Shabat observance of *Matsah* represent fifty days. This annual pattern of seven sevens plus one is repeated in Yahowah's presentation of the redemptive year called a "Yowbel" by God, but errantly known as a "Jubilee." Every fifty years, according to Yahowah's *Yowbel* instructions, all debts are to be forgiven and all captives are to be freed. Even the Land is returned so that it can be shared among the family. This is not a coincidence in purpose or with regard to the timing but is, instead, further evidence of Yah's plan.

As we shall soon discover, Seven Sevens exists to emphasize all of the truths inherent in the *Shabat* – which is why the word appears twice in the opening stanza. This is a time to celebrate what Yahowah has promised and accomplished on our behalf. Inherent in the timing is the ever-present pattern, of man, symbolized by six, in addition to God, who is One, revealing that Yahowah's intent is for us to be together.

And let's be clear – the Shabat is not "Do Nothing Day." *Shabat* is a verb, and thus actionable. And as is the case with the Shabat of *Matsah*, this is the day Yahowah and Dowd have done their best work. What are the chances that Father and Son are observing the Shabat incorrectly and that the rabbis with a thousand limiting rules are right?

Along these lines, *Shabuw'ah* provides a perspective from which to view the stage upon which the most significant fulfillments of God's plan are unfurled. Seven sevens plus one is central to God's provision and His timing. Everything pertinent to our reconciliation not only occurs in *Yowbel* years (also defined as increments of seven sevens plus one) but specifically in intervals of forty

(commemorating the completion of a time of testing)
Yowbel – i.e., every 2,000 years.

For example, forty *Yowbel* after ‘Adam’s and Chawah’s expulsion from the Gan ‘Eden in 3968 BCE, which takes us to 1968 BCE, ‘Abraham and Yitschaq affirmed their commitment to the Covenant with Yahowah on Mount Mowryah. This would foreshadow what would occur on Passover in the exact same location forty *Yowbel* later. It would be then that we would witness the Father offering His Son as the Passover Lamb in the *Yowbel* Year of 4000 Yah / 33 CE. At this same time, after offering his *basar* | corporeal body on Pesach, Dowd would fulfill Matsah, during which his *nepesh* | soul carried our guilt into She’owl, depositing it there. The following day, on Bikuwrym, Dowd’s *nepesh* and Yah’s *ruwach* were reunited and the Messiah came Home.

Moving forward, forty *Yowbel* from the time Dowd fulfilled the first three *Miqra’ey* in 33 CE brings us to 2033 / year 6000 Yah. It is the last *Yowbel* remaining within the lifetimes of those who witnessed Yisra’el’s prophetic rebirth as a nation. Therefore, since God is consistent, we should expect the fulfillment of the last three *Miqra’ey*, those of Trumpets, Reconciliations, and Shelters, to occur in 2033. This timing reflects the conclusion of six days (read millennia) of man’s toil outside of the Garden followed by a seventh day of celebration where we reflect on our relationship with God.

The concluding epoch is known as the Millennial Shabat, where the Earth will be like ‘Eden. As such, one of the primary purposes of Seven Sevens is to remind us each year that Yahowah has given us the keys needed to understand the pattern underlying His prophetic plan.

While this perspective on timing is valuable, it was not the most relevant aspect of Yahowah’s introductory statement regarding Seven Shabats. More than anything, God wants us to “*saphar* – accurately relate to” the fact that without *Pesach*, *Matsah*, and *Bikuwrym* there is no *Shabuw’ah Qatsyr*. One thing follows the others.

Chamishym | Fifty Days is one step along a path, not the intersection of the spokes of a wheel. The wave offering associated with Firstborn Children, whereby the newly born Spiritual children of God are lifted up, is tangibly manifested during Seven Shabats as the two loaves of bread are raised up to God.

And on Shabuw'ah, like Bikuwrym, souls are enriched and empowered by the Set-Apart Spirit, preparing God's children to become more effective witnesses and to be comfortable in His presence. As a result, the *Miqra'* of *Shabuw'ah* brings those who have accepted the conditions of the Covenant Home while celebrating our relationship with God. And none of this would be possible without the specific benefits conferred through *Pesach* and *Matsah*, leading to *Bikuwrym*. Collectively, these days prepare and equip us to enter and enjoy God's company.

Beyond this, what would be the purpose or benefit of being born into Yahowah's Covenant Family if we were not going to grow up and live together? An eternity as a helpless and dependent baby does not sound very appealing.

So Yahowah said...

“Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony (*'ad* – eternally consider the witness) **to** (*min* – for one to) **contemplate the consequence of wavering and delaying so as to be left behind** (*machorath* – pondering the implications of not going by hesitating and waiting, or perhaps even considering what comes next; from *mah* – to ponder the implications of *'achar* – waiting, hesitating, deferring, or delaying resulting in being left behind) **on the seventh Shabat** (*ha shabat ha shaby'iy* – the seventh day of promise to observe the oath and celebrate what has been accomplished).

You can explain the written accounting (*saphar / sepher* – you should be able to conduct a census to quantify what has been recorded in writing, focusing on the written

content of the book so that you can proclaim and explain (qal perfect)) **of fifty** (*chamishym*) **days** (*yowmym*).

Then (*wa*), **with the renewing and restoring** (*chadash* – with the affirming and repairing) **gift of the sacrificial offering** (*minchah*), **you can approach and present oneself to** (*qarab la* – you can draw near) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Qara’ / Called Out / Leviticus 23:16*)

The Shabat and the Yowbel, the Feast of Weeks and the pattern of the seven Mow’ed, the seven days of creation, the seven spirits inspiring the Choter, and Yahowah’s nature, human history, and our future existence once reconciled, are all interconnected and related. It is all about sevens, or seven sevens plus one for good measure in this case. When we come to appreciate this pattern, we not only understand why, when, and how the universe was created but why, when, and how we will return to where it all began.

The pattern emblazoned in the name *Shabuw’ah* | Seven Sevens ties all of this together for us. It reminds us that there are three times each year when we are asked to reflect upon how the seven steps Yahowah provided lead us away from the 3D world of man to living with God in the seventh dimension. For this to occur, we must be exponentially enhanced and enriched, empowered and enlightened, which is one of the benefits of *Shabuw’ah* | the Promise of the Shabat.

As is often the case, the unique nature of Hebrew grammar opens the floodgates of understanding. Written in the perfect conjugation and consecutive form, *qarab*, “there is a finite and specific period of time when we can approach Yahowah.” Further, in the hifil stem, we, as the subject of this sentence, cause Yahowah as the object, to respond and participate in the meeting. God, therefore, can be found approaching those who present themselves to Him at this time.

Moving on to the next interesting term, “*chadash* – renew,” those who have read *An Introduction to God, Observations, Coming Home*, or even *Twistianity* know that the Covenant has not yet been renewed. We realize that there never will be such a thing as a “New Covenant,” much less a “New Testament.” In this light, more times than not, *chadash*, which is commonly deployed to depict the renewal of the sun’s reflected light on the surface of the moon, is more accurately translated as “renew, restore, and reaffirm” than “new,” especially in the sense of “recently conceived or different.” There is nothing “new” or “different” about the path provided to walk to Yahowah. None of the seven steps have changed.

In this instruction, Yahowah is speaking of the power of His Mow’ed Miqra’ey to renew and restore our souls during *Pesach* and *Matsah*. He is asking us to approach Him by way of the path He has prescribed in the Towrah and laid out through Passover, UnYeasted Bread, and Firstborn Children. By walking along this path, we come so close to God that we are enveloped in the Set-Apart Spirit of *Shabuw’ah*. And that is why *shabuwa’* (*Strong’s* H7621) is Yahowah’s “vow or promise which attests to our innocence.”

By stating that we are to approach with “*minchah* – the gift of the sacrificial offering which renews and restores,” God is connecting the elements that comprise His plan together for us. He has obliterated the myth that there is a distinction, a difference between His Towrah Instructions and His mercy. Dowd came to fulfill the Towrah promises because Yahowah’s Guidance provides the way Home. And that is perhaps why, in this context of a “renewing gift,” God concluded this instruction with “*la Yahowah* – to approach Yah.”

The message is: nothing is more important than understanding what Yahowah actually said. With this information, we can correct the record and free souls from religious schemes. *Shabuw’ah* serves the Covenant relationship, not a human institution.

Distancing Shabuw'ah further from the Christian myth of their godforsaken church being born on Pentecost, the Promise of the Shabat (not Sunday) depicts a Harvest of Mature, Standing Grain – not something newly conceived or born. The only Ingathering among the Mow'edym which is of growing children (at least from God's perspective), is *Bikuwrym* | Firstborn Children. While also a *Qatsyr* | Harvest, it is devoted to those who are newly adopted into the Covenant. By comparison, on *Shabuw'ah* | Seven Sabbaths, those being withdrawn are mature in their understanding of the relationship. Further, during the Christian counterfeit, no one was withdrawn. Instead, they began to babel.

Also addressing the timing, while there is ample evidence in Dowd's Mizmowr and Yasha'yah's prophecies that Dowd's soul was released from the darkness and returned to the Light and, thus, Home to Yahowah as His Firstborn during Firstborn Children, there was no discussion of a Harvest of Standing Grain in year 4000 Yah. Therefore, Shabuw'ah remains yet unfulfilled, that is, if you are reading this prior to Shabuw'ah on the Shabat of May 22, year 5993 Yah – seven years before our Savior's return. And what better fit for Seven Sevens on Yahowah's calendar than seven years prior to God's Homecoming?

As we know, the Messiah's contributions to the Covenant Family continued past Pesach when he made us immortal and opened Heaven's Door. During Matsah, he carried the guilt of every Covenant Member into She'owl, depositing it there, never to be seen again. After perfecting us in this way, through the brilliance of Bikuwrym, Dowd's nepesh reemerged into the Light of his Father's presence, escorted by the Ruwach Qodesh. As a result, the beneficiaries of the Covenant were not only eternal and vindicated, but once adopted into God's Family, we are enriched, empowered, enlightened, and enabled, ready to serve and to enjoy Shamaym.

This is what makes Shabuw'ah possible. By capitalizing on what Dowd has done, we are equipped,

standing ready to enter Heaven. So this is the story of that promise. Although, it will not be the last chance, at least for Yahuwdym, because that will occur seven years later on Taruw'ah. And while there will be additional souls gathered in Yaruwshalaim on Kipurym to celebrate Yahowah's Homecoming with our Messiah, the remnant will be few and they are not actually withdrawn.

Accordingly, this is the plan of reconciliation advanced by Yahowah and His Zarowa' in harmony with the Ruwach Qodesh – the Mala'kah and 'Eyalowth. It is long overdue that people reject and rebuke the image of a Dead God on a Stick and the six-pointed Israeli Star and consider what our Father and His Son have achieved for the Covenant Family. This is also true with the rabbinical replacement of Purim. It requires one to place their faith in the Book of Esther even though it flunks Yahowah's Dabarym 18 test of authenticity.

So why would an informed and rational person trust a capricious deity, one who contradicts, negating His own plan – one meticulously laid out within the Towrah and Prophets? Why trust those whose counterfeit claims and authority were derived from the God they are contradicting? And when someone points out that it is impossible for a religion to be viable if it undermines its foundation, why do the faithful continue to believe in myths and fairytales?

It really is that simple, that logical, that cut-and-dried. Religions that alter and contradict in any material way the testimony upon which they assert their legitimacy, corrupting narratives which they claim were inspired, are a farce. This would include Judaism, Christianity (Catholic, Orthodox, Protestant, and Evangelical varieties), Islam, and Mormonism. And in this case, it does not actually matter whether Yahowah's Word was inspired or not. If the Tanakh was not inspired, the authority of these religions would vanish, and so would their credibility. And if Yah's testimony is true, these religions are false because they convolute, conceal, corrupt, counterfeit, and contradict

what God revealed. This is why it is impossible to be an informed and rational practitioner of Judaism, Christianity, Islam, or Mormonism. No amount of rationalization, justification, excuses, explanations, opinions, faith, or feelings changes this reality – nor does tradition, longevity, popularity, or political correctness. It is simple logic.

Yahowah established the Covenant on the basis of the relationship He developed with ‘Abraham, then Yitschaq and Ya’aqob. The Covenant is presented and explained in the Towrah which also details how the relationship was lived out in the lives of the Yisra’elites, especially as they were freed from *Mitsraym*. It was affirmed throughout the Prophets, who also foretold its impending restoration. The Family is exemplified in Dowd, Yahowah’s Firstborn Son.

There has never been another Covenant. The seven *Miqra’ey* are not “Jewish holidays” but, instead, the embodiment of the means Yahowah devised to approach Him. A church did not replace Israel as God’s Chosen. *Yahuwdym*, not *Gowym*, are the beneficiaries of Yahowah’s fulfillment of *Yowm Kipurym* when He affirms and restores His Covenant by integrating His *towrah* | guidance into our lives. Likewise, there will be no “Rapture” on *Taruw’ah* | Trumpets. Therefore, Peter and Paul both misrepresented Shabuw’ah and Taruw’ah.

When we capitalize upon *Pesach* and *Matsah*, we are prepared to become *Bikuwrym* – adopted into our Heavenly Father’s Family. But that is not the end of the process, just the beginning. With the Covenant, Yahowah is also committed to enriching and empowering us – doing so on both *Bikuwrym* and *Shabuw’ah*.

Therefore, the *Miqra’ey* of *Pesach*, *Matsah*, and *Bikuwrym* position us to benefit from the fourth, *Shabuw’ah*, and contribute to the fifth, *Taruw’ah*, such that Yahowah is pleased with the result of *Kipurym* and enjoys *Sukah*. As we will soon learn, God’s children are enriched and empowered during Firstborn Children and again as part of Seven Sabbaths. This realization is found within *‘isharown* in the next instruction, along with something

equally revealing...

“You all should come bringing (*bow*’ – you should return, arriving to be included (hifil imperfect)) **out of** (*min* – from) **your homes** (*mowshab* ‘*atem* – your dwelling places where you live, your houses and households, and your assemblies) **two** (*shanaym* – a couple; from *shanah* – repetitive and life-altering) **loaves of bread** (*lechem*) **as an ascending wave offering** (*tanuwphah* – to raise up and be on the move), **a double portion** (*shanaym* – both and the pair, twice as much) **for a tenfold enrichment and empowerment** (*‘isharown* – a compound of ‘*esher* – ten and tenfold and ‘*ashar* – to enrich with ‘*own* – empowerment and growth, capacity and capability, vitality and strength, describing the power of the firstborn (*Strong’s H202*)).” (*Qara*’ / Called Out / Leviticus 23:17 in part)

Since the *Shabuw’ah* attendees will be comprised of people from all races, regardless of gender, age, or station in life, the two loaves being raised represent Gowym and Yahuwdym. Therefore, in addition to bringing bread for themselves, *Yahuwdym* are instructed to offer a second loaf for Towrah-observant *Gowym*. This is the reason we are told that the Standing Grain being Harvested on this day will include multiple varieties of wheat.

Additionally, these loaves are *lechem*, which means that they are yeasted. The implication is that those lifting them up know that the preeminent *Yahuwd* – the Son of God, our Messiah and King, has done what was required to remove the *chametz* | fungus of yeast, making this the Bread of Life. Removing the yeast isn’t something we must do because Dowd has already done so on Matsah.

And while some may be bothered by the idea of associating a “yeasted loaf” with the Son of God, it is as it should be. Our redemption is dependent upon our guilt being associated with him and then deposited in She’owl. The Messiah removed the corrupting influence of yeast from those *Shabuw’ah* is enriching. Therefore, Yahowah is doing with Dowd what He is asking us to do relative to the

existence of *chamets* | yeast in our homes during Matsah.

The idea of empowering and enriching the firstborn is advanced in *Bare'syith* / Genesis 49:3. It is there we see how 'own, the suffix of 'isarown, is used to address "empowerment and enrichment." Ya'aqob said...

"Ra'uwben, you are my firstborn (*bakor* 'any), a function of my ability and might (*koach* 'any – an expression of my capability and strength), the foremost (*re'shyth* – the first) of my abundance, empowerment, and enrichment ('own 'any – of my energy and wealth), preeminent, with a profusion of riches (*yathar* – excelling, distinguished, and enriched), elevated in status, honored, and exalted (*sa'eth* – lofty in status, accepted into the relationship, exonerated, and elevated, supported, sustained, and enduring), tremendously enhanced and exponentially energized (*yether* 'az – abundantly fortified, mentally acute, and physically strong)." (*Bare'syith* / Genesis 49:3)

If that were not enough to underscore Yahowah's intent with His Firstborn, Dowd, especially as it relates to 'own, consider Deuteronomy 21:17, which I suspect is prophetic of the way man has treated God's Firstborn Son...

"Indeed, therefore, the firstborn (*bakor*) son of the one who has been discriminated against (*ben ha sane'* – the child who has been disliked, disparaged, and shunned, then subjected to anti-Semitism), he will be recognized (*nakar* – he will be acknowledged, made known, and properly regarded) by giving him (*la nathan la huw'* – offering him the gift of) a double portion (*peh shanaym*) of every benefit of the relationship he has to offer (*ba kol 'asher matsa' la huw')*).

This is because he is the first and finest (*re'shyth*) abundantly empowered and enriched, making him the recipient of tremendous energy ('own *huw'* – giving him wealth and power). Regarding him, it is the right decision (*la huw' mishpat* – it is the proper way to think

and then resolve the dispute) **regarding the birthright** (*ha bakorah* – the firstborn child).”

Those were both from the Towrah, but this exposé on the power of ‘*own* comes from the Prophets...

“Lift up (*nasa*’ – raise) **your eyes** (‘*ayin* ‘*atem* – your perspective) **on high** (*marowm* – to the heights of heaven) **and envision** (*wa ra’ah*) **who** (*my*) **created these** (*bara*’ ‘*eleh*). **It is He who brings out** (*ha yatsa*’) **the vast array of the heavenly host** (*tsaba*’ *hem*) **with the narration of the story** (*ba misphar* – to recount and report this enumerated list of events and measure of time), **reading and reciting** (*qara*’ – proclaiming and calling out, greeting and welcoming) **every one of them by name** (*la kol hem ba shem*).

Out of (*min*) **the magnitude** (*rob* – the great abundance) **of His power, strength, and wealth** (‘*own huw*’ – His vitality, generative influence, capability, and resulting possessions, ability to empower and enrich) **and because** (*wa* – in addition) **of the steadfast determination** (‘*amyts* – the courageous, intense, and persistent, unwavering character) **and ability** (*koach* ‘*any* – capability and resources, physical strength and mental acuity), **no individual** (‘*ysh lo*’) **will be left lacking** (‘*adar* – will want for more).” (*Yasha*’*yah* / Deliverance is from Yah / Isaiah 40:26)

The One who created the universe is offering us a share of it, including the ability it took to conceive it. This is sufficient to affirm that we have correctly translated ‘*isharown* as “tenfold enrichment and empowerment.”

As we continue to consider the meaning of ‘*isharown*, please understand that the Hebrew verb “to tithe” is ‘*asar*, not ‘*isharown* (although ‘*ashar* also speaks of being enriched tenfold). However, if a “tithe” was intended, the gift would have been food, wool, or wood, not money. Paying pastors and priests is a human invention – one conceived and promoted by Paul – as is the Christian interpretation of a monetary tithe. Although, rabbis have

perfected the art of religious profiteering.

This context is not conducive to the notion of a tithe because it is stated as a “double portion” and not a “tenth.” So, we must pursue the most logical connotations for *‘isharown* if we are to understand Yahowah’s intent. And when we do, the first thing we learn is that while *‘isarown* shares an association with “*‘eshar* – ten,” it is also a compound of “*‘ashar* – being enriched” and “*‘own* – being enabled and empowered.” And these specific gifts represent the benefits of the Covenant, along with becoming immortal and perfect en route to being adopted into our Heavenly Father’s Family.

Even more telling, the very purpose of Seven Shabats is to *‘isharown* | enlighten and empower the children adopted during Firstborn Children. And from this perspective, supplying food, shelter, and warmth is typical of the *‘isarown* | tithe because it is focused on providing the very things that enrich a family, helping it grow.

While most would not equate “enrich” with “enlighten,” it is appropriate because Yahowah enables and enlightens His Children. When He returns to renew the Covenant, the first thing He is committed to doing is to write a copy of His *towrah* | guidance inside those who have become part of His Covenant Family, thereby enriching us by enlightening us. The single most valuable thing in the universe is the *Towrah’s* | Guidance. It introduces us to God, reveals how to form a relationship with Him, and provides the means to our adoption into His Family, to being enriched, empowered, immortal, and perfected. The *Towrah* is therefore the most enlightening document ever revealed. Yah even calls His *Towrah* “light,” the epitome of enlightenment especially when one realizes that *towrah* means “teaching.”

This passage is, therefore, telling us that our willingness to answer Yahowah’s invitation to meet with Him on this day, and act upon His instructions to bring the loaves of bread, will nourish us and our guests, providing a tenfold increase in our enrichment, enlightenment, and

empowerment, preparing us to enter and enjoy God’s company. And since we are dealing with the result of Bikuwrym, the foremost contributor to the second of three harvests was Yahowah’s *Bakowr* | Firstborn – Dowd.

Under the auspices of full disclosure, there are two ways to convey ‘own in Hebrew. It can be scribed using an Aleph as ‘own | אַוְנ, consistent with the version we have been considering (*Strong’s* H202). But it can also be written using the Ayin as own | אָוְנ where, in the feminine as ‘ownah | אָוְנָה, it means “to live together as if married” (*Strong’s* H5772). The latter is from a family of words based upon ‘anah, which means “to answer, respond, and reply.”

The pictographic characters comprising ‘ownah | אָוְנָה reveal that the proper perspective on being grounded while securely growing as children leads to becoming an observant adult. And ‘own | אַוְנ is father and child, with God protecting His children as they grow.

You’ll also notice that this grain offering was unlike that of the *Miqra*’ of *Matsah*, where guilt, represented by the yeast fungus, was excluded. This time, the flour was to be corrupted because the Feast of Seven Shabats is a come-as-you-are party that is not designed to remove anything from us – including our sin – but to remove us from everything.

During Shabuwa’ah, those who have already availed themselves of Passover’s promise of eternal life, UnYeasted Bread’s promise of perfection, and Firstborn Children’s promise of adoption, enrichment, and empowerment as part of God’s Family are “*isarown* – enriched, enlightened, and empowered” yet again, preparing us to live alongside our Creator.

Therefore, speaking of the “*lechem* – loaves of bread,” Yahowah reveals...

“They should be comprised of (*hayah* – it should exist as) **fine flour (*soleth* – the highest quality ground grains with the hulls removed and the chaff stripped away)**

baked (*'aphah* – cooked) **with yeast** (*chamets* – fermented and embittered, puffed up by the culture of the fungus) **for the Firstborn Children** (*Bikuwrym* – the first gathered in and harvested; from *bakar* – firstborn children with a privileged inheritance) **to approach** (*la* – according to) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence).” (*Qara* / Called Out / Leviticus 23:17)

Our Heavenly Father is in the business of harvesting the flawed souls His Son has perfected. As a result of the Messiah fulfilling Matsah, His *Bikuwrym* | Firstborn Children can be gathered and withdrawn out of the world of war and deceit, religion and politics. The result is direct access to God and a privileged inheritance. We become God’s sons and daughters – gaining access to Him and all that is His.

Through Pesach and Matsah, Father and Son prepare us to enter their Covenant Home, adopting us during *Bikuwrym*. And yet, this does not cause an immediate withdrawal from the material realm – at least not during *Bikuwrym*. That would be the worst thing God could do. If He removed us from the world, who would convey His message, encouraging others to join His Family?

And yet, the Harvest of the Covenant’s Children is ultimately necessary and inevitable. It is just a matter of when. And Yahowah’s answer is well conceived. He has scheduled the removal of His Beryth for the beginning of the Time of Ya’aqob’s Troubles – when the entire world turns violently against God’s People. He is giving us every opportunity to compile a written, audio, and video legacy for Yisra’el while also keeping His Family safe.

This is by design, both for the evacuees and for those left behind. Our Father has an obligation to protect His Children. And at the same time, knowing how recalcitrant Jews have been throughout the millennia, God knows that life must devolve to the point that there are no other options left for them to return. And with the voice of reason and

compassion gone, their backs will soon be up against the wall.

Moreover, Yahowah has arranged for two of us to return. After a departure on May 22nd, 2026 that will include Yada, Dowd's Basar will be replaced by the exceptionally articulate 'Elyah. And then, a few years later, on Passover in 2030, Yada will return to join the great Prophet. Working together, we will cultivate the Taruw'ah Gleaning and Kipurym Homecoming such that Yahowah and His Son are pleased with the result.

As we ponder the implications of Yahowah's prophetic portrayal of Shabuw'ah, we notice that fine flour is surrounded by those who are still embittered by the prevailing and invasive culture. This is particularly telling because it means that, by asking the Covenant's Children to walk away from the chaos of babel, from religion, conspiracy, and politics, God is not telling us to live as hermit crabs on isolated sandbars. Instead, He wants us to disavow our affinity for the ways of man while remaining in the very places where our witness will be the most effective – in the midst of it all. We are the white stone on a black shore, the light in the darkness, a credible voice in an ocean of religious, military, and patriotic insanity.

These books, some 35 of them, are posted online at YadaYah.com. And while that is a bright spot in a dark world, online our home is surrounded by some of the worst toxins man has yet devised. The *Yada Yahowah* Series is also sold at Amazon.com, the world's leading bookseller, in the midst of offerings that are anything but Divine.

Moreover, as we have discovered, Yahowah has an affinity for flawed people. 'Abraham, Moseh, and Dowd were marvelously imperfect. Genuine as they come, each serves as a model for us; not always by their actions or feelings but, instead, by how Yah was able to work with them. They knew Yahowah, loved their Heavenly Father and relied upon Him. And that made it possible for God to achieve wonderful things through them.

Since Seven Sevens is a come-as-you-are party, there is the expectation that many of those who have been invited to listen to God's message will still be corrupted by *Mitsraym* and *Babel*. Fortunately, the fungus they bring can be expunged by the sacrifice of a perfect lamb. Therefore...

“You should approach, coming closer (*wa qarab* – then you should come near and bring (hifil perfect)), **taking responsibility above and beyond** (*'al* – with more than) **the loaves of bread** (*ha lechem* – the baked flour to participate, attacking the problem by dining), **with seven, conveying the promise of** (*sheba'* – representing the oath of abundance) **being perfected, becoming unblemished and innocent** (*tamym* – unobjectionable and blameless, completely sound, unimpaired and innocent), **the children** (*beny* – family's offspring, sons and daughters) **by way of the lambs** (*kebes* – the young dominate rams) **each year** (*shannah* – as a means to annual renewal)...” (*Qara' / Called Out / Leviticus 23:18* in part)

These were communal, not individual, instructions. No person or family is capable of consuming seven lambs, in addition to the bull and rams soon to be included in the menu. Therefore, since there has not been a community in which this could be accomplished as instructed for the past 3,000 years, I translated God's words symbolically by sharing the intended meaning.

The Mow'ed Miqra'ey exist for the express purpose of us “*qarab* – approaching” Yahowah. For this to occur, we must know what God is offering in addition to what He expects in return so that we can capitalize and benefit. And in a situation like this, where many approach simultaneously, Yahowah refers to it as a “Harvest.”

With these two loaves of bread contaminated with the culture of yeast, with *Mitsraym* and *Babel*, we are being afforded the opportunity to “*lechem* – attack this problem, fighting to resolve it” with “*sheba'* – the promise of seven.” Yahowah has “*sheba'* – offered a solemn vow” to use what His Son has accomplished on Matsah to “*tamym* – perfect, rendering blameless and innocent” His “*beny* – children.”

This process was begun by the Pesach “*kebes* – lamb,” with Passover each “*shanah* – year serving as a means of renewal.” Individually, and as a Covenant Family, we can capitalize upon this promise to approach Yahowah.

In addition to emphasizing the importance of the number itself, seven unblemished lambs represent the seven *Miqra’ey*, the seven steps in Yahowah’s plan of perfection and reconciliation. It is the formula by which flawed souls are offered a relationship with God based on His promises. Seven even serves as the title Yahowah selected for this appointment.

Further, it is the sacrificial offering of the Passover Lamb which opens the Door to Life. This, combined with the removal of “*mitsraym* – religious and political corruption” during UnYeasted Bread, prepares us to approach God and to be adopted as His “*beny* – children” because we are now seen as having become “*tamym* – perfected.” The Covenant’s Children appear “unblemished, innocent, and unimpaired.” And come Shabuw’ah, we are standing on our own two feet.

As we dive further into this statement, we are reacquainted with the verb, *qarab*. It encourages us “to approach” God, “coming closer.” It describes the intent of this and every Mow’ed. And yet, in an effort to support existing translations and religious rituals, some Hebrew dictionaries suggest, without regard to the word’s etymology, that *qarab* means “to present an offering.” However, there is no basis for “presenting anything” or for “making an offering” in the word’s etymology or any such connotations which can be derived from its primitive root. Therefore, this unsupported “definition” is most likely the result of rabbis not understanding God’s instructions, and of religious publishers being more comfortable conforming to previous interpretations than being accurate.

As added evidence for this conclusion, there are many Hebrew words for “make,” none of which are remotely related to *qarab*. The primary Hebrew term for “present,” especially in the sense of making an offering or providing

a gift, is *minchah*. And since *minchah* is also the most commonly used Hebrew word for “offering,” it’s the term Yahowah would have chosen in this context if He wanted to convey “present an offering” rather than “*qarab* – draw near and approach.” And if God wanted to write “sacrificial offering,” He would have used *zebach*, *tanuwphah*, or *terumah*, not *qarab*.

The next time we encounter *qarab*, we will be asked to appear before the feminine manifestation of God’s light. The occasion will be *Yowm Kipurym* | the Day of Reconciliations as presented in *Qara’* / Leviticus 23:27. With so much at stake, we will want to be especially diligent, confident in our research, such that we render the verb, *qarab*, and the object, *ishah*, accurately. God has a gift He wants to bestow upon us, one which not only prolongs our lives and perfects us but which enables Yah to raise us as part of His Family, enriching and enhancing, empowering and enlightening, our souls. This mechanism is the Set-Apart Spirit’s Garment of Light. Adorned within it, we appear perfect before God. Better yet, we can approach Him and live with Him.

The reason Yahowah gave us our *neshamah* | conscience is because He wants us to be discerning. We must use this uniquely human capacity to reason and exercise sound judgment if we want to understand the message He is conveying. Therefore, since there is no such thing as a “perfect” being “without defect or blemish,” *tamym* was used to reveal the result – which is to perfect God’s Covenant Children.

Symbolically, our guilt is transferred to the Zarowa’ who then carries it away. With the Messiah having done so under the auspices of the Mow’ed Miqra’ey, we are afforded the opportunity to appear blameless before God. Our salvation is a *fait accompli*.

Such is the truth behind Pesach and Matsah and how they enable Bikuwrym and Shabuw’ah. This is what Yahowah is offering, allowing us to decide whether or not to accept His generosity.

As a derivative of *tamym*, *tamam* conveys how this occurred. The Lamb of God “fulfilled the mission, completely and perfectly.” Dowd “met all of the requirements needed to finish the job, accomplishing all that was necessary” to make us “whole and complete” forevermore.

Speaking of perfecting, Yahowah requested seven lambs to remind this corrupted gathering of *Yahuwdym* and *Gowym*, men and women, young and old, rich and poor, that seven conveys His promise. It is by completing the journey through all seven Mow’ed Miqra’ey that we are afforded the right to live with our Father forevermore.

Returning to the menu for the Feast of Seven Sevens, we have two polluted loaves and seven perfect lambs. But there is more...

“...and (*wa*) one (*‘echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par* – a male cow; from *parar* – that which is broken and divided, split apart and unsuccessful), a young male (*ben* – a son) in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar / boqer* – looking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon herd mentality), and two (*wa shanaym* – a pair representing change, both life-altering and transformative) rams representing the upright pillar and doorway (*‘ayil* – one who leads the flock, the framework of a door, robust health and empowerment).” (*Qara’ / Called Out / Leviticus 23:18* in part)

Bull, or *par*, is derived from a word which describes man apart from God. It conveys the idea that without the benefit of “Yahowah having laid upon the Lamb the iniquity of us all,” we are “broken, split apart, and divided” from Him. Having “violated” the Towrah, our feeble attempts to save ourselves are “ineffectual.”

There is also the possibility that the *par* | bull represents *mitsraym*. The title, *Phar'oah* | Pharaoh, begins identically with a Peh \Rightarrow , which represents “the mouth of man” and, thus, statements made by people as opposed to God. To these thoughts, the concluding letter in *Phar'oah* is a Hey, conveying “the perspective of man.” And as if this were not enough for us to make this connection between the “*par* – broken and frustrating, divisive and ineffectual” ways of *mitsraym* | political and religious corruption, the pharaohs’ Apis Bull cult served as the impetus behind the Golden Calf.

And while these are interesting possibilities, the answer is found in *Qara'* / Leviticus 16. Speaking of what *'Aharown* | Replaceable was instructed to do in order to foreshadow what the Lamb will accomplish to prepare god’s People and the *Kaporeth* | Mercy Seat of the Ark of the Covenant for the Day of Reconciliations, we read...

“Then (wa) Yahowah (YaHoWaH) spoke (dabar) to Moseh ('el Moseh – to the One who Draws Out) immediately after ('achar – without equivocation or hesitation) the death (maweth) of 'Aharown's ('Aharown – the Alternative) two sons (shanaym beny) when they approached (ba qarab hem) the presence (la paneh) of Yahowah (YaHoWaH) and died (muwth). (Qara' / Called Out / Leviticus 16:1)

Therefore (wa), Yahowah (YaHoWaH) said ('amar) to Moseh ('el Moseh), 'Speak to 'Aharown, your brother (dabar 'el 'Aharown 'ach 'atah), so that he does not come (wa 'al bow) at any time (ba kol 'eth) to the Set-Apart place ('el ha Qodesh) of the Home (min beyth) through the curtain (la ha pharoketh – approaching the fabric divider) to the presence ('el paneh – toward the appearance) of the Mercy Seat (ha Kaporeth – Place of Reconciliation; from kaphar – to purge and cover, providing reconciliation, singular of Kipurym), which provides the benefits of the relationship ('asher) upon the Ark ('al ha 'Arown – on the top of the Chest). That way he will not die (wa lo' muwth).

Indeed (*ky*), **I will appear and be visible** (*ra'ah*) **within a cloud** (*ba ha 'anan* – inside of condensed water vapor sufficient to block much of the light) **above** (*'al*) **the Mercy Seat** (*ha Kaporeth* – Place of Atonement and Reconciliation; from *kaphar* – to purge and cover, providing atonement and reconciliation, singular of *Kipurym*). (*Qara' 16:2*)

In this (*ba zo'th*), **'Aharown** (*'Aharown* – the Alternative) **will come** (*bow'*) **to the Set-Apart place** (*'el ha Qodesh*) **with a bull from the herd** (*ba par ben baqar* – representing that which is broken and frustrating because it is in violation of the agreement and divisive for our consideration) **for being wrong and missing the way** (*la chata'th* – to resolve iniquity and pardon sin for going astray) **and a lamb** (*wa 'ayl* – the protector of the flock leading to Passover's doorway) **to rise** (*'olah* – to ascend).” (*Qara' / Called Out / Leviticus 16:3*)

We have to be prepared to exist in the presence of Yahowah. 'Aharown's sons were not, and so they died. The same thing would happen today if someone attempted to move the Ark of the Covenant from where it is currently hidden and protected within Mount Mowryah. And this is why Dowd not only fulfilled Pesach, Matsah, and Bikuwrym but will also do the very things described here in the Towrah to prepare his people for Yahowah's arrival on Kipurym.

Yahowah refers to what we are prone to call a “Temple,” His *Beyth* | Home. He views it as a place for His Family to live. As the beneficiaries of the Covenant and *Miqra'ey*, we are invited inside to enjoy our Father's company.

The Ark of the Covenant resides in the most set-apart place within Yahowah's Home. Within it, we would find the two Tablets. Beside it is the original scroll of the Towrah. The top cover of the Chest is a seat, with two sets of *Karuwb* | Chereb wings along the back and sides. It is symbolic of the Covenant, with the *Kaporeth* serving as the means to fulfill *Kipurym*. It is where *Yisra'el* | Individuals

who Engage and Endure with God are reconciled.

Knowing that 'Aharown had been wrong with the Golden Calf, and his insurrection against Moseh, Yahowah devised a remedy that would underscore His distaste for religion and rebellion. A "*ba par ben baqar* – representing that which is broken and frustrating because it is in violation of the agreement and divisive would be offered for our consideration" so that we would appreciate how religion has caused so many "*la chata 'th* – to be wrong and miss the way." Cleansed of religion, with the "*'ayl* – the protector of the flock leading to Passover's doorway via the lamb," we would be prepared "*'olah* – to ascend."

Linen is made from the fibers of flax – the flower which blooms bright blue to usher in Pesach, Matsah, and Bikuwrym. It is also from the flax that the wicks on the Manowrah would be fabricated, providing light. The flowing garments would then be as indicative of being dressed in light after having been cleansed by Chag Matsah as would be symbolically possible.

It was in Zakaryah that we came to realize that Dowd would be fulfilling 'Aharown's role upon his return. And this is where we came to appreciate that, after the High Priest was cleansed and dressed, he would need the headband...

“He should wear (*labash* – he should be clothed in) a covering (*kathoneth* – a tunic) of linen (*bad* – clothing made of the flax) which is set apart (*qodesh* – special and uncommon). The linen (*wa bad* – clothing made of the flax) undergarments (*miknas* – trousers) shall be on his body (*hayah 'al basar huw'*), along with a linen sash (*wa ba 'abnet bad*) which he shall tie and wear (*chagar*) in addition to a linen headband (*wa ba mitsnepheth bad*). He should wrap these set-apart garments around himself (*tsanaph beged qodesh hem*). So he should bathe (*wa rachats* – he should wash away, removing impurities) his body (*'eth basar huw'*) in the waters (*ba ha maym*) and then put the clothing on (*wa labash hem*).” (*Qara'* 16:4)

This is how we should expect to see the Messiah upon His return with Yahowah during Kipurym. No longer serving as the Lamb, the Son of God will Shepherd us into the Promised Land by fulfilling the Towrah yet again.

“Then from the community of eternal and restoring witnesses (*wa min ‘eth ‘edah* – out of the assembly of the enduring testimony) of the Children of Yisra’el (*beny Yisra’el* – the Sons and Daughters who Engage and Endure with God), he should acquire (*laqach* – select, accept, and receive) two tempestuous goats (*shaneym sa’yr ‘ez* – a pair of shaggy and devilish, stubborn and demonic goats) for being wrong and missing the way (*la chata’th* – to resolve iniquity and pardon sin for going astray), but only one lamb (*wa ‘ayl ‘echad* – the single protector of the flock leading to Passover’s doorway) to ascend (*la ‘olah* – to rise). (*Qara’* 16:5)

‘Aharown (*Aharown* – the Alternative) should approach (*qarab* – should draw near) with a bull (*ba par* – representing that which is broken and frustrating because it is in violation of the agreement and divisive) for being wrong and having missed the way (*ha chata’th* – to resolve iniquity and pardon sin for going astray), as a benefit of the relationship (*‘asher*) for himself (*la huw’*) and he shall provide reconciliation (*wa kaphar* – so he will provide atonement, purging and then covering) through this for himself (*ba’ad huw’*) and for his house and family (*wa ba’ad beyth huw’*).” (*Qara’* / Called Out / Leviticus 16:6)

Yisra’el’s calling is to be “*‘edah* – the community of eternal and restoring witnesses who communicate the enduring testimony” of Yahowah. Now there is one *‘Edah* | Witness, but soon there will be two and then many.

This entire process, with the cleansing of the High Priest and resolving his propensity to be wrong, was designed to facilitate the reconciliation of the Children of Yisra’el. From the bull to the lamb and scapegoat, and from the linen apparel to the purpose of the Mercy Seat, the

process underlying Yowm Kipurym is being presented for our consideration. And it is by understanding these *Towrah* | Instructions that we can appreciate the scene played out in Heaven before Zakaryah – which is where we discovered that Dowd will fulfill this prophecy. Further, by coming to appreciate the bull's and goat's purpose during Kipurym pursuant to the Mercy Seat of the Covenant, we are properly positioned to understand why the bull became part of the menu during Shabuw'ah.

Yahowah wants His every word acted out on behalf of Yisra'el upon His return. And as Dowd does, it should become obvious that the stubborn goats represent the wayward and antagonistic nature of Yisra'el throughout the ages. With many continuing to run away, they will not all be allowed inside.

“Then he shall grasp hold of (*wa laqach*) the two tempestuous goats (*shanyam sa'yr* – the pair of shaggy and devilish, stubborn and demonic goats) and present them (*wa 'amad 'eth hem*) before the presence (*la paneh*) of Yahowah (*Yahowah*) at the entrance (*petach*) of the shining and clear tent (*'ohel*) of the eternal witness and restoring testimony of the appointed meeting (*mow'ed*). (*Qara* 16:7)

And 'Aharown should provide an opportunity (*wa 'Aharown nathan*) with lots determining the outcome (*gowral gowral* – making a decision regarding retribution and recompense) for the two stubborn goats (*'al shanyam ha sa'yr* – for the pair of shaggy and devilish, tempestuous and demonic goats), with one (*'echad*) to approach Yahowah (*la YaHoWaH*) and the other lot (*wa goral 'echad*) as the scapegoat (*la 'aza'zel* – the goat that goes away; from *'ez* – goat and *'azal* – to go off, and possibly *'azab* – to be estranged and forsaken). (*Qara* 16:8)

'Aharown (*'Aharown* – the Alternative) should approach (*qarab* – should draw near) with the devilish goat (*sa'yr*) which, for the benefit of the relationship (*'asher*), the lot (*ha gowral* – recompense) ascended upon (*'alah 'al huw'*) to approach Yahowah (*la YaHoWaH*). It

will act as (*wa 'asah huw'* – it will serve as) **the resolution for having been wrong and missing the way** (*ha chata'th* – the means to resolve iniquity and pardon sin for going astray). (*Qara'* 16:9)

The stubborn and devilish goat (*wa ha sa'yr*) **which, to show the way to get the most out of life** (*'asher*), **the lot** (*ha gowral* – recompense) **ascended upon** (*'alah 'al huw'*) **as the scapegoat** (*la 'aza'zel* – the goat that gets to go away; from *'ez* – goat and *'azal* – to go off, and possibly *'azab* – to be estranged and forsaken) **shall be presented alive** (*'amad chay*) **before the presence of** (*la paneh*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **to provide reconciliation** (*la kaphar* – to make atonement, purging then covering) **with it** (*'al huw'*) **dispatched and sent away** (*la shalach*), **with it as the scapegoat** (*'eth huw' la 'aza'zel* – with him as the goat that gets to go away) **to the wilderness** (*ha midbar* – to the place the word is questioned).” (*Qara'* / Called Out / Leviticus 16:10)

The idea of a scapegoat was ingenious, something that everyone could understand. Moreover, using a stubborn and tempestuous goat, rather than a lamb, would help drive the point home. Similarly, it would have been impossible for 'Aharown, and the Chief Priests after him, to miss the significance of the bull, especially after the episode with the Golden Calf.

““**Aharown** (*'Aharown* – the Alternative) **should approach** (*qarab* – should draw near) **with the bull** (*ba par* – representing that which is broken and frustrating because it is in violation of the agreement and divisive) **for being wrong and having missed the way** (*ha chata'th* – to resolve iniquity and pardon sin for going astray) **for his benefit** (*'asher la huw'*) **and for the purpose of reconciliation** (*wa kaphar* – to purge and cover over, making atonement) **through this for himself** (*ba 'ad huw'*) **and for his house and family** (*wa ba 'ad beyth huw'*). **And he should prepare the bull to be cooked and consumed**

(*wa shachat 'eth par* – he should strike that which is broken and frustrating because it is in violation of the agreement and divisive) **as the resolution for having been wrong** (*ha chata'th* – to provide the means to resolve iniquity and pardon sin for going astray) **for his benefit** (*'asher la huw'*).” (*Qara' 16:11*)

“And he should obtain (*wa laqach*) **some of the blood of the bull** (*min dam ha par*) **and sprinkle it** (*wa nazah*) **with his finger** (*ba 'etsba' huw'*) **on the face** (*'al paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Atonement and Reconciliation; from *kaphar* – to purge and cover, providing atonement and reconciliation, singular of *Kipurym*) **on the eastern side** (*qedem* – in the orientation of the sunrise). **Then toward the front** (*wa la paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Reconciliation), **he should sprinkle** (*nazah*) **some of the blood** (*min dam*) **with his finger** (*ba 'etsba' huw'*) **seven times** (*sheba' pa'am* – to uphold the promise in the conduct of his life). (*Qara' 16:14*)

Next, he should prepare the goat to be cooked and consumed (*wa shachat 'eth sa'yr* – he should strike that which is stubborn and annoying, devilish and demonic) **to provide the means to resolve iniquity and pardon sin for going astray** (*ha chata'th*) **for the benefit** (*'asher*) **of the people** (*la ha 'am* – for the family to approach) **and return** (*wa bow'*) **with its blood** (*'eth dam huw'*) **toward that which is part of the House** (*la min beyth* – approaching the part of Home) **through the curtain** (*la ha pharoketh* – approaching the fabric divider) **and do** (*wa 'asah* – act, engaging accordingly) **with its blood** (*'eth dam huw'*) **as he did with the blood of the bull** (*ka 'asher 'asah la dam ha par*), **sprinkling it** (*nazah 'eth huw'*) **upon the Mercy Seat** (*'al Kaporeth* – over the Place of Atonement and Reconciliation; from *kaphar* – to purge and cover, providing atonement and reconciliation, singular of *Kipurym*) **and toward the front** (*la paneh*) **of the Mercy Seat** (*ha Kaporeth* – the Place of Reconciliation during *Kipurym*). (*Qara' 16:15*)

Thereby (wa), he shall provide reconciliation (*kaphar* – he will offer atonement by purging and covering over as part of *Kipurym*) **upon the Set-Apart place** (*‘al ha Qodesh* – over that which is special and uncommon) **as a result of (min) the impurity and filthiness** (*tuma’ah* – the foreign residue and offensive immoral nature) **of the Children of Yisra’el** (*beny Yisra’el* – the Sons and Daughters of those who Engage and Endure with God), **and as a result of (wa min) their religious rebellion and political defiance** (*pesha’ hem* – widespread breach of the relationship), **it will be resolved along with the realization that they have been totally wrong and have all wandered away** (*la kol chata’th hem* – for all of the ways they have gone astray).

Therefore (wa ken), he should act accordingly, doing this (‘asah) to approach (la) the shining and clear tent (‘ohel) of the eternal witness and restoring testimony of the appointed meeting (mow’ed) which is inhabited and abides (ha shakan) with them in the midst (‘eth hem ba tawek) of their impurity and filthiness (tuma’ah hem – of their foreign residue and offensive immoral nature).” (*Qara’ / Called Out / Leviticus 16:16*)

And now we know why it will be essential that Dowd, as the High Priest, performs this role in concert with the Towrah’s guidance. Otherwise, Yahowah’s relationship would remain unreconciled due to the religious corruption associated with Judaism and the political revolt of Progressives. God has outlined the means to cleanse the religious rebellion and political defiance from His people and He intends to implement His plan.

With the symbolism of the blood of the “*par* – that which is divisive” being sprinkled eight times – once on the side of the *Kaporeth* representing a new day, followed by seven times on the face or appearance, we know why Yahowah told Dowd that he had “blood on his hands.”

To provide full disclosure as we contemplate Yahowah’s instructions regarding the upcoming Shabuw’ah Harvest, there is a cognate of *par* which

presents a redeeming note. *Para'* means to thrive, living a fruitful and abundant life. And this beneficial alternative explains why “*ha baqar / boqer* – first thing in the morning” we are “encouraged to be perceptive, contemplating the consequences of herd mentality.” Should this be what God intended, we would be wise to “consider the available information and then respond appropriately” to the propensity of man to become progressively evil the larger the group – with empires worse than nations and global, religious institutions becoming more controlling and corrupting as they grow.

We might also consider that, with *par* | bulls, the bad outweighs the good because the bull and the sun were among Satan’s most enduring symbols. A legacy of this is found in Astrology with the constellation Taurus the Bull.

Along these lines, in God’s Towrah declaration on Shabuw’ah, we also find *boqer*. If you recall, Yahowah said, “...and (*wa*) one (*‘echad*) **bull, representing that which is frustrating and divisive, broken and ineffectual (*par*), a young male (*ben*) in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar / boqer* – looking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon herd mentality), and two (*wa shanaym*) **rams representing the upright pillar and doorway (*‘ayil*).**” (*Qara’* 23:18 in part)**

The same three Hebrew consonants that vocalized *boqer* mean “daybreak and rising sun.” Satan’s name, *Halal ben Shachar* (also written *Hylel ben Shachar*), means the “Arrogant Son of the Morning, Rising Star, and Early in the Day.” Additionally, *baqaq* conveys “empty and void, laid waste, and devastated.” And that may be why Yahowah wants us to *baqar*, “to consider and reflect upon,” our condition as a consequence of having confused His instructions with the devil’s counterfeits in the religions of Judaism, Christianity, and Islam, as well as

Progressive politics. The celebrations of the sun's annual cycles, fixation on renewable energy, and devotion to mother earth in the form of environmentalism are giving the more overt religions competition when it comes to false worship.

'Ayil, the word translated as “rams representing the upright pillar and doorway,” is the opposite of *baqar*. Its every nuance is redeeming. *'Ayil* is the “Ram” Yahowah presented to ‘Abraham and Yitschaq on Mount Mowryah. *'Ayil* is the “Lamb” who fulfilled Passover forty Yowbel thereafter, also on Mount Mowryah. *'Ayil* is “the Upright Pillar” representing Yahowah’s presence with the Children of Yisra’el during the *Yatsa’* | Exodus. *'Ayil* is Dowd “leading” us to God through the pages of His Towrah. *'Ayil* is the Shepherd as “the leader of the flock.” *'Ayil* is “the upright pillar” upon which the *Zarowa’* | Sacrificial Lamb was affixed. *'Ayil* represents the “doorposts and lintel” where the blood of the lamb was smeared during the first Passover as a sign. And *'ayil* is “the doorway” to heaven and to life which was opened during Pesach.

Our Heavenly Father was not finished describing the intent of and means to the *Shabuw’ah Qatsyr*...

“They will exist as (*hayah* – they will be (qal imperfect)) **a means to become acceptable and ascend** (*'olah* – that which elevates and rises by making us agreeable; from *'alah* – to go up to meet, ascending to visit) **to** (*la* – approaching) **Yahowah** (𐤃𐤏𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).

Their gift (*wa minchah hem* – sacrificial offering is a present bestowed to them without compensation) **is poured out on their behalf** (*nasak hem* – offered freely) **by the feminine manifestation of the fiery light** (*'isheh / 'ishah* – by our adoptive Mother who enlightens, purifies, and elevates), **a uniquely welcoming and pleasing spirit** (*reyach* – of spiritual acceptance to come close; from *ruwach* – spirit, the feminine manifestation of Yah),

reconciling the relationship (*nychowach* – appeasing and soothing, unifying and integrating by advancing peace and harmony; from *nuwach* – spiritually restful) **to approach** (*la* – to move toward and be in accord with) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence).” (*Qara*’ / Called Out / Leviticus 23:18)

We have heard Yahowah delineate the menu for the Feast embodying the Promise of Seven. Along the way, God described the benefits afforded to those who choose to embrace what He is offering. This pleasing and welcoming gift is poured out upon us by the Set-Apart Spirit, thereby reconciling the relationship.

If you harbored any doubts that these Invitations to be Called Out and Meet were descriptive of life within the Covenant, or if they encapsulate God’s mercy leading to vindication, those questions should have evaporated. Contrary to theological explanations, the *Towrah* does not portray a legalized, works-based path to God. Mercy leading to our reconciliation lies at the core of the *Miqra’ey* which, in turn, forms the heart of the *Towrah*.

Digging ever deeper, we find that the primary meaning of *nychowach* is “conciliation which reconciles parties engaged in a relationship.” *Nychowach* is from *nuwach*, meaning “that which brings rest and allows us to settle and remain.” This “resting place,” this “place of tranquility,” is heaven. And our arrival is predicated upon embracing the “*reyach* – the pleasing Spirit” of Yahowah.

The Hebrew word, *’isheh* / *’ishah*, depending upon how the letters are vocalized, can be translated either as the “feminine manifestation of God’s light” or as the “adoptive mother who enlightens, purifies, and elevates.” The word conveys: “woman, female, or mother,” and is the “feminine representation of fire and light.”

As we will discover in the “*Taruw’ah*” chapters, and again during our assessment of “*Yowm Kipurym*,” religious institutions universally render *’isheh* as “burnt offering” or

“an offering made by fire.” I suspect they do so because it is indistinguishable in the text from the feminine noun for fire, *‘esheh*. However, as stated previously, there is no reference to “offering” or “made” in the word’s etymology. These meanings and roots acknowledged, neither “feminine fire” nor “woman and wife” make sense as the primary definition within the context of this passage – or the others.

Throughout the Towrah, *‘esh* | fire is used as a symbol of Yahowah’s presence and especially His light. *‘Esh* serves as a metaphor for judgment, for burning off impurities and thus for purification. It is also a source of light and enlightenment, of warmth and comfort. Fire is something that elevates and uplifts – a reference to the primary direction a fire’s smoke and energy travel. In addition, and most importantly, fire transforms dying and decaying organic matter into light and energy, which is consistent with the purpose of the *Miqra’ey* as we are transformed from material beings to energy.

While these are all important salvation-related concepts, based upon the three Hebrew letters found in the text, the word Yahowah selected could just as easily have been *‘ishah*, meaning “female individual, wife, woman, and non-biological adoptive mother.” This is also pertinent because of the role of the *Ruwach Qodesh* | Set-Apart Spirit in providing the benefits of the *Mow’edym* | Restoring Testimony – particularly *Bikuwrym* and *Shabu’ah*.

In that their alphabetic compositions are identical, there is no way to distinguish between *‘esheh*, *‘isheh*, or *‘ishah* (אֶשְׁחָה Aleph-Shin-Heh) in Yah’s revelation. Rabbis, called Masorettes, would not assign their vowel-pointing devices to vocalize this text to their liking for more than 2,400 years after it was originally transcribed. Our oldest extant copy of such vocalizations, called the Masoretic Text, dates to the 11th century CE. And sadly, the more we study the Word, the less we trust their opinions.

In this particular statement, the more traditional portrayal of *‘isheh* as “a burnt offering,” or the more

linguistically accurate and demonstrative connotation “an offering which separates and rises” are permissible, albeit they are not ideal choices in that the passage concludes with “the pleasing Spirit of reconciliation.” That aside, since there is no reference to “making an offering” in the Hebrew word itself, and since we will soon discover that the definition “burnt offering” becomes senseless in the presentation of the *Miqra*’ of *Yowm Kipurym* (also described in the same section of *Qara*’ / Leviticus), we are compelled to consider other options. After all, it is God’s custom that, when there are many potential renderings of a term, multiple meanings are intended, widening and deepening the instruction being offered.

Upon studying what these three letters can convey, it becomes evident that an amalgamation of *’esheh*, *’isheh*, and *’ishah*, encapsulating the full potential of these terms, consistently works within the context of the story being told. Therefore, this gift is being provided by the “feminine manifestation of God’s light,” the “adoptive mother who enlightens, purifies, and elevates.” And as we have come to learn, there is an aspect of Yahowah’s nature which “transforms us, separating us unto God, covering us in light.” And She also “enlightens us,” providing “warmth and comfort,” which “elevates” our souls, incorporating every aspect of *’esheh*. We are speaking, of course, of the Set-Apart Spirit because She embodies every beneficial metaphor associated with fire.

Likewise, She is “feminine in nature and serves as our non-biological adoptive mother.” Therefore, the *Ruwach Qodesh* also encapsulates every aspect of *’ishah*. She is our Spiritual Mother, the feminine manifestation of God’s light, through whom our souls are redeemed and renewed, reborn into eternal life. Our Spiritual Mother envelops us in “Yahowah’s pleasing Spirit of reconciliation,” pouring out Her Garment of Light upon us, rendering us perfect and eternal.

In this regard, even as the Choter is responsible for cultivating this Harvest with the seeds Father and Son have

sown, he is the lone individual inspired, enlightened, enabled, and emboldened by the Seven *Ruwach* | Spirits of Yahowah. So, just as Yahowah revealed the Towrah through Moseh and fulfilled Chag Matsah with Dowd, the *Ruwach Qodesh* of Yahowah will be reaping the *Shabuw'ah* and *Taruw'ah* Harvests in concert with Her *Zarowa'*.

Should anyone be troubled by Yahowah having a feminine and maternal nature in addition to His role as Father, realize that the Covenant is a Family. And for there to be sons and daughters, there must be a father and mother. Moreover, there are complementary aspects of men and women, differences which make relationships synergistic and, indeed, spectacular. It would, therefore, be inappropriate to rob Yahowah of qualities His creation manifests.

Reinforcing these thoughts, the Hebrew word for Spirit, *ruwach*, is feminine, and all of the responsibilities described within the Towrah and Prophets that are associated with the Set-Apart Spirit are maternal. By way of further confirmation, the feminine *'ishah* also means: “to make relations harmonious and friendly” – the principal function of the Spirit and a central ingredient to reconciliation.

This dichotomy is not conjecture. Yahowah declared that He had a paternal and a maternal nature when He said: **“So God created ‘Adam in His image (*tselem* – resemblance, pattern, and model), in the image of God, He created him. Male and female, He conceived them.”** (*Bare'syth* / In the Beginning / Genesis 1:27)

Before we leave the 18th pronouncement of *Qara' 23*, let's review the entire statement with an eye to its rich symbolism pursuant to this glorious Harvest of the Covenant's Children at the onset of the Time of Israel's Troubles...

“You should approach, coming closer (*qarab*), taking responsibility above and beyond (*'al*) the loaves

of bread, attacking the problem by dining (*ha lechem*) with seven, conveying the promise of (*sheba*) being perfected, becoming unblemished and innocent (*tamym*), as children (*beny*) by way of the lambs (*kebes*) each year as the means to renewal (*shannah*), and (*wa*) one (*'echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par*), a young male (*ben*) in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately (*ha baqar / boqer*), and two transformative (*wa shanaym*) rams representing the upright pillar and doorway, even the leader of the flock (*'ayil*). They will exist as (*hayah*) a means to become acceptable and to ascend (*'olah*) to (*la*) Yahowah (𐤆𐤃𐤅𐤇).

Their gift (*wa minchah hem*) is offered freely and is poured out on their behalf (*nasak hem*) by the feminine manifestation of the fiery light (*'isheh*), a uniquely welcoming and pleasing spirit of acceptance (*reyach*), reconciling the relationship (*nychowach*) to approach (*la*) Yahowah (*Yahowah*)." (*Qara* / Called Out / Leviticus 23:18)

One would have to be unaware of this invitation or religious to turn this down. By accepting what God is offering, we have nothing to lose and everything to gain. I hope you will join us as we leave this world to be with Yahowah on the Promise of the Shabat on May 22nd, 2026.

Moving on, Yahowah's recipe for *Shabuw'ah* was not yet complete. Still speaking of the "all-are-welcome and come-as-you-are party" to increase the Harvest, there would be another ode to Dowd, the Mercy Seat, Yisra'el's reconciliation, and the Homecoming on Kipurym. And so with the lamb, bull, and satyr, this *qatsyr* is irrevocably linked with the Family Reunion seven years later. That means, those harvested on this day will be returning with Father and Son to celebrate Yowm Kipurym, assuring its success. Therefore, Yahowah revealed...

“You should prepare and provide (*wa ‘asah* – you should act to produce (qal perfect consecutive)) **one** (*‘echad* – a singular) **satyr or scapegoat** (*sa’yr ‘ez* – a hairy and harsh male, often used to depict demon-possessed beings to be overcome to prevail; from *sa’ar* – a horrible, tempestuous whirlwind and dreaded storm which swirls and sweeps away) **for going astray** (*la chata’ah* – as a result of the guilt associated with going the wrong way, for having incurred the penalty of becoming unclean, for having missed the path and the need for purification; from *chata’* – to be grievously wrong by wandering away and forfeiting the opportunity), **and two** (*shaneym* – couple to transform) **lambs** (*kebes* – rams) **sons** (*ben* – males) **a year-old** (*shannah* – for renewal each year), **servicing as a sacrificial offering** (*zebach* – preparing it for consumption during the feast) **to reconcile the relationship** (*shelem* – as a fellowship offering, a vow of friendship, demonstrating agreement in the relationship; from *shalem* whose root is *shalom* – for that which completes and finishes, rendering the payment in full, bringing peace, prosperity, and wellbeing, repaying the debt, reestablishing the alliance, rendering the beneficiary unharmed and at peace, restoring all benefits by making amends, reinstating the fellowship, providing salvation).” (*Qara’ / Called Out / Leviticus 23:19*)

The “satyr” is our scapegoat, the one who bears the blame for the flock having gone astray. This is because the *sa’yr* is the instigator – the leader of the cult or gang who initially inspires the horrible notions which sweep the compliant off of the proper path. As a fierce male goat, a satyr is quick to turn against the shepherd and instigate a whirlwind of tempestuous behavior. And to an unmitigated extent, Yisra’el has done this regarding their Shepherd, Dowd.

Moving from this nimble blend of animal and beast to the most diabolical of men, the *sa’yr* is representative of the likes of Peter, Paul, Luke, Mark, Akiba, Maimonides, and Muhammad – the demon-possessed whose circular

reasoning misleads the masses. The satyr's beguiling influence is one of the reasons so many have "*la chata'ah* – gone astray, forfeiting their opportunity by wandering down the wrong path" and embracing religion rather than the intended relationship.

Jews have struggled as the embodiment of this Satyr for some time. Evidence for this is found at *Ba'al Gad* | the Lord of Good Fortune, as the town devoted to the Satyr was known to the Canaanites. This religious site is in no-man's land between Israel, Lebanon, and Syria at the base of Mount Hermon in the Golan Heights. As *Ba'al Gad*, it was liberated by *Yahowsha'* | Joshua and incorporated into Yisra'el. For the next thousand years, there was no mention of it, as it was likely uninhabited due to the prevalence of malaria in the adjacent swamplands.

Then, within a few decades of Alexander of Macedon's conquests, by the 3rd century BCE, the Ptolemaic kings resurrected the site as a cult center. The abandoned Lord of Good Fortune was reincarnated as Paneas – replete with a cave and temple dedicated to Pan, the Satyr of Greek mythology.

The site, while not mentioned by *Yasha'yah* / Isaiah, was along what the prophet called "The Way of the Sea," a reference to its Gentile religious and political influence. The Battle of Panium was waged there in 198 BCE. The Macedonian armies of Ptolemaic Egypt and the Seleucid Greeks of Syria, led by Antiochus III, fought a battle which gave the Seleucids control over Phoenicia, Galilee, Samaria, and Judea. Under the Seleucids, Paneas (*Banias* in Hebrew) flourished and became a place of great sanctity as pilgrims came to worship their devilish god.

And that is how things stood by the time of the Maccabean Revolt in 167 BCE, when Paneas, named after the *Satyr* | Pan, became a bone of contention. To their credit, should the Maccabean Revolt have been fought to diminish the imposition of Greek culture, opposing the worship of Pan at Paneas would have been good. The Greeks were offensive and highly religious overlords.

According to Flavius Josephus in *The War of the Jews*, Book 1: “Now Antiochus [IV, King of the Seleucid Empire from 175 to 164 BCE] was not satisfied either with his [Judah Maccabee’s] unexpected taking the city [Jerusalem], or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine’s flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death.”

To their shame, however, the Maccabean Revolt was less about foreign oppression than it was a civil war between orthodox and reformist religious parties among Yahuwdim. The reformists were vanquished, just as they are today under Hasidic religious edicts. The emerging dominance of what would become Rabbinic Judaism, however, did nothing to diminish the lure of Paneas – as it continued to be a cultic center with its Cave and Shrine to Pan – the goat-footed and horned god of herds in desolate places.

Pan, from whom the English words “panic” and “pandemonium” were derived, was considered malicious and decadent. His shrines were typically constructed in caves – as was the case in Paneas. Born out of whoredom in Greek mythology, Pan became the god of masturbation, promiscuity, and normalization of homosexuality, and even bestiality. The Greek god is shown having sex with a goat in a statue found in Herculaneum. More incriminating still, to seduce the moon goddess, Selene, Pan became the Goat in Sheep’s Clothing.

The Greeks and Jews are not the only ones with an epidemic of Pan proportions. When Pan’s death was announced during the reign of Caesar Tiberius (14-37 CE), the most maniacal of Christian apologists and propagandists, Eusebius of Caesarea, who was fascinated by the legend of Pan and Paneas, extrapolated from the

alleged death of the mythological Greek god that “‘*pan* – all’ demons had perished.”

That is particularly troubling for Christianity because Eusebius authored and augmented much of what has become the “New Testament” – including the Church’s lone attestation of legitimacy. This devilish problem for the world’s most popular faith perished with the resurrection of the Roman Catholic myth which reads: “**You are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.**”

When it comes to obfuscating Dowd’s accomplishments and transferring the Messiah’s accolades to a misnomer and myth, “Peter” was no better than Paul. The “rock” upon which Yahowah builds is Mount Choreb where His Towrah was revealed to Moseh, and the Cornerstone of His Home is Dowd. God does not have a Church – or anything remotely akin to it. There is no “netherworld” and *She’owl* | Hell does not have gates. Moreover, *She’owl* is a place, not a person, and thus, it has no causative capability.

While this “statement” is credited to the Christian counterfeit, “Jesus,” there was no such person. There is no legitimate basis for Christ or Christian either. But without these myths, the credibility of the Roman Catholic Church vanishes. And that is why Eusebius invented this conversation in the 4th century, augmenting the Gospel of Matthew with the lone – albeit contrived – claim of legitimacy. What’s more, the Catholic Bishop alleged that this declaration was spoken...drumroll please...at the base of Mount Hermon in what was then still Paneas, although he called it Caesarea Philippi.

Under Roman control, Paneas was so far removed from Jerusalem and Judea that it was administered out of Phoenicia and Syria. That changed in 20 BC, when Panion, which included the religious site at Paneas, was annexed into the Kingdom of Herod the Great. He immediately erected another temple of white marble in Paneas to honor his patron, Zenodorus. Then, in 3 BCE, Philip II, the son of

Herod the Great, and his fifth wife, Cleopatra of Jerusalem, inherited the Satyr's shrines in Paneas along with the northernmost part of his late father's kingdom. In a deal sanctioned by Augustus Caesar, he became King of Iturea, Gualanitus, Batanea, Trachonitis, and Aurantis, with oversight over Decapolis.

Philip married his niece, Salome, who was 39 years his junior. While Salome is mentioned in connection with the fable of "John the Baptist's" execution in local folklore, demanding his head in the story portrayed in the Christian New Testament, the account is undermined by more credible histories. He did not exist and it did not occur. In fact, there was no John the Baptist or dip in the Jordan River. Nonetheless, staying with the story, King Philip chose Paneas as the site for his palace – calling the adjoining town, Caesarea, in honor of Caesar Augustus.

In *Antiquities of the Jews*, the only copies of which traveled through Eusebius's revisionist hands, Josephus referred to the religious center housing Philip's palace as Caesarea Paneas. However, to distinguish it from Caesarea Maritima on the Mediterranean coast, Eusebius renamed the place, Caesarea Philippi, which is what he cited in Matthew 16 – even though there was never a town by that name. This wasn't actually uncommon for Eusebius because to appease Constantine's mother, he associated "Jesus" with Nazareth even though it did not exist at the time – all to accommodate the Emperor's mommy.

Upon Philip's death in 34 CE, his fiefdoms were reincorporated into Syria. Caesarea Paneas was renamed Neronias, in honor of Emperor Nero but then reverted back to Paneas after his suicidal death. So apart from Eusebius' musings, including those found in the Christian New Testament, not only was there never a town named Caesarea Philippi, Paneas never lost its affiliation with Pan.

With Christendom's fascination with casting the *Satyr* | Pan as Satan, we can see why Eusebius made the absurd claim: **"and the gates of the netherworld shall not prevail against it."** According to local lore, the Cave of Pan was

known as the “Gates of Hell.” Then, to sweep their incriminating laundry under a religious edifice, the Roman Catholic Church commemorated Eusebius’ sleight of hand by erecting a late 4th-, early 5th-century Church on top of Pan’s Cave to honor the lines Eusebius had composed.

Reinforcing his myth, Eusebius, who was apparently fixated on the cultic center, wrote, using his *nom de plume*:

“Having heard that at Caesarea Philippi, otherwise called Panease Paneades, a city of Phoenicia, there was a celebrated statue of Christ, which had been erected by a woman whom the Lord had cured of a flow of blood. Julian commanded it to be taken down, and a statue of himself erected in its place; but a violent fire from the heaven fell upon it, and broke off the parts contiguous to the breast; the head and neck were thrown prostrate, and it was transfixed to the ground with the face downwards at the point where the fracture of the bust was; and it has stood in that fashion from that day until now, full of the rust of the lightning.”

If you believe any of that occurred as Eusebius wrote it, I would like to sell you a resort and spa in Gaza, Palestine. There is no such place and I do not own it, but that should not matter.

There is, of course, more to the story Eusebius conceived in front of the Gates of Hell. “Peter’s” alleged profession, “You are the Christ, the Son of the living God,” is the only place where the Christian counterfeit of the Messiah, called “Jesus Christ” acknowledges that Dowd’s titles, *Mashyach* | Messiah and *‘El Ben* | Son of God, should be attributed to him. Without the imagined, and unattested, scene playing out before the Cave of Pan, there is no justification for “Christ,” for “Christian,” for “Christianity,” or the “Church.” Without this fabrication, there is no “Jesus” or a New Testament. There is no “Chair of Saint Peter” for Popes to sit upon. There are no “Keys to Heaven” held by a Roman institution either. It all crumbles behind the façade crafted by Eusebius’ deceptive pen and the propensity of Christians to believe that which is easily disproven.

As evidence of this, not a word of what Eusebius composed on behalf of his Roman Catholic overlords in Matthew 16 or Mark 8 is found in any of the 69 pre-Constantine codices containing portions of the Christian New Testament. The earliest evidence of the Gospel of Matthew and Mark – Papyrus 45 – was written around 250 CE in Alexandria, Egypt. It contains the text of Matthew chapters 20-21 and 25-26, along with portions of Mark (chapters 4-9 and 11-12), Luke (chapters 6-7 and 9-14), John (chapters 4-5 and 10-11) and Acts (chapters 4-17) and thus not a word from the 16th chapter – thereby excluding the religion’s most essential citation. And as for Mark 8, P45 contains 8:1, 14-25, and 34-40, but nothing of the narrative that conveniently starts with the 26th verse.

“Jesus and his followers went from there to the towns of Caesarea Philippi. As they went, he asked His followers, ‘Who do people say that I am?’ They answered, ‘Some say John the Baptist and some say Elijah and others say one of the early preachers.’ ‘But what about you?’ he asked. ‘Who do you say I am?’ Peter answered, ‘You are the Christ.’ But Jesus warned, strictly charging them, that they should tell no one of him.” (Mark 8:27-30)

Not only is this line devastating to the Christian myth, it appears nowhere prior to Eusebius’ 4th-century Codexes Vaticanus and Sinaiticus. Moreover, Eusebius made a careless mistake, adding additional commentary to the text of Matthew when it was concocted two to three decades after Mark’s hearsay account by an imposter. Unwritten information is always lost over time, never gained.

Nevertheless, in the narrative Eusebius composed to justify Christianity in the Gospel of Matthew, he picked up where he left off at the Gates of Hell and then became a novelist, “Jesus came into the country of Caesarea Philippi. He asked his followers, ‘Who do people say that I, the Son of Man, am?’ They said, ‘Some say you are John the Baptist and some say Elijah and others say Jeremiah or one of the early preachers.’ He said to them, ‘But who do you say that I am?’ Simon Peter said, ‘You are the Christ, the

Son of the living God.’ Jesus said to him, ‘Simon, son of Jonah, you are happy because you did not learn this from man. My Father in heaven has shown you this. And I tell you that you are Peter. On this rock I will build My church. The powers of hell will not be able to have power over My church. I will give you the keys of the holy nation of heaven. Whatever you do not allow on earth will not have been allowed in heaven. Whatever you allow on earth will have been allowed in heaven.’ Then with strong words He told His followers to tell no one that He was the Christ.” (Matthew 16:13-20) This is so blatantly fraudulent, it’s amazing that Christians are so easily duped.

And of course, the tripe which follows is even more harmful to the Christian myth – especially with Paul admitting to having been demon-possessed three decades before Matthew was plagiarized and three centuries before it was editorialized. “From that time on Jesus began to tell his followers that he had to go to Jerusalem and suffer many things. These hard things would come from the leaders and from the head religious leaders of the Jews and from the teachers of the Law. He told them He would be killed and three days later He would be raised from the dead. Peter took Jesus away from the others and spoke sharp words to Him. He said, ‘Never, Lord! This must not happen to You!’ Then Jesus turned to Peter and said, ‘Get behind Me, Satan! You are standing in My way. You are not thinking how God thinks. You are thinking how man thinks.’” (Matthew 16:21-23)

It was religion by clowns. And the ringleader of this circus, its promoter and propagandist, even author, was Eusebius – the man who performed these same roles for Emperor Constantine.

As I have mentioned, the earliest witnesses to the 16th chapter of Matthew, as well as of Mark 8:27-30, are found in the highly disreputable *Codex Vaticanus* and *Codex Sinaiticus*, both composed by Eusebius for Emperor Constantine between 325-360 CE. In particular, all other presentations of Matthew 16 were copied from these, with

Codexes Bazaе, Washingtonianus, and Ephraemi Rescriptus scribed in the 5th century, followed by *Codexes Purpureus, Petropolitanus, and Sinopensis* two hundred years thereafter.

Beyond this, the very creation of Matthew is a fraud. Falsely claiming to be a “disciple,” the anti-Semitic author of the Gospel was three generations removed from the time Dowd fulfilled the Miqra’ey in the Spring of 33 CE. Including the 80% plagiarized from Mark and Luke, and 100% pilfered from the ‘Ebyownym, it is filled with errors of fact, historical anomalies, incredulous accounts, and contradictions, many attributable to the Bishop of Caesarea.

With the Cave of Pan serving as a backdrop to this demonic tale, Eusebius crafted the words which established the Roman Catholic Church, granting it supremacy over Yahowah. And it only gets worse. Before the “cross” entered the picture, the Christian counterfeit supposedly asked his followers to join him on the torture stake. What a horrible, demented, and grotesque request...

“Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Verily, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.’” (Matthew 16:24-28)

It was all a sadistic request and a preposterous lie from beginning to end, including misidentification and false prophecy. And yet, Eusebius’ paper-thin deception, a lie so full of holes there was more yeast than grain in his loaf, served to legitimize the Roman Catholic Church, discrediting Yahowah while replacing Dowd in the

process. And it all played out before Constantine, the Pan of Roman Emperors. “Get behind me Satan,” indeed.

Outside of Yahuwdah, far from Yaruwshalaim, silhouetted before the Cave devoted to Pan, amidst the Satyr’s shrines, was the last place you would have found Dowd. There was never a town named Caesarea Philippi, but instead, one named after the devilish Greek god Pan, as Paneas, after the egotistical Roman Emperor Caesar Augustus, as Caesarea, and even the king of the perverts, Nero, as Neronias.

In this regard, as I have mentioned, the errant nomenclature is reminiscent of Eusebius editing the hearsay propositions of “Mark” and “Matthew” to support the belief of Constantine’s mother. In the 4th century, she decided after her pilgrimage to the “Holy Land” that “Jesus” was from “Nazareth.” Unaware that there was no town by that name in the 1st century, Eusebius nonetheless proved that he could not be trusted when he included the errant beliefs of the emperor’s mother in the text of the Gospel.

Even if we were to play along with the overall narrative, and pretend that after having invested three years sharing his life with his “disciples,” what are the odds that after all of this time the misnomer Jesus would have asked them, “Who do you say that I am?” If they did not know that he was Dowd, the King of Israel, fulfilling Pesach as the Passover Lamb, it would render their purpose and witness moot.

The notion of the misnomer, “Jesus,” being “John,” a mythological “Baptist,” is not remotely viable in the context of the culture or time. Jews did not baptize. The mythology supporting his legend in the Gospels as a herald of “Jesus” is less credible than Snow White and the Seven Dwarfs. Moreover, to the extent there ever was such a person, he was allegedly decapitated.

Jews of the day would not have guessed “Elijah,” either. Yahuwdym can read, and thus they would have

known that ‘Elyah was scheduled to be one of the two witnesses during the Time of Ya’aqob’s Troubles – and that was 2,000 years hence.

I am a huge fan of ‘Elyah | Elijah. He was as sarcastic and snarky as they come. He hated politics and religion and ridiculed both with his rare sense of humor. But he would never be mistaken for the Passover Lamb.

Jews would not have answered, *Yirma’yah* | Jeremiah, as it was an even less credible call. He was long dead and is not returning. And when he was alive, he wrote regarding the impending events of his time and of the last days. He offered nothing pertaining to someone known as “Jesus,” never spoke of “Christians,” and did not endorse a “Church.”

There was only one person who was predicted to arrive and fulfill the Miqra’ey, beginning with Passover. He had even written voluminously about the experience, doing so under his own name and in first person. Therefore, the only informed “guess” and the only answer revealed by the Father in Heaven would have been His beloved Son, Dowd.

Contrary to Eusebius’ narration, Shim’own could not have been “Peter” at the time. It was a dubious title at best, and he had not yet earned it. And in the unlikely event that there were any “disciples,” they would have spoken Hebrew and they would have known the title Dowd used when speaking to Daniel. Therefore, they would have said *ha Mashyach* | the Messiah, not the *Christos* | Christ.

Further, how is it possible that the foundation of the “church” could have been predicated upon something the misnomer “Jesus” did not want to be known? Why say anything if what you don’t say is what actually matters? Why listen to the “Son” instead of the Father, if the Father, not the “Son,” conveys the truth?

As previously mentioned, there is no Greek or Hebrew word even remotely akin to “church.” Nothing of the kind exists in the Towrah and Prophets. The Greek word

underlying the translation is *ekklesia* – which means “to call out.” The lone Hebrew title which could have been translated as such is *Miqra’*, which when spoken and properly rendered would have destroyed the Christian deception.

There is no reference to “Hell” in the Towrah and Prophets. The concept is based upon Greek mythology, as are the Gates of Hades. The entrance to the Underworld was in the Avernus crater west of Naples or through the river Acheron, depending upon if you were Hercules or Odysseus. It was not something Yahowah’s Lamb would have cited.

The keys to Heaven are found in the Beryth and *Miqra’ey* and were given to the man who, through his sacrifice, opened Heaven’s Door, Dowd. The only meaningful mention of “keys” in the prophets is found in *Yasha’yah* / Isaiah 22:22. It reads...

“Then I will set the key of the House of Dowd on his shoulder. When he opens, no one will shut. When he shuts, no one will open.” This reference is to ‘Elyqym, an envoy of *Chazaqyah* | Hezekiah during the defense of Yaruwshalaim. Yahowah spared the king, his people, and the City of Dowd because Hezekiah followed the Towrah’s instructions. He removed all traces of religion and observed Chag Matsah, rather than fight the Assyrians or negotiate with them.

And as a result, during one of *Yasha’yah*’s visits with *Chazaqyah* | Hezekiah, we read... **“Then the Word of Yahowah came to *Yasha’yah*, saying, ‘Go and say to *Chazaqyah*, thus says Yahowah, the God of your father, Dowd, I have heard your request...and will add...years to your life. I will deliver you and this city from the hand of the king of Assyria, and I will defend this city.’”** (*Yasha’yah* 38:4-6)

Heaven has a door, but no actual keys, and She’owul has no gate. Dowd was the Passover Lamb, not “Jesus.” The *Zarowa’* was also the Messiah and Son of God.

Should it be even remotely plausible that Dowd would have “commanded His disciples that they should tell no one that He was Jesus the Christ,” how could the “church” have been built upon a revelation of something which was to remain undisclosed? And should we play make-believe and pretend that there was a “Jesus” who “commanded” this of “his disciples,” why has the “church” ignored his request and done the opposite?

And speaking of the opposite, Dowd “suffered many things” in “Jerusalem” at the hands of the Romans who whipped him and then crucified him. The “elders and chief priests and scribes” did not lay a hand on him. However, it’s hard to play the game of Replacement Theology without demonizing the Chosen People.

If there were a “Jesus,” and if we were to pretend that he was “God,” as was claimed by the Church, he could not have been “killed.” And even as the Passover Lamb, his sacrifice becomes meaningless when Pesach is ignored. Moreover, in every iteration of Passover, the lamb never “rises” from the fire or the plate. And since the remains are destroyed at the conclusion of the first day, there would have been nothing to “be raised the third day.” Further, with an understanding of “three days” comes an appreciation for Pesach, Matsah, and Bikuwrym – which were not mentioned.

If the misnomer “Peter” really thought that the misnomer “Jesus” was the misnomer “Christ” and “the Son of God,” why would he “rebuke him?” And if the mythical “Jesus” was explaining the role he would play during Passover, why would the alleged “Disciple” say “this shall not happen to you?” He would be calling “Jesus” a liar and a false prophet.

I realize that Eusebius wrote this fabrication to play out before the Cave of Pan, the devilish Satyr, but how is it that he fooled anyone? There is no chance whatsoever that the mythical Jesus would have given the misnomer “Peter” the nonexistent “keys to heaven” in one breath, naming him “the Rock” “upon which I will build my church,” yet

another misnomer, only to call him “Satan” in the next breath. The man allegedly responsible for everyone’s entry into or exclusion from heaven was suddenly “an offense to me,” someone “not mindful of the things of God.” It is hard to imagine less credible prose.

There is no Hebrew word for “cross,” nor is there one in Greek. It was a Roman, and thus Latin, invention designed to convey the excruciating nature of the torment. The imaginary “Jesus” would have been a genuine sadist to ask his nonexistent followers to “take up his cross and follow me.” We are to benefit from the Passover Lamb, not be butchered and eaten as the lamb. We do not gain life by desiring to lose it or lose life by desiring to gain it. Moreover, if “losing life” for “Jesus” was the means to gain life, what was the purpose of “Peter’s” “keys?”

Since Yahowah has promised that Dowd, not “Jesus,” will be returning, why did the “Son of Man” contradict “his Father?” If we are to be “rewarded according to our works,” what is the purpose of faith or the keys for that matter? Why was the nature of the “work” undisclosed if it is the measure of the man?

But alas, Eusebius even had the audacity to make his “Christ” and “Son of God” a liar and false prophet: “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.” It would be a long stand, 2,000 years to be exact. Not to mention, it isn’t “Jesus” “kingdom,” but Dowd’s – at least according to Yahowah.

Fair is fair, I suppose. Since Paul’s lone attempt at prophecy was a colossal failure regarding living to experience the “rapture,” why not demote “Christ” to the same level of incompetence? Only in that way could the Church leave their Dead God on the Stick and rule with his keys.

In modern times, G. K. Chesterton (the Roman Catholic anti-Semite, theologian, and author in the early 20th century) has repeated and amplified the significance of

the “death” of Pan, suggesting that it came to advance Christian theology. Chesterton claimed, “It is said truly in a sense that Pan died because Christ was born. It is almost as true in another sense that men knew that Christ was born because Pan was already dead. A void was made by the vanishing world of the whole mythology of mankind, which would have asphyxiated like a vacuum if it had not been filled with theology.” (G.K. Chesterton, *The End of the World, The Everlasting Man*, 1925)

The Roman Catholic, “Saint Jerome,” the author of the Church’s Latin Vulgate, introduced the name “Lucifer” into his “Old Testament” by referencing the serpent of ‘Eden, saying that it was not seen as the Devil by the Jews. His assessment advanced the archetype upon which Christianity’s fascination with the Satyr as the Devil took shape. Pan – the horned goat of Greek mythology – became Satan.

For those who have read up to this point through *An Introduction to God* and the first four volumes of *Yada Yahowah*, know that it is uncommon for us to provide this kind of playtime to Christian mythology. In this case, however, with Christians commandeering Shabuw’ah to claim that Pentecost was fulfilled in the birth of their Church, an exception seemed appropriate. After all, since I have been asked to cultivate the Harvest, the results will be better if I pull the weeds and turn over the well-tread soil.

And now, realizing that we have traversed a swamp or two since we last read Yahowah’s declaration, before we complete our review of it, here is a reminder of what God revealed...

“You should prepare and provide (*wa ‘asah*) one (*‘echad*) satyr or scapegoat (*sa ‘yr ‘ez* – a hairy and harsh male, often used to depict demon-possessed beings to be overcome to prevail; from *sa ‘ar* – a horrible, tempestuous whirlwind and dreaded storm which swirls and sweeps away) for going astray (*la chata’ah* – as a result of the guilt associated with going the wrong way, forfeiting the opportunity), and two (*shanyam*) lambs (*kebes*) sons (*ben*)

a year-old (*shannah*), serving as a sacrificial offering (*zebach* – preparing it for consumption during the feast) to reconcile the relationship (*shelem* – as a fellowship offering, a vow of friendship, demonstrating agreement in the relationship; from *shalem* whose root is *shalowm* – for that which completes and finishes, rendering the payment in full, bringing peace, prosperity, and wellbeing, repaying the debt, reestablishing the alliance, rendering the beneficiary unharmed and at peace, restoring all benefits by making amends, providing salvation).” (*Qara’ / Called Out / Leviticus 23:19*)

Foreseeing the problem of satanically-inspired religious misdirection, Yahowah has offered the Mow’ed Miqra’ey to resolve it. His would be the straight and narrow path to bring us home. Therefore, God wants His children to remain cognizant that the first step along this path is made possible by the sacrifice of the Passover Lamb. Pesach is the portal between *chata’ah* and *shalowm* – from lost to found, from conflict to resolution. We are adopted on Bikuwrym and come home on Shabuw’ah.

No matter how one vocalizes *slm*, it spells “reconciliation.” *Shelem*, *shalem*, and *shalowm* speak of “fellowship and friendship, and of an agreeable relationship.” *Shalowm* signifies that Yahowah always “completes what He begins.” It affirms that God, through His Son, has “rendered the payment in full to ransom us, restoring our relationship.” Their purpose is “to bring peace, prosperity, and wellbeing” to the Covenant Family, “reestablishing the relationship while restoring every benefit by making amends, reinstating fellowship as our Savior.”

At first blush, it may seem premature to find *shalowm* introduced at the halfway point of the *Miqra’ey* | Invitations to be Called Out and Meet. However, the Promise of the Shabat is a Harvest, designating our opportunity to come home. For many, the Covenant’s promises are fulfilled on this day. Those whose lives were spared and whose souls were perfected during Pesach and

Matsah have been adopted into Yahowah's Family as a result of Bikuwrym. And now twice enhanced and enriched, empowered and enlightened, such souls are prepared to enter Shamaym and approach Yahowah on Shabuw'ah. *Shalown* | Reconciliation, indeed.

The beneficiaries are God's children. Having accepted the five conditions of the Covenant, we have received all five benefits. And as Family, it is time that we come Home.

So, while there are still two more steps – Taruw'ah and Kipurym leading home to Sukah – the next Mow'ed along the Way exists to awaken Yahuwdym and spare Yisra'el on behalf of our Messiah and King. We are tasked with the responsibility of admonishing and encouraging the Chosen People to choose God. Father and Son are more than ready to reconcile the relationship and put an end to the acrimony. Therefore, the introduction of *shalown* at the midpoint of our journey through the Mow'ed is as it should be – especially within the context of withdrawing the Family and keeping everyone safe as the world turns to anarchy and chaos.

Our purpose will become even more sharply focused on Taruw'ah because there will only be two Witnesses; will be in Yaruwshalaim addressing Yisra'el, and time is in short supply. And it is likely that 'Elyah and Yada will be supernatural, in effect, spiritual beings manifest in corporeal form. Therefore, while the antagonists will be many and boisterous, even belligerent and vicious, we will be impervious as we draw Yisra'el's and Yahuwdah's attention to the impending return of their Messiah and King, their Savior – Dowd.

The first three Mow'ed Miqra'ey have been fulfilled with the Son of God playing the starring role. He has accomplished everything which was required to provide the benefits of the Covenant. God's children are now equipped to be effective witnesses. We are ready for Shabuw'ah. The goal now is to increase the quality of the Harvest.

As such, we are fulfilling Shabuw'ah as we speak and write – at this very moment. We have been engaged in cultivating the Shabuw'ah and Taruw'ah Qatsyr for the past 23 years and have less than two remaining to complete our initial mission at the time of this edit of *Qatsyr ~ Harvests* post Sukah in the early Fall of 2024. As inadequate as we may perceive ourselves – as was the case with Moseh 3,472 years ago – the Yisra'elites and Yahuwdym who are restored into fellowship with Yahowah on *Yowm Kipurym* | the Day of Reconciliations will be there in large part based upon our willingness to accurately and enthusiastically share the *Mow'ed* | Eternal Witness to the Appointed Meetings.

Having capitalized upon Pesach, Matsah, and Bikuwrym, we are devoted to a prosperous Shabuw'ah and Taruw'ah Harvest, all while encouraging Yisra'elites to attend the Family Reunion on Kipurym so that we can Sukah together. Therefore, the purpose of the Feast of Seven Shabats is to bring God's Family Home and keep them out of harm's way during the Time of Israel's Troubles.

“And so then the priest (*wa ha kohen* – the one who performs as a minister to serve) **should elevate and wave** (*nowph* – should move while uplifting) **the loaves of bread** (*lechem* – the baked grain) **of Firstborn Children** (*Bikuwrym* – of the initial harvest gathered in of those with privileged inheritances) **along with them** (*'eth hem 'al*) **as an uplifting wave offering** (*ha tanuwphah* – on the move and ready to be elevated) **before the presence of** (*la paneh*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).

Along with (*'al* – before) **the two** (*shanyaym* – the double portion of) **lambs** (*kebes* – male lambs or rams), **they will be** (*hayah*) **set apart and purifying** (*qodesh* – cleansing and special, uniquely dedicated) **to approach** (*la* – to move toward) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH*

– existence and our *ShaLoWM* – restoration) **in conjunction with the priest** (*la ha kohen* – through this ministry).” (*Qara’* / Called Out / Leviticus 23:20)

I am thrilled to see that Shabuw’ah is being defined as the process of lifting up the *Bikuwrym* | Firstborn Children of Pesach and Matsah to Yahowah. This not only means that Shabuw’ah is the way Home for the Covenant Family, it means that Dowd has done everything to make it possible. My job, therefore, as the Zarowa’s *zarowa’* is to cultivate the seeds he has already sown. As the Voice of God calling His Children Home, I must only make introductions and point out the way. And equipped as I have been with the Seven Spirits of Yahowah, this mission is one I can accomplish as announced throughout the Towrah, Naby’, wa Mizmowr.

While it is true that Dowd fulfilled the first three Mow’edym – Pesach, Matsah, and Bikuwrym – and made the fourth – Shabuw’ah – possible, the Harvest of Standing Grain on Seven Sevens has not yet transpired. It is correctly positioned seven years before our returning Messiah and King fulfills the sixth and seventh Miqra’ey – those of Kipurym and Sukah – in year 6000 Yah. This realization means that Taruw’ah’s gleaning of Yahuwdym and Yisra’elites as ripe olives from the uppermost and cut-off branches, respectively, will be fulfilled just ten days before Yahowah’s Homecoming with His Son during the Day of Reconciliations.

Therefore, in terms of responsibility, in 33 CE, Dowd honored his commitment to fulfill Pesach and Matsah resulting in Bikuwrym, and by doing so, he became our Savior. And while his sacrifice made Shabuw’ah possible, the resulting Harvest of Standing Grain of Seven Shabat, scheduled for the Shabat of May 22nd, 2026, is being cultivated by Yada – the Basar, Qowl, Nakry, Choter, and Zarowa’. The primary responsibility for the final gleaning of Yisra’elites and Yahuwdym on the Shabat of September 23rd, 2033 will fall upon the capable shoulders of the great prophet and satirical orator, ‘Elyah.

It will be celebrated with the backdrop of a full solar eclipse.

Ten days thereafter, our Savior, the Firstborn Son of God, our Messiah and King, the ultimate Zarowa' and Prophet, the Chosen One and Exemplar of both Yisra'el and the Beryth, will responsibly fulfill Kipurym – doing everything required of him. And while Dowd will remain in charge, His Father, our Father, Yahowah, is responsible for cleansing the planet and returning us to the conditions experienced in Gan 'Eden on *Sukah* | Camping Out. And while He, as God, is actually responsible for all of this, He likes to share credit, which is why I have honored His wishes.

Should anyone wonder about Moseh, the great Liberator who brought us Yahowah's *Towrah* | Guidance, he is beloved, greatly appreciated, and thoroughly respected. Should anyone question an interpretation of the *Towrah*, second only to Yahowah, Moseh is the ultimate source of education and enlightenment. He walked the walk and talked the talk better than anyone.

But let's be clear – forevermore isn't a democracy. Dowd is sovereign. It will not be religious, either. Fortunately, those who have defrauded humanity by robbing Dowd to legitimize counterfeits through Replacement Foolology will be no more. In Heaven, we will all respect our King because, without him, we wouldn't be there.

So by way of summation, just as Pesach is part of Matsah, Shabuwa'ah does not exist without Bikuwrym. The elevating wave offering of Firstborn Children is celebrated during the Promise of the Shabat because it is God's Covenant Children who are being lifted up and who are on the move.

It is a special day, set apart from the ordinary flow of time, to enjoy being with our Heavenly Father. And in this regard, the priests are present to demonstrate Yahowah's intent, which is for us to recognize that He has invited us

to come Home.

While the secular and sectarian remain oblivious to Yahowah's plan, it is not God's fault. He has conveyed the words we need to read to follow His guidance Home. He gave His instructions voice, so should the Harvests be meager, it is humanity's fault for not listening.

“And (wa) you should announce an invitation to meet (qara’ – you should issue a summons regarding this means to be called out, designating by name, while proclaiming and publishing, the information regarding this welcoming event) in association with (ba) this essential (‘etsem – substantive and foundational) day (ha yowm ha zeh).

It exists as (hayah – is was, is, and forever will be) a set-apart (qodesh – uniquely important, wholly uncommon, purifying and cleansing) Miqra’ | Invitation to be Called Out and Meet (Miqra’ – a summons to bring us together, then read and recite the written Word, proclaiming it publicly while gathering; from mah – to inquire about qara’ – being invited and summoned to meet, called out and welcomed, to read and recite) for you to approach (la ‘atem).” (Qara’ / Called Out / Leviticus 23:21 in part)

Yahowah has made this easy for us by explaining His terms. *Miqra’* | Invitation to be Called Out and Meet is based upon the verb *qara’* – invite and summon, call out and proclaim, read and recite, meet and welcome. God's message is clear. It is religious men who have muddled it with their religious holidays and high holy days.

Yahowah has asked us to *qara’* His “Invitations to Meet.” Those who “read” what God has to say are “called out” of this world and “welcomed” into His company. And for an added measure of clarity, *Shabuw’ah*, as a *Miqra’*, exists as a *yowm* which is *qodesh* | Set Apart and Special, Separated and Uncommon.

However, there is more to *miqra’* than *qara’*. The “*mi*” prefix is from the Hebrew interrogatory *my*, which

encourages us to ponder the implications of *qara*'. I would recommend doing so and then going to where His words lead – which is to Him.

Therefore, it was not by accident that the root of *miqra*', *qara*', was included in the same pronouncement. By using it, Yah is explaining the purpose of this essential day. *Qara*' reminds us that we are being “invited into God’s presence, called out” of this world to be with Him. This is a “summons to meet” Yahowah during a grand Harvest of Covenant Members. In anticipation of its fulfillment, this is a time to “read and recite” the word of God. *Qara*'s inclusion within the title, *Miqra*', reminds us that we are to “proclaim this announcement publicly” so that additional guests attend the *Chag* | Feast and benefit from the *Qatsyr* | Harvest.

There is a lot to celebrate and a great deal to share. And there is no better way to observe this day than to read and recite the Towrah as we invite the estranged to seek Yahowah and come Home.

And if ever a day was *'etsem* | essential and life-sustaining, it is this one. On *Shabuw'ah*, the Covenant’s children grow in importance and capability as they are withdrawn into God’s company. It is the occasion commemorating Yahowah’s desire to raise us as His children in His Home.

The *Miqra*' of *Shabuw'ah* depicts the Spirit’s work in our lives as She is the one tasked with enabling our spiritual journey and transformation from matter to energy. And that is why we are asked not to do Her job...

“You should not endeavor to perform or accomplish (*lo*' *'asah* – do not affect, produce, or institute) any of (*kol*) the work (*'abodah* – labor and service, or the energy expended to provide the ministry or duties) of the *Mala'kah* | Spiritual Counselor (*Mala'kah* – of the Maternal Messenger and Heavenly Envoy).

This is an eternal (*'owlam* – this is an everlasting) **prescription for living** (*chuqah* – clearly communicated)

and inscribed instruction to live life to its fullest and be cut into the relationship) **in all your dwelling places and homes for all time** (*ba kol mowshab 'atem*) **throughout your generations** (*la dowr 'atem* – within your family and lineage).” (*Qara' / Called Out / Leviticus 23:21*)

Consistent with what we have discovered, throughout *Shabuw'ah*, the *Ruwach Qodesh* | Set-Apart Spirit, our *Mala'kah* | Spiritual Counselor, is working to make *Beny Beryth* | the Covenant's Children better. She is raising us as Her own – enriching and enhancing, enlightening and empowering, Her *Bikuwrym* so that we are prepared to thrive in *Yahowah's* presence. She can accomplish what no man can achieve. What She began with *Dowd*, She will complete with every child of the Covenant.

The Festival and Harvest of Seven Sevens is an appointment with God which is to be observed and proclaimed forever, throughout time, no matter where we live. It is a prescription for living, etched in stone to cut us into the Covenant. And since *Yahowah* had so much to say about the *Miqra'* of *Shabuw'ah*, let's review His instructions, this time uninterrupted by my explanations and commentary. God begins...

“Then you should take this written communication into account, focusing on the written content of the book so that you can proclaim and explain (*wa saphar*) **on your behalf** (*la 'atem*) **the means to** (*min*) **contemplate the consequence of wavering or delaying, and as a result, being left behind** (*machorath*) **on the Shabat and during this week** (*ha shabat*).

From the day (*min yowm*) **that you arrive** (*bow' atah*) **with** (*'eth*) **the sheaf of bundled grain, gathered and ready for transport** (*'omer*) **for the uplifting wave offering** (*ha tanuwphah*) **of the perfected** (*tamym*), **there will be** (*hayah*) **seven weeks** (*sheba' shabatowt*). (*Qara' 23:15*)

Meanwhile into perpetuity, and forevermore, the evidence is provided within the enduring testimony

(*'ad*) to (*min*) consider the ramifications of hesitating, equivocating or vacillating (*machorath*) during the week and unto the seventh Shabat (*ha shabat ha shaby'iy*).

You can explain the written accounting (*saphar / sepher*) of fifty (*chamishym*) days (*yowmym*). So therefore (*wa*), with the renewing and restoring (*chadash*) gift of the sacrificial offering (*minchah*), you can approach and present yourself to (*qarab la*) Yahowah (*Yahowah*). (*Qara' 23:16*)

You all should come bringing (*bow'*) out of (*min*) your homes (*mowshab 'atem*) two life-altering (*shanaym*) loaves of bread (*lechem*) as an ascending wave offering (*tanuwphah*), a double portion (*shanaym*) for a tenfold enrichment and empowerment (*'isharown*).

They should be comprised of (*hayah*) fine flour (*soleth*) baked (*'aphah*) with yeast (*chamets*) for Firstborn Children (*Bikuwrym*) to approach (*la*) Yahowah (*YaHoWaH*). (*Qara' 23:17*)

You should come as close as possible (*qarab*), taking responsibility above and beyond (*'al*) the loaves of bread, attacking the problem by dining (*ha lechem*) with seven, conveying the promise of (*sheba'*) being perfected, becoming unblemished and innocent (*tamym*), as children (*beny*) by way of the lambs (*kebes*) each year as the means to renewal (*shanah*), and (*wa*) one (*'echad*) bull, representing that which is frustrating and divisive, broken and ineffectual (*par*), a young male (*ben*) in the morning to encourage being perceptive and discerning, considering the available information to respond appropriately (*ha baqar / boqer*), and two transformative (*wa shanaym*) rams representing the upright pillar and doorway, even the leader of the flock (*'ayil*).

They will exist as (*hayah*) a means to become acceptable and to ascend (*'olah*) to (*la*) Yahowah (𐤃𐤅𐤁𐤇). Their gift (*wa minchah hem*) is offered freely and is poured out on their behalf (*nasak hem*) by the

feminine manifestation of the fiery light ('isheh), a uniquely welcoming and pleasing spirit of acceptance (reyach), reconciling the relationship (nychowach) to approach (la) Yahowah (Yahowah). (Qara' 23:18)

You should prepare and provide (wa 'asah) just one, a singular ('echad) satyr or scapegoat to depict demon-possessed beings to be overcome to prevail (sa'yr 'ez) for going astray, for having missed the way and being wrong (la chata'ah), and two (shanyaym) lambs (kebes), sons (ben) a year-old for renewal each year (shannah), serving as a sacrificial offering and for consumption during the feast (zebach) to reconcile the relationship, completely finishing what was required to repay the debt and make amends, reestablishing rapport (shelem). (Qara' 23:19)

And so, then the priest (wa ha kohen) should elevate and wave (nowph) the bread (lechem) of Firstborn Children (Bikuwrym) along with them ('eth hem 'al) as an uplifting wave offering (ha tanuwphah) before the presence of (la paneh) Yahowah (Yahowah).

Along with ('al) the two (shanyaym) lambs (kebes), they will be (hayah) set apart and purifying (qodesh) to approach (la) Yahowah (Yahowah) in conjunction with the priest (la ha kohen). (Qara' 23:20)

And (wa) you should announce an invitation to meet along with a welcoming opportunity to announce what you read (qara') in association with (ba) this essential ('etsem) day (ha yowm ha zeh).

It exists as (hayah) a set-apart (qodesh) *Miqra'* | Invitation to be Called Out and Meet and Proclaim the Word (*Miqra'*) for you to approach (la 'atem).

You should not endeavor to perform or accomplish (lo' 'asah) any of (kol) the work, service, or duties ('abodah) of the *Mala'kah* | Spiritual Counselor and Maternal Messenger (*Mala'kah*).

This is an eternal ('owlam) prescription for living,

a clearly communicated and inscribed instruction to live life to its fullest and be cut into the relationship (*chuqah*) in all your dwelling places and homes for all time (*ba kol mowshab 'atem*) throughout your generations (*la dowr 'atem*)." (*Qara* / Called Out / Leviticus 23:21)



There is a unique aspect of this *Chag* | Festival Feast, *Miqra* | Invitation to be Called Out and Meet, and *Qatsyr* | Harvest which was only hinted at in the *Qara* / Called Out / Leviticus 23 presentation. But since Moseh expounded upon the purpose of the *Miqra* , affirming the all-inclusive nature of Seven Sevens in *Dabarym* / Words / Deuteronomy, let's turn to it now and examine the connection between the promise and its impending fulfillment.

In context, this instruction is part of Moseh's presentation and explanation of *Pesach*, *Matsah*, and *Bikuwrym* as they lead to *Shabuw'ah*...

“Be observant, closely examining and carefully considering (*shamar*) Passover (*Pesach* – continuing to move in a straightforward fashion while removing all confrontational obstacles) to approach (*la*) Yahowah (*Yahowah*), your God (*'elohym 'atah*), engaging in and acting upon (*wa 'asah* – celebrating and profiting from) it in association with (*'eth*) the month (*chodesh*) of ‘Abyb (*ha 'Abyb* – the first month of the year at the beginning of spring when the grain of the barley plant is in the ear and yet still green and growing [in practical terms: the renewing moon closest to the Spring equinox each year]).

Indeed (*ky*), in (*ba*) the time of renewal (*chodesh*) of ‘Abyb (*ha 'Abyb*), Yahowah (𐤑𐤃𐤐𐤏), your God (*'elohym 'atah*), brought you out, rescuing and removing you (*yatsa* ' *atah* – descended and extended Himself, came

forth to serve you, withdrawing you) **from** (*min*) **the Crucibles of Religious and Political Oppression** (*Mitsraym*) **during a time of great darkness** (*laylah* – at night). (*Dabarym* / Words / Deuteronomy 16:1)

Prepare the sacrificial offering so that it is ready for consumption (*zabach*) **of Pesach** | **Passover to approach** (*la*) **Yahowah** (*YaHoWaH*), **your God** (*'elohym 'atah*), **from the flock of sheep and with the lamb serving as a sign** (*tso'n*) **in the morning to encourage being perceptive, contemplative, and discerning, seeking out and considering the available information and then responding appropriately** (*ha baqar / boqer*), **in the home to take a stand and gain perspective** (*ba ha maqowm*) **and to reveal the benefits of the relationship which** (*'asher*) **is preferred and chosen by** (*bachar*) **Yahowah** (*YaHoWaH*) **such that** (*la*) **His name** (*shem huw'*) **will live and abide** (*shakan*) **there** (*sham*). (*Dabarym* 16:2)

You should not eat it in association with (*lo' 'akal 'al*) **yeasted bread** (*chamets* – that which has become soured and embittered, cruel and ruthless, by the oppressive nature of this fungus). **For seven** (*sheba'*) **days** (*yowmym*), **you should consistently consume** (*'akal*) **it with** (*'al huw'*) **matsah** | **unyeasted bread** (*matsah* – flatbread without the culture of yeast, becoming uncontentious by eliminating conflict and dispute, strife and quarrels, symbolic of removing the fungus of religion). **It is the bread** (*lechem*) **of affliction and oppression, of persecution and harassment, and being forced to bow to religious subjugation** (*'ony*).

For indeed (*ky*), **you were brought out and taken away, withdrawn and removed** (*yatsa'*) **from** (*min*) **the realm** (*'erets*) **of the religious and political oppression** (*Mitsraym* – of the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves were confined and restricted by political persecution, besieged and assaulted as if shut up inside a concentration camp) **with**

(*ba*) **a sense of great urgency** (*chiphazown* – the imperative to act quickly in anxious anticipation with some apprehension regarding the consequence of inaction; from *chaphaz* and *own* – to appreciate the sense of urgency and need to act immediately concerning the alarming situation).

In response to this (*lama'an* – based upon receiving this answer and with regard to the intent of this witness and account), **you should always remember to proclaim this** (*zakar 'eth*) **all** (*kol*) **the days** (*yowmym*) **of your lives** (*chay 'atah*), **that on this** (*'eth*) **day** (*'eth yowm*), **you were brought out of and withdrawn from** (*yatsa' 'atah min*) **the land** (*'erets*) **of the Crucibles of Oppression** (*Mitsraym*). (*Dabarym* 16:3)

Yeast (*sa'or* – the fungus and fermenting agent; from *sha'ar* – to be the residue left behind) **shall not be seen** (*lo' ra'ah*) **throughout** (*la ba kol*) **your territory** (*gebuwl 'atah*) **for seven** (*sheba'* – representing the oath and promise of) **days** (*yowmym*).

And regarding (*wa min*) **the flesh of the body** (*ha basar* – the corporeal manifestation of a physical-biological being) **which, beneficially as a result of the relationship** (*'asher*), **has been endowed as an ongoing gift as part of the sacrificial offering** (*zabach*) **during the evening** (*ba ha 'ereb*) **of the first and foremost day** (*ba ha yowm ha ri'shown*), **it shall not remain overnight** (*lo' lyn*) **until morning** (*la ha boqer*). (*Dabarym* 16:4)

You will continually fail to actually understand and effectively experience (*lo' yakol* – you will not prevail in grasping the meaning and implications of) **that which is associated with** (*la 'eth*) **the gift of the sacrificial offering** (*zabach* – the endowment derived from the preparation and present; from *zabad* – the bestowing of a gift and the endowment of a present) **of Pesach | Passover** (*ha Pesach* – of sparing and providing immunity while protecting and making invulnerable while continuing to move in a straightforward fashion while removing all confrontational obstacles) **within the context of one of** (*ba 'echad*) **your interpretations and reasoning** (*sha'ar*

'*atah* – your thinking, calculations, and estimations regarding additional assemblies) **which, to show the way to the benefits of the relationship** ('*asher*), **Yahowah** (𐤏𐤃𐤏𐤍), **your God** ('*elohym 'atah*), **is placing before you as a gift to approach** (*nathan la 'atah*). (*Dabarym* 16:5)

Nevertheless, instead (*ky 'im*) **it is unto the place to reside and take a stand** ('*el ha maqowm*) **where, to show the way to the benefits of the relationship** ('*asher*), **Yahowah** (*Yahowah*), **your God** ('*elohym 'atah*), **prefers and has chosen** (*bachar*) **for** (*la*) **His name** (*shem huw'*) **to abide and remain** (*la sakan*).

There is where you shall consistently offer the sacrifice (*sham shem zabach* – behold and pay attention to the name associated with the gift of the sacrificial offering) **associated with** ('*eth*) **Pesach** (*Pesach* – Passover) **in** (*ba*) **the evening** ('*ereb*) **as** (*ka*) **the sun** (*shemesh*) **goes down** (*bow*), **at the appointed meeting and designated time** (*mow'ed*) **you were brought out** (*yatsa'*) **of** (*min*) **Mitsraym** (*mitsraym* – serving as a metaphor for societal religious, political, military, and economic oppression and troubles of all kinds). (*Dabarym* 16:6)

You should cook (*wa bashal*) **and eat it** (*wa 'akal*) **within** (*ba*) **the place** (*ha maqowm* – the site, location, area, home, and dwelling; from *mah* – to question the who, what, where, why, when, and how of *quwm* – rising to take a stand, to be established and empowered) **which, to show the way to the benefits of the relationship** ('*asher*), **Yahowah** (*Yahowah*), **your God** ('*elohym 'atah*), **chooses** (*bachar*) **concerning it and with Him** (*ba huw'*).

And you should turn to face Him (*wa panah* – you should be prepared and ready after changing your direction in life to look upon His face and enter His presence, appearing before Him) **in** (*ba*) **the morning to encourage being perceptive and discerning, seeking to find and consider the available information which is available and then respond appropriately** (*ha baqar / boqer* – seeking to grow and be fruitful as the sun rises, especially

thoughtful in the dawn's early light).

Then go (*wa halak* – then travel, journey through life, conduct yourself, and walk, following along) **to** (*la*) **your brilliant dwelling and home, your brightly shining encampment and household** (*'ohel 'atah*). (*Dabarym* 16:7)

Six (*shesh* – to be bleached white) **days** (*yowmym*) **you should actually and consistently consume** (*'akal*) ***matsah* | unyeasted bread** (*matsah* – flatbread without the culture of yeast to become uncontentious by eliminating conflict and dispute).

And (*wa*) **on** (*ba*) **the seventh** (*ha sheba'* – to take an oath and make a promise) **day** (*ha yowm*) **come together for a celebration** (*'atsarah*) **to approach** (*la*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*).

There is no reason to do (*lo' 'asah*) **the service of the *Mala'kah* | Maternal Messenger and Spiritual Counselor** (*Mala'kah*).” (*Dabarym* 16:8)

Now that we have regained our footing, this is what appears next...

“You should consistently recount the written documentation communicated on how to relate to (*saphar / sepher* – you should narrate and enumerate the words in the book and quantify, explain, and inform about them in writing regarding the record of) **seven** (*sheba'* – the promise of) ***Shabuw'ah* | Sevens, and thus weeks as the Promise of the Shabat** (*Shabuwa'* – seven days as a binding oath), **as it pertains to you** (*la 'atah*) **beginning from** (*min chahal* – initiating the process of penetrating with a sharp object from) **bringing a sickle, the implement for liberating, separating, gathering, and harvesting** (*chermesh* – reaping hook; from *charam* – to devote and dedicate that which is split apart and separated) **unto** (*ba*) ***ha Qamah* | the Standing Grain** (*ha Qamah* – that which is upright and firmly rooted; from *quwm* – to stand upright and rise, to be ratified, confirmed, and established, then raised).

Begin (*chalal* – initiate the process, cutting to the chase, and penetrate to the heart of the matter) **to recount the written word regarding** (*la saphar / sepher* – to narrate and enumerate the inscribed message in the book and quantify, explain, and inform about this accounting in writing, communicating how to relate to) **Seven Promises and Shabats** (*sheba' Shabuwa'* – seven weeks).” (*Dabarym / Words / Deuteronomy 16:9*)

Our attention should always be focused on the written Word of our God – reading His *Towrah wa Naby'*. It is where we will find the answer to every important question.

This is a direct attack against the Talmud, the “Oral Torah” of rabbinic Judaism. Yahowah communicates in writing and He wants us to read what He has had written for our benefit. The notions of an “Oral Torah” and of the Talmudic rabbinical arguments being “Torah” are as unGodly as are the New Testament, Zohar, and Quran. Should you be reading this as a Jew, your first step toward God will be to step away from rabbinic literature.

Counting is part of the process, but relating to what we are enumerating is more important still. And in this case, Yahowah wants us to explain the reasons behind His choice of seven sevens. So, beyond the fact that *sheba'* includes God’s promise, here are my conclusions...

There were six days of creation, and then on the seventh, Yahowah reflected upon and blessed what He had achieved. Mankind’s experience outside of the *Gan Eden* will last six thousand years before we are allowed to return to the Garden and enjoy it during the seventh millennium. We are invited to walk to God along the six steps He has provided so that we can celebrate our relationship during the seventh. The universe is six-dimensional, with the three dimensions of space plus time, separation, and attraction, with its Creator living in the seventh. Humankind, conceived in God’s image on the sixth day as a carbon-based lifeform with the atomic number of six, in addition to Yahowah, who is one, is the perfect result. And lastly, this final Witness to the Mow’edym and Dowd’s role

fulfilling them is a result of Yahowah's Seven Spirits enabling the Choter to compose this *Nes* | Sign and Banner.

These things known, *saphar* | recounting and enumerating Yahowah's written testimony through His *naby'* | prophets is essential to our wellbeing. This is why we have delineated the dates for everything important to Yahowah and to ourselves has been or will be fulfilled. We have provided a comprehensive timeline of events, from being ousted from the Garden to our return. And we have boldly announced to the day when *Shabuw'ah*, *Taruw'ah*, *Kipurym*, and *Sukah* will come to pass as promised. Yahowah provided this information throughout His prophets and we have enumerated it for you so that no one is left unaware.

By starting the countdown to our observance of *Shabuw'ah* keyed off of the *Bikuwrym* Ingathering, we discover that the *Shabuw'ah* Harvest isn't an isolated affair. The path to God is straightforward, one step following another. The seven *Miqra'ey* work in harmony as a cohesive whole, accomplishing a singular purpose.

And in this regard, the initial two *Mow'edym* | Eternal Witnesses to the Restoring Testimony – *Pesach* and *Matsah* – prepare us for the three *Qatsyr* | Harvests which follow – *Bikuwrym*, *Shabuw'ah*, and *Taruw'ah* – harvests of barley, varieties of wheat, and olives. They lead to the final two *Miqra'ey* | Invitations to be Called Out and Meet–*Kipurym* and *Sukah* – where we capitalize upon what Father and Son have achieved and are offering.

The secret to understanding *sheba'* and its derivative, *shabuwa'*, is that, in addition to meaning “seven,” they convey “to make a binding promise and solemn oath.” With the *Miqra'ey*, Yahowah is making the following commitment: “If you follow My seven-step plan you will return to ‘Eden to camp out with Me.’”

There is an interesting play on words in this presentation of *Sheba' Shabuw'ah* – the only *Miqra'* where sin's symbols are included. Cognizant of our revolt against

Yahowah, we find *chalal*, whose primary meaning is not “to begin” but instead “to defile, profane, pollute, treat with contempt, desecrate, and dishonor so as to achieve a lower status and diminished state.” Along these lines, *chalal* also means “to be seen as impure, to be in violation of the agreement, and for the proud to be degraded for having done something which is reprehensible.”

Qamah, translated as “Standing Grain,” represents mature human souls – Covenant Family – who “are upright, firmly rooted, and prepared for the harvest.” As a result of the *chermesh*, they “will be liberated and separated, gathered in and harvested.” Through the Mow’ed, those “*quwm* – standing before God will rise, ratified, confirmed, and established.” A *chermesh* is a “sickle,” which is a “reaping hook,” an “implement used to “separate and gather in a harvest of standing grain.” And separating “grain” from the chaff is Yahowah’s preferred metaphor for withdrawing His Children’s souls from the world while leaving everything but the valued kernel behind.

Since *chermesh qamah* is symbolic of the Firstborn Children, the duration of time from Bikuwrym to Shabuw’ah is seven weeks. Since it is also seven sevens from the day after Matsah, we transition from UnYeasted Bread to Firstborn Children without pause or interruption.

In this next statement, Yahowah tells us that one way to acknowledge His charity is to show some ourselves. Yet, He wants it to be our choice and voluntary.

“Then (*wa*) you should act upon and engage in (*’asah* – you should attend to and celebrate, participating in at this time (*qal* perfect)) **the Festival Feast** (*Chag* – the Celebration and Party) **of Shabuw’ah** (*Shabuw’ah* – of Sevens, Shabats, Weeks, and Promises) **to approach** (*la*) **Yahowah** (𐤆𐤏𐤅𐤄𐤀𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*’elohym ’atah*), **with a solvent** (*misah* – an appropriately affordable portion; from *masas*

– an ultimately insignificant and essentially worthless, all but invisible and dissolvable), **voluntary offering of one’s initiative** (*nadabah* – freewill contribution and noncompulsory donation demonstrating one’s own inclinations, doing so voluntarily and readily out of abundance; from *nadab* – willingly) **of your hand** (*yad* ‘*atah* – through your influence and possessions), **which, to demonstrate the way to benefit from the relationship** (‘*asher* – which to show the proper path to travel to get the most out of life), **you can actually and consistently give** (*nathan* – you are able to genuinely bestow and continually offer (qal imperfect)) **when compared to** (*ka* – according to, relative to, and consistent with) **how in this relationship** (‘*asher* – through the path to garner the greatest satisfaction) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as ‘*elowah* – Almighty God), **your God** (‘*elohym* ‘*atah*), **continues to bless and adore you** (*barak* ‘*atah* – kneels down and favors you, uplifting you while bequeathing you with greatness (piel imperfect – we receive the benefits on an ongoing basis)).” (*Dabarym* / Words / Deuteronomy 16:10)

God has said it so many times it bears repeating – we must ‘*asah* | engage if we want to profit from the Miqra’ey. When it comes to the Beryth, our actions determine whether we are considered participants.

As is the case with UnYeasted Bread, Seven Sevens is a *Chag* | Celebration of the relationship. It is our opportunity to approach Yahowah.

In the midst of this transition from God doing everything for us, with our only responsibility being to respond to what He is offering, we see the first hint of us being able to contribute to the relationship. To be sure, very little is being asked of us, something so *misah* that it is appropriate and affordable, even perceived to be insignificant when compared to the greater good. *Misah* is “soluble, dissolving into” all God has poured into this

relationship, to the point of “vanishing and becoming invisible.”

This suggests that our contributions, when combined with God’s *barak* | blessings, reveal Yahowah’s love. We become a window through which Yahowah can be perceived doing infinitely more for us than we could possibly do for Him. That notwithstanding, God is thrilled when we contribute to His Family, making an effort to cultivate these harvests while properly crediting Dowd for all he has done.

As is the case with any “invitation” offered under the auspices of freewill, the recipient has the option to accept it, ignore it, or reject it. And that is why “*asah* – engage and act” was scribed in the consecutive form which conveys volition. There are numerous things we need to “*asah* – do” to participate in the Covenant and approach God, but there is no compulsion. No one is forcing us or commanding us to act upon Yahowah’s guidance. These are requests, not demands. There is no penalty associated with ignoring any of them. But there is a tremendous reward for those who respond to all of them.

So, there is a consequence, both of accepting and rejecting the conditions of the Covenant and these Invitations to be Called Out and Meet. Those who engage and walk to Yahowah along the path He has provided will live forever as His children in His home. And those who decline these invitations out of apathy or antipathy will not.

Never forget that God’s purpose is not to save us but, instead, to adopt us, enable us, and enjoy our company. Yahowah wants to be our Father, raising us as His children and helping us grow. His goal is to develop a family-oriented relationship – the *Beryth* | Covenant. This seven-step path to His home makes that possible in conjunction with the Covenant’s requirements. And as is the case with all meaningful, loving, and caring relationships, each party must engage and participate for the union to have merit.

Shabuw’ah is a “*Chag* – Celebration, a Festival, and a

Feast.” Seven Shabat is a “party” where we are offered the opportunity to “enjoy” our relationship with God. It is a time for good friends to gather and share, to eat and drink, to dance and sing, to laugh and smile. Everything Yah has said and done has been designed to achieve this wonderful state of affairs.

There are scores of acceptable ways to translate the preposition *la*. The simplest of these is to render it “to approach and draw near” since it speaks of “a spatial movement toward a goal.” In addition, *la* can be translated as “unto, among, in order to, so that, by, concerning, on behalf of, according to,” and even “for.” And yet, there is no reason to use the twelfth definition of *la*, “for,” when the primary connotation, “to approach and draw near,” makes more sense. Therefore, these instructions, like most everything associated with the *Miqra’ey*, are designed to prepare us to “*la* – to approach” Yahowah and be near God. The means to this result is a *Qatsyr Qamah* | Harvest of Standing Grain.

This known, our good deeds will not save us. But that does not mean that we shouldn’t strive to reflect our Creator’s nature and be charitable. You cannot go wrong following Yahowah’s guidance or example.

This “freewill offering” is predicated upon past – not future – blessings from God. In this context, it is directly associated with Yahowah’s “*isarown* – tenfold enrichment and empowerment” of His people on this day. After all, Yahowah just said that our voluntary offering, while relatively insignificant, and soluble within the whole, should be compared to His blessings – two of which are to enrich and empower us.

Almost all religions promote sacrifices which, in essence, “bribe” their deity, either to appease him or encourage their god to “bless” future harvests. There is none of that in Yahowah’s presentation. God’s blessings of a prolonged life, perfection, adoption, enrichment, empowerment, and access to Him in Heaven cannot be purchased.

The Towrah's presentation of the *Yowbel*, or Redemptive Years of Yah's Lamb, is found in the 25th chapter of *Qara'*, just two chapters removed from the *Qara'* presentation of the *Miqra'ey*. This proximity suggests that they are related, just as the preceding statement in *Dabarym* serves to tie *Shabuw'ah* and the *Yowbel* together. Both are about eliminating debts, setting people free regardless of their obligations, and coming home. The connection is greater than just the pattern of Seven Sevens.

There is yet another relevant consideration. Our freewill offering is to be “*ka* – similar, comparable, and related to” the way Yahowah has blessed us. So, since this was written to God's children, we should review the gifts Yahowah has given us to determine which of these we can reciprocate in return. Fortunately, with the benefits of *Shabuw'ah* added to the gifts associated with *Pesach*, *Matsah*, and *Bikuwrym*, the *Miqra'ey*'s offerings now exceed those of the *Beryth* | Covenant.

Yahowah has made us immortal which, while great, is not something we can reciprocate. It's not like we are in a position to say, “Here, God, is one of my days. Take it and add it to one of your own.”

God, working with His Son, made it possible for us to be perfected. But since Yahowah already is what He is offering to do for us, we surely aren't being asked to exonerate Him. Although, since God's idea of perfection is “man in addition to God ($6 + 1 = 7$),” there may be something we can do in this regard.

The Almighty has adopted us into His Family, making us His spiritual children. So, since Yahowah is our Father and since He is already Spirit, our only meaningful way to make a contribution here would be to join Him and participate in His Covenant.

God has empowered us, making us greater than we are. So, since power flows from Him to us, it would be counterproductive to contravene this process. Besides,

there is nothing we can do, much less offer, which would make Yah more powerful than He already is.

Yahowah has enriched us, and we can enrich Him. This is something that works on both sides of the family equation. You see, just as a father enriches his children with his love, guidance, food, shelter, influence, and support, thereby helping his children grow; children can enrich parents through the experiences they share. By observing our Heavenly Father's Towrah Guidance, we bring great joy to God, just as a son does when he follows in his father's footsteps. *Dowd* | David is a perfect example. His affinity for the Towrah, his devotion to learning what it teaches, and his enthusiastic response to what God was offering won Yah's heart, making Dowd the most loved of men. And no one was more devoted to his Father's business or spoke more adroitly for Him.

When we are wondering what small thing we can offer God that reflects what He has done for us, especially on this day, on Seven Shabats, bringing a copy of the Towrah to read and consider would be a great start. As is the case with most relationships, when we show genuine respect for the interests of those we love, their love for us grows.

In the next statement, we are reminded that Yahowah wants to celebrate with us, and the more the merrier. The Festival Feast of Seven Shabats is a gala for all who want to "rejoice and be glad" – a homecoming that includes men and women, rich and poor, young and old, *Yahuwdym* and *Gowym*, common workers and Lowy mediators, the fatherless and the forsaken, those who have settled down and those who are just passing through.

"You can genuinely rejoice and be glad (*wa samach* – you can express joy and happiness) **in the presence of** (*la paneh* – before the appearance of) **Yahowah** (*Yahowah* – a transliteration of יהוה, our 'elawah – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **you** ('*atah*), **and your sons and daughters** (*wa ben 'atah wa bath 'atah*), **your male**

and female servants (*wa ‘ebed ‘atah wa ‘amah ‘atah*), **the Lowy** (*wa ha Lowy* – the uniters who join us together), **those who, to benefit from the relationship, are in your communities** (*‘asher ba sha’ar ‘atah* – within your gates, cities, and assemblies), **those of different ethnicities and cultures** (*wa ha ger* – foreigners from different racial, geographic, and national groups, the sojourner), **the orphan and those who are lonely** (*wa ha yathowm* – the fatherless and isolated) **and the widow** (*wa ha ‘almanah* – the forsaken whose spouses have passed away) **wanting to be led such that she is on the correct path** (*‘asher*) **in your midst** (*ba qereb ‘atah*), **standing up at the place** (*ba ha maqowm* – being upright at the home) **which, to show the way to receive the benefits of the relationship** (*‘asher*), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*), **chooses** (*bachar* – selects, desires, and decides) **for His personal and proper name** (*shem huw’ sham* – His designation and reputation) **to dwell and reside** (*la shakan* – to abide and inhabit, to settle in, camp out, and call home).” (*Dabarym / Words / Deuteronomy 16:11*)

Throughout the ages, men and women, through compulsion or choice, have come to fear and worship their god. By contrast, Yahowah’s inclination is to celebrate a mutually enjoyable relationship. Man has long stressed about being saved, and yet, God’s preference is to relax and enjoy our company. I rather like Yahowah’s approach.

Speaking of most people, they plead with the God whose name and preferences they do not know, expecting that He will acquiesce to their desires. That is particularly pathetic because Yahowah introduced Himself to us and shared His intent.

There are many places of Yahowah’s choosing, and they are all related. With ‘Adam, it was ‘Eden. With Noach, it was the Ark. With ‘Abraham, it was the Promised Land. During the *Yatsa’* | Exodus, it was the Tabernacle. With Dowd, it became Yaruwshalaim. With *Shalomoh* |

Solomon, it was the Temple. As a place, it is Mowryah and Tsyown, Yaruwshalaim, Yahuwdah, and Yisra'el. But more than this, Yahowah's name belongs in His *Towrah*, among His *Naby'*, within His *Beryth*, throughout His *Miqra'ey*, and inside His 'Am | Family, including *Yahuwdym*. When we are in one of these places, mentally or physically, we are in the midst of the place Yahowah has chosen for His name to reside and remain.

I find it particularly poignant that the passage culminates with a reference to “standing up at the place where Yahowah, your God, chooses.” Father and Son stood up for us on Mount Mowryah, ultimately enabling us to stand with them – camping out together for all time.

Also notice that Yahowah introduced the all-inclusive nature of this party with the phrase “rejoice and be glad.” God's preference is to be around happy people, not curmudgeons. I suspect that there is a little sign somewhere on those pearly gates: Please – No Sourpusses. The only disability for which there is no cure is a bad attitude. And eternity is a long time to endure a brood of killjoys.

Apart from the persistent Islamic persecution of Christians and Jews, there are not many slaves currently in Egypt, although there are some 50 million worldwide. And yet, this message is universal because, at one time or another, most of us have had our liberty constrained. Therefore, in the midst of the celebration, Yahowah would have us be mindful of what He has done to engender our freedom.

“Remember (*zakar* – be mindful at this moment (qal perfect)) **that indeed** (*ky*) **you once existed as** (*hayah* – you were) **a slave** (*'ebed* – one who worked and served at the command of another) **in Mitsraym | the Crucibles of Political and Religious Oppression** (*ba Mitsraym* – within the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary,

assaulted and shut up in the likes of a concentration camp by those showing great hostility).

Be observant (*shamar* – be focused at this time, aware, careful, and considerate) **and act upon** (*wa 'asah 'eth* – engage in and profit from, energetically participating in) **these prescribed inscriptions for living** (*'eth ha choqym ha 'eleh* – these clearly communicated written instructions regarding being cut into the relationship).” (*Dabarym* / Words / Deuteronomy 16:12)

The *Mow'ed Miqra'ey* are “clearly communicated written prescriptions for living.” We should “*shamar* – observe them, closely examining and carefully considering them” and then “*'asah* – act upon” what God has “*choqym* – inscribed and prescribed.” This approach will lead us away from *mitsraym* and to *shamaym*.

The *Miqra'ey* are not to be replaced by ceremonies and rituals conceived by man. Those who observe Easter and Christmas, Rosh Hashanah and Hanukkah, All-Hallow's Eve and St. Valentine's Day, Ashura Day and Ramadan, the Solstice or May Day, or any other manmade poligious (political/religious) scheme contribute to the deception and add to the fog which separates mankind from God.

Rabbis, who are typically misogynists and racists, are uncomfortable with the all-inclusive nature of *Shabuw'ah*. They are about separating men and women, Jews and Gentiles, the religious from the secular. Bringing everyone together on equal footing while acknowledging Yahowah's name is the antithesis of what they desire.

Therefore, they ignore everything that Yahowah instructed regarding *Shabuw'ah* and replace it with the claim that it commemorates the time when Moseh received the Towrah on Mount Horeb. And while that is subject to some speculation, and even though I suspect that it is true, it misses the point. If we want to enjoy Yahowah's company, we must *zakar*, *shamar*, and *'asah* what He revealed. Moreover, other than to dress it up, fondle it, parade it around, and kiss the Towrah like some kind of

whore, the Hasidics are married to their Talmud, not Yahowah's Towrah.

It is worth noting that some Christian denominations acknowledge *Shabuw'ah* – the only *Miqra'* so honored. Unfortunately, they do not know its proper name, or the significance of that title, and they celebrate it on the wrong day, choosing the counterfeits of “Pentecost” or “Whitsun,” instead. And they attribute it to the birth of their church, rather than celebrating a relationship with Yahowah. They put it in the past when it will be fulfilled in our future.

None of *Shabuw'ah's* redemptive metaphors or prophetic insights are conveyed to their congregations. For them, it is all about the beginning of the “Church Age,” and of them replacing Jews as God's instruments. No thought is ever given to this being the fourth stride toward living with God, or that it is the midpoint in Yahowah's seven-step plan of reconciliation – the first and final three steps along the way they completely reject. They even fail to see how Seven Shabats serves as a central plank in the unfolding of God's redemptive timeline, providing the very framework of Yahowah's schedule.

Our preference should always be to listen to Yah...

“You should consistently recount the written documentation on how to relate to (*saphar / sepher*) seven sevens, and thus to the promises of seven (*sheba' shabuwa'*), as it pertains to you (*la 'atah*) beginning from (*min chahal*) bringing a sickle, the implement for liberating, separating, gathering, and harvesting (*chermesh*) unto (*ba*) the standing grain, that which is upright and firmly rooted, ratified, confirmed, and established (*ha qamah*).

Begin by initiating the process (*chahal*) to recount the written word regarding (*la saphar / sepher*) seven sevens (*sheba' shabuwa'*). (*Dabarym 16:9*)

Then (*wa*) you should act upon and engage in (*'asah*) the Festival Feast (*Chag*) of *Shabuw'ah* | of

Sevens, Shabats, and Promises (*Shabuw'ah*) to approach (*la*) **Yahowah** (יהוה), your God ('*elohym 'atah*), with a solvent, appropriate, and affordable (*misah*) voluntary offering of one's initiative (*nadabah*) of your hand (*yad 'atah*), which, to demonstrate the way to benefit from the relationship ('*asher*), you can actually give (*nathan*) when compared to (*ka*) how in this relationship ('*asher*) **Yahowah** (*Yahowah*), your God ('*elohym 'atah*), continues to bless and adore you (*barak 'atah*). (*Dabarym* 16:10)

You can genuinely rejoice and be glad (*wa samach*) in the presence of (*la paneh*) **Yahowah** (*Yahowah*), your God ('*elohym 'atah*), you ('*atah*), and your sons and daughters (*wa ben 'atah wa bath 'atah*), your male and female servants (*wa 'ebed 'atah wa 'amah 'atah*), the Lowy (*wa ha Lowy*), those who, to benefit from the relationship, are in your communities ('*asher ba sha'ar 'atah*), those of different ethnicities and cultures (*wa ha ger*), the orphan and those who are lonely (*wa ha yathowm*) and the widow and the forsaken (*wa ha 'almanah*) wanting to be led such that she is on the correct path ('*asher*) in your midst (*ba qereb 'atah*), standing up at the place (*ba ha maqowm*) which, to show the way to receive the benefits of the relationship ('*asher*), **Yahowah** (*Yahowah*), your God ('*elohym 'atah*), chooses (*bachar*) for His personal and proper name (*shem huw' sham*) to dwell and reside (*la shakan*). (*Dabarym* 16:11)

Remember (*zakar*) that (*ky*) you once existed as (*hayah*) a slave ('*ebed*) in *Mitsraym* | the Crucibles of Political and Religious Oppression (*ba Mitsraym*).

Be observant (*shamar*) and act upon (*wa 'asah 'eth*) these prescribed inscriptions for living ('*eth ha choqym ha 'eleh*)." (*Dabarym* / Words / Deuteronomy 16:12)

Shabuw'ah is Yahowah's *nathan* | gift to the Covenant

Family. As an opportunity, it comes highly recommended.

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Shabuw'ah | Seven Shabat

Celebrating the Sabbath...

Considering how little attention Jews afford *Shabuw'ah*, *Yahowah* has a great deal to say about it. *Pesach* is thoroughly explained prior to the *Yatsa'* in *Shemowth* / *Exodus*. The presentation of *Matsah* in *Qara'* | *Leviticus* is rich in information and detail. And while not much is said about *Bikuwrym*, that all changes with *Shabuw'ah*. Based upon the words He has devoted to it, *Seven Shabat* is important to God and to our relationship with Him.

Back in the *Bikuwrym* chapter of the *Miqra'ey* volume of *Yada Yahowah*, we listened to God speak of His *Miqra'ey* as a cohesive whole, played out in three acts. So, to establish the proper context for what follows, and by way of review, remember that God said...

“Six years (*wa shesh shanah*) you should sow (*zera'*) your land (*'eth 'erets 'atah*) and gather in (*wa 'asaph*) the produce (*'eth tabuw'ah*) thereof (*hy*). (*Shemowth* 23:10)

But on the seventh (*wa ha shaby'iy*), you should allow it to fall and lie fallow, freeing it (*shamat hy*), scattering and dispersing, it for the purpose of future renewal (*wa natash hy*), so those in need who are willing to capitalize upon the opportunity and take responsibility (*'ebyown*) among your people (*wa 'am 'atah*) may eat and be nourished (*wa 'akal*). Moreover (*wa*), leave the remainder (*yether*) so that other living creatures (*chayah*) of the open fields and countryside (*sadeh*) may feed on it (*'akal hem*). Do the same (*'asah*

ken) **with your vineyards and olive groves** (*la kerem 'atah la zayth 'atah*). (*Shemowth / Names / Exodus 23:11*)

Six days (*shesh yowm*) **you should engage and do** (*'asah*) **your work, accomplishing whatever you prefer** (*ma'aseh 'atah*), **and on the seventh, the day of promise** (*wa ba ha yowm ha shaby'iy*), **you should celebrate the Shabat, actively engaging in the promise of seven** (*shabath*) **so that** (*la ma'an*) **those tasked with carrying your burdens and your means of production** (*suwr 'atah wa chamowr 'atah*) **may have a break, becoming spiritually refreshed and restored** (*nuwach*). **Then the children of your workers** (*ben 'amah 'atah*) **and visitors from different cultures and ethnicities without the inherited rights** (*wa ha ger*) **may take a breather and be refreshed** (*napash*). (*Shemowth / Names / Exodus 23:12*)

In all things (*wa ba kol*) **that benefit the relationship which** (*'asher*) **I have shared** (*'amar*) **with you** (*'el 'atem*), **be observant** (*shamar*). **Therefore, do not bring to mind by proclaiming in a memorable way** (*wa lo' zakar*) **the names** (*shem*) **of other** (*'acher*) **gods** (*'elohym*); **neither let them be heard** (*lo' shama'*) **from your mouth** (*'al peh 'atah*).” (*Shemowth / Names / Exodus 23:13*)

The pattern of six plus one is essential to capitalizing upon the promise Yahowah is making to us. This is because everything plays out in accordance with this pattern. Also, never lose sight of the fact that Yahowah wants two things from us beyond all else. He is asking us to be observant and to not be religious. When we honor these requests, good things happen.

Just as there is a six-plus-one pattern to the Miqra'ey, they play out in three epochs of time defined by periods of forty Yowbel ($7 \times 7 \text{ years} + 1 = 50 \times 40$ or 2,000 years). Further, we are to celebrate the first three Chag in the first month, the *Shabuw'ah Qatsyr* seven sevens thereafter, and then the final three Mow'edym, *Taruw'ah*, *Kipurym*, and *Sukah* are to be enjoyed in the seventh month. But even more than this, *Pesach*, *Matsah*, and *Bikuwrym* were fulfilled in year 4000 Yah, the *Shabuw'ah* Harvest will

transpire seven years before year 6000 Yah, which is when the last three Miqra'ey will be observed. The pattern repeats each year and then plays out over the millennia.

Following this pattern is how we were able to set the dates that Shabuw'ah (the Shabat of May 22, 2026), Taruw'ah (the Shabat of September 23, 2033), Kipurym (sunset on October 2nd, 2033), and Sukah (the Shabat of October 7th, 2033) will be fulfilled. Dowd, as Gabry'el, established the dates in 4000 Yah / 33 CE when he would return to Yaruwshalaim to honor his commitment to enable the benefits of Pesach, Matsah, and Bikuwrym, and then told us how long before his return (7 years) that we should expect the Shabuw'ah Harvest. Once we add the forty Yowbel to 33 CE, the rest is readily determined.

Before the conclusion of this chapter, we will consider what Dowd, as *Gabry'el* | God's Most Courageous and Capable Man had to say about when he would fulfill Chag Matsah and then when Shabuw'ah would transpire.

“Three (*shalowsh*) times you should be on your feet (*regal*) during the Festival Feasts (*chagag*) to approach Me (*la 'any*) each year (*ba ha shanah*). (*Shemowth* / Names / Exodus 23:14)

The *Chag* | Celebration (*Chag*) of *Matsah* | UnYeasted Bread (*ha Matsah*) you should observe, closely examine and carefully consider (*shamar*).

Seven days (*sheba' yowm*) you should actually and consistently eat bread without the embittering fungus and contentious nature of yeast (*matsah*).

Do so in a manner consistent with the way to receive the benefits of the relationship which (*ka 'asher*) I have instructed you (*tsawah 'atah*), approaching during the Eternal Witnesses to the Appointed Meetings (*la Mow'edym*) in the month (*chodesh*) of 'Abyb, the first month of the year during the beginning of Spring when barley is still green and growing (*ha 'Abyb*).

Indeed (*ky*), in it (*ba huw'*) you were removed and came forth, delivered and withdrawn (*yatsa'*), from (*min*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*).

Therefore, no one will appear before Me (*wa lo' ra'ah paneh 'any*) without a reason or cause, without what is expected based upon what has been fulfilled (*reyqam*).” (*Shemowth* / Names / Exodus 23:15)

It is worth noting that Chag Matsah is analogous to the *Yatsa'* | Exodus from *Mitsraym* | Crucibles of Religious and Political Oppression. The beneficiaries are released from the malignant control and caustic influence of man's unGodly contrivances. When we come out of religion and politics with Yahowah through the Miqra'ey, the stigma and stench are removed and we are immortal, perfected, adopted, enriched, and empowered.

This all serves to bring us Home by way of the *Qatsyr* | Harvest of *Shabuw'ah* | the Promise of the Shabat. It is the ingathering of Firstborn Children. And its timing and purpose is to protect us from the hellish influence of Islam's genocidal rage against Israel.

“You should observe (*shamar*) the Festival Feast (*Chag*) of *ha Qatsyr* | the Harvest, reaping what was sown and is ready to be gathered (*ha qatsyr*) of *Bikuwrym* | Firstborn Children (*Bikuwrym*).

Your undertakings and pursuits (*ma'aseh 'atah*) to make a connection and show the benefits of the relationship (*'asher*) you have sown, expecting these seeds to take root and grow (*zera'*).

Throughout the region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*Chag*) of the Ingathering, of being received and rewarded (*'asyph*), you are restored and renewed (*ba yatsa' ha shanah*) when you are gathered in, received and accepted (*ba 'asaph 'atah*).

That which is associated with your actions, and whatever you choose to pursue (*'eth ma'aseh 'atah*), will

lead to the realm where there is a sense of openness (*min ha sadeh*).” (*Shemowth* / Names / Exodus 23:16)

Shabuw’ah | the Promise of the Shabat is the most important, all-encompassing, and most impressive *Qatsyr* | Harvest on Yahowah’s eternal calendar. Not only are Yahuwdym and Gowym included, from Yahowah’s perspective these are His best and brightest of His Children. Those brought Home on this day will all have capitalized upon what has not been done in the preceding 2,500 years. They will have read what the prophets wrote, starting with Moseh and continuing through Mal’aky, processing it all to embrace the conditions of the *Beryth* | Family while accepting the *Miqra’ey* | Invitations, aware of our Father’s name and appreciative of what Dowd has done. They will not have to have their backs up against the wall with nowhere else to turn. And most will have invested their time before the Harvest encouraging others to participate.

Beyond acknowledging that *Shabuw’ah* is a *Qatsyr*, we are reminded that it is of *Bikuwrym* | Firstborn Children. And that is to say, the participants will be the fruit of what our Savior Dowd enabled on Pesach and Matsah.

Also informative, when it comes to participating in the relationship which leads to the Harvest, we control our own destiny. This is to say that our pursuits determine the outcome. Those who are observant and then act upon what they discover in the Towrah and Prophets will prevail.

Adding to our understanding of *Shabuw’ah*, Yahowah speaks of *zera’* | seeds which are sown, take root, and grow. This is encouraging because the final *Zarowa’* is responsible for cultivating this Harvest. And *zarowa’* is a derivative of *zera’*. And so it is this *Qatsyr* that we have chosen to pursue. It is our *ma’aseh* | job. And by doing it well, and in harmony with the Spirit and word of God, there will be a productive *’asaph* | gathering of saved souls received and accepted by Yahowah.

Just as the first three *Miqra’ey* were fulfilled in

succession in year 4000 Yah / 33 CE and included the Ingathering of Bikuwrym, the final three Mow'edym will transpire in succession in year 6000 Yah / 2033 with Taruw'ah serving as the last Harvest. This means that Shabuw'ah will be fulfilled at a different time, coinciding with the onset of the Time of Ya'aqob's Troubles in 2026.

“Three times (*shalosh*) in the conduct of your life, demonstrating a pattern of behavior which is in the proper sequence (*pa'am*) during the year (*ba ha shanah*), all (*kol*) of you should remember to (*zakar 'atah*) be seen (*ra'ah*) before (*'el paneh*) Yahowah (*YaHoWaH*).” (*Shemowth / Names / Exodus 23:17*)

This affirms that a harvest of souls is an essential component of the Spring, Summer, and Fall Festival Feasts and that we should enjoy reaping what we have sown. In the spring, this ingathering of souls is *Bikuwrym* or Firstborn Children. As the name implies, those whose lives have been prolonged and perfected during *Pesach* and *Matsah* are called home on *Bikuwrym*.

In the late spring or early summer, seven weeks after Firstborn Children, we are prepared for the bountiful harvest of souls associated with Standing Grain – this time wheat rather than barley. Our invitation Home is courtesy of the Ruwach Qodesh, making *Shabuw'ah* Mother's Day.

In the fall, Yahowah's ingathering begins with the proclamation of the approaching Harvest on *Taruw'ah*. This leads to *Yowm Kipurym*, and the reconciliation of Yahuwdah and Yisra'el with Yahowah as facilitated by Dowd's return. By Sukah, we are all together in 'Eden – one big happy family camping out with our Father.

The common thread in these harvests is the presence of the Set-Apart Spirit – our Spiritual Mother and the contributions of Her beloved Son. In concert with Dowd, Her Spirit fills the void in our souls and purifies us, making it possible for us to live in Yahowah's presence. Her role is essential. Firstborn Children celebrates the union of soul and Spirit. Seven Shabats solves the mandate of: “none

shall appear before Me as an empty vessel,” with its fulfillment focused entirely upon the Set-Apart Spirit filling us with Her light on this day, enlightening, empowering, enriching, uplifting, counseling, nourishing, and indeed clothing us.

Trumpets, on the precipice of Kipurym, serves as Yisra’el’s last opportunity to be withdrawn and enter Yahowah’s Heavenly Home prior to His return. Those who answer Yahowah’s invitation to appear in the presence of our Spiritual Mother and God’s Son will find Her facilitating their acceptance into our Heavenly Father’s Family. Better late than never.

Beyond this introduction, we ventured further toward Shabuw’ah during our review of Bikuwrym. Here is a recap of where we have been...

“You should not offer the sacrifice of an animal you have prepared to consume (*lo’ zabach*) in the proximity of (*‘al*) yeasted bread, the invasive fungus which spoils as well as the culture which intoxicates (*chamesh*).

The blood (*dam*) sacrificially shed and offered as a favor to reconcile (*zebach ‘any*) should not endure through the night (*wa lo’ lyn*).

It is the bounty (*cheleb*) of My Festival Feast (*Chag ‘any*) which is an enduring witness come morning and something to consider forever (*‘ad boqer*). (*Shemowth / Names / Exodus 23:18*)

The initial and best part (*re’shyth*) of the FirstFruits, including Firstborn Children (*Bikuwrym*) of your realm (*‘adamah ‘any*), you should come, bringing them (*bow’*) for the family and home (*beyth*) of Yahowah (*Yahowah*), your God (*‘elohym ‘atah*). (*Shemowth 23:19*)

Behold (*hineh*), I (*‘anky*) will send out (*shalach*) a Messenger, a representative who is especially informative in announcing this message (*mal’ak*) before you, in your presence and within the same dimension

(la paneh 'atah) to help keep you focused so that you are observant, closely examining and carefully considering everything (*shamar 'atah*) along the Way (*ba ha derek*).

In addition (*wa*), he will provide you with directions that will bring you to (*la bow' 'atah 'el*) the source, the dwelling place, and home (*ha maqowm*) which, to offer the benefits of the relationship (*'asher*), I have prepared (*kuwn*).” (*Shemowth / Names / Exodus 23:20*)

There were moments along the way that we thought this Messenger might be Moseh, then at times, he seemed to be Dowd. On one occasion *mal'ak* appeared to be a spiritual envoy, at least until such time as we recognized that he would be a Herald during the last days. And now, the message is clear: Yahowah is calling and guiding His people home. And through this *mal'ak*, His message can be readily discerned and acted upon.

“You should choose to closely examine and carefully consider this, becoming focused and observant (*shamar*) regarding his appearance and presence (*min paneh huw'*).

Of your own volition, listen (*shama'*) through his Voice (*ba qowl huw'*). Do not become rebellious against him nor defiant toward him, neither embittered nor contentious, neither grieved nor bewildered (*'al marah ba huw'*), because otherwise (*ky*), he will not tolerate or endure (*lo' nasa'*) your rebellion – your revolting defiance and repulsive deviations from the established message (*pesha' 'atem*).

This is because (*ky*) My personal and proper name (*shem 'any*) is integrated within his inner nature (*qereb*).” (*Shemowth / Names / Exodus 23:21*)

Seldom, perhaps never, has there been anyone so resolutely focused on knowing, appreciating, speaking, and writing Yahowah's name. These 35 volumes are presented as *Yada Yahowah*. And in them, for the first time since Moseh revealed God's name 3,500 years ago, I have explained its meaning and how to properly pronounce it.

So, it is safe to say that Yahowah's personal and proper name is integrated within my nature. Therefore, are you listening?

“Indeed (ky), if (‘im) you listen very carefully (shama’ shama’) to his Qowl | Voice (ba qowl huw’) and engage, acting upon (wa ‘asah) everything that I say for the benefit of the relationship (kol ‘asher dabar), then (wa) I will be openly hostile toward (‘ayab) those who oppose you, demonstrating rancor toward your adversaries (‘eth ‘oyeb ‘atah). I will, when required, besiege and defeat (tsuwr) your foes (‘eth tsarar ‘atah). (Shemowth / Names / Exodus 23:22)

Surely (ky) My Mal’ak | Messenger (mal’ak ‘any) will go (halak – goes about and travels) before you (la paneh ‘atah) so that (wa) he can help you return (bow’ ‘atah) to what has been said and promised (‘el ‘emory } ‘amar).

Then the terrorists will be abolished (wa ha chity } chathath), including the militants who claim that the country belongs to them and who want to divide it (wa ha parizy } paraz), as they will be humbled and subdued (wa ha kana’any } kana), to make this declaration known (ha chiwy } chawah).

Therefore, I will reject them, and I will kick them out (wa ha yebuwsy } y buws y), and then I will efface them, annihilating them, causing them to disappear at that moment in time (wa kachad huw’).” (Shemowth / Names / Exodus 23:23)

Since the Qowl | Voice of Yah is addressing the means to know Father and Son, to engage in the Covenant and answer the Invitations, those who wish to benefit from the relationship would be wise to listen carefully and then act upon what they hear.

The reason that Yahowah immediately transitions to the Mal’ak’s | Messenger’s rancorous adversaries is because, by the very nature of delivering God’s message, he will be viciously attacked by the zealots of the religions

and political parties he impugns. Those who rage against God's Qowl will outnumber those who listen by a million to one. That being the case, Yahowah wanted His People to know whose side He is on.

This also suggests that as the final Witness speaks to Yisra'el during the latter half of the Time of Troubles, he will have the capacity to abolish terrorists and to humble and subdue God's foes. Yahowah will annihilate those who came to annihilate Jews by speaking through His *Mal'ak* | Messenger. It will not be prudent to oppose him.

The two worst things a person can do at this time is to promote a religious agenda in opposition to Yahowah's Voice and People. Since there is no reason to debate with them, at this late date, God's choice is to pulverize them.

“You should not vocally support their gods nor speak on behalf of their deities (*lo' chawah la 'elohym hem*). And (*wa*) you should not serve them (*lo' 'abad hem*).

You should not do as they do either (*wa lo' 'asah ka ma'aseh hem*). Rather instead (*ky*), it will be you who will overthrow them (*haras haras hem*). So, then you should break apart and crush (*wa shabar shabar*) their sacred monuments and holy objects (*matsebah hem*).” (*Shemowth* / Names / Exodus 23:24)

That is outstanding news. I have coveted the opportunity to demolish the Dome of the Rock, Al-Aqsa Mosque, and the Church of the Holy Sepulchre. And it appears that I will get my wish. Can you say, “Kaboom?”

“Therefore (*wa*), you should work with and serve on behalf of (*'abad 'eth*) Yahowah (*Yahowah*), your God (*'elohym 'atah*), and He will bless (*wa barak*) your bread (*'eth lechem 'atah*) and your water (*wa 'eth maym*). Furthermore (*wa*), I will remove (*suwr*) this sickness (*machalah*) from your midst (*min qereb 'atah*).” (*Shemowth* / Names / Exodus 23:25)

In the *Bikuwrym* chapter, we plotted a new course after

considering the twenty-fifth verse of the twenty-third chapter of *Shemowth* / Exodus, moving on to the presentation of the Firstborn Children Harvest in *Qara*'. This time, remaining cognizant of the context of the *Miqra'ey*'s three Ingatherings of souls, I would like to venture deeper into the *Shemowth* instruction.

This is Yahowah's version of "From the River to the Sea, Yisra'el will be Free" of Fakestinians. Those who have tried to drive Jews into the sea will be banished...

"Then (wa) I will set (shyth – I will place and establish (qal perfect)) your borders ('eth gebuwl 'atah – your boundaries) from the Red Sea (min yam suwph) as far as the Sea of the Philistines (wa 'ad yam Palishty) and from the Wilderness (wa min midbar) to the furthest extent of the River ('ad ha nahar).

Indeed (ky), I will give (nathan – I will place (qal imperfect)) into your hand (ba yah 'atem) the inhabitants who have settled ('eth yashab – those who dwell and remain (qal participle)) of the Land (ha 'erets).

Then (wa) you will drive them out and banish them (garash hem – you will remove them (piel perfect)) before your presence (min paneh 'atah – from your appearance)." (Shemowth / Names / Exodus 23:31)

This has not yet occurred. And since Yahowah used 'ad, which is the "maximum extent of something," we would have to begin at the mouth of the Red Sea between the Arabian Peninsula and Africa on the south and consider the northeastern shore of the Mediterranean along the coast of Turkey on the north. The Wilderness, as defined in the Towrah, would begin at the Nile. The River is the Euphrates taking us all the way to the Persian Gulf and deep into modern-day Iraq and Syria. These boundaries would swallow most of the Middle East. It is a lot of land for the thousands of people who will comprise the Covenant. And it will be beautiful once the Earth is returned to the conditions enjoyed in 'Eden.

The beguiled and beguiling mind of man provides the

impetus for religious monuments such as cathedrals and mosques, obelisks to sun gods like those found in the Vatican and Washington, D.C., idolatrous statues like those erected to Mary, “Mother of God and Queen of Heaven,” and for pagan religious practices such as Lent, Weeping for Tammuz, Christmas, New Year’s Day, and Ramadan. To rid a place of them, and to rid an area of the disease and suffering they cause, one has to rid one’s realm of their hosts – religious practitioners. In direct opposition to the means Catholicism has used to assimilate people into their religion, Yahowah said:

“You shall not cut an agreement nor make stipulations (*lo’ karat beryth* – you should not make a covenant or establish a relationship, not even compose a treaty) **with them** (*la hem* – on their behalf or in accord with them, even approach them) **or with their gods** (*wa la ‘elohym hem*).” (*Shemowth* / Names / Exodus 23:32)

So much for negotiating with Muslims or capitulating to the United Nations. The instruction is for there to be no negotiated settlements. And this means that Yahowah is diametrically opposed to the Two-State Dissolution.

And while rabbis inculcated Greek customs, and imams rabbinic traditions, none have been as bold in syncretism as Roman Catholics, who built their religious empire by incorporating the myths and traditions of the Babylonians, Assyrians, Egyptians, Greeks, and Romans, even the South Americans – allegedly to lure pagans to the church by emulating their traditions. These are but a few examples of the putrid pagan pontifications found in the Christian swamp of religious poison: Imperial Rome’s and Janus’ New Year’s Day (also known as the Octave of Christmas and Solemnity of Mary, Mother of God), the Epiphany, St. Valentine’s Day, St Patrick’s Day, Lent, Ash Wednesday, Palm Sunday, Easter Sunday, the Feast of the Assumption of the Blessed Virgin Mary, the Nativity of St. John, Halloween (All Saints Day), the Advent, the Feast of the Immaculate Conception, and Christmas (the Nativity of our Lord). Then there are the borrowed customs of Sunday

Worship (as the Lord's Day), the Eucharist, Communion, the Sacrifice of the Mass, acknowledging Saints, Prayers to and for the Dead, the Rosary, Priestly Confession, Purgatory, Statues and Prayers to the Madonna and Child, the Cross, Sign of the Cross, Crucifixes, Religious Relics and Icons, Halos, Steeples, Obelisks, Holy Water, Infant Baptism, Wax Candles, Justification by Works, Indulgences, a Monetary Tithe, a Paid Clergy, a Clerical Hierarchy, a Sovereign Pontiff, Cardinals, Celibate Priests as Fathers, Monks, Nuns, and calling God "Lord,"....

You will notice that not one of Yahowah's seven Invitations to be Called Out and Meet with God made the Christian list. And then there is the Babylonian Christmas Tree and its lights and decorations, the Babylonian Yule Log, wreaths, and Santa, the Babylonian Easter Bunny and dyed eggs which are part of a hunt, the Babylonian Easter Ham and Hot Cross Buns.

In direct violation of Yahowah's instructions, rabbis have instituted the pagan celebrations of the Babylonian Head of the Year, called Rosh Hashanah, Fast of Tzom Gedaliah, Rosh Chodesh Iyar, Yom Ha'Atzmaut, Counting the Omer, Simchat Towrah, Hanukkah, Tu Bi'Shevat, Tisha B'Av, Asarah B'Tevet, the Blessings of the Month of Tammuz, and Purim, to name but a few extracurricular religious holidays. And it should be noted, that on Hebcad, the most popular rabbinical calendar, *Matsah*, *Bikurym*, and *Taruw'ah* aren't ever listed. Moreover, *Shabuw'ah* is always set on the wrong day, and *Pesach's* and *Kipurym's* dates are routinely moved to keep them from falling on a Muslim or Christian holy day.

God is not Politically Correct. He is not a proponent of multiculturalism. Tolerance is not a Divine virtue. Simply stated, the edicts of Socialist Secular Humanism are in direct opposition to Yahowah's instructions for one very important reason...

“They should not remain (*lo' yasab* – they will not dwell, settle, inhabit, or live (qal imperfect)) **in your land** (*ba ha 'erets 'atah* – realm and region, country and

territory) **lest** (*pen* – otherwise, implying apprehension regarding a negative outcome) **they cause you to miss the way** (*chata' 'eth 'atah* – they lead you astray and cause you to be wrong, forfeiting the means (hifil imperfect)) **to approach Me** (*la 'any* – to move toward).

This is because if (*ky*) **you serve** (*'abad 'eth* – you work for, expend energy on behalf of, or are reduced to servitude by being enslaved by) **their gods** (*'elohym hem*), **then indeed** (*ky*), **it will be** (*hayah* – this will exist as (qal imperfect)) **an enticing and incapacitating snare** (*la mowqesh* – a trap or noose, that which lures, injures, and restricts) **toward you** (*la 'atah*)." (*Shemowth / Names / Exodus 23:33*)

The Towrah's critics are quick to pull statements related to the conquest of the Promised Land from their context, and then declare that "the God of the 'Old Testament' was wrathful." They never ponder, even for a moment, the reason God wanted the religious and political out of these tribal enclaves within Yisra'el in the 14th century BCE. Simply stated: it was the most merciful and intelligent thing to do.

Those who criticize God's approach are representative of the problem. Their religious and political viewpoints preclude millions from viewing this in the proper context. God knows what I have shared with you. While man can be good or bad individually, his propensity to be wrong, indeed vicious and oppressive – religiously, politically, militarily, economically, and conspiratorially – increases in direct proportion to the size of the civilization, nation, cult, gang, or institution. And the more pervasive the like-mannered become, the more difficult it becomes to think and act differently because they tend to torture and kill dissenters and nonconformists.

Collectively, humans are seldom right. What is popular is almost always wrong. And while rare individuals can at times differentiate between right and wrong, good and bad, the more religious and political a society becomes, the less likely that is to occur.

In that there have not been any notable or enduring exceptions to this outcome anywhere in the world over the long march of time, Yahowah realized that, if the grossly misguided remained, His approach to us would be lost under the noise, violence, and compulsion of human institutions and influencers.

Should you wonder how that would be possible since He is God, then you do not know Him very well. Man is controlling; God is liberating. Man wants more; God wants less. Man has a million ways to impose himself; God has none. Man's voice is shrill; God's is soft, often quiet. Man claims he is right while God wants us to be right.

As an interesting affirmation, consider Noach. He and his family were the only ones willing to listen to God and build the Ark. And what set them apart is that they lived apart from other men.

Consider 'Abraham. He left Babylon. And yet even then, even after he talked with God, when he interacted with the political and religious leaders of the region, he lost his mind and backbone.

Moseh is a wonderful example. He played along and benefited from the political, religious, economic, and military institutions of ancient Egypt for forty years while his people were abused in the most horrible ways. And yet, the leaders of that society would have tortured him to death for having had the good sense to oppose them. He intervened once, only to have the Hebrews condemn their savior, so he fled. God found him isolated in the wilderness tending sheep.

Dowd left his overbearing father and siblings before he was eight. He was living a life of solitude tending sheep in Bethlehem when Yahowah picked him out of obscurity to become the ultimate example for us to follow.

By contrast, the people chose King Sha'uwl from among them to be like every other kingdom around them. He was perceived to be the best their society had to offer, but he led them to near extinction at the hands of those

Yahowah had once asked his people to expel.

Yahowah created the universe and the life within it. He also provided a means for His creation to know Him and to live with Him. Therefore, the most compassionate, moral, and rational thing to do is to minimize the influence of those who would convolute His message and impose their own.

Yahowah is asking His people to be intolerant of societies and institutions which are opposed to His message. This advice is sound, akin to asking us to remove rats and fleas infected with the bubonic plague from our homes. Should a society accommodate them, they will eventually infect and kill everyone. Consider the Muslims who have fled the hellish conditions inflicted by Islam only to infect Europe and the Americas, even Israel, a prime example.

God's unwillingness to accommodate deceitful, destructive, deadly, and damning doctrines is not optional. While Yahowah does not care what religious people do in their homes or in their countries, when it comes to the Promised Land, Yisra'el is His Home and He is protective. And more than anyone, our Heavenly Father and Creator understands the deadly consequences that occur when His children are corrupted by societies infected with religious schemes.

Yisra'el became the best and worst example. They allowed the misguided to live in their midst. They accommodated their gods and their politics. Then they did something far worse: they created the world's most popular gods and religions by corrupting Yahowah's message.

Sha'uwl, who became Paul, was a Benyamite and he authored Christianity's New Testament by twisting the Towrah and prophets to promote the counterfeit of "Jesus Christ" as the Messiah and Son of God. It is the world's most popular religion.

Muhammad was also a Jew, and he authored the Quran by purchasing Talmud readings from rabbis. It, therefore,

bastardizes a corrupt variation of Yahowah's message to promote Allah as the enemy of the Jews. It is the world's second most popular religion.

With Islam drawing its credibility from corrupted Talmud stories, we are reminded that the process began with Rabbi Akiba. The Zohar is attributed to Rabbi Shimon bar Yochai. The *Mishnah Torah* was penned by Rabbi Maimonides. And while he left no books, Hasidic Judaism was created by Rabbi Israel ben Eliezer.

Karl Marx was a Jew, the descendant of rabbis, and he authored *The Communist Manifesto* and *Das Kapital* to promote Socialist Secular Humanism – promoted today in the West as Progressive politics. With his coconspirators, Trotsky, Lissitzky, and Lenin who were also Jews, and they created a religion that worships men as gods by calling “religion the opiate of the masses.” Marx provided the impetus for a propaganda film on religion and revolution entitled: *Comrade Jew*. A book published in the same era, has Jews professing, “*We Only Wanted Paradise on Earth*.” They would set the agenda for the dreams and nightmares of international socialism. And while most Jews were not revolutionaries, they comprised a disproportionate percentage of leftist utopians. That is particularly sad because with the rise of Stalin, the utopia they envisioned became a living hell. Today, those who side with Muslims to condemn Jews under the moniker of Progressive Liberals, especially in academia and the media, have become Israel's most ardent and vocal foes.

By associating with those who worship false gods, such relationships inevitably lead to embracing their myths and misconceptions. Religious and political schemes prevail because they are “*mowqesh* – enticing and incapacitating snares which lure the unsuspecting into an injurious trap.”

No rational, loving parent would encourage their children to work and live among thieves, among those infected with lethal diseases, among perpetual liars, mass murderers, or religious terrorists. And if that were the only

place to work and live, a loving and rational parent would do whatever they could to clean up that community, ridding it of its bad influences to protect their family.

When we view the Towrah from the perspective of its *Beryth* | Covenant, everything makes sense. God wants to rid His home and His neighborhood of negative influences because that is what is in the best interests of His children.

Speaking of how infectious religions begin, and of the enticements that are used to perpetuate them, the forefathers of Rabbinic Judaism, Rabbis Akiba and Maimonides, advanced the myth that seventy elders of Israel received their Oral Law at the same time Moseh received the Towrah from Yahowah. But, in the very next statement, God says otherwise:

“And then (wa) to Moseh (*‘el Mosheh* – to the one who draws out), **He said** (*‘amar*), **‘Ascend** (*‘alah* – climb up and rise up) **to** (*‘el*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **you** (*‘atah*), **‘Aharown** (*wa ‘Aharown* – Aaron, the Alternative, the one who brings light and choice (i.e., informed freewill)), **Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely), **and** **‘Abyhuw’** (*wa ‘Abyhuw’* – He is My Father; from *huw’* – he and *‘ab* – father).

But (wa) the seventy (*shib’iyim*) **from (min) the elders** (*zaqen* – old people) **of Yisra’el** (*Yisra’el* – Individuals who Strive and Struggle Against God or who Engage and Endure with the Almighty), **you will come up with your own oral explanations by acting independently, influencing yourselves with your interpretations and verbal communications** (*chawah* – you will form your own oral arguments, making your pronouncements) **from afar at a great distance away** (*min rachowq* – distanced and removed, separated and alienated, being absent and remote).” (*Shemowth* / Names / Exodus 24:1)

Four people were invited to ascend the mountain to meet with Yahowah at this time – all named and handpicked by God. *Moseh* | the One who Draws Out, *Aharown* | the Alternative, *Nadab* | Encouraging the Willing, and *Abyhuw* | He is My Father.

The 70 elders of Yisra’el, however, those incredulously credited by rabbis for having received their Oral Law from “G-d” on this day, were isolated and on their own – sent a great distance away. And even worse for Judaism’s most foundational claim – their oral arguments, a.k.a., the Talmud, were formed and pronounced independently. God has just placed a dagger into the heart of Rabbinic Judaism.

Chawah provides a precise prophetic portrayal of the greatest curse to befall Yahuwdym and Yisra’el. Jews have caused more harm to themselves with their diatribes against Yahowah in their Talmud than Christians and Muslims combined. And to think, at the very moment Jews claim that their religion was born, God killed it.

It is in moments such as these that we realize that the religious are without excuse. They not only have unfettered access to Yahowah’s testimony, but they also claim that these words contradicting their religion were inspired by their God. As the Almighty has said, they are only fooling themselves. They remain “*min rachowq* – afar, a great distance away, distanced and removed, separated and alienated” from Yahowah.

Back in 2021, as modern-day Israel struggled to form a government using the Parliamentary system after four unproductive elections, Benjamin Netanyahu, whose hold on power had been forged by placating the most zealously religious, faltered. And while he would later reclaim it, during the tussle for control, this putrid article appeared in the *Jerusalem Post* (June 1, 2021):

“The Council of Torah Sages (read: Talmud scholars) of the Degel Hatorah Party, including the most senior rabbis in the Haredi (ultra-Orthodox) sector, have

denounced the ‘punitive’ unity government for intending to ‘uproot religion’ and called on Yamina leader, Naftali Bennet, to withdraw his support.

In a statement published in the Yated Neeman Haredi newspaper on Tuesday, the rabbis – including the two most senior figures in the Ashkenazi, non-Hassidic community, Rabbi Haim Kanievsky and Rabbi Gershon Edelstein – said, ‘No one who believes in God and observes Torah commandments could support such a government.’

‘It is a great anguish to hear about the intent to form a new government that the central and substantial part of includes those who want to harm the foundations of religion, God forbid, make severe breaches in the walls of Judaism, and undermine the tradition of generations on which the House of Israel rests,’ the rabbis wrote.

The council noted specifically that it was extremely concerned over reforms a unity government would enact to the Haredi education system (read: religious indoctrination), in which many schools do not teach core curriculum subjects, as well as Shabbat observance and Jewish-status issues, likely in reference to conversion.

‘Astonishment is increased, and the pain is great over the desecration of God’s name (which they abhor and never share), when those who stand as a central basis for the establishment of a government such as this are members of the faction called Yamina, who declare themselves to be, and present themselves, as Jews who believe in God and observe the Torah and mitzvot (read: the Oral Law and religious edicts),’ the rabbis continued. ‘This would be an act in defiance of heaven and a bitter and severe iniquity.

‘We call on all Jews who believe in God and anyone who defines themselves as a guardian of tradition and certainly as someone who observes the Torah and commandments to recant their intention and not allow an act that would uproot religion and harm the foundations of Jewish law.’”

Appallingly, this is an accurate depiction of just how

lost, how estranged from Yahowah and the Towrah, the religious have become in Israel. They actually believe God favors their stance when He despises them.

At least they got one part right. Diminishing the overreaching rabbinical control over people's lives, and the religious imposition into the political system, will harm the foundations of Jewish law. It will have just the opposite effect in Heaven where Yahowah encourages the release of His people from religious bondage.

The proper conclusion is: Yahowah's Towrah leads to a Familial Covenant Relationship with God and religious traditions lead to alienation and separation from God. Those who are with Yahowah are seen as upright, standing side by side with their Creator. Those who are alien to God are depicted bowing down before Him in judgment.

The Word is the Way. Without it, no one can approach Yah.

“Then Moseh (*wa Mosheh*) **alone** (*la bad* – exclusively and by himself) **approached and was personally present** (*nagas* – came near and entered the presence (niph'al perfect – subject alone is affected by approaching at this moment)), **himself moving toward** (*huw' 'el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration). **But** (*wa*) **the others** (*hem*), **they did not approach and were not present** (*lo' nagas* – did not come near). **So, therefore** (*wa*), **the people** (*ha 'am*) **they did not ascend** (*lo' 'alah* – they did not climb up) **with him** (*'im huw'*).” (*Shemowth / Names / Exodus 24:2*)

Moseh had been the conduit for the Word of God since their initial meeting on this same mountain. Having proved worthy of his calling, it was a role he would continue.

He had tried Yahowah's words against the most powerful man in the world and they had prevailed. Moreover, Moseh fully embraced and acted upon *Pesach*,

Matsah, and *Bikuwrym*. Seven weeks thereafter, he was prepared to be enriched, enlightened, and empowered by the opportunity *Shabuw'ah* provides to come home. Perhaps the others were not as ready.

“Moseh (*Mosheh* – One who Draws Out) **returned** (*bow'* – arrived and approached) **and accurately recounted a written record** (*wa saphar / sepher* – provided an accurate accounting by way of an inscribed scroll) **for** (*la*) **the people** (*ha 'am* – family) **all of** (*kol* – every one of) **the words** (*dabary* – the statements, message, and communication) **of Yahowah's** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **and all of** (*wa 'eth kol*) **the means to exercise good judgment and resolve disputes** (*ha mishpat* – the means to decide, to make rational decisions, to reach sound verdicts, to achieve justice and to be both right and fair, resolving conflicts; from *my* – to contemplate the process of *shaphat* – deciding, exercising good judgment, and resolving disputes).” (*Shemowth* / Names / Exodus 24:3)

Upon his return from the Mountain of God, Moseh brought us an accurate written record of what Yahowah revealed to him. By having done so, it is as if we were there. Other than to hear the tenor of Yahowah's voice as it was projected through an implement from the realm of 7D into three dimensions, listening isn't as effective as reading – not in processing speed, retention, or the capacity to understand. The written word provides us with the opportunity to study the text at the most opportune pace and to pause whenever we wish to question something or contemplate its implications. The written word of God is truth maintained and projected for individual consumption.

Of paramount importance to us in this passage is the use of “*saphar / sepher* – to accurately and carefully record in writing, providing a precise accounting.” God purposely selected *saphar / sepher* and combined this with *dabary* | words to reveal that the *Towrah* isn't hearsay. It is admissible evidence as a contemporaneous transcription of

Yahowah’s testimony. It is comprised of God’s words. And it is complete. All means all – that is all all means.

Since God is ascribing a sense of precision to His terminology, it seems reasonable we do the same. We ought not feel at liberty to change His words to those we prefer, just because men and women have become more accustomed to hearing religious terms. For example, since Yahowah wrote “set apart,” we shouldn’t replace this concept with the religious notion of “holy.” Since God wrote “Yahowah,” those who replace His name with “the LORD” are copyeditors rather than translators. Since *towrah* means “teaching,” changing it to “law” is both errant and dishonest.

More telling still, *saphar* | accurate accounting is identical in its letter composition to *sepher*, which is “written communication,” a “document, book, or scroll.” That is not to say, however, that the entire Towrah was transcribed at this juncture, but only that everything God had said so far was accurately and completely recorded. There would be yet another, more comprehensive installment.

What is also intriguing here is the use of *mishpat*, almost as a conclusion or summary of what was revealed. Had the sentence concluded with “all of the words of Yahowah,” it would have been sufficient to convey that Moseh had been a reliable scribe. But there is more to Teaching than words, more to Guidance than the letters on the page. It is how we process them that matters. And that is where *mishpat* matters most. Comprised of “*my* – to ponder the implications of something” and “*shaphat* – to judge and to decide,” it indicates that there is a recommended way to think about what God has revealed. Expressly, we are “to exercise good judgment.” And we should focus on the “means that have been provided to resolve disputes” so that we are all on the same page.

Mishpat tells us four things: First, Yahowah is our “Judge,” and His *Towrah* | Teaching & Guidance is the Constitution of His Covenant. This means that Yahowah is

the source of our “vindication” as well as potential “condemnation,” to the exclusion of rabbis, priests, or any other human institution.

The second reason for adding *mishpat* is that it provides an insight into that which Yahowah would ultimately condemn. Its negative connotation would serve as a warning to the Jewish religion and to those who would try to usurp God’s authority. *Mishpat* has been religiously transliterated as *mitzvot*. Then, two thousand five hundred years after Moseh inscribed Yahowah’s *mishpat*, Moshe Maimonides developed 613 *mitzvot*, or rabbinical regulations, customs, and traditions, which now serve as the foundation of Judaism. Most of these were concocted by the Rambam (an acronym based upon **R**abbi **M**oshe **b**en **M**aimon) and then included in what’s called “*Halakhah*,” meaning “to walk,” but known as “Jewish Religious Law.” This misguided rabbi claimed that there were 613 regulations listed in the Towrah, something which is not true. As affirmation, he claimed that his list was equal to the number of seeds in a pomegranate and the number of bones in the human body, neither of which is true.

But this is true: Rabbi Maimonides was born in Cordoba, Spain, in 1135 CE, within two centuries of the time the once-Christian nation was conquered by the Islamic Moors. Then, following the Islamic Almohad conquest of Muslim Moorish Spain in 1148, Maimonides’ father, unhappy with the Islamic ultimatum: “surrender to Allah and Muhammad and become a Muslim, or die,” moved the family, as did most Spanish Jews, into exile in Fez, Morocco (the place whose streets ran red with Christian blood during the Islamic conquests of the 8th century). It was a particularly odd choice since over 6,000 Jews were massacred in Fez during an anti-Semitic pogrom in 1033 as various tribes tried to prove which was the most Muslim. Fez was a reenactment of what Muhammad had done in Yathrib / Medina and then in Khabar. Every Jewish man was humiliated and executed, the women were raped, and their property was confiscated.

The young Maimonides studied under Abdul Arab Ibn Muwashah at the University and Mosque of Al-Qarawyin, which was at the time, the most influential Islamic religious institution. There, the Rambam was known to have read, pondered, and pontificated upon Islam's holy books. These would have included Allah's deadly and demonic Quran, Ishaq's putrid *Sira* (Life of Muhammad), Tabari's horrific *Tarikh* (History of Islam), and Bukhari's disgusting Hadith (Oral Traditions and Law from Muhammad's Companions). The last of which served to significantly influence Maimonides' view of the Talmud or Jewish Oral Law.

Known by the Islamic name, Abu Imran Musa (the name of the Quran's caricature of *Moseh* / Moses) bin (son of) Maimun ibn Abdallah (slave-to-Allah), the Rambam relocated to Egypt to serve Sultan Saladin – the second most acclaimed Muslim of all time, and the general who led the Islamic opposition to the Crusaders. There, he collaborated with the Muslim sage, Averroes, to promote and develop the philosophical tradition of Aristotle – who, in addition to being a philosopher and educator, was a pagan immersed in the sun-god religion of ancient Greece. Consistent with the Quran (which claims to confirm that which it contradicts), and central to Maimonides' religion, the Islamic and Greek cultural advocate advanced the arrogant and irrational notion that “it is impossible for the truths arrived at by human intellect to contradict those revealed by God,” in spite of the fact that the foundation of his religion was little more than a contradiction of Yahowah's testimony.

The Jewish religion, which had given birth to Islam in Yathrib (today's Medina), was now rooted in the religion it had conceived. The Rabbi's fourteen-volume *Mishnah Torah* remains canonical in its authority, especially as it codifies the Babylonian Talmud. It even served to inspire one of the most acclaimed Roman Catholic philosophers and theologians, Saint Thomas Aquinas, who, a century later, reveled in the writings of Abu Imran Mussa bin

Maimun ibn Abdallah, a.k.a., the Rambam, Maimonides.

His mitzvot, like all things rabbinical, were comprised of religious regulations designed to empower the kind of people Yahowah wanted to be removed from the Promised Land. Citing the Rambam, rabbis claimed authority for themselves and condemned tens of millions of Jewish souls in the process.

There is, of course, no record of their Oral Law existing prior to the emergence of the egotistical and self-serving religious cast of rabbis some 1,300 years after the Towrah was meticulously transcribed and read to the people. Like most things religious, Jewish Oral Law is a myth, one which no informed, rational person would believe. These religious regulations would not be “accurately recounted in writing” until the production of the Talmud, circa 200 to 500 CE, and the Mishnah, circa 200 and 1180 CE, depending upon which version one accepts.

Unlike their present-day infatuation with the Talmud, on this day, the Children of Yisra’el listened to the Towrah.

“And all (*wa kol*) the people (*ha ‘am* – family) answered (*‘anah* – replied and responded (qal imperfect)) in one (*‘echad*) voice (*qowl*), saying (*wa ‘amar*), ‘All (*kol* – every one of) the words (*ha dabarym* – statements and accounts) which, for the benefit of the relationship (*‘asher* – to show the way to get the greatest enjoyment out of life), Yahowah (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) has spoken (*dabar* – has communicated through these words at this moment in time (piel perfect – at this point the people reflected the intent of the words)), we will act upon (*‘asah* – we will engage in and profit from, accomplish and celebrate, bringing about their intent (qal imperfect)).”
(*Shemowth* / Names / Exodus 24:3)

As this drama unfolds, we soon discover that the Children of Yisra’el did not follow Yahowah’s instructions

but instead decided to share the Promised Land with religious and political aficionados of every persuasion. The result of their defiance would ultimately lead to serving these false gods and thus becoming history's most infamous bad example.

Fortunately, the time is upon us when Yisra'el and Yahuwdah will once again: **“in one voice, say, ‘All the words, which beneficially, Yahowah has spoken, we will act upon.’”** Mark your calendars. This collective roar from the surviving generation of Yahuwdym will resonate at sunset, 6:22 PM, Jerusalem time, at the dawn of *Yowm Kipurym*, on October 2nd, 2033.

But on this day, providing what should have been yet another death blow to the religions of Christianity, Judaism, and Islam, 1,400, 1,500, 2,000, and 2,500 years before they were conceived under Paul, Akiba, Muhammad, and Maimonides, Yahowah revealed:

“And (wa) Moseh (Mosheh – the One who Draws Out) wrote down (kathab – engraved and inscribed using an alphabet, a pen, ink, and parchment to record as a scribe a written record of (qal imperfect)) every one of (‘eth kol – all) the words (dabarym – statements and accounts) of Yahowah (𐤀𐤁𐤏𐤐𐤃 – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence).” (*Shemowth / Names / Exodus 24:4* in part)

Since this is true, Judaism, Christianity, and Islam are false, as is Secular Humanism. Since the Towrah was accurately transcribed, the religious corruptions and counterfeits of God's foundational message to humankind cannot be trustworthy or reliable since they are contradictory. And as such, for the sake of many, these religions must be exposed and condemned.

This declaration is particularly caustic to Judaism because it precludes the notion of an Oral Law. Since Moseh wrote down everything Yahowah said, Judaism's foundation – its claim that the 70 elders received a second, oral law at the same time, crumbles. Further, if these words

cannot be trusted, if Moseh didn't accomplish what Yahowah said he did, then Judaism cannot be relied upon because it would then have drawn its authority from twisting the words of an unreliable God and an errant text.

This revelation is especially scathing to Christianity because it means that the religion's festivals, symbols, and teachings are wrong, as they are in conflict with the Testimony of God as transcribed by Moseh. Mutually exclusive and diametrically opposing concepts, such as the massive discrepancies which exist between the Towrah and the Church, cannot both be right. Since the Invitations to be Called Out and Meet and the Shabat are from God, Christmas, Easter, and Sunday worship are not.

This statement is overwhelmingly critical of Islam because Allah claims that his Quran "confirms the Towrah," when in actuality, the Quran is the antithesis of Yahowah's Word. Therefore, since the Towrah is reliable, and Moseh did what it says he did, then Muhammad and his Quranic recital are rubbish, as its diatribe consistently contradicts that which it claims to affirm. And even if the Towrah were false, so are Allah's claims to have revealed it.

The fourth declaration of the twenty-fourth chapter of *Shemowth* goes on to describe an altar Moseh constructed at the base of Mount Horeb, replete with twelve columns for the twelve tribes of Yisra'el. I mention this because, if you search for "Jabal al-Lawz" or "Jabal Maqla" in Saudi Arabia on Google Maps, you will see the remains of the Golden Calf Altar, as well as the burned summit of the mountain, even the rock at Rephidim from which water flowed forth. In your search, however, be aware that Jabal Maqla (Burnt Mountain) is actually distinguished from Jabal al-Lawz by the presence of dark-colored hornfels derived from metamorphosed rocks. These arise from the transformation of existing rock, which was granite in this case, through metamorphism when subjected to temperatures of 200°C at elevated pressures of 100 megapascals or greater. During this process, the rock,

while remaining mostly in a solid state, recrystallizes, causing profound physical and chemical changes while emerging as a different composition.

The coordinates for Jabal Maqla are: 28° 35' 48.27"N 35° 20' 7.77"E, for the Split Rock: 28 43 35.44N, 35 14 10.46E, for the Golden Calf Altar: 28 34 52.7N, 35 23 46.22E, and for the Sacrifice: 28 35 3.87N, 35 22 43.3E. Also so long as you put your speakers on mute, and do not listen to the Christian mumbo jumbo, there are CGI and drone videos available which present the path from the Red Sea to Choreb:
<https://www.youtube.com/watch?v=x6RopnJnFKk>,
<https://www.youtube.com/watch?v=eI34BVEXhJc>,
<https://www.youtube.com/watch?v=WOfcegc3Ulo>.

“**Getting an early start in the morning** (*wa shakam* – rising early at dawn (hifil imperfect)) **to encourage being perceptive, considering the information to respond appropriately** (*ba ha boqer* – seeking out and considering the available information and then being perceptive and discerning, seeking to grow and be fruitful as the sun rises, especially thoughtful in the dawn’s early light; from *baqar* – to inquire about, consider, and reflect upon), **he built** (*banah* – he constructed to restore and reestablish the family; from *ben* – child in the feminine form (qal imperfect)) **an altar** (*mizbeach* – a place to offer a gift; from *my* – to inquire about and *zabach* – a sacrificial offering bestowed as a gift) **at the base of** (*tachath* – beneath) **the mountain** (*ha har*) **along with** (*wa*) **twelve** (*shaneym ‘asar*) **standing stones** (*matsbah* – upright pillars as a memorial) **for the twelve** (*la shaneym ‘asar*) **branches** (*shebet* – tribes or subdivisions of the nation, groups of people, and clans, also meaning branch, offshoot, scepter and staff) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God, those who are descendants of the compact between Sarah and God).” (*Shemowth / Names / Exodus 24:4*)

This was the most important event in the history of the planet, perhaps the universe, and Moseh recognized that he

needed to memorialize this occurrence for all time. And he did so correctly, building something designed to display the restorative properties of the relationship, particularly as it would play out among the branches of Yisra'el.

“Then (*wa*), he sent out (*salah* – he dispatched) the youth (*'eth na'ar* – the young from infancy through adolescence) of the children (*ben* – the sons) of Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God) to lift up (*'alah* – to raise, carrying up) that which elevates (*'olah* – that which offers the opportunity to ascend) by way of sacrificial offerings prepared for a feast (*wa zabach zabach* – animals butchered so that they can be cooked and eaten which are bestowed as a gift (qal imperfect)) for reconciliation and fellowship (*shelem* – to fulfill the promises of the alliance and to completely restore the relationship by way of paying a ransom to make full restitution, facilitating salvation) to approach (*la*) **Yahowah (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) and thrive, living an abundant life (*par* – being fruitful after resolving that which is frustrating and divisive (symbolized by a bull and even *phar'oah*); from *parar* – ineffectual and broken and *para'* – to thrive and be fruitful).” (*Shemowth* / Names / Exodus 24:5)**

The elders were off on their own, conspiring against Yahowah and creating their religious pronouncements, so Moseh bypassed them and solicited the youth of Yisra'el. This would be their opportunity to rise and shine. The future generation lifted up that which elevates, capitalizing upon the opportunity to ascend. They were prepared to reconcile their relationship and reestablish fellowship with Yahowah. In the process, God honored His promise to 'Abraham to restore the relationship. And as a result of the Towrah, the sacrifice, and the attitude of the young, given time, the Chosen People would thrive.

At this seminal moment in the redemption of humankind, Yahowah asked Moseh to read the book He had provided. In so doing, he disclosed the ultimate truth:

the Towrah and Covenant are one. The Towrah was revealed so that we could be part of God’s Family.

“He grasped hold of (*wa laqach* – he received and accepted, taking (qal imperfect – actually, literally, and consistently obtaining)) **the written communication** (*sepher* – the inscribed documentation, the printed scroll with accurate and exacting, physically-recorded inscriptions on it) **regarding the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement based upon mutual trust, binding oaths and promises, the alliance and marriage vow, from *beyth*, family, home, and household (singular and absolute)) **and** (*wa*) **he read it out loud, offering an invitation to meet** (*qara’* – he pronounced a summons to be called out, to be welcomed, proclaiming, announcing, and reciting it) **in** (*ba*) **a hearing** (*‘ozen* – the ears to be heard) **for the family** (*ha ‘am* – for the people).

Then they said (*wa ‘amar* – so they responded by promising and affirming), **‘Everything** (*kol* – all) **which, to reveal the proper path to walk to receive the benefits of the relationship** (*‘asher*), **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has spoken** (*dabar* – has communicated in words), **we have listened to** (*shama’* – we have heard) **and we will act upon** (*wa ‘asah* – we will engage in, acknowledge, profit from, and celebrate).” (*Shemowth / Names / Exodus 24:7*)

This is the first mention of a scroll that would comprise the Towrah, and it is presented as “the written documentation of the *Beryth* | Covenant.” To benefit from this relationship, and to become part of Yahowah’s Family, we must do as they did: accept God’s written communication, read and recite the words of the Towrah, listen to God, and then act upon what He has shared with us. Yahowah’s revelation has been meticulously recorded so that we might come to know Him, understand what He is offering and expecting in return, thereby, enabling us to trust and rely upon His provision.

It was *qara*’ which was translated as “read it out loud, offering an invitation to meet.” It is the verb that lies at the heart of *Miqra*’. Its primary definition is “to call out” “inviting and summoning” us into God’s presence and “welcoming us to meet” with Yahowah. It also means “to read and recite, to announce and proclaim.” Collectively, these ideas define the purpose of the Towrah and the Covenant. Yahowah is not only calling us to Him, but He is also calling us out of this world to His set-apart realm. He is inviting us into His Family.

And we answer Him by walking along the seven-step path He has provided to His home. The Towrah is the Way. The Covenant is the result. The *Miqra*’ is the path.

In this passage, Yahowah documented an additional clause in the Yisra’elite response. They would not only engage and act upon what God had prescribed, and thus observe the Towrah and attend the *Miqra*’ey, they promised to listen to what Yah had to say, striving to comprehend and understand His teaching, so that they would be able to benefit from His instructions. It is what we all should be doing.

What happens next is a foreshadowing of the Zarowa’s sacrifice to fulfill the Towrah’s promises...

“**Moseh** (*Mosheh* – the One who Draws Out) **took some** (*laqach* – obtained and received, grasped hold of and accepted a portion (qal imperfect)) **of the blood** (*’eth had dam*) **and he sprinkled it** (*zaraq* – he used his fingertips to collect and disperse some small drops) **before** (*’al* – over, near, and toward) **the family** (*ha ’am* – the people).

He said (*wa ’amar*), **Behold** (*hineh* – look now and see, pay attention to) **the blood** (*dam*) **of the Familial Covenant Relationship** (*ha beryth* – of the household alliance and the binding promise regarding the family-oriented agreement) **which, for the benefit of relationship** (*’asher* – which, to show the way) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **has cut** (*karat* – has formed as a solemn

agreement between parties with stipulations and responsibilities for their mutual benefit and unity) **with you** (*'im 'atem*) **concerning all of these** (*'al kol 'eleh* – over each of these) **words** (*dabar* – statements).” (*Shemowth / Names / Exodus 24:8*)

The doorway to the Covenant is Passover. The lamb is offered so that we might live. And it is through Dowd’s sacrifices that Yahowah made it possible for us to enter His Home.

Throughout the Towrah we are reminded that the *Beryth* | Covenant was *karat* | cut with us. This symbolism is consistent with being called out, being set apart, and circumcision.

By way of the Word, the Children of Yisra’el were prepared, albeit only temporarily, to meet their Maker. So, it was only after the Towrah was written and recited, and the Covenant was explained and accepted, that the elders were allowed access to Yahowah.

“**And so** (*wa*) **Moseh** (*Mosheh* – Moses, the One who Draws Out), **Aharown** (*wa 'Aharown* – Aaron, the Alternative, the one who brings light and choice (i.e., informed freewill)), **Nadab** (*Nadab* – Encourage the Willing, the one who volunteers, giving freely), **and** **‘Abyhuw’** (*wa 'Abyhuw'* – He is My Father; from *huw'* – he and *'ab* – father) **and** (*wa*) **the seventy** (*shib 'iyim*) **from** (*min*) **the elders** (*zaqen* – old people) **of Yisra’el** (*Yisra'el* – Individuals who Strive and Struggle Against God and who Engage and Endure with the Almighty), **ascended** (*'alah* – rose and climbed up).

They saw (*wa ra'ah* – they were shown and looked upon) **the God** (*'eth 'elohym* – the Mighty One) **of Yisra’el** (*Yisra'el* – individuals who strive with God).” (*Shemowth / Names / Exodus 24:9-10* in part)

It is interesting to report that the names of the participants in the order they are presented, tell us something about Yahowah: the One who draws us out, the alternative to man’s way who brings enlightenment and

freewill, the one who voluntarily gives of himself – He is my father.

This time, the elders of Yisra'el were allowed to see God. But there is no indication that He revealed anything to them. Before Yahowah would convey another installment of His message, He would reduce the audience back down to a single individual. And since I know it and you know it, why do rabbis lie about the origins of their Talmud when the evidence otherwise is so obvious? Consider the audacity to claim to be Torah observant, indeed, Torah scholars, and not know what the Towrah says about them.

The passage goes on to reveal that this manifestation of God was corporeal, that is to say, He had hands and feet, and He enjoyed a good meal. And in the process of doing this, Yahowah destroyed the religion Maimonides would later conceive, because the Rambam claimed: “God is incorporeal – incapable of assuming human form.”

“And (wa) under (tachath) His feet (regel huw’) there seemed to be (ka) a work (ma’aseh – something made) of bricks (libnah – tablets and tiles) of precious stones, similar to sapphires and lapis lazuli (ha sapyr – of an accurate accounting) and like (wa ka – so as to be similar to) the essence of (’etsem – the structure comprising) the heavens (ha shamaym) relative to the brilliance and clarity (la tohar – the brightness and coloration, splendor and majesty).” (Shemowth / Names / Exodus 24:10)

Even with the word’s-eye-view sharing the experience, it would have been wonderful to have been there with them. It is also apparent that Yahowah has a favorite thing – light, and a preferred color – blue.

“But (wa) He did not extend (lo’ shalach – He did not stretch out, place, or offer) His hand (yad huw’) to (’el) the leaders (’atsyl – the rulers, those holding status, and the most eminent, especially the religious and political) of the Children of Yisra’el (ben Yisra’el).

And yet (wa), they observed (*chazah* – they looked at) **the Almighty** (*'eth ha 'elohym*), **and they ate** (*wa 'akal* – they dined) **and drank** (*wa shathah* – consumed beverages).” (*Shemowth / Names / Exodus 24:11*)

That is an indicting statement and yet consistent with God’s approach to humankind. Yahowah is not impressed with status, leadership positions, or résumés. Even among the elders of Yisra’el, God did not offer His hand. Case closed on the preposterous notion that the Talmud was inspired. It is nothing other than the arrogant and confused mumblings of the kinds of men Yahowah would not touch.

What is also telling is that, while God would not have any contact with the most eminent of Yisra’elites, He still let them know that He existed. He wanted them to be aware of what they were forfeiting by going their own way. And as such, Judaism is premeditated and thus not manslaughter but, instead, murder. And the victims are all Jews.

When it came time to reveal His Towrah, Yahowah knew who He could trust...

“Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **said** (*'amar* – spoke) **to** (*'el*) **Moseh** (*Mosheh* – Moses, the One who Draws Out), **‘Under the auspices of freewill, choose to come up** (*'alah* – of your own initiative, rise up and ascend (qal imperative – the choice is literally yours to rise up)) **to Me** (*'el 'any*) **on the mountain** (*ha har*).

Choose of your own volition to be (*hayah* – elect of your own freewill to exist (qal imperative – a genuine offer to exist provided to the listener under the auspices of freewill)) **here** (*sham* – near Me) **because I want to give to you** (*wa nathan la 'atah* – and then I will be able to produce for you (qal cohortative – a literal expression of the speaker’s will and desire to bestow)) **the Tablets of Stone** (*'eth luwach ha 'eben* – the finished surface for inscribing words which is suitable for rebuilding and reestablishing) **along with** (*wa*) **the Towrah** (*ha Towrah* –

the Teaching, Instruction, Guidance, and Direction; from *jarah* – source of teaching and instruction and of the pouring out of guidance and direction), **including** (*wa*) **the terms and conditions of the relationship** (*ha mitawah* – the authoritative and instructive directions which serve as prescriptions of the mutually binding agreement, providing the means to accomplish what is required; from *my* – to ponder the implications of *tsawah* – terms and requirements, precepts and instructions regarding expectations) **which, for the benefit of the relationship** (*‘asher* – to show the correct path to walk to get the most out of life), **I have written** (*kathab* – I have inscribed to communicate by way of words using an alphabet (qal perfect first-person singular)) **to teach and guide them** (*la yarah hem* – to direct and instruct them).” (*Shemowth* / Names / Exodus 24:12)

Three times in a single statement we find an affirmation that it is Yahowah’s desire to provide His *Towrah* | Guidance to us and it is our choice to accept or reject it. Further, God wanted Moseh to choose to be with Him. It is what God desires most – our companionship – especially when there is something important to be accomplished.

This request also reveals something about God that few people consider. He chose to be with one man, not four, not seventy-four, and not hundreds of thousands. Yahowah found His relationship with Moseh to be sufficient at the moment – although through it, many more would come to know Him.

There is something intimate, revealing, and highly desirable about personal interactions that is lost in a larger group. We are less guarded, more open and approachable in one-on-one conversations. Moreover, the larger the group, the more likely it becomes that we will acquiesce to the crowd and be less accountable and responsible. The more men congregate, the worse we become. That is what happened with the 70 elders, and it explains why they were no longer welcome.

As an example of Yahowah's affinity for one-on-one interactions, God found 'Adam to be fulfilling. Chawah was added for 'Adam's benefit, not to make God's existence more enjoyable. Noach and his wife, his sons and their wives, were worth saving. God enjoyed working with them, but all communications were through Noach. The others were beneficiaries.

Yahowah reached out to a single man and woman, 'Abraham and Sarah, when initiating the Covenant. They grew to become a family. And with family, there would be more heartaches and joys as frustrations were interlaced with opportunities. With the first union, there was one son, Yitschaq, through whom Yahowah communicated. And while he would have two sons, one was discarded in favor of the other.

Dowd had seven older brothers, but none of them mattered. He had many sons, but only one was inspired.

There were six billion people on the planet when Yahowah asked me to expose and condemn Islam. There were nearly seven billion when He asked me to convey the message recorded in His Towrah and Prophets to His People. And by the time He led me to understand and share the role His Son, Dowd, played in fulfilling the Miqra'ey, there were eight billion. There is still only one Basar, Choter, and Nakry. And yet, there are thousands of beneficiaries.

Clearly, Yahowah loves many people, both men and women. He has cultivated thousands of wonderful and productive relationships – and there are many more to be developed. But on the whole, the lesson is clear: God is not only content with fewer people in His presence – at times He prefers it.

One of the reasons this insight into God's nature is not well-known is because man's view is the opposite. Religions are validated in the eyes of the constituents based on their popularity. In reality, the larger the institution, the worse it becomes. Truth has never been popular. This is

especially valid today with Political Correctness and Cancel Culture demanding that the truth be rejected so that their lies can be accepted.

In this case, as in most cases, Moseh was special. He knew all about religion and politics and had rejected these irritants. He had character, and he was brilliant and articulate. No one has ever been as resolute, steadfast, and devoted.

There were three things Yahowah wanted to provide to us through Moseh: *Luwach ha 'Eben* | the Tablets of Stone, *ha Towrah* | the Teaching and Guidance, and *ha Mitswah* | the Instructive Terms of the Relationship Agreement. Of these, the elite have abridged and mistranslated the first, replaced the second, and ignored the third.

Fortunately, you and I now have access to all three. Our interest in them and acceptance of them will determine whether or not we will enjoy private moments with Yahowah – as did Moseh.

The only short book in the *Yada Yahowah Series* is *Written in Stone*. This is because Yahowah intended for the Two Tablets to serve as the Abstract to His Dissertation. The three statements on the first Tablet explain the nature of Yahowah's desired relationship with humankind. The seven instructions on the second Tablet guide us toward that result. It is the only attempt God made to summarize His Towrah.

The Hebrew word *towrah* defines the purpose of the book. It serves as an instruction manual for human existence, including as it should, our Creator's prescriptions for productive living. In it, we discover God's guidance, so that we have access to the proper directions to get the most out of life. The Towrah conveys Yahowah's teaching through which to understand what God is offering and expects in return.

Towrah is from *tow* – a signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the

means to explore, to seek, to find, and to choose, *jarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing us, *towr* – so as to provide us with an opportunity to change our thinking, attitude, and direction.

The Towrah is the reservoir of human potential. It is the only way out of this life alive.

There is nothing in the etymology of *towrah* that would cause an informed and rational individual to miscast God’s guidance and teaching as “Law.” Obedience to a set of Laws is an incredulous religious edifice. In fact, the Hebrew lexicon does not include a word that can be accurately translated as “obey.” When you see it in a Bible, it is the result of misrepresenting “*shamar* – to listen.”

The third gift on Yahowah’s list was “*ha mitswah* – the instructive terms of the relationship agreement.” These are the five “conditions of the Covenant.” They “provide the means to accomplish what is required” to become a member of God’s Family. *Mitswah* is a compound of *my*, an interrogatory which encourages us to ask the “who, what, where, when, why, and how questions regarding” the implications of “*tsawah* – the terms and conditions, requirements and prescriptions, indeed, instructions and authorized statements regarding the expectations of the relationship.”

The conditions we are asked to meet should we want to benefit from the Covenant are: 1) Distance ourselves from the babel of man, particularly religious and political corruptions, 2) Trust and rely on Yahowah rather than human institutions, 3) Walk to Yahowah along the path He has provided and become perfected, 4) Closely examine and carefully consider these *mitswah* | conditions of the Covenant, and 5) circumcise our sons while equipping

them to be cut into the Beryth by attending the Miqra'ey.

These *mitswah* | instructive terms lead to the “*asher* – benefits of the relationship agreement.” By accepting them, we are assured of being on the right path to get the most out of life.

That is a lot to derive from a single statement, but there is more. Yahowah concluded this listing of gifts He was bestowing by affirming that Towrah was, in fact, predicated upon the verb “*yarah* – to guide and direct, teach and instruct.” Recognizing the Source and the subject, the Towrah becomes the most enlightening and empowering, enhancing and enriching book in the universe. It is Shabuw'ah, after all.

The one surprise, at least to me, in this pronouncement, is that Yahowah “*kathab* – wrote it.” Not just the two Tablets of Stone, but also the Towrah including the Mitswah. I had thought that Yahowah articulated these stories and explanations and Moseh wrote them down.

Kathab was inscribed in the qal perfect first-person singular. This means that there was a point in time when God, Himself, literally wrote the Towrah and Tablets. And Yahowah did so for the express purpose of *yarah* | teaching and guiding us. Therefore, if we do not know God, if we do not know what He is offering and wants in return, then it is our fault and our fault alone. God has provided the answers, teaching us what we need to know while guiding us along the way.

This does not mean that Moseh stopped learning or that he did not inscribe some of what Yahowah said onto a scroll of his own or augment it along the way as is the case with Dabarym. It is something Yahowah would ask of Yisra'el's leadership, knowing that by writing it down they would learn from it.

While the invitation was for one, Moseh did not stand alone. *Yahowsha'* | Joshua would assist him, which is an example we may want to emulate...

“So (wa) Moseh (Mosheh – the One who Draws Out) and (wa) Yahowsha’ (Yahowsha’ – Yahowah Frees, Delivers, and Saves (the son of Nuwn of the tribe of ‘Ephraym)), the one assisting him (sharath huw’ – the one attending to him and associating as a helper to serve him (piel participle)), stood up (quwm – arose, standing upright) and (wa) Moseh (Mosheh – the One who Draws Out) ascended (‘alah – and went up, climbing) toward (‘el) the Mountain of God (har ha ‘elohym).” (Shemowth / Names / Exodus 24:13)

The change from ‘Aharown | the Alternative to Yahowsha’ | Yahowah Saves is noteworthy at this juncture. This was the beginning of a rift in which ‘Aharown would live up to his dubious name. As proof, he would not only stay behind with the elders, but he would also join them in digging a hole for themselves...

“Then (wa) to the elders (ha zaqen – the seasoned citizens who were leaders within the community), he said (‘amar – he clarified and stated) ‘It is your decision to remain and wait (yashab – wait (qal imperative)) for us right here (la ‘anachnuw sham zeh) until we return to you with the everlasting testimony regarding the benefits of the relationship (‘ad ‘asher shuwb ‘el ‘atem).

Take note (wa hineh – behold), ‘Aharown (‘Aharown – the Alternative and freewill) and Chuwr (wa Chuwr – to Dig a Hole) are with you (‘im ‘atem – being similar to you and associated with you).

Whoever (my) Ba’al | the Lord (Ba’al – the Master who possesses, a.k.a., Satan) speaks (dabar – conveys a message and has an affair), let him approach them (nagash ‘el hem – let him be present with them).” (Shemowth / Names / Exodus 24:14)

This is the preeminent contrast regarding the ultimate promotion and demotion. Moseh would take a stand with Yahowsha’ and ascend to Yahowah to receive the Towrah. All the while, the Alternative would use his freewill to dig a hole in concert with the elders while listening to the Lord

/ Ba'al – the Adversary.

“So then (wa), Moseh (Mosheh – the One who Draws Out) climbed up (‘alah – ascended) upon the mountain (‘el har) even though the mountain (wa ‘eth ha har) was covered (kasah – it was shrouded) in a cloud (ha ‘anan – in either water vapor or smoke). (Shemowth / Names / Exodus 24:15)

Then the glorious presence and splendor (kabowd – the manifestation of power and attribution of honorable characteristics, the tremendous significance, abundance, and reward) of Yahowah (יהוה – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence) came to dwell (shakan – came to inhabit and live, settling upon and abiding) upon (‘al) Mount (har) Synay (Synay – Sinai). And the cloud (wa ‘anan – water vapor or smoke) clothed and adorned (kasha – covered and concealed) it (huw’ – Him and/or him (Yahowah, Moseh, and the Mountain are all masculine singular)) for six (shesh) days (yownym).

And on (wa ba – in) the seventh (ha shaby’iy) day (ha yownm), He called out (qara’ – He offered an invitation and summons) to (‘el) Moseh (Mosheh – the One who Draws Out) from (min) the midst (tawek – middle or center) of the cloud (ha ‘anan – obscuring accumulation of water vapor and/or smoke particles).” (Shemowth / Names / Exodus 24:16)

Yahowah’s intent was to reveal, not conceal, Himself, so we ought to consider the reasons His presence was veiled at the moment. First, there is the realization that this meeting was scheduled to be a private affair with Moseh. It would have defeated the purpose had there been a million prying eyes from the beginning.


Likewise, Yahowah did not want to witness the upcoming behavior of the people He had withdrawn from Mitsraym, especially as they began to cavort with the Adversary. The putrid scene would have been both irritating and distracting. The longer it could be ignored,

the better.

Third, all things should occur in the right order and correct time. Had God overwhelmed the Children of Yisra'el with fireworks on top of the mountain before He began to convey the means to know Him as their Father, their Teacher and Guide, He would have come across as just another unapproachable and fearsome god.

And fourth, this approach not only helped convey the metaphors we will consider momentarily, but it also provided the opportunity for Yahowah to prepare Moseh for the most extraordinary moment in history. He would soak it all in for six days prior to Yahowah providing the ultimate data download. The entire episode would be a learning experience because mankind would not come to embrace Yahowah's testimony for the 6,000 years between our expulsion from the Garden and return to it on the seventh day.

This said, Yahowah would not be hidden long. It was still necessary for the Children of Yisra'el to see that Moseh was receiving the Tablets, Towrah, and Covenant's Instructions directly from God. And cutting through the fog, let's be clear: the "*kabowd* – glorious presence and splendor" of Yahowah was "a manifestation of His power and attribution of His honorable characteristics, revealing His tremendous significance." It was not actually the full extent of Yahowah – not even close. Yahowah is infinitely too massive and powerful to enter six dimensions, much less three. This is one of the reasons that Yahowah uses implements – people, spiritual beings, and things – to make His presence known, convey His nature, and interact with His creation.

Synay | Sinai is spelled Samech-Yowd-Nun-Yowd, or . The graphic intent of these letters reads: My Sign I am Giving to My Children.

In the process of trying to ascertain the meaning of *synay*, I came upon something interesting. *Sywan*, which means "their covering," is also the name of the third month

of the Towrah's year. It, therefore, corresponds to the *Migra'* of *Shabuw'ah* in May or June – seven sevens from *Bikuwrym*.

While we are not told explicitly, every indication is that the unveiling of the Towrah and the celebration of *Shabuw'ah* during the *Yatsa'* were concurrent events. It is the Towrah, after all, which fulfills its promises, enriching and enhancing the Children of the Covenant, empowering and enlightening us.

Further, the Feast of Sevens, like the Mountain during Moseh's ascent, is all about being “covered, adorned, and clothed” in “Yahowah's glorious presence.” Therefore, this correlation between *Synay* and the month of *Sywan* suggests that the first installation of the Towrah corresponds to the timing of *Shabuw'ah*, serving as this day's source of enrichment, enlightenment, and empowerment – all directed toward preparing us to come Home.

The purpose of the Set-Apart Spirit's Garment of Light is to adorn us in Yahowah's glory, and thereby conceal our religious and political past, making us appear perfect in God's eyes. The spiritual rebirth which facilitates this transformation is often equated with water, as it has been here on Mount *Synay*, because we are born of water, and because water cleanses and purifies.

Returning to the timing, of six days of preparation followed by the summons on the seventh, there is an insight few have considered. There was no indication that either Yahowah or Moseh engaged, doing any work during the initial six days. It was not until the seventh that they began the long process of educating and guiding humankind. This realization seems to affirm the interpretation of the *Shabat* we have considered throughout these volumes. The *Shabat*, rather than a time to do nothing, is the best time to observe our relationship with Yahowah by reading the very same Towrah He presented to Moseh at this moment in time.

The most similar thing to Yahowah in our realm of

recognition is light, and as such, He was seen as light...

“The appearance (*wa mar’eh* – then the vision and sight, the visual spectacle and phenomenon, the mirror image and reflection), **the manifestation of power and the glorious presence** (*kabowd* – the splendor and tremendous riches, the honorable characteristics deserving reverence and respect, the reputation and abundance, the significance and weighty nature) **of Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *’elowah* – Almighty God) **was similar to** (*ka* – could be compared to) **consuming** (*’akal* – feeding) **fire** (*’esh* – flames of radiant energy as a source of light) **within** (*ba*) **the summit** (*ro’sh* – the top) **of the mountain** (*har*) **from the point of view and perspective** (*la ’ayn* – eyesight and capacity to understand, the perceptions) **of the Children of Yisra’el** (*beny Yisra’el* – the Offspring who Engage and Endure with God).” (*Shemowth* / Names / Exodus 24:17)

Kabowd, is based upon *kabad*, the operative term of the Second of Seven Instructions listed on the Second of Two Tablets. In that it means to be “massively significant, honorable, and glorious,” it provides an important insight into the real identity of the Father and Mother we are to “view as tremendously significant, even glorious.” Moreover, in the twelfth verse of *Shemowth* / Exodus 24, we were introduced to these very statements.

You will also notice that the “fire” wasn’t coming from a “burning bush” but instead from the summit of this rocky and barren mountain. This provides additional credibility to my consistent translation of *seneh* as “a high rocky crag.” Moreover, the summit of Mount Synay, known today as Jabal Maqla, the Burnt Mountain, still reveals the consequence of God’s presence. (And as an interesting aside, in Hebrew, Miklah, means: “complete perfection.”)

With Yahowah conveying His presence through *’esh* | fire in the midst of this meeting to reveal His *Towrah*, it is

only natural to see the feminine manifestation of God's light – *'ishah* – as the aspect of the Divine presence we should approach during the Miqra'ey. So this is also reassuring regarding previous translations.

At this point, Moseh was enveloped within Yahowah's light while the Children of Yisra'el saw it from afar. It was their response to God's instructions and invitations which set them apart. The same distinction exists between Covenant members and the rest of the world today. As such, there is yet another insight worthy of our attention. Knowing that God exists is not sufficient to be with Him. This renders faith moot.

Trekking higher up the Mountain of God on Shabuw'ah, we discover...

“Moseh (*Mosheh* – the One who Draws Out) entered (*bow'* – pursued, came to, arrived, and was included) into (*ba*) the midst (*tawek*) of the water vapor (*'anan* – cloud and mist) and ascended higher (*wa 'alah* – he climbed up and rose up) upon the mountain (*'el ha har*).

And then (*wa*) Moseh (*Mosheh*) was (*hayah* – existed) on the mountain (*ba ha har*) for forty (*'arba 'ym* – to be square and thus right) days (*yowmym*) and (*wa*) forty (*'arba 'ym* – to be square and thus right) nights (*wa laylah*).” (*Shemowth* / Names / Exodus 24:18)

If Yahowah could have summarized His *Towrah* | Teaching, such that it was reduced to a handful of bullet points, Moseh would not have been on the mountain this long. If His *Towrah* | Guidance could have been condensed to the length of an average twenty-minute sermon, God would have done so. The very fact that Moseh was there forty days and forty nights speaks volumes about how much there is for us to learn, know, and understand.

Forty is the number Yahowah has designated as the time required for the completion of an event, phase, or era. For example, forty Yowbel (2,000) years transpired from being expelled from the Gan 'Eden to the conception of the Covenant with 'Abraham in 1968 BCE. Another forty

Yowbel would pass from that day to the fulfillment of its promises in 33 CE. The final forty Yowbel will have run their course upon Yahowah's return with His Son in 2033.

Moseh's life repeats this pattern. He was 40 years old when he fled Mitsraym. He was 80 upon his return as the liberator of his people. And he would lead them another forty years, reaching 120 years old at the conclusion of his mortal existence. He had lived three lives – one as a prince in Mitsraym, one as a shepherd in Arabia, and the third as Yahowah's messenger. He was an exceptional man and his was an extraordinary life.

Before we leave this instruction from Yahowah, I would like to offer a final thought. This passage on the Miqra'ey, Towrah, and Covenant, confirms that the Mow'ed, including Shabuw'ah, have nothing to do with the Jewish religion but, instead, lead to the familial relationship Yahowah established with 'Abraham, explained through Moseh, and enabled through Dowd. There is but one path to God, one set of instructions, and one Family

☩

Shabuw'ah | Promise of Seven

Unfulfilled Accounting...

It is with considerable trepidation that we venture into the pages of the Christian New Testament once again. And yet, Shim'own's / Peter's preposterous proposition that he witnessed the fulfillment of *Shabuw'ah* in 33 CE, as the fantasy was scribed by Luke in the Book of Acts is worth the risk because it is so demonstrative of religious corruption and how readily we can be led astray.

Had there actually been “disciples,” had any of their stories been true, one would have expected that having lived alongside the Zarowa' for three years and having been in Yaruwshalaim during Dowd's fulfillment of Pesach, Matsah, and Bikuwrym, the likes of a Shim'own would have been prepared by the first three *Miqra'ey* to at least understand the purpose and timing of the fourth – *Shabuw'ah*. The alleged witness, should he have actually existed, would have been in the right place at the right time and, therefore, should have been able to articulate an accurate accounting of what occurred during the Promise of Seven in year 4000 Yah.

Had Peter been paying attention, he would have been a beneficiary of Passover, UnYeasted Bread, and Firstborn Children and, thus, sufficiently enlightened by the process and empowered by the Spirit to know that it was a non-event. *Shabuw'ah* would not be fulfilled as the Harvest of Standing Grain until seven years prior to the Messiah's return. This would place the Ingathering of the Covenant Family on May 22nd, 2026, which was a scant 1,993 years distant. Oops.

In the opening line of the second chapter of the Book of Acts, there is the absurd notion that the *Miqra' of Shabuw'ah* was fulfilled in accordance with some previous standard or prediction. But that's not even remotely possible since Seven Shabats is a Harvest of *Bikwrym* | Firstborn Children, and they are the offspring of *Pesach* | Passover and *Matsah* | UnYeasted Bread. Since the Christian New Testament disavows the first three *Miqra'ey* as fulfilled by Dowd, they cannot rationally acknowledge or benefit from the fourth. That is akin to jumping in a car without building the chassis, adding an engine, or including the tires. And since Christians deny the concluding *Mow'edym*, there would be no seats, steering wheel, or pedals. This vehicle of faith was comprised solely of a gearshift.

This known, we are painfully aware that Acts, like the Gospel of Luke, is a work of fiction – overwhelmingly more wrong than right. Neither book was inspired by God or the facts. Both presentations are hearsay.

However, since they are considered “Scripture” by billions, and influence their lives and culture, these books, which were scribed at the conclusion of the lifetimes of Paul’s associates, are seldom scrutinized as we are doing. And that is a shame because it becomes immediately obvious to an informed and rational reader that they were agenda-driven and, more specifically, heavily influenced by *Sha'uwl* | Paul – the Plague of Death. Moreover, the resulting message has haunted God’s People for centuries. And by having claimed *Shabuw'ah* as if it were Pentecost, Christians have concealed the truth under a swamp of lies.

The viability issue becomes readily apparent within the Book of Acts or the Gospel of Luke because both are riddled with inaccuracies, fallacies, and, worse, anti-Semitism – as well as countless misappropriations and misrepresentations of the Prophets. It is only because the first seven chapters of Acts present events and discussions apart from Paul, and purport to convey the testimony of a “disciple,” that any of this is being conveyed for your

consideration – and also because excoriating a religion born out of a hatred of Jews is important to the security of God’s People.

With this in mind, the second chapter of Acts begins...

“Indeed (*kai*), on (*en*) the Day (*hemera*) of Fifty (*Pentekoste* – feminine form of *pentekonta*, meaning fifty), it was fulfilled (*sumpleroo* – was fully completed). It came to exist (*eimi*) that all were assembled in harmony (*pas homou* – everyone was like-minded, like-natured, and unified in an assembly) in the presence of (*epi*) it (*auto*).”
(Acts 2:1)

I may be among the first to share that nothing was fulfilled on Pentekoste. There was no “*pentekoste*” to fulfill. Further, the clown providing the narration was unfamiliar with Yahowah, Dowd, the Towrah, and the Prophets. He would not have known a Miqra’ if it kissed him on both cheeks.

Obviously, this is nothing more than a crude rip-off of Shabuw’ah by a counterfeit title. It is a Harvest, not an assembly, and there is diversity, not harmony. Yahowah’s intent is that those gathered on Shabuw’ah would be varied in their life situations, ethnicities, gender, age, perspectives, attitudes, and thinking. In its annual observance, it is the Miqra’ where Yahowah wanted everyone to hear His message and experience His passion for life. Done correctly, the attendees would not be like-minded, similarly devoted, or harmonious. Further, “it” doesn’t have a presence.

When the foretold fulfillment of the Shabuw’ah Qatsyr transpires on May 22nd, 2026 as the sun sets on a Shabat, the Time of Israel’s Troubles will intensify as the planet enters its seven-year countdown to Yahowah’s return with Dowd. There will be no Christians participating among the one in a million who will be withdrawn.

Peter’s perverse ploy is particularly disappointing. He is pretending to benefit from, orchestrate, and explain Shabuw’ah without even mentioning Pesach, Matsah, and

Bikuwrym which are prerequisites. And since Shabuw'ah is one of seven Mow'edym, and the other six play no role in the upstart religion, it is irrational to claim Seven Sevens for a faith at war with the Towrah. There is no other place where the meaning and purpose of the Promise of the Shabat are depicted. As a result, to disingenuously pilfer the middle Miqra' and ignorantly and incorrectly describe it while claiming it as a spiritual awakening is appalling. But apparently not to Christians who celebrate Pentecost to this day as if announcing the birth of their god-forsaken church.

“And immediately (*aphno*) there came into existence (*ginomai*) out of (*ek*) heaven (*ouranos*) the sound of information and news (*echos* – of a spoken report), like (*hosper* – corresponding to) a compelling force (*biaias* – a powerful source of energy), moving inwardly and upholding (*pheromai*) the breath of spiritual life (*pnoe* – feminine derivative of *pneuma* Spirit), and filling (*pleroo* – supplying) the whole (*holos*) household (*oikon*) where (*ou*) they were residing.” (Acts 2:2)

Just the opposite. Rather than Heaven coming down on Shabuw'ah, the beneficiaries of the Harvest leave Earth for Shamaym. As for the news regarding this day, it is being voiced by the *Basar* | Herald serving Dowd – albeit nearly two millennia later.

The time of the “compelling force” is long past. Yahowah used a strong and compelling hand to draw His people out of Mitsraym 3,500 years ago. But He is on record in *Yirma'yah* / Jeremiah 31 saying that He won't do that again – especially with regard to the restoration of the Covenant.

Further, the purpose of Shabuw'ah is to fill Heaven with the souls of the Covenant's children. It is not to fill a house on Earth.

Also, as the recipient of Yahowah's Seven Spirits to accomplish the mission of cultivating the Shabuw'ah

Qatsyr, I know a thing or two, actually seven, about how God communicates. And I can testify without equivocation that this is not how the Set-Apart Spirit operates in our lives. She does not speak externally but, instead, internally. She does not communicate independently from the Word of God but rather enlightens us regarding it. She is inspiring, not compelling. And the Spirit does not make a racket. When She comes upon us, there is no audible sound.

Further, the Ruwach Qodesh does not teach us to speak different languages. What She makes apparent is the message of the Towrah and Prophets as they are scribed in Hebrew...

“And languages (*glossa* – the various dialects of human speech) **became apparent to them** (*horao* – they came to know and understand them), **like a fire burning** (*pyros*) **in them. And they were distributed** (*diamerizo* – dispersed), **conferred, and appointed** (*kathizo*) **upon** (*epi*) **each one** (*hekastos*) **of them** (*autos*).

And they were all individually (*pas*) **filled with** (*pimplamai*) **the Holy** (*hagion* – gender neuter of *hagios*) **Spirit** (IINΣ – placeholder for *pneuma*), **and began** (*archomai*) **to speak** (*laleo*) **other** (*heteros* – different) **languages** (*glossa* – dialects), **just as** (*kathos*) **the Spirit** (IINA) **gave** (*didomi*) **them the ability to convey the spoken words** (*apophtheggomai* – the ability to pronounce words).” (Acts 2:3-4)

Of course, this is wrong again. Yahowah has been abundantly clear: Shabuw’ah will be fulfilled as an ingathering of saved souls, particularly Bikuwrym. It is not a language library or a universal translator implant. It is about a withdrawal, not a distribution.

There will be no fires. Nothing is conferred. The Set-Apart Spirit is being removed as She withdraws Her Children. No one known to Yah will be addressing earthlings. The time for spoken words in association with God will be over – and it will remain so for three and a half years when the Witnesses return in 2030.

Therefore, up to this point, just four verses into his narration of the non-event, Shim'own / Peter has managed to get everything wrong. He is hallucinating, not testifying.

As we are aware, the *Mow'edym* | Enduring Testimony Regarding the Restoring Witnesses denote Appointments which are *Miqra'ey* | Invitations to be Called Out and Meet with Yahowah. They provide the means to benefit from the *Beryth* | Covenant. The first three, Pesach, Matsah, and Bikuwrym, were fulfilled by the Messiah Dowd in year 4000 Yah / 33 CE. The final three, Taruw'ah, Kipurym, and Sukah will be fulfilled in concert with our King in year 6000 Yah / 2033. The Shabuw'ah Harvest is set between these dates, transpiring seven years prior to Dowd's return and at the commencement of the Time of Israel's Troubles – on the Shabat of May 22nd, 2026. Cultivating this Qatsyr is the Choter's responsibility.

Since all of this was presented to us through Yahowah's prophets in Hebrew, accurate translations accompanied by appropriately discerned insights are the implements affecting this Harvest. *Yada Yahowah's* legacy of 35 books, its rich reservoir of resources, and its wide array of videos and audio programs, may be all that is left between the Shabuw'ah Harvest and the Passover return of the Witnesses in 2030.

This is why the *Yada Yahowah* Series exists. We recognize the value of rendering the testimony Yahowah conveyed in Hebrew into the language spoken by most people. English has become the most universal language worldwide – especially among Jews.

As a useful insight into understanding Peter's place and time, most literate individuals would have been bilingual or multilingual. In addition to Hebrew, they would have been reasonably fluent in Aramaic, Greek, and Latin due to the influence of the Assyrians, Babylonians, Persians, Greeks, and Romans.

If it were not for the popularity of the Pentecostal movement, where “speaking in tongues” is inanely

interpreted to be “praising God in a heavenly language,” I would not be required to state the obvious. This presentation states that those affected by Peter’s spirit were allegedly equipped to speak human languages, not God’s. The language spoken in heaven is Hebrew, rendering the notion of “speaking in the tongues of angels” by muttering incomprehensible gibberish as nonsensical as the sounds themselves.

The reason for the inclusion of the presence of the “likes of a burning fire within them” was to replace the experience of Moseh and the Children of Yisra’el around Choreb when the Towrah was being revealed in the presence of Yahowah’s fiery light. These “Christians” were said to have experienced their own fire, and thus their own god, divine light, spiritual voice, and New Testament under the auspices of Replacement Foolology.

This invasive spirit, rather than enlightening anyone, equipped them to speak multiple languages. And while there is no evidence of this, what follows is yet another lie. It was scribed by Luke on Paul’s behalf to besmirch Jews. For his new religion to prevail, Yahuwdym would have to be swept off center stage and replaced by the Gentile Church.

“And now (de) existing (eimi) inside (eis) Yaruwshalaim (Ierousalem – Jerusalem), resided (katoikeo) Yahuwdym (Ioudaios – Jews), overtly pious (eulabes) men (andros) from (apo) every (pas) ethnicity (ethnos – race) under (hypo) heaven (ouranos).

And so now when (de) this (houtos) voice (phone) came to exist (ginomai) in large assemblies of people (plethos), they were confused (sygcheo), because (hoti) each and every one (hekastos heis) heard (akouo) what was spoken (laleo) in his (autos) own (idios) language (dialektos).” (Acts 2:5-6)

As is the case with so much of the Christian New Testament, the writer’s attempts to paint Jews as hypocrites, overtly pious, and thus conniving and

undeserving are contrived and contemptible. For example, *Yahuwdym* | Jews are a unique ethnicity. Therefore, by definition, they cannot represent “every race under heaven.” This overture defines *Gowym* | Gentiles – or non-Yisra’elites. Therefore, the writing quality is deficient and insulting.

This amalgamation of Jews into one monolithic perception was not a simple mistake, but instead sinister and deliberate. Peter and Paul, like Muhammad and Allah after them, wanted God’s Chosen People to be uniformly tarred with the same brush. The reason for this is that the Jews, unlike the Gentiles, knew that the Christian apologists were lying. And this is because Peter and Paul had a nasty habit of misappropriating and misquoting their *Towrah wa Naby’* to establish their credibility. In essence, they lied to prove they were lying. Having rejected Peter and then Paul, the Jews had to be silenced and discredited for either of these infamous men to be believed.

Beyond suppressing *Yahuwdym*, for the Christian instigators to be perceived as plausible, their followers would have to become the recipients of the promises Yahowah made to the Yisra’elites. And for that to occur, they would have to concoct schemes by which the God they did not know would become unreliable by rejecting His people, and then capricious by replacing them with others. They sought to accomplish this absurdity by slandering Jews, attributing all manner of lies to them, doing so in a way that the entire race would be despised. In this way, Christianity is the product of anti-Semitism.

The first strokes toward this end appear in Paul’s fourteen epistles. The next are here in Acts, followed in chronological order by the slanderous and sour notes in Mark, Luke, and Matthew. At its very heart, Christianity exists as a twisted and immoral assault against Jews. It is one of many reasons that I am so committed to exposing and denouncing its putrid origins.

Keeping it real, it would have been impossible for there to have been a gathering representing every race on

earth in this place at this time. Further, people are confused by languages they do not speak, and not by their native tongue. Yes, I am pointing out the obvious, and yet, without someone ever having done so, billions have been misled by this errant assessment for a score of centuries.

You may have also noticed that the scene changed abruptly, and without walking outside, from a room of co-conspirators within a single home to a widespread phenomenon heard throughout an entire city. Neither narrative will transpire when Covenant members are withdrawn during Shabuw'ah because participation is the result of a deliberate, uniquely personal, and sequential process involving as few as one in a million individuals. But Acts was a fantasy, not a reality.

As we are quickly discovering, Peter was clueless regarding the Towrah and Prophets. His mission was to promote his new religion based upon faith and spirituality – not upon knowledge or reality. He was the furthest thing from a prophet.

Fortunately for us, we do not live under the influence of Peter's or Paul's Roman Catholic Church. Given the opportunity, they would have tortured me to death as a deterrent to keep me from sharing, and you and others from reading the truth. And yet sadly, today, they are distracted tormenting little children instead.

It is bewildering that so many believe that Peter's irrational rant was inspired by God. Even worse than inferring that God is a nincompoop, not knowing His own script or schedule, by attributing this verbal diarrhea to the Almighty, Christians slander God as capricious and unreliable. He is demeaned as the deity who withdrew the countless promises He had made to Israel, only to transfer them to Gowym. It turns the Christian god into a false prophet because their scheme nullifies many hundreds of prophecies which claim otherwise. But let's not sweat the details. Eggs have to be broken and scrambled to create an omelet. And besides, those who promote their faith have no qualms overturning God into a liar or an anti-Semite

because they created their deity in their image, and by doing so, they are heralded as saints.

Back to reality, the Romans, who controlled Judea and whose empire evolved into the Roman Catholic Church, were far worse than the Jews. Throughout the history of the religion, that would never change.

Continuing to slander the Chosen People on behalf of the worst of people, we read...

“And (kai) besides (de), they were out of their minds (existemi), and they were surprised (thaumazo), saying (lego), ‘Look (idou), are not (ou) the entirety (hapas – the whole and all) of them who are (eimi) speaking (laleo) Galileans (Galilaios)?’” (Acts 2:7)

Pointing out the obvious again, the co-conspirators gathered on this day were Jewish – as were each of the celebrants, thereby rendering this entire diatribe absurd. Galilee was used as a pejorative because it was a swampy, mosquito-infested lowland beneath Jerusalem in status and elevation. It was inserted to make the Jews appear like snobs.

Furthermore, if “the entirety of them who are speaking Galileans,” then there could not have been people of every ethnicity. And since the visible fulfillment of Passover seven weeks ago didn’t garner anyone’s attention according to Peter, and was something to be avoided, how were words going to change that on this day?

This dialogue demonstrates the inherent fraud associated with the Christian New Testament. At the very earliest, Acts was written three decades after the fulfillment of Pesach and Matsah by Dowd – well beyond the time a specific conversation could have been accurately recalled. Luke, its author, was not an eyewitness to any of these events – making his account hearsay. So, these narratives were simply made up by either those who never so much as even met the key players in this drama, or by those responsible for promoting these myths in the first place.

Continuing to point out the obvious, “Pious Jews” would have spoken Hebrew, not Greek. Further, the Roman legions which occupied Yaruwshalaim were comprised of conscripts and slaves from throughout the Empire. Under such circumstances, the sound of a foreign language would not have driven anyone crazy.

Much of the Christian New Testament is comprised of awkward and unattested conversations. Not only were they contrived, they were projected upon the entire population – all to condemn the Jewish people. That way, the Christians could not only claim superiority, they would have a common enemy and a ready excuse for their horrid behavior.

So, this is how the demonic leader of the diabolical cult alleges his divine sanction to harass Jews began. And based upon the number of nations represented in the breadth of distinct dialects recorded among the discordant voices of the emerging cult, it appears that Judea hosted the Olympic Games in 33 CE. I wonder who won the gold medal in Religious Oratory and Anti-Semitic Slander?

“Somehow (*pos*), each and every one (*hekastos*) hears them speak (*akouo*) in the distinct (*idios* – individual and unique) language and dialect (*dialektos*) of their birth (*gennao*): Parthians, Medes, Elamites, and those who live in Mesopotamia, Yahuwdah (*Ioudaia*), Cappadocia, Pontus, and Asia, Phrygia, Pamphylia, Egypt (*Aigyptos*), parts of Libya toward Cyrene, and visitors from Rome (*Rhomaioi*), not only Yahuwdym (*Ioudaios* – Jews) and newcomers (*proselutos* – visitors from other nations), Cretans and Arabs (*Araps*), listening to (*akouo* – receiving the news and hearing) them speak (*laleo* – talk) in their own tongue (*glossa* – language and dialect) the magnificent things and powerful works (*megaleios* – the great deeds and miracles) of the God (ΘΥ – placeholder for *theou*).” (Acts 2:8-11)

One can only speculate as to how it would have been possible for so many “magnificent things and powerful works of their *theos* | god” to have been conveyed in so

many different languages without a single one of the inspired speakers bothering to document the momentous occasion. And yet, that is the reality of this situation. Like so much of what's found in the New Testament, there is absolutely nothing to corroborate the alleged birth of the Christian religion apart from incredulous hearsay specimens of this ilk. And even then, this was written four decades later in a language that was not even included among the seventeen listed, and by a man who wasn't among the jibber jabbers.

Even if we were to play along, these were inconsequential expressions, not powerful works of God. Further, this goes against what Yahowah did in Babel. Why would the Almighty do an about-face and facilitate what He had deliberately confounded?

While it would have been impossible, even for a multilingual eyewitness, to know if this had occurred, the overall point was implausible, especially with the pretense of authenticity inherent in the details. Among the most glaring issues, the Romans were not "visitors" and Yahuwdym were listed twice while their language was not mentioned once. Those from Mesopotamia would have spoken Aramaic, a language which was very similar to Hebrew, making "Parthians, Medes, and Elamites" verbose, while the absence of the Persians was a significant slight. Arabs speak a corrupted form of Hebrew. Similarly, insignificant places like "Cappadocia, Pontus, Phrygia, Pamphylia, and Cyrene" were listed, while the people responsible for the lingua franca of this region and of the emerging religion – the Greeks – were not. So, why do billions believe this verbal diarrhea?

That's a lot of mistakes for a short list, especially when it was conceived to infer that there was a miracle afoot. What good is being able to speak many languages when everything being conveyed is a lie? These Christians have reconstituted the very problem Yahowah sought to resolve four and a half millennia prior in Babel.

Had this been written: "the disciples, in addition to

their native Hebrew, now spoke Greek, Latin, and Aramaic,” and had it not been attributed to the Shabuw’ah Harvest two millennia hence, while not believable or valuable, it wouldn’t have been so obviously fraudulent. One would have been hard-pressed to find anyone in Yaruwshalaim who was not conversant in one or more of these languages, making them useful among supposed fishermen.

In this passage, the Greek word, *proselutos*, is transliterated in most English Bibles as “proselytes.” Then, those who aided and abetted this misleading transliteration erroneously defined that word as “converts to Judaism,” and thereby misconstrued the intent of Shabuw’ah. This day marked neither the birth of the Church nor the transition from Judaism to Christianity as Catholics and Protestants profess. Equally relevant, Jews did not, and do not, proselytize. Paul’s rants against “Judaizers” were, therefore, delusional and likely the result of paranoia.

Now addressing the lack of sanity inherent in Luke’s hearsay reconstruction of this day, the beneficiaries of Shabuw’ah, should this have been a premature fulfillment, would not only have been few and far between, they would have been gone – as out of this world. Therefore, the supposed disciples could not have struck around as participants. Further, since Luke’s fanciful portrayal of Peter’s narrative relative to these non-events fails to mention Pesach, Matsah, and Bikuwrym, everything that follows is ignorant, irrational, and invalid.

While anyone can attend the party, there are some baseline requirements for benefiting from Shabuw’ah. These include knowing and using Yahowah’s name along with a familiarity with, and acceptance of, His *Towrah* | Guidance – which is where the Miqra’ey are explained. The beneficiaries will all be Covenant members who have walked away from religious influences – affirming that they could not have been starting a new religion on this or any Mow’ed. They will be en route to Yahowah when this is fulfilled. And for this to occur, each will have accepted

the conditions of the Covenant. Everyone will be circumcised too, none of which was mentioned because this religious charade was designed to be misleading.

Sporadically and sparingly, to the great chagrin of the religion claiming to have been born on this day, the message of the *Towrah wa Naby*' has been conveyed to those willing to listen by Spirit-filled men and women who are cognizant of the conditions and benefits of the Beryth and Miqra'ey. As a result, Yahowah's Family is inclusive of people from different races and places. Everyone is welcome. And all arrive the same way – by embracing what Yahowah is offering and accepting what He is requesting in return.

Those who have capitalized upon what the Mashyach Dowd has done for us on Pesach and Matsah leading through Bikuwrym to facilitate the Shabuw'ah Qatsyr are Towrah-observant and affirming. We know that Seven Shabats is an annual party where those who are related to Yah invite their friends to celebrate the good news – a path home has been laid out at great cost; its toll paid by the Zarowa' so that we might journey free of encumbrances. This is the day of growth and enrichment when we enter Yahowah's presence. It is for all people, and in all places, for all time.

The Feast of Seven Sevens follows Firstborn Children on the annual calendar by seven weeks. The pattern is seven Shabats plus one day after the special Shabat observance of UnYeasted Bread – the most essential day on the road to our redemption. As we have discovered, this opportunity to be Called Out and Meet on Shabuw'ah will be fulfilled as a Harvest of Standing Grain – which is symbolic of those who are standing alongside Yahowah, ready and willing to speak to His people on His behalf. Attendance is open to all people, free and slave, *Yahuwdym* and *Gowym*, men and women, young and old, no matter how common or unclean. We know this because it is the only *Miqra*' where yeast bread is sanctioned – and because God has said so. Unlike the Catholic Eucharist,

which is limited to their converts, this Festival comes with an open invitation. *Shabuw'ah* is the day that unites the promise with its purpose, making them one.

The reason for the yeast in the bread is ingenious. To become part of Yahowah's family, we are all required to remove it from our lives – which is symbolic of walking away from Mitsraym and Babel where the integration of religion and politics was commonplace. And now that those who have disassociated from mankind's most controlling and corrupting institutions have become immortal and perfected, adopted and empowered, as Covenant members we are perfectly equipped to share what we know with those most in need of hearing it – those under the influence of man's malignant schemes. It is the cure for what ails them. And to help them, we must speak to them where we find them.

Upon examining the nature of this day, one comes to understand that the best way to broadcast its message and celebrate its inheritance is to host a grand party replete with a medley of foods consistent with Yahowah's menu, including a variety of libations, and most especially breads and desserts baked with yeast. Invite everyone who is interested in knowing God, whether they are engaged in a relationship with Him, mired in a religious swamp, or deluded by a secular mirage. After a time of casual conversation and music, stand before the guests and share what you have come to know about the path home our Heavenly Father has provided. Explain how, on this day, those who rely upon Passover, UnYeasted Bread, and Firstborn Children, and who have been immersed in Yahowah's Set-Apart Spirit, grow, becoming productive Covenant members prepared for the Harvest. Most of all, have fun! Radiate the light which comes from knowing Yah and express the joy loving families experience as their children grow.

Each *Miqra'* has been designed to memorialize an important event in the life of Yisra'el and to be prophetic of even more important events in the unfolding of

Yahowah's redemptive plan. They speak poignantly of Yahowah's role in the reconciliation of His people, with detail after detail pointing directly and unambiguously toward the Towrah as the map and light along the way.

Thus far, each of the first three Mow'ed have been introduced and fulfilled in the proper order, and on the very day of its announced celebration. That fact alone makes the odds against their coincidental fulfillment over a billion to one. The lesson is: pay attention to dates and numbers – they are important to our Creator.

And this pattern is important because there are three more annual Feasts yet to be realized in addition to the imminent fulfillment of the Shabuw'ah Harvest. They all take place in the autumn, in the seventh and final month of Yahowah's redemptive calendar. Each predicts a strategically essential event in the reconciliation of Yisra'el and Yahuwdah with Yahowah. And more to the point, they complete the picture God is painting.

The spring Feasts have come to pass; the fall Feasts are yet to come. Yahowah has given us carefully drawn prophetic word pictures to teach us the most important lessons we can possibly learn.

Had Yahuwdym not been so irascible, had they listened to Yahowah and His prophets, there could have been, perhaps would have been, many thousands of witnesses and celebrants observing and appreciating the fulfillments of Pesach, Matsah, and Bikuwrym by Father, Spirit, and Son – which otherwise went unnoticed.

This suggests a number of things, all of which are illuminating. First, the revelation that Dowd as *Gabry'el* | God's Most Capable and Courageous Man offered through Dany'el was fulfilled, just as Dowd had affirmed. In the midst of serving his people, the Messiah was cut off from them. And as a result, there would be no additional prophetic revelation from Yahowah.

Second, during the next 20 centuries, at least apart from Father and Son, no one would recognize the

fulfillment of the first three Miqra'ey or anticipate the fourth. Dowd would arrive as the embodiment of some of the most profound prophetic announcements ever made, and only the prophets paid any attention – that is until today, less than a decade before Dowd's return on Kipurym.

Third, while the *Zarowa'* | Sacrificial Lamb of God made the sacrifices during Pesach and Matsah to open the Doorway to Life and enable our perfection so that we could enter through it: he was the initial beneficiary of Bikuwrym. However, since Shabuw'ah is a Bikuwrym Harvest, the seeds he has sown have taken root and are now producing fruit. Dowd was the Firstborn of the Covenant he embodied and enabled for a score of centuries.

Fourth, the Towrah, Naby', wa Mizmowr from Moseh to Mal'aky over 1,000 years represents the sum total of Yahowah's inspired revelation to His people. We come to know God and are saved by Him as a result of what we read therein or not at all. It is how I came to understand and then share the testimony and resulting insights you are reading.

Fifth, while God's testimony has been available to humankind for 3,470 years, beginning with the revelation of the Towrah, and then affirmed 2,700 to 3,000 years ago by Yasha'yah and Dowd, everything these three men revealed on behalf of Yahowah and Yahuwdym has been either ignored, misconstrued, or misappropriated in the conception of Judaism and Christianity.

Sixth, since Shabuw'ah exists to prepare Covenant members for the Qatsyr and to be effective witnesses to what has and will occur pursuant to Dowd's fulfillment of the Mow'edym, it appears that both are being fulfilled today with you, the one reading *Yada Yahowah*, as both witness and beneficiary.

Seventh, there was no reason for or benefit to the Greek misrepresentation and misappropriation of Shabuw'ah. Luke's accounting of events in Acts is completely inaccurate. Moreover, there was no Jesus, no

Christ, no disciples, no Pentecost, no proliferation of multilingual speakers, no church at the time, or inordinate hostility by Jews toward Christians (who also didn't exist at the time) on this day, the 24th of May (Julian calendar), seven weeks after the fulfillment of Pesach and Matsah leading to Bikuwrym in 33 CE.



While it is trivial by comparison, there is a sinister religious proclamation which may have inadvertently arisen as a result of *Shabuw'ah* – one which poisons one-and-a-half billion souls. To share Yahowah's message of salvation in the language of the *Araps* / Arabs (in Acts 2:8-11), an alphabet was required, as the Arabs had none at this time. Written Arabic, the language of the Quran, was actually created by Syrian *Yahuwdym* | Jews who, as *Ebyownym* (Towrah-observant Jews who recorded in Hebrew some of what Dowd conveyed prior to fulfilling Chag Matsah), wanted to express what they had witnessed with their neighbors. The resulting “Syriac” alphabet and vocabulary, derived from the 22 letters which comprised the Hebrew alphabet in the 7th century CE, ultimately became the tool Satan would use in his most acclaimed recital: the Islamic Quran.

Of particular interest in this regard is the fact that almost all of the Quran's essential terms are actually Hebrew, with a smattering of Greek – but not Arabic. And yet, Muslims the world over, unaware of the basis of their language, claim that those who do not read paleo-Arabic (which would include all but a few hundred people worldwide) cannot understand Allah's message. That would be untrue because the best way to comprehend the Quran (besides reordering it chronologically and setting it into the context of Muhammad's life as it is revealed in the *Hadith* / Oral Reports) is to appreciate the meaning of the Hebrew words which comprise the Quranic recitals.

This includes the title Quran itself. It is from the Hebrew Qara' and conveys the same meaning: to read and recite. It is the first word that Satan, in the guise of a nameless Lord and then misconstrued as *Gabry'el* | Gabriel (a Hebrew name denoting Dowd as God's Most Capable and Courageous Man), allegedly conveyed to Muhammad.

The basis of Allah's claim, and the foundation of Islam, is the false notion that Allah, not Yahowah, was the God of 'Adam, 'Abraham, Moseh, Dowd, and the prophets, even Gospel Jesus (whom Allah calls Issa, Arabic for Esau). Allah protests that "his Quran confirms the Torah, Prophets, and Injeel / Evangelion or Gospels," when in fact, Allah's Quranic recital is the antithesis of Yahowah's *Towrah wa Naby'*, and the Gospels contradict the *Towrah* as well.

Muhammad, for example, as Allah's lone messenger, violated and abrogated each of the Ten Statements Yahowah etched in stone. Allah even says that "his Quran, written in pure Arabic," was "inscribed on tablets before the world was created," and the reason that the "Torah, Prophets, and Gospels" no longer convey the same message is that 7th-century CE Jews living in Yathrib, today's Medina, "changed and corrupted their 'scriptures' to foil Muhammad."

Therefore, the existence of the Dead Sea Scrolls proves that the Islamic god was lying. But more than this, it is unconscionable that the advocates of Islam, a religion which inverts and repudiates Yahowah's message, claim that the Arabic of the Quran is proof of its superiority, and material to its message, when in fact, the means to convey it was developed by the very people Allah had pledged to "Wage War Against All Mankind" and Muhammad ordered to "Kill Every Jew." They encouraged rape, engaged in slavery, and perpetrated genocide.

These things known, had rabbis, priests, and Christian theologians not removed Yahowah's name from His *Towrah wa Naby'*, Islam would have been stillborn. Even a fool would have been able to recognize that Allah is not

Yahowah.

For more on this, please read the five volumes of *God Damn Religion*. They were written specifically to safeguard Israel from Islam and to hold Satan accountable for his death cult.



There is still much we can learn from this portrayal of what “happened” during the premature fulfillment of Seven Shabats – even if the primary lesson is to distrust the Christian New Testament.

“But (de) also (kai), all (pas) were astonished (existemi – astounded beyond comprehension), even (kai) perplexed and puzzled (diaporeo – embarrassed and in doubt, at a loss without sufficient information to render a rational conclusion), with different people (allos) saying (lego) to (pros) others (allos), ‘What (tis) is (eimi) the purpose of (thelo) this (houtos)?’” (Acts 2:12)

There was nothing everyone in Jerusalem agreed upon – not among the Romans and Greeks, and certainly not among Jews. Their history proves that Yahuwdym were divided among themselves. And it was their internal fractures which festered, bringing the wrath of Rome upon Judea with Pompey’s invasion in 63 BCE, Vespasian’s assault in 67 CE following the revolt in 66, and again following the Bar Kokhba uprising under Akiba by Hadrian in 133 CE. On all three occasions, the Jews would likely have prevailed over the Romans had they not been a house divided. And to some extent, with Progressive Jews demanding the disbandment of the democratically elected government of Prime Minister Netanyahu over judicial reform while the religious parasites among the Haredim needing it to maintain their unfair advantage, Israel, as a divided nation, became vulnerable to what occurred on October 7th, 2023. And even during the massacre, the

nation was paralyzed, unable to defend its people.

Anytime we read, “with people saying...” we know that the writer’s sentiments are being projected upon his perceived foes. An actual quote would have to be attributed to a specific individual who said it and to another who heard it, in addition to providing the names or conditions under which it was preserved accurately over the decades.

Moreover, the Jews would have been the most likely individuals to have known the purpose of Shabuw’ah. It was Greeks, like Luke, who were clueless.

When it comes to knowing the mind of God there are several paths a person can take. Some simply ignore the quest, preoccupied with their mortal existence or overconfident that man is the highest form of life. Others, like the man who wrote this passage, do not know enough to draw an informed conclusion – or are driven by their own agenda. And while both of these roads lead to death and to the destruction of one’s soul upon the completion of their mortal existence, there is a far worse fate awaiting those who promote the false notion that “Pentecost celebrates the birth of the Church.” There is no mention of a “Church” in the *Towrah* or in the *Naby’*. Only the *Beryth* and its *Miqra’ey* are presented. We have been called out of man’s world and into God’s realm, away from religion and into a familial relationship.

Even today, the secular and the sectarian ridicule the Mow’ed *Miqra’ey*, belittling them, concealing them, corrupting them, or counterfeiting them. It is why the narrow path to God remains unpopular.

“Others (*heteros*), now (*de*) poked fun, scoffing, sneering, and mocking (*diachleuazo* – flapping their lips and running their mouths), saying (*legos*), ‘It is because they are (*hoti eimi*) exceptionally full (*mestoo*) with sweet wine (*gleukos* – new wine which is still fermenting).” (Acts 2:13)

The Book of Acts has gone from addressing every ethnicity under the heavens in every language other than

Hebrew to dressing down Jews alone. And while the inconsistencies expose this as a fraudulent portrayal, it's the relentless degradation of God's people that continues to haunt Jews, creating the conditions necessary for the Holocaust in Roman Catholic Europe while at the same time condemning the religion as demonic.

If Luke had written about the correlation between the Towrah's presentation of Shabuw'ah and the observation of this Miqra' by those who had also celebrated Pesach, Matsah, and Bikuwrym, rather than spending his time trying to besmirch Jews as slanderous and demeaning, there would be a point to this other than not to trust him. And speaking of someone who did not trust him, Shim'own, misnamed "Petros" in this account, stood up and impeached himself, joining his nemesis Paul...

"But now (de) Petros (Petros – Peter, Greek for "rock") stood up (histemi – made a stand so as to enable others to stand) with (syn) the eleven; he raised (epairomai) his voice (phone) and he spoke to them (apophthengomai – he addressed them), 'Yahuwdym (Ioudaios – a transliteration of Yahuwdym – Beloved of Yahowah) men (andros) and all (pas) who dwell in (katoikeo) Yaruwshalaim (Ierousalem – a transliteration of Yaruwshalaim – the Source of Guidance on Reconciliation), listen carefully to (enotizomai) my voice (rhema), and let this (houtos) be (eimi) known (gnostos) to you..." (Acts 2:14)

There was no Jew named "Petros." It is a Greek name derived from *petra*, meaning "rock or stone." It is also the name of the pagan religious center where Islam's tribute to the rock god Allah was actually born.

Similarly, Paul disowned his Hebrew name, Sha'uwl, not only because it was synonymous with *She'owl* | Hell, but because of the many prophecies where he was called out by name and condemned. And so in a religion based upon changing Dowd's name and title to Iesou Christou, it only seemed natural to replace Shim'own's Hebrew name, which means "Listen to Him," to the Greek "Petros," for

“stone” because the foundation of the new religion would be built on his legacy. Additionally, since Luke was Paul’s publicist and promoter, and he realized that his mentor despised the notion of “disciples” in that he had not been included, Luke referred to them as “the eleven,” rather than by this title.

Further, the entire proposition was incredulous. There would have been an infinitesimal number of people in Jerusalem on this day who would have both been interested in Shabuw’ah and not spoken Hebrew, Latin, Greek, and Aramaic. There would have been no fuss, and no one, much less everyone, would have been confused or upset. And should there have been a reason for it, a multilingual Jew speaking other than Hebrew, Latin, Greek, or Aramaic would have been perceived as enlightened, not intoxicated, making this line of reasoning ludicrous...

“...because (gar) they are not (ou) drunk (methuo – intoxicated) in the manner (hos) you suppose (hypolambano – are willing to accept), for indeed (gar) it is (eimi) the third (tritos) hour (hora) of the day (hemera).

To the contrary (alla) this (houtos) exists as (eimi) the pronouncement (eipon) of (dia) the prophet (prophetes) Yow’el (Joel – a transliteration of Yow’el, a contraction of Yahowah and ‘el, meaning Yahowah is God, but improperly transliterated Joel):” (Acts 2:15-16)

So, the moral of the story is that while intoxication may have contributed to the babel, being drunk was not possible because the day was still young. Therefore, there was an entirely better explanation for what they were witnessing which could be found, not in a bottle, but by completely misrepresenting a prophecy presented by Yow’el | Joel.

Correcting the record, Shabuw’ah is the pronouncement of the prophet Moseh. There is nothing in Yow’el / Joel to explain Seven Shabats. It speaks of the hellish conditions that will precede Yahowah’s return in

6000 Yah to fulfill Yowm Kipurym. Therefore, if Shim'own cited it as a retort to these supposed Jewish cynics, he was out of his mind. It was the wrong Mow'ed and wrong time. And if Luke arbitrarily attributed this mistake to him, he demonstrated that his Gospel ought not to be trusted. Either way, Acts 2:16 through 21 is erroneous.

According to Luke, Shim'own is said to have quoted *Yow'el* / Joel 2:28 through 32. At least that is what is recorded in Acts 2:17 through 2:21. However, since Shim'own did not deliver his "rebuttal" in Greek, even if it occurred, but instead in Hebrew, to accurately render what the Prophet wrote and what he may have said, we will need to examine it in the original language – something we will do momentarily. So for now, here is that reading from the King James Version...

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (Acts 2:17) And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: (Acts 2:18)

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: (Acts 2:19) The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: (Acts 2:20) And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (Acts 2:21)

Should you prefer a more literal and accurate rendering...

“**And it shall come to be** (*eimi* – exist in an identical fashion) **in** (*en*) **the final** (*eschatos* – the last in a series (the theological term eschatology is derived from this word)) **days** (*hemera*), **God** (ΘΣ – placeholder for *theos*) **says** (*lego* – affirms), **‘I will pour out** (*ekcheomai* – I will

bestow and spill, liberally distributing) **from** (*apo*) **Me, My** (*ego*) **Spirit** (ΠΙΝΣ – placeholder for *pneuma*) **upon** (*epi* – among) **all** (*pasa*) **flesh** (*sarx* – physical bodies, on the corporeal mortal nature of humankind).

Your sons (*huios*) **and your daughters** (*thygater*) **will speak inspired utterances** (*propheteuo* – proclaim what God wants known).

Your young men (*neaniskos* – used of males between twenty-four and forty years old) **shall see visions** (*horasis* – from *horao*, see with their own eyes), **and your elders** (*presbyteros* – old men and ranking individuals) **will experience supernatural communication from God** (*enypnion enupniazomai* – experience revelations while dreaming). (Acts 2:17)

Indeed (*ge* – really and truly), **upon** (*epi*) **My male servants** (*doulos* – slaves) **and also upon My female servants** (*doule* – female slaves) **in** (*en*) **those** (*ekeinos*) **days** (*hemera* – period of time) **I will pour out** (*ekcheomai* – I will shed and bestow, spill and distribute) **from** (*apo*) **Me, My** (*ego*) **Spirit** (ΠΙΝΑ – placeholder for *pneuma*) **upon** (*epi* – among) **them and they will speak inspired utterances** (*propheteuo* – proclaim what God wants known). (Acts 2:18)

And (*kai*) **I will allow and produce** (*didomi* – bestow and permit) **wonders and miracles which foreshadow significant upcoming events** (*teras* – omens, marvels, and signs which serve as portents to arouse attention) **in** (*en*) **the sky** (*ouranos* – atmosphere and universe) **above** (*ano*) **and signs** (*semeion* – miraculous signals and unusual occurrences which transcend the common course of nature) **upon** (*epi*) **the earth** (*ge* – land) **below** (*kato*): **blood** (*haima*), **fire** (*pyr*), **and** (*kai*) **rising clouds of** (*atmis* – steam, billowing vapor, from *aer*, air and atmospheric) **smoke** (*kapnos*). (Acts 2:19)

The sun (*helios*) **will be changed** (*metastrepho* – turned) **to** (*eis*) **darkness** (*skotos* – obscured, made gloomy, from *skia*, have its light intercepted as in a

shadow), **and the moon** (*selene*) **to** (*eis*) **blood** (*haima*) **before** (*prin*) **the coming** (*erchomai* – arrival and appearance) **of the** (*ho*) **great** (*meGas* – massively important and enormously sizable) **and brilliantly shining** (*epiphanies* – wonderful, glorious, radiant, and illustrious, notable appearance in clear and full view shining forth as light visible as a star) **day** (*hemera* – time) **of the Lord** (ΚΩ – placeholder for *kurios* – most always conveyed as “LORD”).” (Acts 2:20)

This is yet another nail in the coffin of souls clinging to the Christian New Testament. Even when its authors turned to Yahowah’s Prophets to steal credibility for their counterfeit, they discredited themselves. This blunder is so colossal, it’s apparent that these clowns were drunk and that those reading the New Testament remain intoxicated by their delusions.

The extreme events foretold in *Yow’el* / Joel did not occur in 33 CE. Not a word of it applies to this non-event. It is prophetic of the Time of Israel’s Troubles which will commence in May 2026 and conclude in October 2033. This misappropriation is so egregious, it is a miracle Christianity survived it. And by moronically citing what obviously did not apply, Peter not only demonstrated that he was not speaking for God, he proved that he had the mental acumen of a toad.

This preposterous episode provides an especially poignant means to obliterate the most essential narrative of Christianity because idiocy of this magnitude is unconscionable. And it becomes downright demonic when attributed to the foundational claim of an anti-Semitic religion hellbent on robbing God of His credibility, Dowd of his authority, and Jews of their dignity.

Before demonstrating just how egregious Peter’s citation of *Yow’el* / Joel was in this circumstance, as it robs Yahowah and His People of the Shabuw’ah Harvest to promote the myth that God participated in the birth of a God-forsaken Church insistent on insulting Him, let’s turn back the clock in this nightmarish plot. It was sometime

before Passover when “Simon Peter said, ‘You are the Christ, the Son of the living God.’ Jesus said to him, ‘Simon, son of Jonah, you are happy because you did not learn this from man. My Father in heaven has shown you this. And I tell you that you are Peter. On this rock I will build My church. The powers of hell will not be able to have power over My church. I will give you the keys of the holy nation of heaven. Whatever you do not allow on earth will not have been allowed in heaven. Whatever you allow on earth will have been allowed in heaven.’ Then with strong words He told His followers to tell no one that He was the Christ.” (Matthew 16:16-20) This entire narrative was fabricated in the 4th century to cement the authority of the Roman Catholic Church. As a result, the Church placed itself in in complete conflict with God. But at least there were signs and wonders because the Rock performed his first miracle – self-crumbleation.

Although, when these two contrived speeches are connected, it provides some affirmation that the Christian counterfeit wasn’t entirely worthless because it provides copious evidence to destroy its credibility. In the very next discussion, we read, “Peter took Jesus away from the others and spoke sharp words to Him. He said, ‘Never, Lord! This must not happen to You!’ Then Jesus turned to Peter and said, ‘Get behind Me, Satan! You are standing in My way. You are not thinking how God thinks. You are thinking how man thinks.’” (Matthew 16:22-23) Indeed, Peter was the Devil’s Advocate.

The lies Peter sowed on this day on behalf of the Adversary to legitimize the fraudulent nature of Christianity came at a horrific price. It would not be until this year, the summer of 2024, that the damage would be undone – at least for those reading *Yada Yahowah*. Up until we announced it several months ago, no one recognized the obvious – *Shabuw’ah* | Seven Shabats as a Qatsyr of Bikuwrym and a Harvest of Standing Grain has not yet been fulfilled. And by hiding this reality under the false attestations in this speech, Peter and Luke precluded

millions of Jews and billions of Gentiles of the opportunity to be part of Yahowah's Covenant Family and come Home.

Peter's crime, one aided and abetted by Luke and thus Paul, isn't simply a mischaracterization of Shabuw'ah's fulfillment under the misnomer of "Pentecost," it was a theft of souls. On behalf of the counterfeit Christ, he created a counterfeit of the Promise of the Shabat. The story underpinning the birth of the Church is as faulty as the one announcing the counterfeit Messiah.

But it is far worse than that. Peter and Luke muddied the waters sufficiently to delay my recognition of the value of Shabuw'ah which, as the Harvest of Standing Grain, exists to bring the Covenant Family Home. Had Mike, my diligent and disciplined fact checker, not reminded me that Seven Sevens is an Ingathering of varieties of wheat, not barley, I may have continued to errantly assert Dowd's fulfillment of it two millennia ago. As a result, I would have failed to appreciate that this *Qatsyr* | Harvest is on our immediate horizon – the Shabat of Shabuw'ah on May 22nd, 2026, just seven years prior to Yahowah's return.

Fortunately, Mike's timing was perfect because I was in the midst of composing the repudiation of Pentecost for the rewrite of *Questioning Paul* as *Twistianity*. By this time, I had produced a mountain of evidence from which the proper conclusions could be drawn, all by translating Yahowah's words to prove it. However, it was uncomfortable accepting responsibility for cultivating this result, especially when I had attributed it to my King.

Thankfully, we have a devoted team of editors led by my beloved publisher, Jacki, such that we were able to correct the presentation of the *Shabuw'ah Qatsyr* and *Taruw'ah Laqat* in time to avoid disappointing our God and King. Otherwise, I would have prematurely directed our attention past the Shabat Harvest to the Gleaning on Taruw'ah. And, if not for retranslating Yasha'yah 17 for this update of *Yada Yahowah Qatsyr* | *Harvests*, I may have also missed the lessons foretold regarding the Red Heifer – but more on that later.

In a matter of a few months, all 35 books were searched and every correction was made, with this rewriting serving as the ultimate affirmation of what awaits the Covenant Family. Lies like the one Peter is telling can often have a life of their own, becoming so popular, they change the narrative. And when we add it to the one Paul told about Taruw'ah being the "Rapture" to keep Gentiles out of the Tribulation, perspective is easily lost.

The bottom line here, and the moral of this story, is that the Christian New Testament is wrong about Pesach, Matsah, and Bikuwrym, it is wrong about Shabuw'ah and Taruw'ah, and it is wrong about Kipurym and Sukah. It is wrong about Yahowah, Moseh, and Dowd, the Towrah, Beryth, and Yisra'el. However, Christians were not alone in their malfeasance. The reason they were able to foist their counterfeit Christ and replacement holidays of Good Friday, Easter Sunday, Pentecost, Halloween, and Christmas on an unsuspecting world is because rabbis were preoccupied, perpetrating a plot of their own.

Yow'el's prophecy is spectacular, confirming many of the things we have surmised while offering new insights regarding what we should expect as the world is transformed before our eyes during the transition between Shabuw'ah and Kipurym and again between Kipurym and Sukah. And since Yow'el's portrayal transpires 2,000 years from 33 CE to the last days in 2033, that alone should have been sufficient to scuttle Peter's testimony and Luke's credibility, along with the notion that Acts was inspired by a being greater than Satan.

The Spirit did not come upon all flesh in 33 CE – not even close. There were no new prophets inspired either – something that would remain so from Mal'aky to 'Elyah's | Yahowah is God's arrival in 2030. And not-so-coincidentally, the fourth and final chapter of *Mal'aky* | My Messenger / Malachi focuses upon 'Elyah's return to help cultivate the Taruw'ah Laqat while orchestrating the events transpiring the following morning pursuant to the cleansing effect of the Red Heifer's sacrifice – all things we will

consider as we delve deeper into what Shabuw'ah and Taruw'ah foretell.

However, on this day in 4000 Yah / 33 CE, and for all but a few years shy of the 2,000 which would transpire after it, there were no “wonders in the heavens or signs in the earth beneath.” There would be “blood and fire, vapor and smoke” – but these would be man’s doing, not God’s – well, at least prior to Taruw'ah in year 6000 Yah. The “sun was not darkened” and the “moon did not appear as blood” at this time because those things would be specific to the fulfillment of *Yowm Taruw'ah* and the sacrifice of the 'Adamah Parah | Bloodied and Productive Man as the Red Heifer. On the Shabat morning of Taruw'ah on September 24th, 2033, there will be copious amounts of blood, billowing smoke, leaping flames of fire, with torrents of cleaning waters dancing off the Temple Mount. There will even be a corresponding solar eclipse as Yada, represented as the Moon reflecting the Sun’s light, will be sacrificed to give the mortal remnant of Yisra'el new life.

Further, the Great Day of Yahowah when He returns is *Yowm Kipurym* | the Day of Reconciliations in 6000 Yah, not Shabuw'ah in 4000 Yah. And as evidenced by this writing, no one called upon Yahowah’s name, and thus no one was saved.

So please tell me, how is it that billions upon billions are fooled by such outright lies? Unable to produce a prophecy, or even understand one, these buffoons couldn't even get their history right. The acceptance of Acts as “divinely inspired” and the “inerrant word of God” provides a sad commentary on the perceptiveness of the religious. Most have become as Shim'own was portrayed: as dumb as a stone.

This is a momentous miscalculation at an inauspicious time for Christianity. So as promised, and for comparison, in context, here is what the prophet Yow'el revealed pertaining to the days immediately prior to Yahowah’s return. And remember, according to Luke, Shim'own is said to have quoted *Yow'el* / Joel 2:28 through 32 to explain

the nonevent he wasn't witnessing in 33 CE that had nothing to do with Yahowah, His Mow'edym, or His people.

“Rejoice over these favorable circumstances (*gyl*) Children of Zion (*beny Tsyown*). Demonstrate a positive attitude (*wa samach*) with (*ba*) Yahowah (*YaHoWaH*), your God (*'elohym 'atah*), for (*ky*) He has provided for you (*nathan la 'atem*) that which is associated with the autumn rains through a teacher who communicates what you need to know about the *towrah* to live (*mowreh*) so that you can be right and thus vindicated (*la tsadaqah*).

He has brought down (*yarad*) for you (*la 'atem*) an abundant shower (*gesem*) of guidance and instruction, pouring out what you should be contemplating regarding the *towrah's* teaching and directions, communicating as a teacher what you need to know (*mowreh*) about being gleaned and growing thereafter (*malqowsh*) as was intended in the beginning, returning to where it all began (*ba ha ri'shown*).” (*Yow'el / Yahowah is God / Joel 2:23*)

If I may interrupt for a moment, the prophet's name is sufficient to prove that Peter was wrong and that I am right. Also, should you be curious, the upcoming Shabuw'ah Harvest is the favorable outcome worth celebrating. It is orchestrated by today's Towrah Teacher and directed toward the *beny Tsyown* – those who become Yah's children by reading the Signs Posted Along the Way.

God's name is Yahowah. That will never change. He alone is God. And you are reading the gift He has provided. Yada, as Yahowah's chosen implement, has abundantly communicated what you need to know about the *towrah* to be right about Yahowah, to be vindicated, and to participate in the upcoming harvest.

And fortunately, through this collaboration...

“The threshing floors (*ha goren*) will be filled (*male'*) with pure grain as the most radiant children

(bar). **And fresh, new wine, sweeter with less fermentation** (*thyrowsh*), **will overflow** (*suwq*) **the presses and vats** (*yeqeb*) **along with olive oil** (*wa ytshar*).” (*Yow’el / Yahowah is God / Joel 2:24*)

Obviously, Yahowah has a sense of humor. After assuring the Zarowa’ and his coworkers cultivating the Shabuw’ah Harvest that we will prevail, and that the threshing floors will be filled with pure grain, God mocks Peter’s diatribe by stating that the presses and vats will overflow with sweet wine. And beyond taking a well-deserved shot at the Devil’s Advocate, Yahowah reminds us that His harvests are comprised of three things – grain, grapes, and olives. And in His example, grain is harvested during Bikuwrym and Shabuw’ah. Taruw’ah is an olive harvest. And the grapes which become wine are symbolic of Passover and Kipurym.

While Yahowah always fulfills His promises, including *Shabuw’ah* | the Promise of the Seven Shabats, this is the time for restoration and reconciliation. And even though thousands of years have come and gone since God’s People were properly fed, soon they will be enormously satisfied.

“I will reconcile and restore by fulfilling My promises (*wa shalem*) **on your behalf** (*la ‘atem*) **the years** (*‘eth ha shanah*) **which** (*‘asher*) **suddenly disappeared** (*ha ‘arbeh*) **and were devoured** (*‘akal*)... (*Yow’el 2:25*) **Then you shall be nourished** (*wa ‘akal ‘akal*). **And you shall be overwhelmingly satisfied** (*saba’*), **radiating a clear and brilliant light while cheering** (*halal*) **the name** (*‘eth shem*) **of Yahowah** (*Yahowah*), **your God** (*‘elohym ‘atem*), **who, for the benefit of the relationship** (*‘asher*), **has acted and will engage** (*‘asah*) **marvelously** (*pala’*) **with you** (*‘im ‘atem*). **So never again will My People be humiliated or disrespected** (*wa lo’ bowsht ‘am ‘any la ‘owlam*).” (*Yow’el / Yahowah is God / Joel 2:26*)

Clearly, the Covenant has not yet been restored. The Day of Reconciliation is not yet upon us. Jews are being viciously attacked and have been for the entirety of the

church's existence. And until the advent of *Yada Yahowah*, no one was cheering in the name of Yahowah, our God. That is all to say, Peter was deliberately deceptive and I am serving up the truth according to the Almighty. Pick your witness wisely.

Based upon what Yahowah inspired Yow'el to write, we can rightly expect all of this to play out during the decade between 10.07.23 and 10.07.33. The most important dates are 22 May 2026, 4 April 2030, 23 and 24 September 2033, and then 2 and 7 October 2033. These dates represent the Shabuw'ah Harvest and the beginning of the Time of Israel's Troubles, the Taruw'ah Gleaning and the Sacrifice of the Red Heifer, God's and His Son's return on Yowm Kipurym, and the end of Ya'aqob's Troubles, and then our return to 'Eden on Sukah. Are you ready?

When Yahowah speaks of being with Yisra'el, He is addressing His people, beginning with 'Abraham and Sarah, Yitschaq and Ribqah, Ya'aqob and Leah, and then on to the likes of Moseh, Yahowsha', Kaleb, Shamuw'el, Dowd, Yow'el, 'Elyah, Yasha'yah, Yirma'yah, Zakaryah, and Mal'aky. And His Family now includes the Children of the Covenant who are being led home by *Yada Yahowah*. These are God's People today. We are *Yisra'el* | Individuals who Engage and Endure with God.

“And you will know (*wa yada*) that I am in the midst (*ky qereb* ‘any) of Yisra’el (*Yisra’el*). I am (*wa* ‘any) **Yahowah (*Yahowah*), your God (‘*elohym* ‘atah), and there is no other (*wa* ‘ayn ‘owd). My Family (*wa* ‘any) will never be disapproved of or experience distress (*lo’ bowsh*) again throughout the remainder of time (*la* ‘owlam).”** (*Yow’el* / Yahowah is God / Joel 2:27)

This is occurring now, in advance of the Shabuw'ah Harvest. And it will occur again beginning on the 1st of 'Abyb at the midpoint of the Time of Israel's Troubles as Yada and 'Elyah herald the return of Yisra'el before the fulfillment of Taruw'ah and Kipurym. And then, like now, there will be a chorus of voices calling Yahuwdym out of

Babylon and back to Yahowah. To participate, we must listen to our God and then share His testimony.

While this introduction decimates Christian credibility, particularly the last pronouncement, we have now reached the prophetic narrative Peter misappropriated and misconstrued to an unfathomable extent. And beyond the fact that nothing in the preamble of this prophecy, addressing this “very moment,” had transpired as described, the prophet forecloses the notion that he is addressing year 4000 Yah / 33 CE because that day was two millennia from the “last days.”

‘And (wa) it will literally come to pass at that very moment (hayah) during the last days (‘achar), therefore (ken), I will pour out (shaphak) My Spirit (‘eth ruwach ‘any) upon (‘al) all (kol) who hear and proclaim the message (basar) and they will be inspired by the Spirit (wa naba’ ruwach). Your sons (ben ‘atem) and your daughters (wa bath ‘atem) as well as your elderly (wa zaqen ‘atem) will have their thoughts guided by Divine revelations and be empowered as a result (chalam chalown). Your young will become capable (bachuwr ‘atem) by choosing to continually witness, observing and considering (ra’ah) these communications from God (chizayown). (Yow’el / Yahowah is God / Joel 2:28)

And also (wa gam) upon (‘al) those who work (ha ‘ebed) and upon (wa ‘al) those engaged in service to the family (shaphchah) in those days (ba ha yowm ha hem), I will bestow (shaphak) My Spirit (‘eth ruwach ‘any).” (Yow’el / Yahowah is God / Joel 2:29)

As the world collapses all around Israel during the Time of Trouble, and particularly during the seven years after the Shabuw’ah Harvest, there will be a revival in the Promised Land with the Chosen People. Open and declutter your mind, focus your eyes on the Towrah and Prophets as they are presented and explained throughout *Yada Yahowah*, listen to God, and then respond. Let’s sing His Son’s Songs.

This says nothing of babbling away in foreign languages. It says nothing of gowym or of a church. And it speaks of prophecy, of which there is none in the New Testament.

The year spoken of is unique in that there will be signs in the sky with a total solar eclipse on the 1st of ‘Abyb, March 31st, 2033, demarking the first day of the 120th Yowbel year 6000 Yah. Two weeks later, as we celebrate Passover on the evening of the 13th and UnYeasted Bread on the 14th of April 2033, there will be a total lunar eclipse visible in Israel. Then on the first day of the seventh month, heralding the Yowm Taruw’ah Harvest, there will be a second solar eclipse on Friday, September 23rd, 2033. The fourth eclipse will be lunar and occur 15 days later on the Shabat of October 7th to acknowledge the celebration of Sukah.

We are not told when *Yow’el* | Yahowah is God was inspired to memorialize these profound prophecies regarding our time. The most logical conclusion is that he was in the final succession and, thus, immediately before Zakaryah and Mal’aky. Through this insightful man, God said...

Then (wa) I will provide (nathan) signs (mowpheth) in the heavens (ba ha shamaym) and on the Earth (ba ha ‘erets): blood (dam) and fire (wa ‘ets), along with columns of smoke (wa tymarah). (Yow’el 2:30) The sun (ha shemesh) will become weaker and unreliable (haphak) and thus darker by being obscured (la choshek). And the moon (wa ha yareach) will be bloody red (dam) before the vitally important and awe-inspiring day (la yowm ha gadowl wa ha yare’) of Yahowah’s appearance (paneh Yahowah) arrives (bow’). (Yow’el / Yahowah is God / Joel 2:31)

Beyond the four eclipses, these additional atmospheric occlusions are possible: super-volcano eruptions, an asteroid strike, a reversal of the Earth’s magnetic field, or catastrophic fires driven by excessive winds, global warming, and drought – even a massive solar storm or

supernova explosion targeting our planet.

Pointing out the obvious, since these phenomena are heralding Yahowah's arrival, methinks Peter tripped on his forked tongue when he misappropriated the date and prophecy on behalf of himself, his gang, and his counterfeit Iesou Christou.

While it may be a lot to process at this point, these "signs" in the heavens and the Earth are Yahowah's doing. He has re-engaged to save His People. The blood which is being shed is from those who are attempting to annihilate Israel and exterminate Jews. These Muslims, peppered with Progressives and Socialists, will be incinerated as the land beneath them is purged by fire to remove the contamination, which explains the fire and smoke. The reason the sun is becoming weaker and less reliable is because it is being replaced, at least symbolically, by Dowd, the reliable one who is returning "as bright as the sun in Yahowah's presence." Yada represents the moon reflecting the Son's light. He is pictured as "bloody red" because he will be viciously attacked by Satan and his ilk between Taruw'ah and Kipurym, which is actually fortuitous because of what the Red Heifer portends in this situation. Also representing the bull which makes Yisra'el presentable in the end, a smattering of his blood will anoint the Mercy Seat of the Ark of the Covenant, facilitating the Family Reunion.

Yahowah is offering His Family not one, but two all-expense-paid trips out of harm's way...

"And it shall come to pass at that moment in time (*wa hayah*) that all who, to receive the benefits of the relationship (*kol 'asher*), call out to meet (*qara'*) in the name (*ba shem*) of Yahowah (*YaHoWaH*) will be spared and delivered, protected from danger and saved from harm (*malat*). Indeed (*ky*), with the Mountain of the Signs Posted Along the Way (*ba har Tsyown*), and in Jerusalem (*ba ha Yaruwshalaim*), there will be (*hayah*) deliverance for a remnant (*paleytaH*), just as (*ka 'asher*) Yahowah (*YaHoWaH*) has promised (*'amar*).

And among the survivors within this remnant (*wa ba ha saryd*) **will be those benefiting from the relationship whom** (*‘asher*) **Yahowah** (*Yahowah*) **has invited and welcomed** (*qara*’).” (*Yow’el* / Yahowah is God / Joel 2:32)

It is all true – every word of it. Those who come to know, love, and proclaim Yahowah’s name and who have sought the benefits of the relationship by accepting the conditions of the Covenant will be spared during the Miqra’ey. The final three which play out as Yahowah returns for a remnant of His People. And it will all transpire on the ridgeline of Tsyown, on Mowryah, in Yaruwshalaim, which is the heart of Yahuwdah in Yisra’el. You are invited.

Peter’s appalling citation was riddled with problems. He got nothing right and cited each proof-text incorrectly. He could not have chosen a more inappropriate prophecy to extract, and he could not have misrepresented it to a greater extent than he did. He would have done better, at least staying in the proper genre, fable to fable, had he sung the Siren Song from *The Odyssey* where manic creatures knowing both past and future, lured men to their demise in the windless calm of the midday sun, “*Once he hears to his heart’s content, he sails on, a wiser man. We know all the pains that the Greeks and Trojans once endured on the spreading plain of Troy when the gods willed it so. All that comes to pass on the fertile earth, we know it all.*”

While it is my intent to reconvene with Yow’el throughout *Yada Yahowah*, for now, let’s honor the prophet by keeping his revelation intact. In his next line, he revealed...

“Look and notice (*hineh*), **because, indeed** (*ky*), **in those days** (*ba ha yowmym ha hem*), **and during this particular time** (*wa ha ba ‘eth ha hy*’), **when, for the benefit of the relationship** (*‘asher*), **I will return to restore** (*shuwb*) **the fortunes, freedom, and property** (*shebuwt*) **of Yahuwdah** (*Yahuwdah*) **and Yaruwshalaim** (*Yaruwshalaim*). (*Yow’el* / Joel / Yahowah is God / Joel

3:1)

Then (*wa*) **I will collect and assemble** (*qabats*) **all of the gentile nations** (*kol ha gowym*) **and bring them down** (*wa yarad hem*) **to the Valley** (*'emeq*) **of Yahowshaphat | Yahowah Judges** (*Yahowshaphat*). **And I will enter into judgment against them** (*wa shaphat 'im hem*) **there** (*sham*) **on behalf of My people** (*'al 'am 'any*) **and My inheritance** (*wa nachalah 'any*), **Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el*).

They have scattered and dispersed them (*pazar*) **among the gentile nations** (*ba ha gowym*) **and My Land** (*wa 'erets 'any*), **they have divided and apportioned** (*chalaq*).” (*Yow'el / Yahowah is God / Joel 3:2*)

There is no room for Christianity, Judaism, Islam, or Progressive politics in these words. The future bodes poorly for them, although exceedingly well for Yahuwdaym engaged in the Covenant and anticipating Yahowah's return. This is one of a thousand prophecies negating Replacement Theology.

With few exceptions, world leaders, the media, and academia oppose Israel and advocate appeasing Muslims by rewarding the terrorists with a state carved out of their land. For doing so, there will be a price to pay...

“And the children of Yahuwdah | Jews (*wa ben Yahuwdah*) **and the children of Yaruwshalaim | Jerusalem** (*wa ben Yaruwshalaim*), **you have betrayed, exchanging them** (*makar*) **for the descendants of that which is Grecian** (*la ben ha Yawany*) **for the express purpose** (*la ma'an*) **of removing them** (*rachaq hem*) **from their own territory and bounds** (*min 'al gebuwl hem*).” (*Yow'el / Yahowah is God / Joel 3:6*)

There is only one place on Earth where an effective military is necessary and beneficial due to the proximity, quantity, and insanity of the nation's foes and vicious neighbors. Although for it to prevail, the generals must be replaced by more responsible leaders.

“Read and recite this (*qara’ zo’th*) against the foreigners (*ba ha gowym*). Be set apart and prepared (*qadash*) to engage in battle (*milchamah*). Alert and arouse (*’uwr*) the most valiant, accomplished leaders and battle-hardened fighters (*gibowr*). Approach and rise up (*nagash ’alah*) every man who is able and equipped to fight (*kol ’ysh ha milchamah*). (*Yow’el / Yahowah is God / Joel 3:9*)

Beat (*katat*) your plowshares (*’eth ’atem*) into swords (*la chereb*) and your pruning hooks (*wa mazmerah ’atem*) into lances (*la romach*). Let the weak and disabled (*chalash*) say (*’amar*), ‘I am a capable fighter and honorable defender (*gibowr ’any*).’ (*Yow’el 3:10*) Provide assistance without hesitation (*’uwsh*). Then come (*wa bow’*) all of you foreign invaders (*kol ha gowym*) from all around (*min sabyb*). Assemble there (*qabats sham*). **Yahowah (*YaHoWaH*), bring down (*nachath*) your most prominent warrior (*gibowr ’atah*). (*Yow’el / Yahowah is God / Joel 3:11*)**

The foreigners (*gowym*) will be aroused, stirring themselves up (*’uwr*) going off (*’alah*) to the Valley (*’emeq*) of *Yahowshaphat* | **Yahowah’s Judgment (*Yahowshaphat*). There (*sham*), I will enter into judgment against them (*wa shaphat ’im hem*). There (*sham*), I will sit (*yashab*) to judge (*shaphat*) all of the foreigners (*’eth kol ha gowym*) from all over (*min sabyb*). (*Yow’el / Yahowah is God / Joel 3:12*)**

Extend (*shalach*) the reaping sickle (*magal*) because (*ky*) the *Qatsyr* | Harvest (*qatsyr*) is ripe (*bashal*). Return and be included (*bow’*) to demonstrate your dominion (*radah*) because the winepress (*gath*) is full (*male’*). The vats (*ha yeqeb*) have reached their ideal capacity (*shuwq*) because the consequence of them being wrong is great and there are so many of them who are immoral and miserable (*ky rab ra’ah hem*).” (*Yow’el / Yahowah is God / Joel 3:13*)

Those who are unwilling to fight for Israel will have no part in her future or with God. The rabbis are wrong

once again, but so are many Progressives. Yisra'el is worth defending. And no one did so more consistently, effectively, or courageously than the Son of God, Dowd, our Messiah.

Clearly, Yahowah is not impressed with the retardation of Islam or their braggadocious' shouts of "Allahu Akbar – Allah is a Rat" – more accurately interpreted and translated.

“Vast multitudes of uproarious and confused people making an intolerable racket (*hamown hamown*) are in (*ba*) the deep depression (*'emeq*) of judgment, condemnation, and punishment (*charuwts*). For indeed (*ky*), the Day (*yowm*) of Yahowah (*YaHoWaH*) is approaching (*qarowb*) in (*ba*) the Valley (*'emeq*) of the verdict determining the sentence for those whose guilt is being assessed (*charuwts*). (*Yow'el* / Yahowah is God / Joel 3:14)

Yahowah (*Yahowah*) roars (*sha'ag*) from (*min*) *Tsyown* | the Signs Posted Along the Way (*Tsyown*). He offers His voice (*wa nathan qowl huw'*) from (*min*) *Yaruwshalaim* | the Source of Teaching and Guidance on Reconciliation (*Yaruwshalaim*). The atmosphere trembles and shakes (*wa ra'ash shamaym*) along with the Earth (*wa 'erets*), while (*wa*) Yahowah (*Yahowah*) provides protection and shelter (*machseh*) for His family (*la 'am huw'*) along with (*wa*) a safe situation (*ma'owz*) for the Children of Yisra'el (*beny Yisra'el*). (*Yow'el* / Yahowah is God / Joel 3:16)

Therefore (*wa*), you should know (*yada'*) that (*ky*), I am (*'any*) Yahowah (*YaHoWaH*). Your God (*'elohym 'atem*) lives; He resides and remains (*shakan*) in *Tsyown* (*ba Tsyown*) – My Set-Apart Mountain (*har qodesh 'any*). Then also (*wa*) *Yaruwshalaim* | the Source of Teaching and Guidance on Reconciliation (*Yaruwshalaim*) will be (*hayah*) set apart and special (*qodesh*). Unauthorized and illegitimate strangers (*zar*) will never pass through it again (*lo' 'abar ba hy' 'owd*).” (*Yow'el* / Yahowah is God / Joel 3:17)

This is the day of Yahowah's return – Yowm Kipurym in year 6000 Yah / sunset in Jerusalem, October 2nd, 2033. It will be a day like no other. God's blessings will be showered on the surviving remnant of Yisra'el. But for foreigners, should they be Christians, Haredim, Muslims, Progressives, or Communists, their scriptures and weapons of war will be turned to mush, destroyed while their souls are either exterminated or separated by being banished to She'owl.

Yahowah has prepared His provision for reconciliation even though it has been a long time coming from a human perspective. Nearly 2,600 years would pass between inspiring these words and being able to hold His children in His arms. This grieves God. When we consider what Yahowah inspired through Howsha', Yirma'yah, Yasha'yah, and Zakaryah and read what led to this and what will be resolved by it, we see our Father anguishing over His wayward children.

With this sobering evaluation of Luke's late 1st-century assessment of Shim'own's protestations against his fellow Yahuwdym during an errant rendition of Seven Sevens attributed to Joel, behind us, the pathetic diatribe nevertheless continues...

“And it shall come to pass (*eimi* – be that) **all** (*pas* – everyone) **who** (*hos*), **and as many as** (*an* – used as a preposition to present a possibility), **call upon** (*epikaleomai* – ask for help in and bear) **the** (*ho*) **personal and proper name** (*onoma*) **of the Kurio | Lord** (ΚΩ) **will be saved** (*sozo*). (Acts 2:21)

Yisra'elite (*Israelites* – a transliteration of *Yisra'elite*) **men** (*andros*), **listen to** (*akouo*) **these words** (*logos*): **Iesou** (INY – a placeholder for Iesou) **the Nazarene** (*Nazoraios*), **is a man** (*andros*) **who publicly demonstrated** (*apodeiknymi*) **to** (*eis*) **you** (*sy*) **that He is from** (*apo*) **Theos** (ΘΣ – placeholder for *theos* – god) **using supernatural powers and abilities** (*dynamis*) **to perform extraordinary miracles with prophetic significance** (*teras*).

These are signs (semeion) which (hos) Theos (ΘΣ – placeholder for *theos* – god) performed (poieomai) through (dia) him (autos) in your midst (mesos) as (kathos) you know (oida).” (Acts 2:22)

The Lord is Satan. Yahowah is God.

As a result of His Son’s fulfillment of Matsah, Yahowah does not need to save anyone. The Children of the Covenant were perfected when our religious and political guilt was removed and taken into She’owl during UnYeasted Bread by Dowd. Having left it there, it is nowhere to be seen, rendering God’s Children innocent.

However, to benefit, one needs to know that Yahowah is God’s name and that the lord is the Adversary. We must accept the conditions of the Covenant and attend the Miqra’ey – none of which is even permissible in Christianity. And for good measure, we should be appreciative of what the Son of God and Messiah has done – all of which Christianity has stolen and perverted. That is all to say: Peter, Paul, Luke, and Company were the Plague of Death.

There was no one named Iesou, much less “Jesus,” in the 1st century CE. There are no prophecies regarding the arrival of an *Iesou* | Jesus. It was Dowd who had been foretold to arrive to fulfill Pesach and Matsah leading to Bikuwrym. He had come and gone by this point, leaving a void which Christians filled with Replacement Foolology.

As you are aware, the town of *Nazoraïos* | Nazareth didn’t exist in the 1st century. There had been a small village by another name in that location several hundred years prior, but it had been abandoned by the 2nd century BCE. The myth of “Jesus of Nazareth” was developed jointly by Emperor Constantine’s mother after her tour of the “Holy Land” and by Constantine’s propagandist, the nefarious Roman Catholic Bishop Eusebius, in the 4th century CE.

Further, at this time, there were no Yisra’elites. Ten of the twelve tribes had been hauled into slavery and

obscurity 700 years prior to this fabricated narrative. The nation under Roman subjugation was Yahuwdah and the native population was comprised of Yahuwdym.

Since Iesou never existed, it would have been miraculous, I suppose, for him to have made a public demonstration of Godly intent. And as we have become aware, when someone claims to be using “supernatural powers to perform miracles” they are showing off in league with Satan and not serving Yah. Further, if the imaginary “Israelites” “knew it,” then there would have been no reason for them to mock the fabled proceedings or for this demeaning and deranged reminder. This is all eerily reminiscent of the Quran, which obnoxiously claims that those opposing Muhammad actually knew that the Devil’s perverted and terrorizing Advocate was Allah’s Messenger.

Moreover, why ask people to listen if all Peter intended to do was lie to them? In much the same manner as passing off a counterfeit bill, none of this would have made *Iesou* / Jesus a *theos* | god, as the passage concludes. Moreover, it is not the purpose of the Passover Lamb to show off and not in God’s nature to dazzle us with signs and wonders. His preference is to impress us with His words – of which we have almost nothing credibly retained from anyone. Should we want to be impressed, it’s best we turn to the Towrah, Naby’, wa Mizmowr.

While it was true that the Yahuwdym in Yahuwdah during the 80th Yowbel year of 4000 Yah / 33 CE failed to recognize Dowd as the Son of God fulfilling Passover, it cannot be said that they “knew” *Iesou* | Jesus of *Nazoraiois* | Nazareth who performed feats of derring-do...

“He was appointed to (*horizo*) the prearranged and prophetic (*prognosis*) plan and purpose (*boule*) of Theos (ΘΣ), he was betrayed and given over (*ekdotos*) to (*dia*) the hand (*cheir*) of the ‘Towrahless’ (*anomos*) who chose to take control and lift him up (*anaireo*), affixing him (*prospegnumi*).” (Acts 2:23)

Nope, not even close. There was no pre-arranged prophetic testimony pertaining to Iesou / Jesus. Not a word. Iesou / Jesus is not part of Yahowah's plan or purpose. Jesus is nothing more than a Christian counterfeit, a worthless fable and mythical misnomer.

Every prophecy pertaining to that which had transpired seven weeks prior to Shabuw'ah in year 4000 Yah / 33 CE was written about or by *Dowd* | David.

As we have discussed, the co-conspirators who conceived the Christian myth were keen on delegitimizing and demonizing Jews because, without doing so, there was no reason for their god to abandon them or replace Jews with *gowym* | gentiles. And so, while it was Peter's intent to protest that his "Israelite" audience "betrayed" the mythical god-man and "gave him over" to the control of the *anomous* | Towrahless to be crucified, it was Peter, Paul, and Company who were "Towrahless."

With this now properly acknowledged and understood, I have another bone to pick with Peter and Luke. It is easy to misunderstand the notion of "pre-arranged" with Calvinism on the rise in the West. So, I would like to make an important distinction. Yahowah's response to the fallen nature of humankind was predetermined but our response to God is always subject to freewill. Each of us has the opportunity to ignore God's plan, serve a god of man's making, accept Yahowah, or reject Him.

Within prophecy there are certain things that Yahowah has preordained – the fulfillment of the *Miqra'ey* through Dowd are examples. They have been and will continually be accomplished on the stage of human events in complete accord with the *Towrah's* | Teaching, all in the proper order, and on the predetermined day, regardless of mankind's response.

Other prophecies simply report what humans will do with the continued exercise of freewill. In such cases, Yahowah has witnessed our future and is reporting back to us what He has seen. Then, when these things consistently

occur as He attested, we are provided proof that we can trust His testimony. Therefore, while Yahowah was certain that Yahuwdym would return to Yisra'el in the last days as a result of the Holocaust, He had no hand in those horrific events. Individual men and women made poor decisions, squandering the gift of freewill, and the consequences were devastating. Such will continue to be the case between now and 2033.

The concluding statement is as essential to the New Testament's claim that Christian Gentiles have replaced Jews because Jews betrayed God as it is errant in every respect. The purpose of the Pesach 'Ayl was to be the Passover Lamb. Had the Zarowa' not served to fulfill Yahowah's promise, there would be no assurance of eternal life in the Covenant or reason to trust God. Dowd did not fulfill Passover because he was betrayed but, instead, because he had chosen to do so on behalf of his people.

If a modicum of Yahuwdym actually handed the Messiah over to the Romans then, rather than blaming them and shaming them, we ought to be thanking them. Fulfilling Pesach was essential for us to live, and for that to occur, the lamb must die.

Everyone was "Towrahless" at this time. The Jews were in revolt against Yahowah and were just beginning to craft their initial Talmud. The Greeks were infatuated with *The Odyssey*, the Romans with the *Aeneid*, and the Christians with Paul's Epistles.

Further, Christians are actually complicit in this regard because they deliberately attributed Dowd's sacrifice to their mythical misnomer *Iesou* | Jesus. Then they would attest that he was murdered and resurrected, which is wholly disjointed from Pesach, Matsah, and Bikuwrym.

While *prospegnumi* is almost always translated as "crucify," this Greek word simply means to "affix and to fasten." I bring this to your attention because the Roman cross and its piercing nails were irrelevant. Christianity has

made a religion out of an inanimate object. It is like crediting a knife that takes the lamb's life for the *Yatsa* | Exodus rather than Pesach. The fulfillment of Passover is about the who, where, why, and when, not the how or even the what.

As an interesting aside, it is worth noting that the preponderance of Catholic sculptures and paintings depict Gospel Jesus in one of two ways: as a helpless infant attached to his mother or helplessly affixed to a cross. It is as if the Catholic hierarchy has chosen to control him in these ways. They are quietly saying: "if he cannot take care of himself, why would you trust him to take care of you?" And that leads to: "Trust us instead with your soul."

"Theos (ΘΩ) restored Him to life and raised Him (anistamai), releasing and dismissing Him (lou) from the suffering and pain (odin) of death (thanatos) because (kathoti) it was not (ou) possible (dynatos) for Him to exist (eimi) held and influenced (krateo) by (hypo) these things." (Acts 2:24)

The Passover Lamb is not resurrected or revived because that would defeat the purpose. Moreover, Dowd's soul did not die, not 3,000 years ago or 2,000 years ago. Had Dowd's *nepesh* been extinguished, there would have been no way to fulfill Matsah or Bikuwrym, or any means for him to return as King in 2033.

At the time, Dowd's soul was not released from the pain and suffering he endured because it is graphically conveyed in the 22nd Mizmowr. Before his *basar* was removed from the Roman implement of torture, it succumbed to the injuries they had inflicted. In so doing, Dowd fulfilled the role of the Pesach 'Ayl.

It was *She'owl* | Hell which was incapable of holding Dowd's soul, not *odin* | suffering pain or *thanatos* | death. This distinction is essential and yet it was misrepresented by the alleged disciple.

Oddly, and apparently losing track of what he was discussing, Peter's diatribe was supposedly in support of

misrepresenting the Miqra' of Shabuw'ah. So here in the previous statement, he is regressing and alluding to what would have transpired on Pesach, Matsah, and Bikuwrym, where there is death and suffering. But why speak of "Pentecost" but then not mention the names of the three Miqra'ey which would have made it possible?

This absurd narrative remains fixated on attributing Divine attributes to Iesou rather than explaining the benefits of the Mow'ed. If Peter wanted to speak about why the Messiah was here, the time to do it was on Passover, not pretend-Shabuw'ah. Even within the jaundiced Christian accounts, Gospel Jesus departed prior to this time. The events of this day had nothing to do with him or even with what Dowd had done.

That said, there are few things as beneficial when understood as what actually transpired on Passover, UnYeasted Bread, and Firstborn Children as it relates to Dowd's *basar* | corporeal body and *nepesh* | consciousness. Fortunately, those who have been with us from the beginning know that Yahowah honored His promise to provide the Lamb by accommodating the request of His Beloved Son to serve in this way. And we know that what remained of his mutilated body was discarded and then incinerated later that night in accordance with Yahowah's instructions.

During UnYeasted Bread, a Shabat in 33 CE, the Messiah's soul entered She'owl carrying the guilt of every Covenant member. He would leave it there, never to be seen or used against us again. As a result, those who capitalize upon what Dowd has done for us are perfect before God. Mission accomplished, Dowd's *nepesh* | soul was released from the place of separation on Bikuwrym, fulfilling Firstborn Children as Yahowah's *Bakowr* | Firstborn Son.

While the Shabuw'ah Harvest is possible as a result of Dowd's contributions to our lives, it would have to wait. On this day, there were no beneficiaries and, therefore, no one to call home.

Frankly, it borders on insanity to begin by saying that Iesou was spoken of in prophecy and then contradict the exceedingly graphic, prophetic depictions of what occurred when Dowd's *basar* | corporeal body suffered and died to enable the Promise of Seven. With the Mashyach having arrived to fulfill Pesach and Matsah for the benefit of Bikuwrym and Shabu'w'ah, how out of touch with reality did Peter have to be to lie about the most important events in human history without so much as mentioning anything that actually mattered?

Seven hundred years prior, Dowd had not only revealed when and where these events would transpire, but he also explained the benefits associated with him fulfilling the Miqra'ey. One thousand years earlier, he spoke of the Romans ripping the skin from his body and then crucifying him. He told all who would listen that his soul would be laden with our guilt which would be deposited in She'owl, never to be seen again. As a result, he and we would be able to enjoy the benefits of the Covenant during Bikuwrym and Shabu'w'ah.

At this time in year 4000 Yah, the Messiah and Son of God, the King of Israel, became our Redeemer. The Exemplar of the Covenant and the Firstborn of God opened the door to life everlasting, removed our guilt, and brought us into his Family where we are enriched, enlightened, empowered, and emancipated on this day. Even more than this, Dowd is returning to give his sorely mistaken, unappreciative, and recalcitrant people a second chance. Fortunately, based upon Yahowah's rebuke of religion and the deployment of His Herald to our King, Jews will come to their senses and cry over this as poignantly foretold in Zakaryah.

And while Dowd, Yahowah, and Covenant Yahuwdym celebrate their family reunion, I intend to take care of business, which will involve holding Peter, Paul, and Luke accountable for what they have done. I will try them, convict them, and send them off to an eternity in She'owl. So, should you think I'm being critical now by

excoriating them, rest assured, their hell is just beginning.

The Apostle's pretend-*Shabuw'ah* soliloquy was "advanced" by way of a second *Tanakh* citation, this time from the 16th *Mizmowr* / Psalm. So as to better understand why he selected it, let's begin our examination by studying the entire Song from which the excerpt was taken. Shim'own would not have cited it in a vacuum so we should not approach it out of context.

It begins revealing that Dowd knew what to expect from Yahowah. He developed a keen appreciation of what God wanted to provide and what He expected in return. It is a simple equation: be observant and trust Him, and He will attend to your needs...

"A poem (*miktam* – a written piece of literature, inscribed by staining the parchment upon which it is indelibly conveyed; from *ma* – to ponder and question and *kethem* – the elements which are pure gold) **of Dowd** (*la Dowd* – concerning the Beloved).

You want to watch closely over me and be concerned about me (*shamar 'any* – You keep a caring focus upon me, tending to me by choice, and You are observant regarding me (qal imperative)), **God** (*'el*), **because** (*ky*) **in You** (*ba 'atah* – with You), **I confide and trust such that I am kept safe and comforted** (*chasah* – I rely upon for protection and safekeeping)." (*Mizmowr* / Lyrics to Sing / Psalm 16:1)

Dowd had reason to be confident. God chose him, anointed him Mashyach, empowered him with His Spirit, called him His Son, affirmed that he was right, made him a prophet, and picked him to shepherd His people, to be their Redeemer and King. Dowd was and remains the brightest and most articulate, the most courageous and compassionate man in human history. And yet, Dowd recognized that apart from Yah, he was just a man, even after fulfilling the Miqra'ey. While he was willing and capable, it was by working together that they would forever change the dynamic between God and man.

“**I say** (*amar* – I confess and convey, expressing in words), **to approach** (*la* – drawing near and concerning) **Yahowah** (*Yahowah* – God’s name pronounced as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **‘You are my foundation and support** (*edown any atah* – You are my Upright One who is the essential Pillar in my Tabernacle), **I have nothing to offer which is worthwhile or useful** (*tobah any bal* – I have nothing satisfying or beneficial) **apart from You** (*al atah* – over You, God).” (*Mizmowr / Lyrics to Sing / Psalm 16:2*)

Since Dowd, the man with the most illustrious résumé on Earth, felt this way, it should be especially true for us. The most brilliant mind and articulate orator in human history credited Yahowah for everything. And therefore, together they were magnificent, composing prose while promoting possibilities that would be satisfying and beneficial. As a result of what they wrote and accomplished through their collaboration, we have become part of their eternal dynamic.

I find it particularly reassuring that Dowd found pleasure in knowing that we would capitalize upon what he had written to lead others to this same place...

“**Regarding** (*la* – concerning) **the Set Apart** (*qadowsh* – the separated and uncommon) **in the Land** (*ba ha erets* – within the country and material realm) **who show the way to the relationship** (*asher* – who lead to the benefits of the proper path), **they are also** (*hem wa*) **awesome** (*adyr* – marvelous, desirable, and splendid, honorable and worthy), **and in them** (*ba hem* – with them) **is all my satisfaction and enjoyment** (*kol chephets* – is my greatest joy, engendering my complete support and appreciation).” (*Mizmowr / Lyrics to Sing / Psalm 16:3*)

Dowd is addressing everyone who is part of the Covenant Family. He understands how we can all be part of the same refrain, so he is excited to share his Father, his Land, his relationship, and his joy with all who will listen to his poem as it was meant to be understood.

In contrast to those who would join him in their approach to Yahowah, Dowd realized that most people would be led astray by the likes of Peter and Paul, Akiba and Maimonides – chasing after the gods they have conceived in their image. And yet, there is also an undercurrent of appreciation in these words. The surviving remnant of Yisra’el will have come to realize that they owe their very existence to Dowd. By fulfilling the Miqra’ey, he made it possible for us to receive the benefits of the Covenant and overcome the enormous popularity of deceit.

“The sorrows and suffering (*‘atsebeth* – the anxiety and anguish, the unfavorable circumstances and mental state, as well as the trauma) **of those (hem) who are impetuous and who chase after** (*mahar* – who are rash and without wisdom, who are fearful, and unwilling to invest the time to study, and who quickly buy into) **another** (*‘achar* – someone or something different, either following along or doing so to develop a following) **will be great as they will be numerous and influential** (*rabah* – will multiply, becoming the preponderance of people, and who through their popularity will gain tremendous status).

Their drink offerings of blood (*nesek hem min dam* – their sacred and pagan liquid libations to a deity associated with killing and death [a.k.a. the Roman Catholic claim that “Jesus” died and that they are drinking his blood during their Eucharist]), **I will never pour or offer** (*bal nasak* – I will not endorse or cause to happen, especially with all of their associations with pagan gods, religious rites, and death). **And I will not advance or promote** (*ba nasa’* – I will never lift up or bear, honor or respect, desire or tolerate) **their names (‘eth shem hem) on my lips** (*‘al sapah* – as part of my speech).” (*Mizmowr / Lyrics to Sing / Psalm 16:4*)

This is the choice between Moseh and Paul, Dowd or Jesus, the Towrah or the New Testament, a relationship or a religion, the Covenant or Christianity, life or death. The latter is the fate of those who are impetuous and fearful, unwilling to invest the time to study the actual words

Yahowah conveyed.

Dowd is explaining that he will never endorse anything the largest and most powerful institution to co-opt his reputation does or says. He will not partake in their Eucharist or accept their names. He, as is the case with every one of Yahowah's prophets, never speaks on behalf of a Christ, Christian, Jesus, Catholic, Cross, or Church.

The Roman Catholic Church deliberately and dishonestly stole what Yahowah gave to His Son and to His people. Therefore, Dowd has a great deal to say about the consequence of its crime of identity theft. Christianity not only became the most pervasive and abusive adversary to his people, but no institution in human history would mislead as many souls. And they would do so through Foolology: stealing for themselves God's promises to His beloved Son and our Savior.

As we are aware, there is a religion that has become enormous and influential, and its rites include drink offerings of blood: Christianity through communion and Roman Catholicism with the Eucharist. And so, it is interesting that Peter misappropriated a Psalm written by Dowd which actually condemns his religion's replacement for Passover. And while that is brazen, not done incriminating himself, the Rock misquoted it to promote the myth of Iesou when it was scribed in first person by the actual Messiah and Son of God. Is it any wonder religions require faith?

In actuality, Dowd is professing that he will never endorse the Replacement Theology which serves as the underpinning of the world's largest and most powerful institution – the very church that sought to co-opt his reputation, achievements, and accolades. He will not partake in their Eucharist or respect the names popularized by their creed.

There is yet another allusion related to drinking blood. For those who have read the third volume of *Babel: Chemah ~ Venomous*, you may recall the grotesque nature

of the Feast of the Beast as it was presented in the waning chapters of Ezekiel. Upon Satan's arrival in Jerusalem on the 1st of 'Abyb in 2033, his initial edict will be to replace the Towrah's Mow'edym with his own macabre rites. The inaugural event will be to eat, in cannibalistic fashion, the *gibowrym* | most capable and courageous men of God. And during this ghoulish spectacle, the celebrants will drink the blood of those they have sacrificed. While the Lord of Babel speaks of eating human flesh and drinking blood, the underlying symbolic intent is to devour Dowd and his heralds – the two Witnesses.

And should this occur, if Yahowah allows this to transpire, then their sacrificed lives and blood will serve a purpose. For it is the blood of the bull, representing Yada, and of the goat, symbolized by 'Elyah, that will be sprinkled on the Mercy Seat of the Ark of the Covenant by the Lamb to redeem and reconcile Yisra'el on Kipurym.

Rather than irritating Yahowah by doing the opposite of what His Towrah instructs, Dowd has chosen a different cup from which to drink...

“Yahowah’s (*Yahowah* – God’s proper name pronounced as instructed in His *towrah* regarding His *hayah* and our *shalown*) **gift is my decision, my fate, my assigned share, and my reward** (*manath cheleq* ‘any – is my allotment by choice, my parcel of ground, my portion of what is offered, and my nourishment) **as well as my cup and receptacle** (*wa kows* ‘any – and the vessel which holds what I will drink). **You** (*atah*) **uphold** (*tamak* – hold and control) **my lot and destiny** (*gowral* ‘any – my portion and allotment, even my systematic means of making decisions, delineating the outcome).” (*Mizmowr* / Lyrics to Sing / Psalm 16:5)

Those who participate in the Eucharist, where priests claim that they have turned wine into the blood of Jesus, or even partake in Communion, which is the Protestant alternative to Passover, will die, as did their imaginary god. Life is afforded to those who accept Yahowah's reward. And this begins by recognizing that Dowd served as the

Passover Lamb and fulfilled UnYeasted Bread to remove the fungus of religion from our souls.

In this and every case, Father and Son were of like mind. They were committed to offering the ultimate gift. They would work together to provide the Covenant's benefits by rewarding those who acknowledge what they achieved through the Miqra'ey. It may have been, and likely was, Dowd's decision to serve as the Passover Lamb, but it is clear that Yahowah concurred with His Son's rationale.

The fulfillment of Pesach and Matsah, Kipurym and Sukah became Dowd's legacy, his destiny and lot in life. And he was intent on sharing the rewards, knowing that Yahowah would uphold and support him.

“The measuring lines (*chebel* – the inheritance and boundary lines, the shares and apportionments, symbolically even the rigging of the vessel and the joyful processions and boisterous parades) **have aligned for me** (*naphal la* ‘any – have been allotted and distributed to be) **in highly acceptable and delightful ways** (*ba ha na'ym* – in pleasant and favorable places). **Surely** (*'aph* – indeed, and in addition), **I have been offered** (*'al* ‘any) **an enjoyable and pleasing, especially brilliant** (*shaphar* – a lovely and beautiful, radiant and bright) **inheritance** (*nachalah* – association and share).” (*Mizmowr* / Lyrics to Sing / Psalm 16:6)

This is true not only for Dowd, Yah's Son, but for those who follow his lead. He was the *Bakowr* | Firstborn of Chag Matsah, but hardly the last. The Messiah opened the door and provided the way for us to enjoy Bikuwrym, participate in the Shabu'w'ah and Taruw'ah Harvests and celebrate his Kipurym homecoming.

The universe we have been given to explore exists in dimensions beyond what we can presently perceive – and Heaven is yet another dimension past those expressed throughout the universe. Our inheritance through the Covenant is bright and beautiful. As a result, it is fitting

and right...

“I will commend the excellence of (*barak* ‘eth – I favor the goodness and I am thankful for the greatness of) **Yahowah (*Yahowah*), who, to show the way to the benefits of the relationship (*‘asher* – who, to lead the way to the path to get the greatest joy out of life), **determines the plan and provides me with counsel and purpose** (*ya’ats* ‘any – decides the direction and offers me advice), **even as** (*‘aph* – and surely also), **during the night (*laylah*), my emotional response to being Yah’s implement** (*kilyah* ‘any – my kidneys (which the ancient Hebrews perceived as the source of emotions), core nature, inclinations, and feelings, my innermost being; a compound of *kol* – total, *kaly* – implement of *Yah*) **provides me with disciplined teaching, proper instruction, and correction** (*yasar* ‘any – facilitates my training and acceptance, direction and guidance, and my appreciation for cause and consequence).” (*Mizmowr / Lyrics to Sing / Psalm 16:7*)**

Dowd was obviously proud of his Father. He enjoyed serving as His implement. The Messiah was passionate about God’s plan for his life and the counsel He provided to reveal his purpose. He saw the Towrah for what its name implies: the source of disciplined teaching and proper instruction. His life’s mission became commending what Yahowah had revealed to show the way to receive the benefits of this relationship.

As a result, Dowd became the centerpiece of God’s outreach to His people. He is the Cornerstone upon which the Covenant Family and Home are built. He is the Life, the Light, and the Way.

Everything God has said and done coalesces such that we are in the right place when we capitalize upon what Dowd has accomplished on our behalf.

Yahowah is offering His children the ultimate reward: eternal life in His presence. It is a brilliant inheritance. And for it, we should be as Dowd was – appreciative, ever

willing to proclaim the excellence of Yahowah and the resulting relationship.

The point of all of this is that we can live like Dowd, think like Dowd, and experience what Dowd enjoyed when we study his words and apply them to our lives. We should all be singing along, at least up to the point of screaming.

By robbing the world of everything Dowd contributed to our lives to legitimize the Dionysian caricature of “Jesus Christ,” Peter, Paul, and pals transformed the Passover Lamb into an anti-Semitic monster. To confront this, Dowd leveled a broadside against the Gnostic nature of Pauline Christianity. The argument used to rob Yahowah, His Towrah, His Covenant, His People, and His Mashyach of their relevance was to opine that they were of the flesh, which, from the Gnostic perspective, was corruptible and evil.

The Messiah saw the Towrah for what its name implies: the source of disciplined teaching and proper instruction. His life’s mission was to commend what Yahowah had revealed to show the way to receive the benefits of this relationship. As a result, Dowd became the centerpiece of God’s plan for His people. He is the Cornerstone upon which the Covenant Family and Home are built. Everything God has said and done coalesces such that we are in the right frame of mind to capitalize on the life and lyrics of the Zarowa’.

“I intensely desire to firmly place (*shawah* – I genuinely want to put) **Yahowah** (*Yahowah*) **before me** (*la neged* ‘any – in front of me) **always and continuously** (*tamyd* – regularly and consistently, even perpetually).

It is true that (*ky*), **as a result of** (*min*) **me being right** (*yamyn* ‘any – my orientation, right side, or right hand, even looking east as the sun rises; from *yaman* – to choose to be right), **I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance** (*bal mowt* – I will not slip up, be dislodged, habitually stagger, fail, or fall, nor will I lose control, be random in my approach, or

found to be consistently inadequate (nifal imperfect – it is by being right that Dowd carries out and also receives the benefits which are ongoing throughout time)).” (*Mizmowr* / Lyrics to Sing / Psalm 16:8)

I would claim the same thing, as should you. Yahowah should be our priority, the one who leads us along life’s way. And when this occurs, we immediately realize that we are right about Him being genuine and generous, approachable and welcoming. As a result, we will never be found inadequate or wanting.

To know Yahowah in this way, to rely on God as Dowd does, is to be bold and adventurous, living life to its fullest while proclaiming the truth without hesitation. I know this not only because Yahowah inspired Dowd to say it, but because I’ve experienced it. In the 23 years that I’ve openly exposed and condemned religion and politics I have never encountered an unresolvable circumstance, never fallen into an unfavorable situation, never been dislodged from the truth, never lost control or failed. Striving to be right with Yah enables all of this.

While this would have been an exceedingly odd place for Shim’own to have begun his citation of a *Mizmowr*, it is nonetheless the place Luke claims that he jumped aboard. By doing so, rather than realizing that the Psalm describes Dowd’s relationship with Yahowah, the reader of Acts is fooled into believing that David was speaking prophetically of the Christian “Jesus Christ” and referring to him as “the Lord.” I kid you not...

“For David speaketh concerning him [the context would make “him” “Jesus”], ‘I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (Acts 2:25 KJV) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:” (Acts 2:26 KJV)

Or if you prefer the more literal rendering... “**For** (*gar* – because) **David** ($\Delta\Delta$ – a placeholder for Dowd using the Greek transliteration *David*) **said** (*lego* – declared) **of** (*eis*)

him (*autos*), **‘I foresee** (*proorao*) **the Lord** (ΚΩ – placeholder for *kurios* – the Lord and Master) **in front of** (*enopion* – and before) **me** (*ego*) **always** (*pas*) **on my behalf** (*dia*) **because** (*hoti*) **from** (*ek* – out of) **His right hand** (*dexios* – authority) **I will not be** (*me eimi*) **shaken or swayed** (*saleuomai* – be overthrown or distressed). (Acts 2:25)

Therefore (*dia*), **my heart** (*kardia*) **rejoices** (*euphrainomai* – celebrates), **and my tongue** (*glossa* – speech) **delights** (*agalliao*) **that also** (*eti*) **my flesh** (*sarkos*) **will abide and endure** (*kataskenoo* – live) **as a result of** (*epi*) **a confident and trusting expectation** (*elpis*).” (Acts 2:26)

This horribly misconstrued paraphrase of Psalm 16:8-9 was wrongly attributed. In Acts 2:22-24, Shim’own was supposedly telling the Jews all about the miraculous nature of counterfeit “Jesus.” So by saying that “David spoke concerning ‘him,’” Dowd’s assessment of his own relationship with Yahowah was wrongly projected on the Christian fable, giving the myth the pretense of life. This fraud in the inception and execution perpetrated by Peter and Luke demonstrates that nothing either of them wrote or said should be trusted. This was a deliberate lie and it was deployed to validate the religion of Christianity.

In his Mizmowr, Dowd referred to God by His one and only name. Those who know Him do so.

“Therefore (*la ken* – it is reasonable and rational as a consequence that), **my attitude and thinking** (*leb* ‘*any* – my inclination and disposition, my judgment and approach, my character and nature, my internal resolve and thoughtful response) **are joyous** (*samach* – are upbeat and happy, elated and content).

What’s more (*wa*), **the manifestation of power which is abundant and valued within my persona** (*kabowd* ‘*any* – the glorious and rewarding Divine presence within me) **expresses His joy over this enormously favorable and uplifting situation and**

outcome (*gyl* – sings and shouts as a result, calling out in jubilation, utterly delighted in this situation).

In addition (*'aph* – moreover and furthermore), **my Herald, proclaiming the good news regarding my physical body** (*basar* – my pronouncement and positive news regarding my corporeal human and animal nature, and the substance which sustains that life), **lives and abides** (*shakan* – dwells and remains, camping out for a considerable period of time) **with confidence** (*la betach* – safely and securely, without any concern, through trusting and relying; from *batach* – to trust and rely with confidence and be bold, living without fear.)” (*Mizmowr* / Lyrics to Sing / Psalm 16:9)

Imagine doing something so worthwhile, so meaningful, that God, Himself, not only knows what you have accomplished but is overjoyed at the result. This is Yah’s rightful response to His Son’s commitment to fulfilling the Miqra’ey.

For those paying attention, Dowd’s declaration regarding his *basar* served yet another knockout blow to Peter and Paul. Since Dowd and his Herald are correct regarding the importance of Dowd’s *basar* | corporeal body, then Peter and Paul were not only wrong, but their religion crumbles with this *basar* | pronouncement.

As discussed previously, *basar* speaks of a herald proclaiming the good news – something listeners should receive positively. During Dowd’s first of three lives, Shamuw’el was his *Basar* | Herald. Then came ‘Eythan, who scribed the 89th Mizmowr in Dowd’s honor. And while the prophets all spoke of him, Dowd would not be heralded again in the fashion of *Basar* until the emergence of *Yada Yahowah* two decades ago. The truth is now being told regarding what the Messiah volunteered to achieve on our behalf. And for the first time since he wrote these words 3,000 years ago, we are aware of the service Dowd’s *basar* | corporeal body afforded in the fulfillment of Passover. Thank you.

What we have just witnessed in Peter's and Luke's words is how the Christian New Testament deceives. By removing citations from their proper context, misquoting and misapplying them, the masters of Foolology tricked readers into believing things about "Jesus" which apply to *Dowd* | David. Robbing David to pay tribute to Jesus is among the most devastating crimes committed by religious men. As one of two steps underpinning the malignant myth of Replacement Theology, after replacing David with Jesus, they would substitute Gentiles for Jews.

Along these lines, the statement "I foresaw the Lord always before my face" will be extrapolated to convey something astonishingly sinister by the time we reach Acts 2:35. The bad boys of Christendom were just getting warmed up.

Also telling, Paul claimed that, by contrast, his faith was spiritual and thus better. He slathered 'Abraham and Dowd with his errant Gnostic perceptions to make his point. Unfortunately for Paul, and those who foolishly believe he spoke for God, the flesh is not evil – religions are.

Should Dowd be correct regarding the flesh, and he was clearly inspired by Yah, then Paul, and his publicist, Luke, were not only wrong, they could not have been inspired by God. As is the case with everything in this debate, trust and reliance, indeed confidence, is a product of knowing and understanding insights such as this, while faith bridges the gap when a believer is ignorant and/or irrational. The reason Yahowah inspired Dowd to share this with us is so that we could replace one with the other and, like His prophet, be right.

The argument that *Sha'uwl* | Paul used to rob Yahowah, His Towrah, His Covenant, His People, and His Mashyach of their relevance was to opine that they were of the flesh, which, as I have stated, from the Gnostic perspective was corruptible and evil.

In Judaism, G-d is incorporeal and, therefore,

unassociated with anything material, such as a son or a right hand. According to the rabbis, and in direct contradiction to Yahowah, HaShem cannot manifest an aspect of His nature through fire, nor can He have eyes or a voice. He cannot return because it would have been impossible for Him to have been here. But then again, with the Haredi afraid of the sciences and still stuck in the past, the potential of $E=mc^2$, where matter is a diminished form of energy, eludes them.

Paul would then claim that, by contrast, his faith was spiritual and thus believable and worthy. He imposed his errant perceptions on 'Abraham and Dowd to make his point. Unfortunately for Paul, and those who foolishly believe he spoke for God, the flesh isn't evil.

This cannot be attributed to a careless "mistake" by either Peter or Luke because they have bragged about the spirit providing them with the ability to be conversant in many languages which would have included Hebrew. So, they were without excuse. It is Yahowah's name, not 'adony | my Lord which is scribed in the Psalm and verified by the Dead Sea Scroll cataloged as 11QPs. Therefore, Peter deliberately lied when he claimed that this spoke of his Lord.

And as we have just read, and throughout his Mizmowr, Dowd has consistently referred to God by His one and only name. In that it encourages his descendants to do likewise, the Messiah's inspired insights are worth repeating...

"I intensely desire to firmly place (*shawah*) Yahowah (*Yahowah*) before me (*la neged 'any*) always and continuously, consistently and perpetually (*tamyd*).

It is true that (*ky*), as a result of (*min*) me being right and my orientation on the correct side as the right hand (*yamyn 'any*), I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance – nor will I slip up and be found inadequate (*bal mowt*). (Psalm 16:8)

Therefore (*la ken*), my attitude and thinking (*leb*

'any) are joyous (*samach*). What's more (*wa*), the manifestation of power which is abundant and valued within my persona (*kabowd 'any*) expresses His joy over this enormously favorable and uplifting situation and outcome (*gyl*).

In addition (*'aph*), my Herald, proclaiming the good news regarding my physical body (*basar*), lives and abides (*shakan*) with confidence (*la betach*)." (Psalm 16:9)

Dowd's statement is so clear that it could not have been misconstrued and misappropriated by accident. This was deliberate and fraudulent – and yet, the lie is essential to the Christian faith.

Should someone hold the belief that the Messiah's poem has been about something other than commending Yahowah and condemning Sha'uwl / Paul and the religion he, Peter, and Luke fathered, consider this, especially in light of Paul saying: "Now when David had served God's purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed." (Acts 13:36) Methinks this proves that the principal author of the Christian New Testament deliberately lied...

"By way of contrast (*ky* – emphasizing this point while exposing the contrary position), **You will not abandon Your association with** (*lo' 'azab* – You will not neglect, reject, forsake, or desert, never releasing (qal imperfect)) **my soul** (*nepesh 'any* – my consciousness, my inner person, character, and personality) **with regard to Sha'uwl or She'owl** (*la She'owl / la Sha'uwl* – by approaching She'owl or on behalf of the goals of Sha'uwl), **never allowing** (*lo' nathan* – never offering or giving, not permitting or surrendering (qal imperfect)) **Your Set-Apart One** (*chasyd 'atah* – Your dedicated and loyal one, Your special and unique individual (adjective singular)) **to see** (*ra'ah* – to look upon, to experience, to gloat about, or to find pleasure in) **corruption or degradation** (*shachath* – what it is like to be corrupt or corrupted, useless or ruined, marred or blemished, dishonest exploitation or

fraud, especially in association with the slime and the dungeon and pit in which such corrupt and ruinous captives are destroyed).” (*Mizmowr* / Lyrics to Sing / Psalm 16:10)

This was written a thousand years in advance to invalidate Christianity as well as Judaism. Dowd is not dead. And even if we were to play along with the Plagues of Death, if Yahowah didn’t save His beloved Son, Dowd, then there is no hope for anyone.

What is particularly illuminating about this statement is that by referencing it, *Sha’uwl* | Paul inferred that it was Divinely inspired. And yet, by misappropriating it for “Jesus,” Paul undeniably proved that he should not be trusted.

When we are alerted to the realization that Dowd’s soul fulfilled Matsah by carrying our guilt into She’owl and then celebrated Bikuwrym when the Spirit released him to come home, we find affirmation of the Zarowa’s role in the Miqra’ey in these words. A great treasure was squandered to embellish a myth.

Paul went on to say... “So it is also stated elsewhere: **‘You will not let your holy one see decay.’**” (Acts 13:35). Let’s never lose sight of the realization that *Sha’uwl* and *She’owl* are synonymous for a reason. One leads to the other.

Luke, aware of Paul’s twisted portrayal of Psalm 16, did his mentor proud and had “Peter” endorse the same myth... “**‘Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.’**” (Acts 2:27)

Or more correctly and completely... “**‘Because (*hoti*) my soul (*psyche* – consciousness) will not (*ou*) be utterly forsaken and totally abandoned (*egkataleipo* – be left behind and deserted) in Hades (*hades* – the abode of the dead). Neither (*oude*) will Your Set-Apart and Dedicated One (*hosios* – loyal and faithful, undefiled and pure) be allowed (*didomi*) to see (*horao* – experience) decay and decomposition (*diaphthora*).’**” (Acts 2:27)

The inference Peter, Paul, and Luke were making at Dowd's expense, and those he could have saved, was that David's body rotted in the grave while "Jesus" did not suffer that indignity. However, the prophecy was addressing Dowd's soul, not Iesous' body. Therefore, the authors of the Christian New Testament deliberately deceived the faithful to promote their religion.

It is so obvious that Dowd was speaking of himself and not a future Lord, that with every word, it's apparent that Yahowah is seething over this travesty.

Therefore, by contrasting the Mizmowr with the Book of Acts this becomes a debate between relationship and religion, between right and wrong, between Dowd and Sha'uwl, between the Towrah and New Testament, and between the Covenant and Christianity. God is on Dowd's side, which is why Team Twistianity had to misquote him. Forewarned is forearmed.

Religion leads to death and destruction while Dowd's way leads to renewed life. It is the reason this Mizmowr was written. Let us never forget that Dowd spoke of what he and his Father would achieve by fulfilling the Mow'edym together...

"You have made known to me (*yada* 'any – You are my source of understanding, You reveal information and instruction to me, You enable me to be aware and perceptive such that I am acquainted with, reveal, and experience) **the way to** (*orach* – the path, manner, conduct, and route to travel which leads from this place to) **life** (*chay* – living a bountiful, blessed, favorable, and prosperous existence, nourished, restored, and renewed; from *chayah* – to live and remain alive, with life restored and sustained).

There is total satisfaction and contentment in the abundant (*soba* – there is complete and abounding) **transcendent joy** (*simchah* – sublime delight with an uplifting cheerful attitude, favorably entertaining the senses) **associated with Your presence** (*'eth paneh 'atah*

– through Your appearance and in association with Your face).

The pleasure of being accepted (*na'ym* – the benefits of being considered favorably and becoming acceptable, along with the melodious contentment and satisfaction) **by being right with You** (*ba yamyn 'atah* – with my orientation on Your right side, with my right hand in Yours, and with me looking east in the morning toward You as the sun rises; from *yaman* – having chosen to be right) **is glorious and forevermore** (*netsach* – is splendid and unending, producing everlasting status and permanent prominence).” (*Mizmowr* / Lyrics to be Sung / Psalm 16:11)

This was written in first person by Dowd about his personal experience with Yahowah while transitioning from Matsah to Bikuwrym. It is the greatest moment of his life. Anyone projecting his great achievement onto someone else is destined to engender his Father’s wrath.

Since one would have to lie to make this about “Jesus,” it is not about him... “**Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.**” (Acts 2:28)

A literal translation does not resolve the problem of pretending that this somehow applies to the Christian myth... “**Reveal and make known to** (*gnorizo* – provide the information needed to understand and thereby expose to) **me** (*ego*) **the way** (*hodos* – path, road, and journey) **to a complete and fulfilling** (*pleroo* – full and abundant) **life** (*zoe*) **of joy and gladness** (*euphrosyne* – cheerfulness and gratitude) **in proximity to** (*meta* – in association with) **Your presence** (*prosopon*).” (Acts 2:28)

After serving as the Passover Lamb and then carrying our guilt into She’owl to perfect us, Dowd was celebrating Firstborn Children with his Father along with the promise of the sevenfold enrichment and empowerment of his soul. Shabuw’ah was now possible, and would follow, but not for another 1,993 years. And so this is something to

Taruw'ah about in preparation for Kipurym.

To accept Yah is to be right. To know Yah is to live. To be with Yahowah is to be joyous, satisfied, and content. We would have to search long and hard to find a more fitting proclamation to refute the likes of Peter, Paul, and Luke.

We could read this a thousand times and never grow weary of what it reveals. And yet by contrast, there is the swamp of grotesque corruptions known as the Christian New Testament. It is filled with deliberately convoluted statements like these written by Luke, and yet, it is by a factor of a million to one more popular than Yahowah's prophets.

One of three things is true: Shim'own agreed with Sha'uwl and wrongly attributed something Dowd wrote about himself and his relationship with Yahowah and projected it onto Iesou. Perhaps Luke, Paul's apologist and propagandist, put these words in "Peter's" mouth to support his mentor. And if you are wondering who to blame for this deliberate and debilitating deception, you may want to consider who wrote it.

Or third, the entire Christian New Testament is a work of fiction such that it was contrived from beginning to end – no more credible than *The Odyssey*. And frankly, since it is so far from the truth, so inconsistent with Yahowah's testimony and inflammatory, so convoluted and contradictory, so poorly written and unconvincing, should you be wondering where to cast blame for this deliberate and debilitating deception, you may want to ponder the third possibility.

Our excursion into the bowels of the Christian New Testament has thus far provided nothing to suggest that the Towrah's presentation of the Shabu'ah Harvest was fulfilled two thousand years early. And yet by considering how its authors convoluted Yahowah's intent by misquoting Him, we have learned a great deal about the religion Peter, Paul, and Luke perpetrated to rob Jews of

their rights and responsibilities, beginning with Dowd.

While it is both awkward and disingenuous, Luke is now reinforcing one of Paul's most ludicrous arguments by placing it in the mouth of his rival, Peter. Does anyone believe that repeating the derogatory assessment of Dowd makes Jesus great?

Speaking with one voice, *Sha'uwl's* | Paul's argument against Dowd on behalf of Jesus is perpetuated by *Shim'own* | Peter. Unfortunately for them, regurgitation does not make vomit any sweeter...

“Gentlemen (*andros*), brothers (*adelphos*), it is possible (*exesti* – permissible and obligatory) after all to say (*eipon* – based on this account) to you in open public discourse, enjoying freedom of speech (*parresia* – without any concern or fear) with regard to (*pros*) and concerning (*peri*) the patriarch (*patriaches* – founder and forefather) David ($\Delta\Delta$ – placeholder for David, a Greek transliteration for Dowd), that (*hoti*) he both died (*teleutao* – his life is finished and has come to a close) and was buried (*thapto*), and his tomb (*mnema* – grave) exists (*eimi* – and can be identified) among (*en*) us, even until (*achri*) this (*houtos*) day (*hemera*). (Acts 2:29)

Being (*hyparcho*) therefore (*oun*) a prophet (*prophetes*), and knowing (*oida*) that (*hoti*) Theos ($\Theta\Sigma$) swore (*omnuo*) an oath (*horkos*) that from out (*ek*) of the fruit (*darpos*) of his loins (*osphys*), would sit (*kathizo*) upon (*epi*) His (*autos*) throne (*thronos*), he foresaw (*proorao*) and spoke (*laleo*) about (*peri*) the rising up and standing upright (*anastasis*) of the Christon (XPN – placeholder for *Christon*, which became Christ), because namely (*hoti*), He was not (*oute*) left behind and abandoned so as to remain (*egkatalaipo* – forsaken and deserted) at (*eis* – inside and within) Hades (*hades* – the abode of the dead), nor (*oute*) did His flesh (*sarx* – physical human body) see (*horao* – experience) decay and decomposition (*diaphthora* – corruption).” (Acts 2:30-31)

The co-conspirators of Christianity were overtly

committed to killing and burying “David.” And while this enables Replacement Foolology, there is nothing in all the universe they could have said more irritating to his Father – who just so happens to be God.

This is Paul’s plot, one which Luke advanced by ascribing it to Peter. But every aspect of it is a lie – from the details to its sweeping implications.

Ignoring what Dowd revealed, only to extract something he could *kephash* | bend, Peter misappropriated a prophecy affirming that Dowd would serve Yahowah by fulfilling Chag Matsah and live forevermore in God’s presence. He misappropriated God’s testimony so that an imaginary character drawn out of pagan mythology and given a fictitious name could replace the Messiah. By errantly claiming that Dowd was dead and buried in a prophecy which says the opposite, his goal was to transfer what was said about the King, including his title and throne, to his false god. This perverted patriarch of Christendom engendered eternal damnation because he fooled billions of souls while establishing a religion that would persecute Jews. To Hell with Peter.

I’ve shared this previously, but now that we are evaluating the entirety of Peter’s errant portrayal of Shabuw’ah, Dowd, and Iesou, it bears repeating that the odds against Peter and Paul, who were irreconcilable and bitter foes, promoting the same lie in their first public addresses by misappropriating the same otherwise obscure verse from a Psalm to rob and bury Dowd, first in Acts 2 and then in Acts 13 is incalculable.

Peter and Paul stole lyrics Dowd wrote to Yahowah affirming that God would never allow his body to fail, his soul to die, or his fate to be negated by Sha’uwl, to not only claim the opposite but to justify applying the prophecy to “Jesus.” They did so because they could not find any which actually spoke of their mythical misnomer. The fact that Christian scholars haven’t shown the integrity to admit the obvious – that this means the myth of Christ and the allure of Christianity were built on an elaborate hoax that is

neither credible nor accurate – is a blight on their reputations.

This isn't a minor issue that can be swept aside as a figure of speech. It is an outright inversion of the Psalm designed to dismiss Dowd such that his titles, accolades, and accomplishments could be misappropriated to create the false impression that their Iesou was the Christou, and that Theos had predicted his every move. It was all a lie.

As a consequence of these deliberate deceptions and falsifications, billions have been deprived of what Dowd achieved for us. Truths vital to our wellbeing were buried under the grotesque contention that there was a Jesus Christ, a man-god who was killed by Jews so that Christians could replace them and live. As a result, religious Jews countered with a false Messiah of their own – a miscalculation which led to the Diaspora and the Holocaust.

Even if we focus on the smaller picture drawn from Peter's false declaration, by deliberately misrepresenting the prophetic portrait painted by the Son of God, Roman Catholicism's first Pope demonstrated that he should never be seen as credible. He would lie about anything and everything to create and promote the illusion of Jesus Christ – apart from which he is nothing.

Peter's, Paul's, and Luke's argument was predicated on a false premise and backed by a misquoted and misappropriated citation. And this is just in the hypothesis stage of their delusion. The prophecy in *Shamuw'el* / 2 Samuel 7, to which Peter and Luke are alluding, does not predict the arrival of a Messiah who would be known as *Christon* | Christ. It does not speak of "Jesus." Instead, just like the misappropriated 16th Psalm, 2 Samuel 7 is all about *Dowd* | David – and only the Beloved from beginning to end.

This sweeping prophecy opens with Yahowah explicitly speaking to Dowd and then it concludes with God directly addressing Dowd once again. In between,

Yahowah speaks to us about Dowd. Other than the conduit of this proclamation, Nathan, and the one offering it, Yahowah, no other names are mentioned.

What follows is, to my mind, one of the greatest prophecies ever proclaimed. I not only value the opening context regarding homes and who builds them but, also, its sweeping implications regarding my King – Dowd. This is the prophecy that opened my eyes and brought me home.

“It came to pass (*wa hayah ky*) **when the king sat down and relaxed in his home** (*ha melek yashab ba beyth huw’*) **because Yahowah** (*wa YaHoWaH*) **had given him a comforting respite** (*nuwach la huw’*) **from his adversaries and rancorous foes** (*min sabyb min kol ‘oyeb huw’*), (*Shamuw’el / 2 Samuel 7:1*) **that the king said** (*wa ‘amar ha melek*) **to Nathan, the prophet** (*‘el Nathan ha naby’*), **‘Please look around** (*ra’ah na’*). **I live** (*‘anoky yashab*) **in a house of cedar** (*ba beyth ‘erez*), **but the Ark of God** (*wa ‘arown ha ‘elohym*) **sits within curtains** (*yashab ba tawek ha yarya’ah*).’ (*Shamuw’el / 2 Samuel 7:2*)

So, Nathan said to the king (*wa ‘amar Nathan ‘el ha melek*), **‘Choose to go and do all that is in your best judgment** (*kol ‘asher ba lebab ‘atah*) **because, surely** (*ky*), **Yahowah is with you** (*Yahowah ‘im ‘atah*).’ (*Shamuw’el / 2 Samuel 7:3*)

However, that evening (*wa hayah ba ha laylah ha huw’*), **the word of Yahowah came to Nathan** (*dabar Yahowah hayah ‘el Nathan*). **He conveyed** (*la ‘amar*), (*Shamuw’el 2 7:4*) **‘Go and tell** (*halak wa ‘amar ‘el*) **Dowd, My coworker** (*Dowd ‘ebed ‘any*), **that this is what Yahowah says** (*koh Yahowah ‘amar*). **“Why should you build Me a home to live in** (*ha ‘atah banah la ‘any beyth la yashab ‘any*)? (*Shamuw’el / 2 Samuel 7:5*)

Indeed (*ky*), **I have not lived** (*lo’ yashab*) **in a house** (*ba beyth*) **since the time** (*wa min yowm*) **that I lifted up to be with Me** (*‘alah ‘any ‘eth*) **the Children of Yisra’el** (*beny Yisra’el*) **out of the crucibles of oppression in**

Mitsraym (*min Mitsraym*). Then, as an ongoing witness to the restoring testimony, up to (*wa 'ad*) this day (*ha yowm ha zeh*), I have been moving about (*wa hayah halak*) in a tent dwelling as a tabernacle and home (*ba 'ohel wa ba mishkan*). (*Shamuw'el / 2 Samuel 7:6*)

During any of that time, when showing the way to the benefits of the relationship, that (*ba kol 'asher*) I traveled (*halak*) with all of the Children of Yisra'el (*ba kol beny Yisra'el*), did I say a single word (*ha dabar dabar*) to one (*'eth 'echad*) of the leaders of the tribes of Yisra'el (*shebet Yisra'el*), whom I instructed (*'asher tsawah*) to shepherd (*la ra'ah*) My people (*'eth 'am 'any*), Yisra'el (*Yisra'el*), to say (*la 'amar*), “So why not (*la mah lo*) build for Me a house of cedar (*banah la 'any beyth 'erez*)?” (*Shamuw'el / 2 Samuel 7:7*)

Now, therefore (*wa 'atah*), this is what you should say (*koh 'amar*) to My associate, Dowd (*la 'ebed 'any la Dowd*), as a result (*koh*), Yahowah of the spiritual implements (*Yahowah tsaba'*) says (*'amar*), “I took you (*'any laqach 'atah*) from the sheepfolds (*min ha neweh*), from chasing after lambs (*min 'achar ha tso'n*), to be the conspicuous and informative leader (*la hayah nagyd*) among My People (*'al 'am 'any*), over Yisra'el (*'al Yisra'el*). (*Shamuw'el / 2 Samuel 7:8*)

I have been with you (*wa hayah 'im 'atah*) throughout it all (*ba kol*), revealing the benefits of the relationship (*'asher*) as you journeyed through life (*halak*). I have cut off (*wa karat*), accordingly, all of your enemies (*'eth kol 'oyeb 'atah*) from your presence (*min paneh 'atah*). And I have engaged on your behalf to make for you (*wa 'asah la 'atah*) an exceptionally important name, the greatest designation, and the most distinguished reputation (*shem ha gadowl*), when compared to the most glorified designations (*ka shem ha gadowl*) pursuant to the relationship (*'asher*) on the Earth (*ba ha 'erets*). (*Shamuw'el / 2 Samuel 7:9*)

Furthermore (*wa*), I will appoint and establish (*sym*) a dwelling place (*maqowm*) for My People (*la 'am*

'any), Yisra'el (la Yisra'el). I will plant them (wa nata' huw') such that they may abide (wa shakan) below throughout a less chaotic time than this (tachath huw') and no longer be agitated, anguished, or terrorized (ragaz 'owd). They will not continue to be (wa lo' yasaph) afflicted or degraded, disparaged or denigrated ('anah), by unjust and harmful sons, perverted and violent descendants of evil (beny 'awlah), as will have formerly been the case (ka 'asher ba ha ri'shown). (Shamuw'el / 2 Samuel 7:10)

From the day (wa la min ha yowm) which, for the benefit of the relationship ('asher), I appointed and instructed (tsawah) Judges (shaphat) on behalf of My people ('al 'am 'any), Yisra'el (Yisra'el), I will provide a respite (wa nuwach la 'atah) from all of your enemies (min kol 'oyeb 'atah). In addition (wa), Yahowah (Yahowah) is boldly and publicly announcing to you (nagad la 'atah) that, indeed (ky), He will act, engaging with you to create the family and home of Yahowah (beyth 'asah la 'atah Yahowah).'" (Shamuw'el / 2 Samuel 7:11)

Yahowah has been addressing the future restoration of His people, recognizing that soon, they will no longer be abused by Progressives, Muslims, or Christians. He affirmed that He engaged with Dowd to build His family and create his home. God is announcing that He and His Son would fulfill the Invitations to be Called Out and Meet together, enabling the benefits of the Beryth.

Dowd would inspire love for Yahowah by living two additional lives, each exceedingly beneficial. And while it is uncommon for a soul to be bestowed three lives, every Covenant member will enjoy two. And like Dowd, the two Witnesses will also live three lives, with the shortest of the three not only being of service to others but also of similar length to Dowd's return to fulfill Pesach, Matsah, and Bikuwrym – which was likely three to four years.

“Surely (ky), your time will be thoroughly proclaimed and completely fulfilled (male' yowmym

'atah). When you will have laid down your life (wa shakab) in association with your ancestors ('eth 'ab 'atah), I will rise up and take a stand to bring to fruition (quwm) with your seed what you have sown ('eth zera' 'atah), something more in the end without hesitation for you ('achar 'atah). For the benefit of the relationship ('asher), it will be extracted and withdrawn (yatsa') out of a small particle of your physiological nature (min me'eh).'" (Shamuw'el 2 7:12)

I am interrupting the flow of this prophecy regarding Dowd because I want you to appreciate something few realize. The verb *male'* was scribed in the imperfect conjugation, so it cannot be addressing something which is over, such as Dowd's previous existence. Instead, in the imperfect, *male'* speaks of ongoing fulfillments – thereby addressing Dowd's eternal reign as King after having fulfilled the seven *Mow'edym* | Eternal Witnesses to the Appointed Meeting Times.

After Dowd's relaxing intermission between the three phases of his life, with *shakab* scribed in the perfect conjugation, it is indicating that his rest would be for a limited time and soon will be over. Yahowah is going to intervene a third time in the course of His Son's lives to *quwm 'eth zera'* | establish what Dowd has sown. *Zera'* speaks of seeds which, when sown, take root and grow, producing a productive harvest if properly cultivated. It serves as a metaphor for the tens of thousands of thoughtful words this man wrote on our behalf and the many meaningful things he achieved. As the *Zarowa'* (a title that is based upon *zera'*), Dowd spread the seeds of Chag Matsah such that his sacrifice will bear fruit during the Harvests of Shabuw'ah and Taruw'ah.

Yahowah is not doing this "after" Dowd but instead "without hesitating or delaying, and without equivocating." Such is the primary meaning of *'achar*, derived from its verbal root.

Further, it was *'asher* which brought me to this place, and to this prophecy, helping me better understand the

nature of the family Yahowah is striving to achieve – much of which is correctly conveyed in the Father and Son relationship He developed with Dowd. More than anyone who ever lived, the Messiah embodies “‘*asher* – showing the way to the benefits of the relationship.”

Yatsa’ is the operative term of the “Exodus.” It means “to withdraw, to extract, and to deliver.” It does not speak of a man’s seed, in the sense of sperm emanating from a man. Equally revealing, the primary meaning of *ma’al* is not “viscera or loins,” but instead, it describes “a minute, exceedingly small, particle which comprises something much larger.” That particle is Dowd’s DNA.

Dowd’s lives and lyrics have been thoroughly proclaimed and the promises made through them have been or soon will be fulfilled. His first life was just the beginning. He would be brought back twice more based on what he has sown for our edification.

Even after fulfilling Passover, UnYeasted Bread, and Firstborn Children in year 6000 Yah / 33 CE, Yahowah is going to take another triumphant stand with His Son and on behalf of the Covenant.

So now after foreshadowing what will occur, Yahowah began to speak to us about His Son. And while this approach is common throughout the Prophets, even if God intended to transition away from speaking to Dowd to addressing his heir, his son was *Shalomoh* | Solomon, not Gospel Jesus. And since Solomon was next on the throne, why would Yahowah degrade this sweeping prophecy regarding His beloved Son with succession since it is common and assumed? To say that a king’s son will sit on the throne is hardly prophetic.

Therefore, either Yahowah was continuing to be prophetic and profound, telling us what He was going to achieve through Dowd, or God went from prophetic and profound to mundane to tell him that his son would be next to occupy Yisra’el’s throne. With this in mind, especially in this profoundly important narrative, the answer seems

obvious...

“And so (wa), I will establish (kuwn) his reign over his kingdom (‘eth mamlakah huw’).” (Shamuw’el 2 7:12)

Dowd’s reappearance as King will be manifest, not only through the redeployment of his *nepesh* | soul, but also by reconstituting his DNA for the third time. This manifestation of the Messiah will adroitly convey Dowd’s authority, personality, and appearance. The returning Messiah, the Son of God, and the King of Kings, is, therefore, fully and completely Dowd. And that is why Yahowah is now speaking of him to us, telling us what they will accomplish together...

“He, himself, shall restore and rebuild (huw’ banah) the family home (beyth) for (la) My name (shem ‘any). And (wa) I will prepare and establish (kuwn) the throne (‘eth kise’) of his kingdom (mamlakah huw’) forevermore as a continuing witness (‘ad ‘owlam). (Shamuw’el 2 7:13)

I was, I am, and I always will be (‘any hayah) for him (la huw’) as a Father (la ‘ab), and (wa) he was, is, and always will be (huw’ hayah) for Me as (la ‘any) a son (la ben).” (Shamuw’el 2 7:14 in part)

It’s true that Shalomoh built the Covenant Home of Yahowah on the Temple Mount that Dowd acquired and with the materials his father had accumulated. But Solomon got distracted, and trying to please the many foreign women he had brought into his harem, his reign ended poorly. Israel would be shattered, broken into pieces and destroyed within a decade of his turbulent time on the throne. Therefore, his kingdom was not everlasting. This claim can only be made of one man – Dowd – because he is returning to reign forevermore.

Reminding us that he was still addressing Dowd, the King was the only man Yahowah referred to as His Son, doing so three times. Therefore, it is obvious that the only transition has been from Yahowah speaking directly to His Son to talking to us about him. And as a result, to claim this

prophetic pronouncement on behalf of the mythical misnomer Jesus is nothing short of identity theft. It applies to the greatest man who ever lived, Yahowah's Chosen One and Firstborn, the Messiah and King, Dowd, and not to a fable.

And yet, that is exactly what Peter, Paul, and Luke were implying by misappropriating Yahowah's promise to Dowd, and to us through him, and donating it to Iesou Christou. I can assure you that Christianity's coconspirators will be convicted of this crime and suffer the consequence – which is an eternity in She'owl.

Speaking to us about His beloved Son, Yahowah specifically warned His people that the likes of Peter, Paul, and pals would misappropriate and corrupt almost everything He said of him...

“So when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated (*‘asher ba ‘awah huw’*), I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation (*wa yakah huw’*) against the weapons and staves wielded by rulers of the nations (*ba shebet*) of men (*‘ishym*) and against (*wa ba*) the fungus and plague that has fallen (*nega’*) upon the descendants (*ben*) of ‘Adam (*‘adam*).”
(*Shamuw’el 2 7:14*)

Fathers are protective of their children, and they will not tolerate those who seek to ruin their relationships. So, when the consequence results in a deadly plague and the spread of religious fungus, there will be recompense. And yet, just like Paul citing the prophecy in Habakkuk which condemned him, Peter did the same thing by pilfering this Divine narrative regarding Dowd. It is, therefore, embarrassing that there hasn't been a single scholar who was capable of pointing out the obvious.

Yahowah's declaration explains why He opposes the religious charade, transferring the promises He made to the Messiah to create a Christ. God's not a believer...

“Therefore (wa), My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor (*chesed* ‘any) will not be removed from him, be disassociated or diminished regarding him, or replaced, substituting another for him (*lo’ suwr min huw*’) as was the case when (*ka* ‘asher) I turned away from and completely rejected (*suwr min*) associating with (*im*) Sha’uwl (*Sha’uwl*) whom, to show the proper way (*asher*), I removed (*suwr*) from your presence (*min la paneh* ‘atah).” (*Shamuw’el* 2 7:15)

Unlike most people, Yahowah is loyal, and His love is enduring. He is eternally committed to the Covenant Family. This is especially so regarding His Son, our King, Dowd.

While everything was stolen from him to create the mythology of the Christian counterfeit, having done so comes with a strong rebuke from God. Yahowah even condemns the primary culprit by name – Sha’uwl. Just as Dowd’s initial nemesis was disavowed, demon-possessed, and perished apart from the people, the same was true of the Sha’uwl known to Christians as Paul. And while he died separated, rejected, and alone, in the final condemnation, all traces of his religion will be expunged from the Earth.

Speaking directly to Dowd again, and thus to us through him, God concludes...

“And so (wa), your family (*beyth* ‘atah) and (wa) your position of authority, your kingdom and reign (*malakah* ‘atah), are assured, as it is trustworthy and dependable, firmly established, credible, and enduring (*aman*) forever as a continuing witness (*ad* ‘owlam) in My presence (*la paneh* ‘atah). Your throne and seat of honor (*kise*’ ‘atah) will be (*hayah*) established and sustained (*kuwn*) forevermore as restoring testimony (*ad* ‘owlam).” (*Shamuw’el* 2 7:16)

Consistent with all of these words (*ka kol ha dabarym ha* ‘eleh) and in accord with (*wa ka*) the entire

revelation (*kol ha chizywon ha zeh*), **in this manner, Nathan accurately conveyed this** (*ken dabar Nathan*) **to Dowd** (*'el Dowd*).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:17)

This prophecy has been about houses, who builds them and who lives in them. It is about Dowd, who had a home, not “Jesus” who was homeless throughout the myths conceived about him. Its focus has been on what God is going to do for, with, and through His beloved Son. It is also about seeds and thrones, who sows them and who sits upon them. As such, the three so-called Abrahamic religions predicated on false messiahs – Christianity, Judaism, and Islam – should have been vociferously renounced in their infancy and never have been allowed to grow.

Those adept at changing names, who actually made a religion out of doing so, Peter, Paul, and pals, replaced Dowd’s name with Iesou / Jesus in a desperate attempt to make their counterfeit appear divine. Foolology became part and parcel of Christianity. It was the first phase of replacements since the revisionists would go on to replace Jews with Christians.

Dowd | David, the individual being addressed, was robbed by Christians to create the illusion that their “Jesus” was the Messiah. That is why we find Yahowah coming to the defense of His Ben, ha Mashyach, our Yasha’ and returning Melek.

God chose a shepherd boy, a child chasing after sheep, to lead His people and enlighten the world. He did not choose a scholar, a theologian, an expert in linguistics, a star athlete, a social media celebrity, or a man with a proven record in politics or the military. That is not to suggest that the lad was without merit. He was brilliant and thoughtful, articulate and courageous, attributes Yahowah would cultivate over time. The result is the *Mizmowr* and *Mashal* | Psalms and Proverbs, even the fulfillment of the *Mow'edym* | Restoring Witnesses of the Eternal Testimony.

Yahowah is constantly reminding us that He is focused on Yisra'el. The descendants of Ya'aqob are His people. This has not and will not change. There is no room for a Gentile Church. Dowd established a united Yisra'el in the Promised Land, incorporating Yaruwshalaim as his home. So, when Yahowah promised to “appoint a place for My people, Yisra'el, planting them there such that they will never have to move again,” He was addressing a time nearly 3,000 years removed from this discussion.

After having fulfilled Pesach and Matsah leading to Bikuwrym, Dowd will return on Kipurym, this time to serve as the King of Kings. All the Psalmist has sown will come to fruition. His will be the place of honor as it is his witness that makes him the most deserving candidate.

As a proud Father, Yahowah will hold those who have robbed His Son of this dignity accountable. He will chastise those who have perverted and twisted the promises He has made to His Beloved by perverting this prophecy. Second only to the embezzlement of His name by religious Jews, this crime irks the Almighty more than any other.

Once again, Yahowah revealed something exceedingly important, and the religious have sought to convolute it to serve their perverted interests. That which Peter, Paul, and Luke took from Dowd to make their Iesoun appear worthy became part and parcel of Christianity.

Therefore, since this ongoing diatribe robbing Dowd and his people has been appalling to the Almighty, I wanted to present the next line in context. So, as a reminder as to where we have been, the preposterous Peter promoted...

“Israelite (*Israelites*) men (*andros*), listen to (*akouo*) these words (*logos*): Iesou (INY – placeholder for Iesou which became Jesus in the 17th century) the Nazarene (*Nazoraios*), is a man (*andros*) who publicly demonstrated (*apodeiknymi*) to (*eis*) you (*sy*) that he is from (*apo*) Theos (ΘΣ – placeholder for *theos* – god) using supernatural powers and abilities (*dynamis*) to perform extraordinary miracles with prophetic significance

(teras). **These are signs (semeion) which (hos) Theos | God (ΘΣ) performed (poieomai) through (dia) him (autos) in your midst (mesos) as (kathos) you know (oida).** (Acts 2:22)

He was appointed to (horizo) the prearranged and prophetic (prognosis) plan and purpose (boule) of Theos (ΘΣ), he was betrayed and given over (ekdotos) to (dia) the hand (cheir) of the Towrahless (anomos) who chose to take control and lift him up (anaireo), affixing him (prospegnumi). (Acts 2:23)

Theos (ΘΩ) restored him to life and raised him (anistamai), releasing and dismissing him (lou) from the suffering and pain (odin) of death (thanatos) because (kathoti) it was not (ou) possible (dynatos) for him to exist (eimi) held and influenced (krateo) by (hypo) these things. (Acts 2:24)

For (gar – because) David (ΔΔ – a placeholder for Dowd using the Greek transliteration Daidid) said (lego) of (eis) him (autos), ‘I foresee (prooraō) the Kurios | Lord (ΚΩ) in front of (enopion) me (ego) always (pas) on my behalf (dia) because (hoti) from (ek – out of) his right hand (dexios) I will not be (me eimi) shaken or swayed (saleuomai). (Acts 2:25)

Therefore (dia), my heart (kardia) rejoices (euphrainomai), and my tongue (glossa) delights (agalliao) that also (eti) my flesh (sarkos) will abide and endure (kataskenoo) as a result of (epi) a confident and trusting expectation (elpis). (Acts 2:26)

Because (hoti) my soul (psyche) will not (ou) be utterly forsaken and totally abandoned (egkataleipo) in Hades (hades). Neither (oude) will Your Holy One (hosios) be allowed (didomi) to see (horao) decay and decomposition (diaphthora). (Acts 2:27)

Reveal and make known to (gnorizo) me (ego) the way (hodos) to a complete (pleroo) life (zoe) of joy and gladness (euphrosyne) in proximity to (meta) Your presence (prosopon).’ (Acts 2:28)

Gentlemen (*andros*), **brothers** (*adelphos*), **it is possible** (*exesti*) **after all to say** (*eipon*) **to you in open public discourse, enjoying freedom of speech** (*parresia*) **with regard to** (*pros*) **and concerning** (*peri*) **the patriarch** (*patriaches*) **David** ($\Delta\Delta$ – placeholder for Daid, a Greek transliteration for Dowd), **that** (*hoti*) **he both died** (*teleutao*) **and was buried** (*thapto*), **and his tomb** (*mnema*) **exists** (*eimi*) **among** (*en*) **us, even until** (*achri*) **this** (*houtos*) **day** (*hemera*). (Acts 2:29)

“Being (*hyparcho*) **therefore** (*oun*) **a prophet** (*prophetes*), **and knowing** (*oida*) **that** (*hoti*) **Theos** | **God** ($\Theta\Sigma$) **swore** (*omnuo*) **an oath** (*horkos*) **that from out** (*ek*) **of the fruit** (*darpos*) **of his loins** (*osphys*), **would sit** (*kathizo*) **upon** (*epi*) **His** (*autos*) **throne** (*thronos*), **he foresaw** (*proorao*) **and spoke** (*laleo*) **about** (*peri*) **the rising up and standing upright** (*anastasis*) **of the Christon** (XPN – placeholder for Christon, which became Christ), **because namely** (*hoti*), **he was not** (*oute*) **left behind and abandoned so as to remain** (*egkataleipo*) **at** (*eis*) **Hades** (*hades*), **nor** (*oute*) **did his flesh** (*sarx*) **see** (*horao*) **decomposition** (*diaphthora*).” (Acts 2:30-31)

So now, demonstrating that my assessment continues to be accurate regarding the realization that this cast of contrarian characters was used by the Roman Catholic Church to concoct a malignant medley to take what was said of Dowd on these occasions and apply it to the counterfeit *Iesou Christon* | Jesus Christ, Shim’own’s incredulous monologue resumes...

“This Iesoun (IN – placeholder for *Iesoun* | Jesus) **whom Theos** ($\Theta\Sigma$ – placeholder for *theos* – god) **raised up** (*anistamai* – caused to be restored to life and stand upright), **which all** (*pas*) **of us exist as** (*eimi*) **witnesses** (*martyros* – spectators and observers who can testify based upon their experience), **therefore** (*oun*) **is the right hand** (*dexia* – the authority and power) **of Theos** (ΘY), **lifted up and exalted** (*hypsoo*).

He also (*te*) **promised** (*epangelia*) **the Holy** (*hagion*) **Pneuma** ($\text{PIN}\Sigma$ – placeholder for *pneuma* – spirit) **who is**

received and acquired (*lambano*) **from** (*para*) **the Pater** (ΠΠΣ – placeholder for *pater* – father), **which** (*hos*) **you all** (*sou*) **have also** (*kai*) **seen** (*blepo*) **and heard** (*akouo*).” (Acts 2:32-33)

There was no one named “Iesoun” in 1st-century Judea. The person being crudely counterfeited is Dowd. God has a name, but these shysters didn’t know it.

The body of the Passover Lamb was bludgeoned, discarded, and incinerated. The *Pesach ‘Ayil* never comes back to life – as that would be ridiculous and defeat its purpose.

No one in this alleged audience was a witness to a risen Iesoun. Fact is, those allegedly exposed to the handful of brief post-Bikuwrym sightings of Gospel Jesus shared one thing in common – no one recognized him. And that completely negates the claim that “all of us exist as witnesses.”

Further, Dowd, as the Right Hand of God, was ignored, disregarded, demeaned, rejected, and replaced, which is the antithesis of “being lifted up and exalted.” The Messiah was not “promised the Holy Spirit.” The *Ruwach Qodesh* | Set-Apart Spirit of Yahowah came upon him when he was anointed ha Mashyach at eight years of age and never left him. And as for making such a promise, nothing of the sort is found in Dowd’s Mizmowr or Mashal. She isn’t Dowd’s to give. And She is the antithesis of *holy* | diseased.

By claiming that “the *Pater*” is the source of “*hagion pneuma*,” Peter is displaying his ignorance. The *Ruwach Qodesh* is the Maternal manifestation of Yahowah’s nature – not Paternal. Moreover, no man has seen the *Ruwach Qodesh* – adding to Peter’s litany of lies. I do not think that he could have messed this up any worse, even if that had been his intent.

The *Ruwach Qodesh* | Set-Apart Spirit is, as Her title denotes, “set apart” from Yahowah. She is part of God projected into our frame of reference and represents the

feminine and maternal aspects of Yahowah's nature. She is not, however, a separate "person" or involved in religion.

The Greek *hagiozo*, which is typically rendered as "holy," denotes religious implications. In addition to the "Holy Ghost," Christianity sports a "Holy Catholic Church," "Holy Bible," a "Holy Father," the "Holy See," a "Holy Mother," the "Holy One," a "Holy Trinity," "Holy Water," "Holy Baptism," and the "Holy Grail," in addition to "Holy Communion" to name a few – even a "Holy of Holies" and "Holy War" fought over the "Holy Land." They even celebrate "Halloween." The *New World Encyclopedia* states: "The word Holy denotes the presence of sacredness in an object, being, person, place, or idea. It can also indicate an experience of numinosity – all-inspiring and imbued with sacredness. It is often ascribed to saints, gurus, times, or places." Thomas Aquinas defined holiness "as a virtue by which man's mind applies itself and all its acts to God."

The origin of the word "holy" comes from the 11th-century Old German *hulis* and Old English *holegn* meaning "holly" as in the Holly Tree – considered a sacred plant to both pre-Christian Celtic and Roman worship. "To hold holly" became "to be holy," and then "to make holy," as in "to sanctify."

The concept of being "set apart" is as central to the Covenant as religious notions like holy are opposed to it. At best, "holy" conceals and corrupts this message, and it replaces God's terminology with man's. Worse, it applies attributes to saints, objects, relics, and the Spirit which are completely inaccurate.

But the story gets darker because holy has a satanic past. According to the *Oxford English Dictionary*, "holy" was "originally used to venerate heathen deities in Old Norse." In the *Dictionary of Mythology, Folklore and Symbols*, "holy in practically all languages was derived from the divinely honored sun." *Forlong's Encyclopedia of Religions* says: "Holi is the Great Hindu spring festival held in honor of Krishna as the spring sun-god...and a

personified woman called Holi.”

Heilei, which is the German pronunciation of holy, means “sun’s ray” and “halo” – combining the religious and scientific symbols for the sun god and man. It is then little wonder religious types are wont to place these pagan images over the heads of their “saints.” As confirmation of this, J.C. Cooper in his *Illustrated Encyclopedia of Traditional Symbols*, writes: “Nimbus (a halo around a saint’s head replete with a sunburst), Halo, and Aureole (a heavenly crown of radiant light or corona worn by saints) were originally indicative of solar power and of the sun’s disk, and hence display an attribute of sun-gods.”

Since so many of man’s religious words, such as “church,” which is an adaptation of Circe (pronounced similarly to church, representing the sun goddess who was the daughter of Helios), come from Germanic sources, it is instructive to know that *heilei* and *heilig*, the German equivalent of holy, were derived from *Heil*. In *Bell’s New Pantheon*, “Heil was a Saxon (Prussian and North Germanic) idol.” So it is safe to say that at best, “holy” is wrong in that it misses the point, and at worst, “holy” leads us in the wrong direction.

The closest Hebrew word, *holy / choly*, means “severe plague and chronic sickness.” As a Jew, fluent in Hebrew, Peter should have known better, even if Luke didn’t.

Peter would have us believe that the Beloved Son of God, the Messiah, the past and future King of Israel, Yahowah’s Firstborn and Chosen One, His Shepherd and the Branch, the great Prophet and Psalmist, did not get into heaven. If so, then the doors are forever sealed...

“**For** (*gar* – indeed) **David** ($\Delta\Delta$ – placeholder for the Greek transliteration *Dauid*), **did not** (*ou*) **ascend** (*anabaino* – rise and go up) **to** (*eis*) **heaven** (*ouranos*), **but** (*de*) **himself** (*autos*) **said** (*lego*), **Said** (*eipon*) **Lord** ($K\Sigma$ – placeholder for *kurios* – lord), **my** (*ego*) **Lord** ($K\Omega$ – placeholder for *kurio* – lord) **sits and resides** (*kathemai* – lives and remains) **out of** (*ek*) **my** (*ego*) **right side** (*dexios*

– right hand of power and authority) (Acts 2:34) **until** (*hoes*) **I put** (*tithemi*) **your enemies** (*echthros*) **as a footstool** (*hypopodion*) **for your feet** (*podos*).” (Acts 2:35)

The initial declaration that – “David did not ascend to heaven” – is so far from the truth, so insulting to Yahowah, so demeaning of His Beloved Son, so negating of the Covenant, and so dismissive of the Mow’ed Miqra’ey, by stating it publicly, Peter, Luke, and his spiritual adviser, Paul, have earned their incarceration in *She’owl* | Hell. And from this juncture into oblivion, the Church has opined that “the Lord speaking of my Lord” proves that there are multiple persons in the “godhead” and that the unnamed “Jesus” must be in heaven instead of David. Evil is as demonic says.

Just for our entertainment, I would ask those promoting these lies: If we are to suppose that Dowd is speaking in the first person in his Psalm, who is it that is saying “Until I put your enemies as a footstool for your feet?” With Dowd as the speaker rather than the subject of the Psalm, wouldn’t that make “Dauid” more powerful than “the Lord?”

Tell me, how is it that the full cadre of Christian theologians over this vast chasm of time have not been able to admit the conclusion of the sentence negates any possibility that it was spoken by “David” of “Jesus?” Are they all complete ignoramuses or is their problem a total lack of integrity?

We have more copies of the Psalms extant among the Dead Sea Scrolls than any other Divinely inspired text, more scrolls even than the Towrah or of Isaiah. Unfortunately, the citation now being misappropriated is from Psalm 110, and it is not among them. At issue is the use of *’adony* | my lord after and before Yahowah’s name, in addition to the realization that the entire Psalm was written in Yahowah’s voice. In it, God addresses His subject in second and third person. This is to say that Yahowah is speaking to this individual and then of him,

similar to what we witnessed in *Shamuw'el* / 2 Samuel 7.

This known, the Psalm was written about Dowd, not by Dowd – as is the case with the magnificent 89th Mizmowr. Therefore, the introductory line in Acts 2, “but he, himself, said...” is a false assumption since the Psalm was scribed about Dowd, and since almost every statement is consistent with what Yahowah has said of him and no one else.

“**A psalm** (*mizmowr* – a poetic song with melody and words) **regarding** (*la* – about and concerning the approach of) **Dowd** (*Dowd* – the Beloved).”

Using the primary meaning of the preposition, *la* | to, the mystery of the Psalm is resolved. It is not Dowd, himself, who is saying..., but is, instead, what Yahowah is saying about Dowd. Based upon the Masoretic Text, the Mizmowr reads:

“**Yahowah** (*Yahowah* – a transliteration of יהוה as directed in His *towrah* regarding His *hayah*) **prophetically announced in advance of it occurring** (*na'um* – declares and predicts through a prophet (participle masculine singular)) **concerning the approach of** (*la* – regarding and to) **my Lord and my Upright One** (*'adown 'any / 'edown 'any* – my master and authority figure, used as a sign of respect by a subordinate): **'You have chosen of your own accord to actually dwell** (*yashab* – under the auspices of freewill, you have decided to genuinely live and remain (qal imperative – a genuine expression of volition in the second person regarding living and dwelling)) **at My right side as My Right Hand** (*la yamyn 'any* – with My power and authority) **as an eternal witness to the restoring testimony** (*'ad* – continuously and forever, into perpetuity as a source of the reconciling message).

I will place (*syth* – I will set (qal imperfect)) **your enemies and those who discount you** (*'oyab 'atah* – your foes who are openly hostile to your status and opposed to your position, displaying animus and rancor toward you) **as** (*la*) **your foot** (*regel 'atah*) **stool** (*hadom* – from an

unused root meaning to stamp upon and tread under foot).” (*Mizmowr* / Song / Psalm 110:1)

This was written by a prophet, perhaps the aforementioned Nathan, to reveal what Yahowah said to him regarding this individual, whom the prophet calls either ‘*adony* | my lord or ‘*edony* | my upright one. Both distinctions were common and appropriate as titles when used to address a person of considerable status, like a king, whom the writer knows and respects.

However, not only would it be inappropriate to call Yahowah “my Lord,” this is not Yahowah speaking at this point. We know this to be the case because there is no situation where God would refer to anyone as “My Lord.” Further, there would have been no one at the time this was written who would have known the fable that would become Gospel Jesus or who could have spoken of him as “my Anything.” Even beyond these realizations, we should also acknowledge that all but one word of what follows pertains to Dowd and nothing is applicable to the myth of Gospel Jesus.

And if I may point out the obvious, the psalmist has already identified “my lord.” The introduction reads: “**A psalm (*mizmowr*) about, concerning, and to (*la*) Dowd (*Dowd*).**”

We can compare this with what ‘Eythan shared in the 89th Psalm, “**Beside You, and on Your behalf (*la ‘atah* – to approach You and concerning You, by Your side), the *Zarowa’* | **Protective Shepherd and Sacrificial Lamb (*zarowa’* – the Productive Ram who shepherds the flock, the Strong Arm who prevails because he is effective and capable, fully resolved with the overall ability to accomplish the mission, the 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, especially when sowing the seeds which take root and grow, producing new and productive life while denoting and advancing the purpose of the Arm of God, of His Shepherd and Sacrificial Lamb) with tremendous****

power, courage, character, and awesome ability (*im gabuwrah* – with the will to fight and the capacity to perform, who accomplishes what needs to be done, becoming victorious; from feminine of *gibowr* – a mighty warrior, valiant soldier, and capable defender, a courageous hero worth noting) **will be Your strong hand** (*‘azaz yad ‘atah* – is the means You will use to confidently prevail, applying the force required to firmly establish and boldly overpower) **raised up high** (*ruwm* – lifted up as an extension from the source) **at Your right side as Your Right Hand** (*yamyn ‘atah* – with your authority and power for having chosen to be right).” (*Mizmowr* / Psalm 89:13)

Therefore, to pretend in the 110th Mizmowr that “David” is the one speaking rather than Yahowah or that Dowd is addressing an undisclosed Lord is ludicrous. Peter’s alleged citation not only borders on the illiterate, but it would also have David buried rather than in heaven as a preamble. Then in contradiction of that, he has David playing the role of God, such that the Lord sits at his side while he makes a footstool of the Lord’s enemies.

Recognizing that Dowd’s reconstituted *basar* | corporeal body and *nepesh* | consciousness were deployed to enable the promises associated with Pesach, Matsah, and Bikuwrym, the Christian premise unravels. It would have Yahowah predicting that His soul decided independently of Himself to live at His right side. Even if it were possible, there would be no reason to predict such a thing. And, of course, it still wouldn’t be applicable to Jesus.

While God has freewill, Yahowah is speaking of another, not Himself. And the one person who has made it abundantly clear that he has chosen to live with Yah is Dowd. And not-so-coincidentally, he is the same person Yahowah has referred to as His Right Hand.

Gospel Jesus did not leave us with a single written word, and Dowd was the most prolific writer among Yahowah’s prophets. Dowd exemplifies “*‘ad* – an everlasting and eternal witness.”

Even in the myths attributed to him, Gospel Jesus was never “*oyab* – discounted by those opposed to his position” but instead the opposite. He is afforded titles well beyond what was appropriate. By contrast, Dowd’s Psalms are replete with references to his enemies who have sought to negate his position with Yahowah.

Dowd is the only one being discredited by those besmirching him and ascribing undue status to the Christian counterfeit. Moreover, to claim that David is not in heaven is counter to everything that was written about him.

This passage in Acts 2 is one of many which points directly toward what Christians have done to rob Dowd of his position with God. So even at this early point, we know that this is not something being said by Dowd or about Gospel Jesus, but said about Dowd, thus negating Peter’s statement and Luke’s assessment on behalf of Paul.

When we compare Luke’s positioning of this prophetic declaration with Yahowah’s presentation of it, an observant and rational reader immediately recognizes that the misquoted statement provides no evidence to demonstrate any of Luke’s assertions – while it contains considerable proof to discredit them. While his rendition shares some words in common to fool the unwary, the Psalm does not infer that “David did not ascend to heaven.” The prophecy is about Dowd, so he is not the one who said what follows – negating the somewhat clever repositioning. The Greek citation replaced Yahowah’s name with “*kurios* – Lord,” giving the false impression that there were two “Lords” in the passage, with one referring to “Jesus Christ.” However, counter to Peter’s claim, nothing in the prophecy applies to anyone other than the man to whom it was addressed – Dowd.

Before we move on, let’s compare God’s Word to man’s New Testament drivel...

“A psalm (*mizmowr*) about and to (*la*) Dowd | the Beloved (*Dowd*). Yahowah (*Yahowah*) prophetically

announces in advance of it occurring (*na'um*) **concerning the approach of** (*la*) **my Lord and Upright One** (*'adony / 'edony*): **'You have chosen of your own accord to actually dwell** (*yashab*) **at** (*la*) **My right side** (*yamyn 'any*) **as an eternal witness** (*'ad*).

I will place (*syth*) **your enemies and those who discount you** (*'oyab 'atah*) **as** (*la*) **your foot** (*regel 'atah*) **stool** (*hadom*).” (*Mizmowr / Psalm 110:1*)

Versus:

“For (*gar*) **Dauid** ($\Delta\Delta$), **did not** (*ou*) **ascend** (*anabaino*) **to** (*eis*) **heaven** (*ouranos*), **but** (*de*) **himself** (*autos*) **said** (*lego*), **'Said** (*eipon*) **Lord** ($K\Sigma$): **My** (*ego*) **Lord** ($K\Omega$) **sits and resides** (*kathemai*) **out of** (*ek*) **My** (*ego*) **right side** (*dexios*) **until** (*hotes*) **I put** (*tithemi*) **your enemies** (*echthros*) **as a footstool** (*hypopodion*) **for your feet** (*podos*).” (*Acts 2:34-35*)

If I may state the obvious, not only is Acts 2:34-35 an incomprehensible and inexcusable rendering of Psalm 110:1, it is an embarrassment to Christendom.

When it comes to stupidity, Luke and Peter have set a new standard. And that is the kindest interpretation that can be made of this drivel because the most accurate assessment would entail acknowledging their evil intent.

To hold this up as evidence prophetically demonstrating that *Iesoun / Jesus* was divine and that he superseded Dowd is pathetic to the point of utter desperation. And to believe that this verbal diarrhea was inspired by God on behalf of Jesus requires a complete suspension of evidence and reason.

How is it that over the past 1,700 years, not a single religious scholar has denounced this obvious deception while countless have opined that it validates the Trinity? Is the Christian religion universally effective at incapacitating every believer's ability to think or are the clerics and theologians in on the scam?

While the illiterate and misappropriated, even

mistranslated, citation of Psalm 110:1 found in Acts 2:34-35 concludes after massacring the 1st verse, I am not one to turn the page when there is much more to learn, when there are false prophets to expose and liars to condemn. The fraudulent repositioning of the 110th Psalm to elevate “Jesus” over Dowd is something those who love Yahowah must overcome with evidence and reason.

This begs the question: why am I the first to point this out? Over the past 2,000 years, there have been plenty of Jews who could read Hebrew and Greek and make the same comparisons. Moreover, they should have been motivated because they were being dehumanized and demonized, subjugated and plundered by the religion built upon these lies.

And why, with Jews suffering all manner of calamities at the hands of those who robbed Dowd to create Jesus, didn't a single Jew over this vast chasm of time point out the obvious and acknowledge that Dowd represented everything that was falsely projected on their nemesis? And yet, even to this day, and after billions of hours of study, rabbis are set against acknowledging Dowd as the Son of God, the Messiah, or their Savior for having fulfilled the Mow'ed Miqra'ey.

As for Dowd, while nearly as flawed as his people, he accomplished three things that constitute three lives well lived. He was the most courageous and effective defender of his people, beginning at a young age when he excoriated and then decapitated an arrogant Philistine. He, as a prophet and lyricist, wrote a hundred magnificent Mizmowr and Mashal enlightening and inspiring us to this day. And he performed the most laudable and noble act in human history by volunteering to fulfill Pesach and Matsah leading to Bikuwrym and Shabuw'ah. It is little wonder that Yahowah will honor him in his third life as more God than King.

Returning our attention to Psalm 110, in spite of its repetitive mentions of Yahowah's name and its overt condemnation of Yisra'el's foes as Father and Son rid the

world of Christians, it is the single most quoted Hebrew citation in the Greek New Testament. It is as if Satan is taunting us.

As we recommence, be aware that there is no reference to Gospel Jesus ever touching a scepter or a lance. He did not wield a staff while shepherding sheep. However, Dowd held all three in a meaningful way. Dowd ruled over Yisra'el as King and he is defined by Tsyown, but neither applies to the myth of Iesoun. Dowd fought countless battles to protect his people, while Christon did not fight anyone. I share this to reaffirm that the Mizmowr was written to and about Dowd, and therefore, it was wrong to claim it for the imposter.

“Yahowah (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **dispatches and extends** (*shalach* – continually reaches out (qal imperfect third-person masculine singular)) **from** (*min*) *Tsyown* | **the Signs Posted Along the Way** (*Tsyown*) **your mighty scepter, your fortified staff, and your strengthened spear** (*mateh ‘oz ‘atah* – Your forceful lance and strong branch, even your empowered tribes), **for you to choose to rule over, dominating and subduing** (*radah* – to express your desire to control and trample (qal imperative second-person masculine singular)) **your foes who are openly hostile to your status and opposed to your position** (*‘oyeb ‘atah* – your enemies and those who discount you, displaying animus and rancor toward you) **in battle** (*ba qerab* – while fighting the war).” (*Mizmowr* / Song / Psalm 110:2)

Yahowah spoke of doing this very thing for and with Dowd in the *Shamuw’el* / 2 Samuel 7 passage that Peter, Paul, and pals misappropriated. It is a constant theme throughout the Prophets. Dowd is a fighter, a shepherd and king, who constantly battled to protect his people. Gospel Jesus never confronted a militant foe.

We will discover that both Dowd, and the legends propping up his counterfeit, will attest that they came from

Bethlehem. In Dowd's case, leaving the "House of Bread" proved symbolic of him removing the yeast from our souls during Matsah. Further, the location and purpose of Tsyown are explained in harmony with the Mashyach who lived there, while Gospel Jesus is never mentioned in association with this place. This connection is so strong, there is only one man, at the exclusion of all others, of whom Yahowah would "extend from Tsyown."

There are only three individuals whose future returns are foretold by Yahowah. 'Eiyah will arrive in Yaruwshalaim on Passover in 2030 to serve as one of two Witnesses alongside Yada', Dowd's *Basar* | Herald. And Dowd will be returning with Yahowah on the Day of Reconciliations in 2033 as Mashyach and Melek. His first order of business will be to do as Psalm 110:2 proclaims. These are the three men with three lives. All three will have lived a full life to old age, a very short and challenging one lasting three to four years, and an eternal one thereafter.

We know that there are a number of exceedingly expressive prophecies pertaining to the fulfillment of Pesach, Matsah, and Bikuwrym. Not only is Gospel Jesus never mentioned in association with them, Dowd is typically named and always depicted.

In this next statement, '*am 'atah* | your people is used in reference to the family comprising the Children of Yisra'el – not a *gowym* church.

"Your people ('*am 'atah* – your family) will be free and abundantly enriched, willing and able (*nedabah* – will be liberated and highly motivated, desirous and eager to volunteer and play their part), on the day (*ba yowm* – during the time) associated with the beautiful appearance and uncommon splendor, the uniquely majestic and honorable manifestation (*ba hadar qodesh* – in glorious fashion, instilling respect, adorned in a manner which sets you apart as a person of the highest status), of your physical prowess, exceptional qualifications, noble character, and unique ability (*chayl 'atah* – of your extraordinary endurance and

effectiveness, even your enormous wealth, the strength of your troops and your political and military competence, also your ability to prosper through an eternity of time).

From (*min* – out of) **the womb and in love, showing the compassion of a Mother** (*rechem* – the point of origin with great affection and mercy, showing concern for the relationship), **your light will dawn, approaching** (*mishchar la 'atah* – in the early morning light, your time will approach, transitioning from darkness to light with a renewed vigor; from *my* – to ponder the implications of *shachar* – being diligently observant while earnestly seeking the truth from the onset, right from the very beginning with) **the prosperity and abundance** (*tal* – like the enveloping covering and refreshing nature of the dew, you will be renewed, adorned, and pervasive; from *talal* – to be wholly saturated and covered) **of your youth** (*yalduwth 'atah* – of the time you were young, your childhood; from *yalad* – when you were born).” (*Mizmowr* / Song / Psalm 110:3)

This is prophetic of the Second Coming of *Dowd* | David. By delivering on the promised benefits of Pesach, Matsah, and Bikuwrym, *Dowd* abundantly enriched his people while liberating us from our prior guilt, making us appear perfect in God’s eyes. His beautiful reappearance occurred on Firstborn Children when his prowess as the Son of God and King of Kings was restored.

The Messiah was able to serve *Yisra’el* and *Yahuwdah* in this way because of his exceptional qualifications, noble character, and unique capabilities – making him the perfect man for the job.

The reference to his Mother is to the *Ruwach Qodesh* | Set-Apart Spirit who removed *Dowd*’s soul from She’owl the morning of Bikuwrym. Her light revealed his brilliance. And as a result of what they have achieved, we prosper.

There may even be references to the Messiah’s Third Coming as well. This will be a time when everyone will be like-minded, and motivated to help rid the world of every

threat – including Christianity, Islam, Judaism, and Socialist Secular Progressive Humanism. God’s people will rally around our Shepherd and King, eager to volunteer as the Earth is scrubbed of the stench of religion and nationalism.

We are told on three occasions that Dowd was beautiful, a particularly handsome man (Psalm 45 and 1 Samuel 16 and 17). By contrast, the legends pertaining to Gospel Jesus suggest that he was average-looking at best. Therefore, should I have been correct regarding *ma’al* describing “a minute, exceedingly small, piece” of Dowd’s DNA, then we will see him in all of his original glory – just as this Psalm attests.

This said, Yahowah’s perspective on men is different from our own. Dowd was beautiful in Yahowah’s eyes for many reasons. Among them were his brilliant mind, soaring rhetoric, passion for his people, and exemplary character. I have only seen his words, and yet, after observing them I have come to love him.

One of the most effective ways to ascertain the identity of the individual presented in Messianic prophecies, such as this one, and others like what we read in *Yasha’yah* / Isaiah 9:6-7, is that Dowd’s name appears in almost all of them. Further, Dowd is often presented as a *gibowr* | a courageous and capable man. Its definition is very similar to *chayl*, which speaks of “physical prowess, exceptional qualifications, noble character, and unique ability.” It foretells of a man of “extraordinary endurance and effectiveness, who possesses enormous wealth.” And as a *gibowr* and *chayl*, we know that the Messiah will be “a warrior, someone who fights to defend Yisra’el, competently leading troops into battle while wielding political and military authority.” Dowd is this man. Gospel Jesus was not.

The conclusion of the 3rd statement of the 110th Mizmowr speaks of Dowd to the exclusion of all others. He was born Beloved. He is the ultimate recipient of Yahowah’s *rechem* | love and affection. He was known for

beginning his day at dawn and no one began as gloriously in their youth as God's son. He was not only chosen and anointed at eight, in short order, he slayed his people's most belligerent foe. His best Songs were written early in his life.

Equally befitting, Yahowah tells us that Dowd will be "as brilliant as the sun" upon his return. He will be "as God." This promise is made in the 89th Mizmowr which we will consider again in the concluding volume of *Twistianity*.

Not only did Dowd provide an abundance of *Mizmowr* / Psalms during his life as God's Shepherd and Chosen One, as Yahowah's Firstborn and the returning King of the Universe, Dowd will receive the lion's share of the inheritance associated with the Covenant.

While Yahowah made promises to many, there were only two to whom He made solemn oaths: 'Abraham and Dowd. And since He has already fulfilled all of His promises to the former, it appears as if Yahowah is ascribing yet another distinction upon the latter...

"Yahowah (*Yahowah* – a transliteration of יהוה, our 'elovah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has sworn an oath, having made a solemn promise** (*shaba'* – He has affirmed the truthfulness of His previous statements by meeting the conditions in association with seven (nifal perfect third-person masculine singular)), **and He will never change it** (*wa lo' nacham* – He will not reconsider or relent, and He will not alter His course of action at any time to console anyone, because He has done so without regret (nifal imperfect third-person masculine singular)).

You are a royal advisor and supreme leader adorned in a priestly fashion (*'atah kohen* – you are a counselor and ruler, the principal officer, serving by ministering; from *kahan* – to serve by playing the role of a priest, becoming a priest, and being adorned as a *kohen*) **forever** (*la 'owlam* – for the duration of time) **with regard**

to the words of (*'al dibrah* – according and corresponding to the proper sequence of events which have been communicated through the message concerning; feminine of *dabar* – the spoken and written word of) **Meleky Tsadaq | My Rightful King** (*Meleky Tsadaq* – My Royal Counselor and Advisor and Sovereign Ruler; from *melek* – king, which is from the verbal root *malak* – to be the ruler who provides leadership, counsel, and advice with the pronoun suffix *y* for ‘*any* | my – and *tsadaq* – being right, correct, acquitted and vindicated, just and righteous, justified and upright).” (*Mizmowr* / Song / Psalm 110:4)

Throughout the prophets, Yahowah speaks more about Dowd, and of the promises He has made to him, than any other individual – and by a wide margin. At one point in the 89th Mizmowr, God even says that if all of the promises He has made to Dowd do not materialize, you can call Him a liar – which is what Christians have done by transferring everything said of Dowd to “Jesus.”

As a direct affront to the most pervasive plague to infect humankind – Christianity – God says regarding this individual that He will not change His mind. This is a stunning rebuke of Replacement Theology in the very Psalm used more than any other to advance this malignant mythology. What Yahowah promised to do for and with His Beloved and Firstborn Son, His Chosen Shepherd and Messiah, the King of Kings, cannot ever be taken away from him and given to another.

The concluding phrase of the 4th statement has left scholars and theologians bewildered for centuries because they are unwilling to search for the meaning of Hebrew words – especially names. And they fail to appreciate how context dictates the proper way to translate the ideas embedded within the terminology.

God is not talking about a “*kohen* – priest” in the sense of a *Lowy* | Levite serving in this role. The only *Lowy* of the status required to be the subject of this prophecy was *Moseh* – and it does not apply to him. He has fulfilled the mission of liberating the Children of Yisra’el while helping

them grow by sharing Yahowah's *Towrah* | Guidance and Teaching.

I say this because no *Lowy* | Levite, other than *Moseh* | Moses, chose to dwell at Yahowah's right side while serving as an eternal witness. However, Moseh's foes were vanquished long ago. Dowd's enemies rose after his service as king and prior to his return.

Moseh wielded a staff, but not a scepter or a spear. Dowd held all three. Dowd is the living embodiment of Tsyown while Moseh never set foot upon this place. Moseh was a liberator and Dowd a defender.

That is not to say that Dowd won't be serving as a priest, because he will, and in the most essential way and on the most important day. It was while translating and analyzing the 3rd chapter of Zakaryah that I came to realize that Dowd would be serving in the role of High Priest, doing what Yahowah instructed of 'Aharown regarding anointing the *Kaporeth* | Mercy Seat of the Ark of the Covenant on Yowm Kipurym to prepare Yisra'el for Yahowah's return. That is why Psalm 110:4 acknowledges that Dowd will be adorned in priestly fashion.

Any allusion to another individual besides Dowd, including Moseh, dissipates entirely within the 3rd statement because the final liberation and enrichment of Yisra'el will occur upon Dowd's return, when he will be as brilliant as the sun. It is God waxing poetic about His beloved Son, the poet, when He calls his "appearance beautiful" and "uniquely majestic." As for "honorable," "earning the highest respect," and "being exceptionally qualified," these are accurate assessments of this man of "noble character and enormous wealth" – even by God's standards.

As we continue to demonstrate that this prophecy could only be addressing one man at the exclusion of all others, should Yahowah have been addressing "Jesus" as Christians claim, by "*shaba*' – honoring a solemn promise" which He "*lo' nacham* – will not change," then God could

not have endorsed a new religion based upon Replacement Theology, a New Testament, or negated the role of the Passover Lamb. And if the *kohen* is a reference to Moseh, then the Towrah remains in effect – now and always.

The key to understanding *kohen* is to look beyond the initial definition to its secondary connotation, “counselor and advisor,” recognizing that this is why the title was chosen. And then we must look to its actionable root: *kahan*, meaning: “royal ruler, priestly advisor, supreme leader, and sovereign counselor who serves the people while adorned in priestly fashion.” Since there has never been a Lowy who qualifies within this context, Yahowah is addressing the “royal advisor and supreme leader” of His people, who is *Meleky Tsadaq* | My Rightful King. Of these, there is only one: King Dowd.

The problem people seem to have translating this is that they are not familiar with the words which comprise the names Yahowah has chosen. There is no “priestly order of Melchizedek.” It is nothing more or less than Yahowah announcing that Dowd is His rightful king. *Meleky* means “My King” and *Tsadaq* means “right.” Based upon the root meaning of both words, *Meleky Tsadaq* conveys: “My Royal Counselor and Advisor, My Sovereign Ruler who is right, correct, acquitted, and vindicated, justified, righteous, and upright.”

More than for anyone who has ever lived, Yahowah has said of Dowd that he is right. And when the people chose Sha’uwl, Yahowah chose Dowd as Melek of Yisra’el.

At this point, the prophet announces that Dowd, as Yahowah’s Right Hand, will do as God has promised...

“My Lord and my Upright One (*‘adony* / *‘edony* *‘any* – the one I look up to as a sign of respect and my foundation and support upon which I stand), **who is at Your right hand** (*‘al yamin ‘atah* – upon Your right side, designating the preferred position of authority and power), **he will strike** (*machats* – will pierce and dash, severely

agitate and shake up, ultimately crushing) **during this time** (*ba yowm* – in this day) **of His king’s wrath** (*‘aph huw’ melek* – of the frustration and resentment of His ruler, the righteous indignation of His sovereign counselor).” (*Mizmowr* / Song / Psalm 110:5)

The prophet, most likely Nathan, is revealing what Yahowah revealed to him about the return of his King, our Messiah and Savior, Dowd. At Yahowah’s right hand, *ha Mashyach* will lash out at Yisra’el’s foes, especially Christians, Muslims, religious Jews, and Progressives. The King is angry, as is his God. And frankly, after reading Acts, who can blame them?

Should you be a Christian, this is not good news. To be judged seldom has a favorable outcome – particularly now. And to have the man whose life your religion has ransacked, and whose people you have demeaned and “replaced” be the arbitrator, puts those who believe in the Pauline “Jesus Christ” in a very bad position. But do not take my word on this – listen to God.

“He will execute judgment to defend and to accuse (*dyn* – he will decide between right and wrong based upon the agreed set of principles, adjudicating by contending and convicting, taking legal action against while debating and disputing) **among the Gowym | Gentile religions and nations** (*ha gowym* – those who are not Jews, the communities of people from other races, cultures, and places) **filling them** (*male’* – putting an end to them) **with corpses** (*gawyah* – with the carcasses of dead bodies; from *gewah* – to be left behind, feminine of *gowy* – non-Yisra’elites).

He will strike, mortally wounding (*machats* – he will physically impact and dash, slicing up and shattering), **the leaders** (*ro’sh* – the highest-ranking individuals, especially those who govern at the highest levels) **of the greatest on Earth** (*‘al ‘erets rab* – the preponderance of the earth).” (*Mizmowr* / Song / Psalm 110:6)

Methinks Gowym did not replace Yahuwdym.

And yet Gowym Christians believe that this Lord, the one killing them and their leaders, will be their very own “Jesus Christ.” Welcome Twistian Zombies to the land of the Living Dead.

Once upon a time, I shuddered when I read statements like this one. But now, I concur with them. The punishment fits the crime. And without recompense, there is no justice.

Yahowah will once again engage with Dowd, the returning Messiah, to protect His people and home from a world that has turned against them. It is appropriate and fair.

Gentile Christians and Muslims, Conspirators and now Socialists, Communists, and Progressives, have continued to conspire to rob King Dowd’s people of their calling, their land, their rights, their dignity, their freedom, and their very lives. And they have chosen to support human religious and political institutions whose edicts besmirch Yahowah’s name and reputation. Their assembly of United Nations is overtly and overwhelmingly anti-Israel. It is so pathetic; the leaders of nations will invert the truth and embrace Islamic terrorists to condemn God’s people.

If I were to ask you to name a moral and truthful political or religious leader, and give you a month to find one, your list would appear as a blank page. Goodbye and good riddance. And along with this cadre of corrupt souls, we can toss out the myth that the 110th Psalm demonstrates that, while David was excluded from heaven, dead and buried, he nonetheless peered into the Christian paradise to praise the Lords who had dealt fraudulently with him.

The concluding statements in the 110th Mizmowr are reminiscent of others, one from the 89th Mizmowr and the other from Zakaryah 3. As it related to the never-ending promise, here are those references:

“I have established, cutting through separation (*karat*) the *Beryth* | Covenant for the Family and Home (*Beryth*) through ‘*Any Bachyr* | My Chosen One – the person I prefer and have decided upon (*la bachyr* ‘*any*).

I have sworn an oath, and I will affirm this promise seven times over (*shaba'*) to Dowd | the Beloved (*la Dowd*), 'Ebed 'Any | My Authorized Agent and Coworker who serves on My behalf (*'ebed 'any*). (*Mizmowr 89:3*)

Forevermore, as an 'Ad 'Owlam | Eternal Witness to the Restoring Testimony (*'ad 'owlam*), I will prepare and establish (*kuwn*) your offspring and that which you sow (*zera' 'atah*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise' 'atah*) on behalf of all generations throughout time (*la dowr wa dowr*). 'Selah | Pause now and contemplate the implications (*selah*).'" (*Mizmowr 89:4*)

And now, here is my personal favorite...

"Accordingly (*wa*), My unwavering love, enduring devotion, unmitigated favoritism, affection, and generosity (*chesed 'any*) I will never remove from him or withdraw from being with him (*lo' parar min 'im huw'*) because I will never communicate something which is not true nor will I ever contradict (*wa lo' shaqar*) My steadfast commitment to the truth (*ba 'emuwnah 'any*). (*Mizmowr 89:33*)

I will never dishonor or betray (*lo' chahal*) Beryth 'Any | My Covenant Family (*beryth 'any*) nor will I ever alter, disguise, or change (*wa lo' shanah*) that which has gone forth from (*mowtsa'*) My lips (*saphah 'any*). (*Mizmowr 89:34*)

'Echad | There is Only One (*'echad*) to whom I have affirmed the truth by having made a promise affirmed seven times over (*shaba'*) by Qodesh 'Any | My uniquely Set-Apart nature (*ba qodesh 'any*). If not to and regarding (*'im la*) Dowd | the Beloved (*Dowd*), I will be proven a liar (*kazab*).'" (*Mizmowr / Psalm 89:35*)

As for Dowd also serving in the role of High Priest upon his return to anoint the Mercy Seat of the Ark of the Covenant on Yowm Kipurym, Yahowah dressed down Yahowsha' to dress up Dowd...

“**Please listen** (*shama’ na’*). **Yahowsha’** (*Yahowsha’*), **as the High Priest** (*ha kohen ha gadawl* – as the most important minister serving during the Miqra’ey), **you and your loudmouthed associates** (*‘atah wa rea’* ‘*atah* – you and your wearisome and wicked companions and undesirable countrymen of ill repute), **including those who have inhabited this office before you** (*ha yashab la paneh* ‘*atah* – who sit in your presence), **are individually symbolic** (*ky* ‘*iysh mowpheth hem*), **because indeed** (*ky*), **behold** (*hineh*), **I, Myself, will return and bring** (*‘any bow’* – I will come, arriving with) **My coworker** (*‘eth ‘ebed* ‘*any* – with My associate), **the Branch** (*tsemach* – the primary source of growth by reaching out to the light). (*Zakaryah / Zechariah 3:8*)

Pay attention, because (*ky hineh*) **the stone** (*ha ‘eben*) **which, for the benefit of the relationship** (*‘asher*), **I have placed before** (*nathan la paneh*) **Yahowsha’** (*Yahowsha’*); **there are seven eyes representing insightful promises** (*sheba’ ‘aynym*) **on that single stone** (*‘al ‘eben ‘echad*).

Look and see (*hineh*), **I, Myself, will openly engrave** (*‘any pathach*) **its inscription** (*pituwach hy’*), **prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*) **of the spiritual implements** (*tsaba’*).

‘Then (*wa*) **I will remove** (*muwsh* – I will withdraw) **the perversity and depravity** (*eth ‘awon* – the willingness to twist, distort, and bend, including the corruptions) **of those in this Land** (*ha ‘erets ha hy’*) **in a single day** (*ba yowm ‘echad*).” (*Zakaryah / Zechariah 3:9*)

Dowd is returning with Yahowah as God’s coworker and as the Branch. He is the Cornerstone Yahowah put in place long ago. And what has been written of him on that stone includes the insightful promises to fulfill the Miqra’ey. God, Himself, has engraved it and wants us to consider His prophetic inscriptions because in a single day in year 4000 Yah / 33 CE during Chag Matsah, the ‘*awon* | perversity and depravity of twisting and distorting was removed – preparing the Covenant’s Children for the

Shabuw'ah Harvest.



We have irrefutable proof that those who wrote the Christian New Testament were deliberate deceivers, disingenuous conmen who played the faithful for fools. They openly disparaged the God whose authority they claimed and, worse, they demonized His people and robbed His Son. Rather than being inspired by God, Christianity is despised by Him. For these insights, alone, our journey into Acts has paid dividends.

Since Luke was not yet through tarnishing his and Peter's reputations, let's see what else Paul's propagandist claimed the supposed disciple said in the process of presenting Iesoun Christon as the reincarnation of Dionysus through the death of Dowd while implicating Yisra'el for the crime on behalf of Gowym. Keep in mind that this ongoing saga follows their grotesque misappropriation of Yow'el 2, Psalm 16, 2nd Samuel 7, and then the 110th Mizmowr, all to hijack Shabuw'ah as part of Replacement Foolology.

Just because every word conveyed thus far was libelous, malicious, and inflammatory, with no logical connection between the prophecies pilfered and their proposition, nor any with reality, what's the harm in starting a new religion by disparaging and then counterfeiting the actual Mashyach, inferring that Dowd was dead so that a man-god could replace him? Since Jews were demoted from Chosen People to God killers in the process, surely the ends justify the means?

Okay, so maybe that's not a great idea, but the Romans and Greeks believed them – and that was the point. But for what purpose: to anger God, to rob His Son, to annul His testimony, or to deny everyone of a better life? The answer: all of these things.

The Christian co-conspirators actually had the chutzpa to attribute their delusions to God. And if that were not enough to certify their enduring stay in *She'owl* | Hell, the authors of the New Testament blamed the Jews, not the Romans, for crucifying their god.

“**Therefore** (*oun* – consequently, these things being so), **let every** (*pas*) **household** (*oikos*) **in Israel** (*Israel* – a transliteration of *Yisra'el*) **know** (*ginosko* – acknowledge) **with certainty** (*asphalos* – beyond any doubt) **that** (*hoti*) **the Lord** (KN – placeholder for *kurion*, meaning Lord) **made** (*poieomai* – performed what was required to cause and designate) **him** (*autos*) **the** (*tov*) **Christ** (XPN – placeholder for *Christon*) **and God** (ΘΣ – placeholder for *theos* – god), **this** (*houtos*) **Jesus** (IHN – placeholder for *Iesoun*) **whom** (*hos*) **you crucified** (ΕΣΡΩΣΑΤΕ – placeholder for aorist active tense of the verb *stauroo* – affixed to an upright stake).” (Acts 2:36)

Pure poison. Not a word of it was true and most of it was designed to discredit and upend the Towrah and Prophets. For this, there will be hell to pay. When they come up for trial in the weeks following Dowd’s return in year 6000 Yah, the first and last question that will be asked will likely be, “Did you say and write these things when you knew that they were without merit and were aware of the implications they would have on God’s people?” Since there is no answer which will appease the judge, it will be a quick trial with rapid sentencing.

While it is certain that the Christian New Testament is implausible and inaccurate, it is likely that its central characters, Peter, Paul, and Luke, Mark, John, and Timothy, existed in some capacity. And the most logical deduction would be to assume that these players by whatever names, wrote the initial drafts of this material in the late 1st century CE. So, the punishment must fit the crime.

What Yisra’el should know with certainty is that Yahowah anointed Dowd ha Mashyach, not once but three times. There was no “Christ” or “Jesus.” Moreover, it was

the Romans, not the Jews, who crucified Dowd.

The authors of the Christian New Testament are devoted to lying on behalf of their Kurion Iesoun Christon while antagonizing Yahowah and discrediting Israel – it is as if they believed that the creation of their religion was predicated upon the destruction of everything God revealed. While that’s a bad way to begin, the founders of the Christian religion had the audacity to attribute their demonic delusions to God and then condemn His people for not believing them.

We have a conundrum: Beyond the fact that they were unconvincing liars, openly twisting the evidence while violating the rules of logic, the reason Jews rejected Peter, Paul, and Luke is that each lie was bolstered by another.

First, there was no Israel at the time. It had been ransacked by the Assyrians eight centuries ago. So, it is certain that the Yahuwdym living in Roman-occupied Yahuwdah would have been fully aware of their reality.

Second, the kind of things known to every household in Judea are known to us today through written history. For example, Judea was occupied and oppressed by Rome. It was obvious, pervasive, palpable, and undeniable. By contrast, had the Golgotha Polling Institute been deployed to undertake a survey at the time to inquire of every household of Judea: “Do you know with certainty that the Kurion made Iesoun the Christon?” The result of the inquiry would have revealed the opposite of Peter’s claim – and by an overwhelming 99.99% to 0.01% among the beguiled. Apart from him and his fellow charlatans, there would not have been a single person, much less a household, in Roman-occupied Judea who would have recognized the Greek name and title, Iesoun Christon. And they would have known that their God, the one who inspired their Towrah and Prophets, engaged with and spoke through Hebrews in Hebrew, not to Greeks in Greek. Iesoun would have been as unfamiliar to them as would the concept of a Christon. As proof, there isn’t a single affirmation of this person or concept from the time in Judea

or anywhere else in the world – at least apart from that fabricated by the Roman Church in its grope for power and control. And that includes the despicable and discredited traitor, Josephus. Moreover, if everyone knew, why was Peter so desperate to convince them? Why was he willing to misrepresent prophecy so obviously and egregiously if the debate had been settled in his favor?

Third, there had been no interaction with, sign of, or even a prophetic word from Yahowah over the past five centuries. He had promised as much, and they were dealing very poorly with that reality. After all, Yahowah's commitment to curtail all prophetic testimony was part of the same prophecy foretelling the Messiah's fulfillment of Chag Matsah. Therefore, the *Kurion* | Lord could not have made *Iesoun* / Jesus a *Christon* / Christ – whatever these mythical misnomers may have meant to anyone at the time.

When Yahowah was last present among His people, it was obvious. And when He returns, it will be obvious again. And so, by the omission of the obvious, He had not been among them to manufacture or designate another Greek god.

Fourth, during the one thousand years that Yahowah spoke vociferously to Yisra'el and Yahuwdah, beginning with Moseh and concluding with Mal'aky, He never mentioned turning an *Iesoun* into a *Christon*. There were thousands of prophecies regarding how He and His Son would interact with His people in the future, but the Son's name was Dowd, not *Iesoun* | Jesus, and he was anointed Mashyach, not *Christon* | Christ. More importantly, he had come to fulfill Pesach and Matsah for the benefit of Bikuwrym – none of which were mentioned by the Twistians. Further, the reason Peter had to misappropriate, misconstrue, and misrepresent four prophecies pertaining to Dowd to fabricate a divine veneer for his imaginary *Iesoun* | Jesus was that there were no prophecies pertaining to the Greek god.

Fifth, blaming the households of Israel for crucifying *Iesoun* | Jesus is akin to blaming Jews for Auschwitz.

Should they have had the authority to impose capital punishment, which Rome did not allow, and should they have wanted to eliminate a fabled Iesoun Christon, should it have been possible to torture a myth, as one of their own and not a Greek or Roman, they would have tried him in accordance with the Towrah and then stoned him if he had said or done something in opposition to it meriting death.

Not only didn't that occur, but had the counterfeit been found in opposition to the Towrah, he could not have been what was being claimed of him. Moreover, the authors of the Christian New Testament would claim in their own texts that Rome tried "Jesus," found him innocent, and yet crucified him anyway. Sure, that's believable. Why not? Faith is for dummies, after all.

With the very foundation of Christianity this easily and convincingly disproven, why are there any Christians? What is the benefit of believing something this obviously untrue, especially when it deliberately misappropriates the word of God and condemns His people to justify its existence?

For entertainment's sake, let's play along with them for a moment. Let's pretend that Israel existed in 33 CE, that Yahowah's name was Kurion, that he made a Christon and then turned him into a Theos, and even that someone named Iesoun actually existed, but was tragically crucified. For Peter's story to ring true, we must assume that crucifixion was a Jewish invention and that the Jews, not Romans, had the authority to convict and condemn a prisoner in the Roman-subjugated Province of Judea. But even then, the story falls apart because if Saint Peter's tale were true, if those dastardly Jews killed the god the Lord had made, shouldn't the Romans and Greeks be worshipping the all-powerful Jews? And should this have occurred as Peter Pan alleges, if a gaggle of religious goons were capable of killing the Christian god, how is such a pathetic deity supposed to restore the lives of men?

Continuing to play along, if the Lord made Iesoun the Christon so that he could be crucified by Jews, wouldn't

the Lord be a sadist? And if everyone knew this was true, why wasn't any of this predicted or explained by the Prophets? Why is there no mention of an *Iesoun* | Jesus or *Christon* | Christ if he was to be the co-god of the co-conspirators?

Why did the actual God, Yahowah, who despises being called "the Lord" since it is Satan's title, bother with Passover when the answer was crucifixion? Why bother with the lamb if the magic is in the cross? Why did Yahowah set the example of anointing the Mashyach with oil if the same status could be achieved by lordly decree – or dip in the river at the behest of a Baptist preacher? Since the prelude to this storyline required robbing Dowd, why did God say that all of His promises on behalf of Dowd were everlasting and that He should be called a liar if not accurate? Doesn't this mean that Twistians are in fact calling Yahowah a liar – or would be if they knew His name and understood the 89th Mizmowr?

In that it is the essence of the new religion, why is there no mention of this transfer from the King to the Counterfeit to be found in the Prophets? If this was all so obvious and convincing, why did the authors of the New Testament have to consistently lie to make their point? Why, if God was now changing sides and rejecting Jews for having killed Him, are there countless prophecies affirming the restoration of His relationship with Yisra'el and Yahuwdah during the last days? And why, if the Gentile Church has become the Chosen People, is God shown annihilating them upon His return?

Humm...perhaps there were some glitches in the Twistian story which should have been worked out before its debut. Someone should have sent Peter, Paul, Luke, Mark, and Timothy back to the drawing board before they published this script. Either that or perhaps the Jews should have crucified them as I am doing now.

As we unravel this twisted tapestry, we have to unwind the script because Acts 2:36 begins with "Therefore..." If you recall, this train wreck began with Peter pilfering a

prophetic pronouncement affirming Dowd's privileged position with Yahowah. The original reads...

“A psalm (*mizmowr*) about and to (*la*) Dowd | the Beloved (*Dowd*). Yahowah (*Yahowah*) prophetically announces in advance of it occurring (*na'um*) concerning my Lord and Upright One (*la 'adony / 'edony* – the prophet is affirming that Yahowah is addressing his King, Dowd): ‘You have chosen of your own accord to actually dwell (*yashab*) at (*la*) My right side (*yamyn 'any*) as an eternal witness (*'ad*). I will place (*syth*) your enemies and those who discount you (*'oyab 'atah*) as (*la*) your footstool (*regel 'atah hadom*).” (*Mizmowr* / Psalm 110:1)

Through the fallacious nature of religion and with a twist of demonic duplicity, this was somehow co-opted and convoluted into yet another way to deprive the actual Messiah, Son of God, and Passover Lamb of his due so that these credits could be awarded to the Christian counterfeit. The pipsqueak that was Peter desecrated the most exceptional man in human history by misappropriating and misquoting the prior declaration and incredulously saying...

“For (*gar* – indeed) David ($\Delta\Delta$ – placeholder for the Greek transliteration *Dauid*), did not (*ou*) ascend (*anabaino* – rise and go up) to (*eis*) heaven (*ouranos*), but (*de*) himself (*autos*) said (*lego*), ‘Said (*eipon*) Lord ($\text{K}\Sigma$ – placeholder for *kurios* – lord): My (*ego*) Lord ($\text{K}\Omega$ – placeholder for *kurio* – lord) sits and resides (*kathemai* – lives and remains) out of (*ek*) My (*ego*) right side (*dexios* – right hand of power and authority) (Acts 2:34) until (*hoes*) I put (*tithemi*) your enemies (*echthros*) as a footstool (*hypopodion*) for your feet (*podos*).’ (Acts 2:35) Therefore (*oun* – consequently, these things being so), let every (*pas*) household (*oikos*) in Israel (*Israel* – a transliteration of *Yisra'el*) know (*ginosko* – acknowledge) with certainty (*asphalos* – beyond any doubt) that (*hoti*) the Lord (KN – placeholder for *kurion*, meaning Lord) made (*poieomai* – performed what was required to cause

and designate) **him** (*autos*) **the** (*tov*) **Christon** (XPN – placeholder for *Christon*) **and God** (ΘΣ – placeholder for *theos* – god), **this** (*houtos*) **Iesoun** (IHN – placeholder for *Iesoun*) **whom** (*hos*) **you crucified** (ΕΣΡΩΣΑΤΕ – placeholder for aorist active tense of the verb *stauroo* – affixed to an upright stake).” (Acts 2:36)

Truth cannot be deduced from a false premise or by tampering with the evidence as Peter and Luke have done. *Dowd* | Daud ascended to heaven not once, but twice, and is there with Yahowah at this time. It is from Shamaym that he will return as King.

Dowd never said anything of the sort. This was said to him and about him. In the prophetic citation, Yahowah’s name was cited immediately after Dowd’s, and yet it was omitted from this misappropriation. It wasn’t by accident because it affirms that this was Yahowah’s prophetic announcement regarding Dowd, thereby negating Peter’s premise.

“My Lord” is from *‘adony*, and it is addressing King Dowd in the prophet’s and psalmist’s voice. The one who has chosen to live alongside Yahowah so that he could serve as an eternal and restoring witness is again Dowd. He has done so twice and will soon reprise the role. In the context of the 1st verse of the 110th Psalm these conclusions are obvious and rationally undeniable. Further, the enemies who have discounted Dowd are religious, beginning with Peter, Paul, and Luke. Therefore, the three stubby legs on the footstool set beneath the King’s feet may well be graven images of the blasphemers who comprise the trinity of Christian coconspirators.

That was such an inauspicious prelude to “therefore,” everything which follows would be suspect, even if it were not also false. But it was. For example, if the Christian fable, Iesoun Christon, had not been a counterfeit replacement for Dowd, there would have been no reason to misappropriate *ha Mashyach* | the Messiah title as “Christon” in Greek.

Not only didn't the mythical misnomer Iesoun qualify, but Messiah wasn't among Dowd's most important designations. Moreover, the only time it is used prophetically is in Daniel where Dowd, under the title of *Gabry'el* | God's Most Courageous and Capable Man, revealed a prophecy pertaining to his second and third lives. In it, of course, rather than validating Christianity, he obliterated it.

As I have stated, there is no record of anyone named Iesou, Iesous, or Iesoun outside of the spurious, hopelessly errant, contradictory, and irrational fables composed to create the Christian New Testament as an outgrowth of Paul's hideous letters. The name "Jesus," as the interloper is addressed today, first appeared in the 17th century after the invention and deployment of the letter "J," something that did not exist in Hebrew, Greek, Latin, or even English.

Even then, why would Yahowah transfer Dowd's title of *ha Mashyach* to the baby god destined to be the dead god using a derogatory Greek substitute which speaks of the application of drugs? If this title was so goddamn important, why wasn't it transliterated like we find He did with Pharaoh?

Had Yahowah decided that He was going to play with replacement players going forward, sidelining Moseh and Dowd for the likes of these clowns, why would He have selected a Greek name for a Hebrew character?

After this litany of outright deceptions and misrepresentations, why did Peter lie and say, "whom you crucified" when addressing Israel? Since it was not true, since crucifixion was a Roman means of suppressing political uprisings by publicly torturing their rivals, and since Jews had no say in the execution of Roman prisoners, why were they falsely framed and blamed for murdering the newly minted, albeit dead god? Was it because the torturous assassins became the Roman Catholic Church and they wanted to shirk responsibility for their crime? Or was it that the imposition of Replacement Foolology necessitated a condemnation of Jews such that they could

be replaced by the murderers?

Said another way, did Satan inspire Peter and Paul as their own testimony affirms, so that by possessing them, he could condemn Jews to centuries of oppression and slaughter? And after Satan silences and eradicates them, as he brags in Ezekiel, in the New Testament, and in the Quran, like Mein Kampf, isn't his ambition to then rise up over Yahowah as the Lord of Religion?

Okay, so Peter, Paul, and Luke flunked logic, but what about their audience?

“Now when (de) they heard this (akouo – received this news and message), they were pierced through (datanyssomai) the heart (kardia).” (Acts 2:37)

Really? Are we to believe that Yahuwdaym are as ignorant and irrational as Gowym? Evidently, all it takes to befuddle a batch of Israelis is to misrepresent their God, defrock their King, and then slander them with false allegations. Or, on the other hand, were Peter and Luke delusional?

“They said (eipon) to Petros (Petros – meaning stone or rock), and to (pros) the rest (loipos – remaining) of the Apostles (apostolos – those who informed and equipped as messengers), ‘Brethren (adelphos – brothers and fellow countrymen), what (tis) is a man (andros) to do (poieomai)?’” (Acts 2:37)

Throughout, Jews have been presented as monolithic, such that the entire race could be condemned with this apocalyptic vitriol. But they were not all present, they did not speak with one voice, and they would not have been so easily fooled.

Should you find yourself accosted by someone equally unhinged, and wonder what to do, the answer is to do as I have just done. Explain why they are wrong so that others are not misled. You can mock and ridicule them if you like, but in the end be certain to affirm the existence of the actual Messiah, Son of God, and Passover Lamb.

“And now (*de*), **accordingly** (*pros*), **Petros** (*petros* – meaning stone or rock) **told** (*phemi* – instructed) **them**, **‘Change your thinking** (*metanoeo* – after you have come to recognize that which is false, change your perspective and obtain a proper understanding of what is true to avoid the consequences) **and also** (*kai*) **be baptized** (*baptizo* – sprinkled with water) **each and every one** (*hekastos*) **of you by** (*epi*) **the name** (*onoma*) **of Christ Jesus** (XY IY – placeholders for *Christou Iesou*) **in order to** (*eis*) **be pardoned** (*aphesis* – to be released) **from your sin** (*hamartia* – being mistaken), **and then** (*kai*) **receive** (*lambano* – grasp hold of and acquire) **the gift** (*dorea* – the present) **of the Holy Spirit** (*hagios PINS*).” (Acts 2:38)

If you count yourself among them, I recommend “*metanoeo* – coming to recognize what is false and changing your thinking.” As for the rest, no.

Baptism is a pagan religious rite having nothing to do with God. To do so with a religious intent is to offend Yahowah and estrange oneself from Him. The sign of the Covenant is circumcision – and that is never going to change. Those who are baptized get wet. Those who accept what Dowd did for us on Matsah are cleansed.

There is no basis for taking a dip in the Towrah, and no such ritual is associated with the Messiah. Rather than saving someone, as a pagan religious rite, it will condemn them. Fact is, they were allegedly observing counterfeit Shabuw’ah where there is absolutely no mention of baptism, Christ Jesus, or a pardon from one’s sins. It is a Harvest of Standing Grain, not a time for a dip in the pool.

The entire episode of “John the Baptist” and his alleged interactions with pretend “Jesus” are purely fictional. It was all concocted by these same co-conspirators to resolve the problem that without anointing, there can be no Messiah. It then became a substitution for circumcision to overcome Paul’s irrational rants against the sign of the Covenant. However, let’s not credit these quasi-literate and irrational liars with originating this portion of their plot. The story was pilfered from the *Sibyline*

Oracles, treasured by the Romans and then augmented and embraced by Christians and Jews.

Beyond all of these lies, on the day Catholics allege their “Church” was born, Shim’own, the man they have renamed “Peter” and now claim was the first Pope, is not even alleged to have said any of the following when his audience supposedly asked him what they should do: 1) join the church, 2) become a Catholic, 3) convert to Christianity, 4) make a profession of faith, 5) acknowledge that I am your pope, 6) kiss my ring, 7) pay me an indulgence to minimize your time in purgatory, 8) have your children baptized and confirmed, 9) attend Mass, 10) go to confession, 11) avoid the seven deadly sins, 12) do good works, 13) become celibate, 14) observe Lent and celebrate Christmas and Easter, 15) perform the sign of the cross, 16) buy some prayer beads and perform three Hail Marys, 17) worship the Lord, 18) bow down in prayer, 19) offer a tithe, 19) trust me because I am the rock upon which the Church will be built, 20) and don’t worry because I hold the keys to heaven. He obviously wasn’t a very good Catholic – still too Jewish perhaps.

“For indeed (*gar* – because) the announced promise (*epangelia* – consent approval) exists (*eimi*) for you, your children (*teknon*), everyone (*pas*) who is a great distance away (*makran*), and for as many (*hosos*) as the Lord (ΚΣ – placeholder for *kurios*) our God (ΘΣ – placeholder for *theos*) calls to Himself (*proskaleomai* – summons).” (Acts 2:39)

If this was the “announced promise,” why was there no announcement or promise regarding it – not a single prophecy pertaining to anything Peter said? And why, since Luke knew that there were none, did he have “Peter” misconstrue and misappropriate prophecies which spoke about an entirely different person, unrelated circumstances, and a God by another name? Why, when Yahowah tells us that He has only one name, and that “the Lord” is Satan’s moniker, does the Christian New Testament insist on calling their god “the Lord”?

If God is calling us to Himself, why do they ignore His Invitations? When the only thing that mattered this year was the fulfillment of the first three Miqra'ey, why were they never mentioned?

This is considerably less believable than Hanzel and Gretel or even the retelling of Little Red Riding Hood and the Big Bad Wolf as Charles Perrault's story was retold and made famous by the Brothers Grimm. We might as well be reading about Cinderella, Snow White and the Seven Dwarfs, or Sleeping Beauty. Santa Claus, the Easter Bunny, and the Tooth Fairy are more credible since they don't require besmirching the life and lyrics of the greatest man to ever live.

Evidently, Peter would wax poetic about many more myths, and while different, they didn't warrant inclusion in Luke's story. He needed to dispense with Peter, sweeping him off center stage, so that he could feature the star performer in the Christian epic.

“And with many more (*pleion* – an increasing quantity), **yet different** (*heteros* – additional) **words** (*logos*), **He admonished and testified** (*diamartyromai* – he warned) **to earnestly encourage and summon** (*parakaleo* – to admonish, and exhort) **them, ‘Become saved from** (*sozo apo* – become healed from the sickness of) **this crooked and corrupt** (*skolios* – unscrupulous, dishonest, and twisted) **generation** (*genea* – age and race).” (Acts 2:40)

While I realize that Christian salvation is “faith based” and thus not tied to anything credible or tangible, shouldn't they have at least made some effort to explain it? He, the Lord's weasel offered salvation from a subjugated and viciously oppressed, indeed, victimized, generation of Jews in Judea without bothering to explain the process. And the very people he is condemning and offering to save in the midst of this duplicity, are the ones he claims killed god.

Are Twistians to believe that the Rock knew more

about salvation than Yahowah? But if he was affirming the same plan, why not say so? And if he was promoting a different agenda, who gave him the authority to contradict God?

In our quest for accuracy, there was no indication that this generation was any more corrupt than the seventy which had come and gone since the Exodus. In fact, these Jews were a lot less belligerent than those who melted down and lost it at the Waters of Marybah. But alas, Luke scribed this line, not because it was true, but to imply that Christians are saved from “unscrupulous and perverted” Jews.

Fortunately, we are not privy to the many more and different words, whatever they may have been. Who knows, he may have spoken of Dionysus, Christmas, and Easter, of flying sleighs and baskets of eggs.

At least Peter finally got one thing right. There were some crooked and corrupt charlatans afoot.

And there is good news for all – we have reached the conclusion of this religious rant against Yahowah, His Towrah, Beryth, Miqra’ey, Ben, and ‘Am.

“Indeed (men), therefore (oun – as a result), approximately (hosei) three thousand (trischilioi) souls (psyche) received and accepted (apodechomai – welcomed and grasped hold of) his (autos) words (legos – message). They were baptized (baptizo – dipped and sprinkled with water in pagan fashion) and were added (prostithemai – were granted and given favorable access) during (en – and in) that one (ekeinos) day (hemera).” (Acts 2:41)

After all of the mudslinging, at least they were clean. But this was not Shabuw’ah.



Shabuw'ah | Seven Promises

Going Somewhere...

I have done my part to pummel the myth that the promise of *Shabuw'ah* was met during “Pentecost.” This is no trivial matter because it is vital to the survival of God’s People. It means that Seven Promises has not yet been fulfilled. And this affirms that it must occur over the next nine years – which is the time remaining between this writing post-Sukah in year 5991 Yah / October in 2024 and October 2nd, 2033 when the Son of God will return as King on Kipurym.

Like Dowd’s personal participation in Pesach and Matsah leading to *Bikuwrym*, which is described throughout the Prophets, the references we have read regarding the *Shabuw'ah* Harvest of Standing Grain also speaks of *Bikuwrym* | Firstborn Children being lifted up to God and withdrawn on this day. But there is no narrative depicting the Messiah fulfilling it when he was last here. As a result, the *Qatsyr* | Harvest is on our horizon. So, it is the responsibility of the final *Zarowa'* | One Cultivating the Seeds for the Ingathering to bring this to your attention.

To appreciate the political and religious conditions, and flames of war from which *Yisra'elites* and *Gowym* will be withdrawn, we must turn to *Howsha'*, *Yow'el*, and *Yasha'yah*. And in the previous chapter, I did not do justice to the first prophecy Peter purloined to promote his putrid proposition regarding Pentecost. Therefore, since Seven Promises takes flight with *Yow'el's* departure into the Time of Israel’s Troubles, it is essential that we return to it now.

The reasons will soon become apparent, especially as we consider the prelude to *Yow'el* in *Howsha'*. It is after a long absence due to the ongoing propensity of *Yisra'* elites to be religious and political that *Yahowah* will seek to awaken His People from their collective stupor. And this means that the climate from which the Standing Grain and Olives of *Shabuw'ah* and *Taruw'ah* will be harvested will be overtly hostile to *Yahowah* and *Dowd*, the *Towrah* and *Beryth*.

As we are about to discover, these *Miqra'ey* will be fulfilled on dates not only certain, but with the timing established to keep the Covenant Family out of the worst of *Ya'aqob's* Troubles. The world is about to turn very dark and ugly. *Israel* is going to be battered and bruised beyond our comprehension. What's coming will be worse than the Holocaust.

Since it was all delineated in the previous chapter, I am sure that you recall that *Peter's* and *Luke's* misappropriation of *Yow'el* / *Joel* in *Acts 2:17-20* was abysmal. Those fabricating the Christian New Testament laid an egg. They claimed that the events surrounding the fulfillment of the *Mow'ed Miqra'* of *Shabuw'ah*, somehow applied to the Christian counterfeit in year 4000 *Yah* / 33 *CE*. If you recall, the tainted confiscation of Seven *Shabats* to create *Pentecost* began...

“But (de) also (kai), all (pas) were astonished (existemi – astounded beyond comprehension), even (kai) perplexed and puzzled (diaporeo – embarrassed and in doubt, at a loss without sufficient information to render a rational conclusion), with different people (allos) saying (lego) to (pros) others (allos), ‘What (tis) is (eimi) the purpose of (thelo) this (houtos)?’ (Acts 2:12) Others (heteros), now (de) poked fun, scoffing, sneering, and mocking (diachleuazo – flapping their lips and running their mouths), saying (legos), ‘It is because they are (hoti eimi) exceptionally full (mestoo) with sweet wine (gleukos).’ (Acts 2:13)

But now (de) Petros (Petros – Peter, Greek for “stone

or rock”) **stood up** (*histemi*) **with** (*syn*) **the eleven; he raised** (*epairomai*) **his voice** (*phone*) **and he spoke to them** (*apophthengomai*), **‘Yahuwdym** (*Ioudaios* – a transliteration of *Yahuwdym* – Beloved of Yahowah) **men** (*andros*) **and all** (*pas*) **who dwell in** (*katoikeo*) **Jerusalem** (*Ierousalem*), **listen carefully to** (*enotizomai*) **my voice** (*rhema*), **and let this** (*houtos*) **be** (*eimi*) **known** (*gnostos*) **to you** (Acts 2:14) **because** (*gar*) **they are not** (*ou*) **drunk** (*methuo*) **in the manner** (*hos*) **you suppose** (*hypolambano*), **for indeed** (*gar*) **it is** (*eimi*) **the third** (*tritos*) **hour** (*hora*) **of the day** (*hemera*). **To the contrary** (*alla*) **this** (*houtos*) **exists as** (*eimi*) **the pronouncement** (*eipon*) **of** (*dia*) **the prophet** (*prophetes*) **Joel** (*Ioel* – a transliteration of *Yow’el*, a contraction of *Yahowah* and *‘el*, meaning Yahowah is God): (Acts 2:15-16)

‘And it shall come to be (*eimi*) **in** (*en*) **the final** (*eschatos* – the last in a series (the theological term eschatology)) **days** (*hemera*), **God** ($\Theta\Sigma$ – placeholder for *theos*) **says** (*lego* – affirms), **‘I will pour out** (*ekcheomai*) **from** (*apo*) **Me, My** (*ego*) **Spirit** ($\Pi\text{N}\Sigma$) **upon** (*epi*) **all** (*pasa*) **flesh** (*sarx* – physical bodies, the corporeal mortal nature of humankind).

Your sons (*huios*) **and your daughters** (*thygater*) **will speak inspired utterances** (*propheteuo*). **Your young men** (*neaniskos*) **shall see visions** (*horasis*), **and your elders** (*presbyteros*) **will experience supernatural communication from God** (*enypnion enupniazomai*). (Acts 2:17)

Indeed (*ge* – really and truly), **upon** (*epi*) **My male servants** (*doulos*) **and also upon My female servants** (*doule* – female slaves) **in** (*en*) **those** (*ekeinos*) **days** (*hemera*) **I will pour out** (*ekcheomai* – I will shed, spill, and distribute) **from** (*apo*) **Me, My** (*ego*) **Spirit** ($\Pi\text{N}\text{A}$) **upon** (*epi*) **them and they will speak inspired utterances** (*propheteuo*). (Acts 2:18)

And (*kai*) **I will allow and produce** (*didomi*) **wonders and miracles which foreshadow significant upcoming events** (*teras* – omens, marvels, and signs

which arouse attention) **in** (*en*) **the sky** (*ouranos*) **above** (*ano*) **and signs** (*semeion* – miraculous signals and unusual occurrences which transcend the common course of nature) **upon** (*epi*) **the earth** (*ge* – land) **below** (*kato*): **blood** (*haima*), **fire** (*pyr*), **and** (*kai*) **rising clouds of** (*atmis*) **smoke** (*kapnos*). (Acts 2:19)

The sun (*helios*) **will be changed** (*metastrepho*) **to** (*eis*) **darkness** (*skotos* – obscured and gloomy), **and the moon** (*selene*) **to** (*eis*) **blood** (*haima*) **before** (*prin*) **the coming** (*erchomai*) **of the** (*ho*) **great** (*meegas*) **and brilliantly shining** (*epiphanies* – illustrious, shining forth as a star) **day** (*hemera*) **of the Lord** (ΚΩ). (Acts 2:20) **And it shall come to pass** (*eimi*) **all** (*pas*) **who** (*hos*), **and as many as** (*an* – used as a preposition to present a possibility), **call upon** (*epikaleomai*) **the** (*ho*) **personal and proper name** (*onoma*) **of the Kurio | Lord** (ΚΩ) **will be saved** (*sozo*).” (Acts 2:21)

Since none of this was actually occurring, and since Yow’el’s prophecy begins by saying that it will transpire in the last days, it is a wonder that someone familiar with the Prophets didn’t stand up and openly reject this obvious misappropriation. Even now, why does anyone believe a religion built upon a false premise?

Had someone been paying attention, this charade would have been over before it began. The prophet whose revelation they pilfered to infer that Iesous Christos was now an associate god, reveals that Yahowah is God. Oops. There are forty Hebrew names, including Yow’el (Yahowah is God), Yowbel (Yahowah’s Lamb), and Yowseph (Yahowah has Joined and Increased), whereby Yahowah’s name was contracted to Yahow and then to Yow over time. And that is why virtually every lexicon affirms the connection between “Yow,” “Yahow,” and ultimately “Yahowah.” That is a serious problem for Foolology.

While it is obvious to all who have not had their brains turned to mush by religion that citing Yow’el to establish Pentecost missed the mark by a score of centuries.

However, there was more to their malfeasance than misappropriating the prophet's testimony. Beyond misquoting God, it is what the authors of the Christian New Testament did not convey from the prophecy which leaves them naked, exposed, and condemned.

Not interested in making the same mistake, we are going to engage the prophet from the beginning and see what leads to a time like none other because this is the era of the *Qatsyr* | Harvests. Even then, before we begin, to better appreciate the reason for the Shabuw'ah Harvest, we are going to pick up the trail where the previous prophet left off. Howsha', speaking for Yahowah, revealed the following about Israel...

“Hear this (*shama' zo'th* – listen to this and process the information), **those who are priests and have become religious leaders** (*ha kohen* – ministers tasked with explaining and facilitating participation in the *Beryth* and *Miqra'ey* via the *Towrah*). **Pay attention and be attentive to what you are hearing** (*wa qashab* – listen diligently and accept this information as true, then respond to it), **Family of Yisra'el** (*beyth Yisra'el*).

Home of political leaders (*beyth ha melek* – family of government rulers), **open your ears to hear as tools to evaluate and consider** (*'azan* – broaden the scope of what you are hearing; from *'azan* – weigh, test, prove, and contemplate). **For this** (*ky*) **just assessment** (*ha mishpat* – this rational evaluation and reasoned conclusion using sound judgment leading to a justified condemnation) **applies to you** (*la 'atem*).

Indeed (*ky*), **you have become** (*hayah* – you exist as) **a snare, a dangerous means to control others** (*pach* – you are plotting a calamity to trap and restrict) ***la mitspah* | with observances and edicts** (*la mitspah*), **in addition to** (*wa*) **a net** (*resheth* – a means to capture and control, impoverish and dispossess) **spread out** (*parash* – scattered around) **upon** (*'al*) ***tabor* | a broken and confused world** (*tabor* – the confounding abominations of the Earth). (*Howsha'* / He Liberates / Hosea 5:1)

The rebellious insurgents who are openly defiant (*wa set* – those who swerve to-and-fro, turning aside and falling away) **are intensely and deeply** (*'amaq* – are profoundly and cunningly) **murderous, even genocidal** (*shachatah* – deadly to the point of sacrificing human souls), **so I** (*wa 'any*) **will judge them, inflicting the appropriate penalty on each of them, which is to incarcerate the totality of them** (*muwsar la hem* – will shackle and constrain them to rebuke them).” (*Howsha*’ 5:2)

The proponents of religion who are overtly hostile to Yahowah and His people, who deliberately pull the unsuspecting away from the proper path, are genocidal from Yahowah’s perspective. And for that, they have earned their express ticket to Hell.

“I, Myself, am aware of (*'any yada*) **‘Ephraym | Ashes** (*'Ephraym* – the ten tribes of the Northern Kingdom)]. **And Yisra’el | the Contentious Struggling with God** (*wa Yisra’el*) **is not hidden** (*lo’ kachad* – is not concealed) **from Me** (*min 'any*). **For now** (*ky 'atah*), **‘Ephraym | Worthless Specks of Carbon** (*'Ephraym*) **is an unfaithful, immoral, and disingenuous religious whore** (*zanah* – is a prostitute, a harlot feigning affection to many for monetary gain). **And Yisra’el** (*Yisra’el*) **is defiled** (*tame* – is unclean and improper, sullied and dishonorable).” (*Howsha*’ 5:3)

It has been a very long time since Jews listened to their God. They asked Him not to speak directly to them, and He honored that request with a brilliant group of prophets and articulate witnesses. And while Yahowah’s people are only marginally more responsive now, this is about to change. Although, the fact remains that for the past 3,000 years, Jews have been their own worst enemy...

“Their cultural traditions, social customs, religious practices, and political dealings (*ma’alal hem*) **do not allow** (*lo’ nathan* – preclude) **a return to** (*la shuwb 'el* – restoration with) **their God** (*'elohym hem*). **Indeed, it is certain that** (*ky*) **an illegitimate and duplicitous spirit**

(*ruwach zenuwnym* – a disloyal and immoral, an unreliable and whorish, religious spirit akin to a prostitute acting under false pretenses) **is within them** (*ba qereb hem* – is part of their inner nature). **Therefore** (*wa*), **they do not know or understand** (*lo' yada'* – they are not familiar with and do not acknowledge, they are unaware of and do not respect) **Yahowah** (*YaHoWaH* – transliterated as instructed in His *towrah* – teaching regarding His *hayah* – existence). (*Howsha'* / He Delivers / Hosea 5:4)

This remains true for the overwhelming majority of Yisra'elites and Yahuwdym. And so, with only two years remaining before the Shabuw'ah Harvest, and nine at the time of this writing in 2024 before Taruw'ah's fulfillment, these attitudes must change for there to be productive harvests.

It is important to note that the prophecy pertaining to this day and mankind's issues during it was punctuated with a negation of the title under which this, and every other book I have written, is heralded – *Yada Yahowah!* Consider it an endorsement – something Yisra'el has not heard in a very long time and now needs to hear to rebut the religious.

Moreover (*wa*), **the pride and arrogance** (*ga'own* – the unwarranted perceptions and constant agitation, the presumptuousness and haughtiness, the self-adulation and glorification) **of Yisra'el** (*Yisra'el* – those who struggle with and contend against God) **testifies** (*anah* – bears witness as a conspicuous pronouncement) **against his presence** (*ba paneh huw'*). **Therefore** (*wa*), **Yisra'el | those who Contend and Struggle with God** (*Yisra'el*) **and** (*wa*) **'Ephraym | Worthless Specks of Carbon** (*'Ephraym*) **will falter, stumble, and fall, and they will be overthrown** (*kashal* – will stagger and will not succeed as a result of being feeble and weak) **in their perversions, corruptions, and libelous errors** (*ba 'aown / 'awon hem* – in their religious malfeasance). **Yahuwdah | Beloved of Yah** (*Yahuwdah* – Related to Yah) **will also waver and succumb along with them** (*kashal gam 'im hem* – will

falter and fall in addition to them, staggering and failing to succeed as a result of being weakened by following them). (*Howsha*’ 5:5)

As bad as things appear now in the wake of worldwide protests against Israel following the Islamic assault against the nation on October 7th, 2023, they will get decidedly and unimaginably worse. Yahowah told us so thousands of years ago that it would occur because He has seen our future and wants His Children prepared to speak out against Muslims and Progressives. And while the tiny nation will not be completely destroyed, nor will its people be exterminated as the Mujahideen envision, the death cult will come surprisingly close.

Within their flocks (*ba tso’n hem* – among sheep and goats representing those following political and religious shepherds) **and among their herds** (*wa ba baqar hem* – denoting the tendency of people to congregate together), **they will travel about** (*halak* – they will walk through life) **to search for a way to hold Yahowah responsible, and look to conspire against Yahowah** (*la baqash ‘eth Yahowah* – they will try to hold Yahowah accountable while rebelling against the authority of Yahowah), **but** (*wa*) **they will not achieve what they seek** (*lo’ matsa’* – they will not find satisfaction, obtain what they sought to uncover, and they will not encounter or experience the reaping or harvest). **He has withdrawn** (*chalets* – He has removed Himself and disassociated) **from them** (*min hem*). (*Howsha*’ 5:6)

They have been untrustworthy and unreliable, having betrayed and been treacherous in their dealings (*bagad* – they have been unfaithful and adulterous, having shown themselves in violation of the agreement by their religious apparel) **with** (*ba* – against) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching).

For now (*‘atah* – simultaneously), **they have fathered and brought forth offspring** (*yalad* – they have fostered descendants) **who are illegitimate and estranged children** (*ky ben zarym* – who are separated, alienated,

deserted, foreign, and distant). **Therefore** (*'atah*), **the crescent moon** (*chodesh* – symbolic of Islam) **will devour them** (*'akal hem* – will consume and destroy them, taking the space which belonged to them) **along with their land** (*'eth cheleq hem* – as a result of their seductive words their fate is to have their territory taken). (*Howsha'* / He Saves / Hosea 5:7)

Yisra'elites have flocked together more than any other race or cultural group, even when exiled from their homeland. Having migrated throughout the Middle East, Europe, and to the New World, encountering anti-Semitism wherever they have gone, rabbis have sought to hold God accountable for their poor reception and subsequent torment. They have put god on trial. But in all of this time, and in all of their ways, they are no closer to the truth and they are further from Yah. They have rebelled against His Instructions, the consequence of which is to be excluded from His protection, leaving them vulnerable to Muslims, represented by the crescent moon. And this is particularly sad when one realizes that by selling Talmud citations to Muhammad, rabbis aided and abetted the religion which declared war on Jews fourteen centuries ago.

In that the colloquial definition of insanity is continuing to do the same thing over and over again while expecting a different result, one must ask why, after 3,000 years of subjugation and abuse, Jews continue to act the same way toward God, preferring their religion and politics over a relationship with Yahowah. To come home, to be protected, and to live, they must change. And so to encourage that result, I wrote the following poem which has subsequently been turned into a song by the very same covenant Member who correctly ascertained the timing of Shabuw'ah...

*Shalowm, Yisra'el,
Peace in this time of war.*

*The shem of 'El
Will open Heaven's door.*

*Why have you erased My name?
I know you.
But you not Me
Isn't that a shame?*

*Moseh told you
Yahowah is My Shem.
Right in My Towrah
Without synonym.*

*I spoke with you then.
In blazing flame and booming voice.
But you pushed Me away.
It was not your best choice.*

*Now I call out again.
Yisra'el Shalown.
Listen. Hear My call.
Why roam, you can come home?*

*You have gone it alone.
It has not worked out well.
Living in denial, you put Me on trial.
So now, where are you to dwell, do tell?*

*You are hated by everyone.
A house divided.
While I still love you.
Why remain misguided, undecided?*

*Moseh told you
Yahowah is My Shem.
Right in My Towrah
Without synonym.*

*Look up, not down.
There is life in My name.
This isn't a game.
But you bear the blame, all the same.*

Terrorists attack.

More will come.

I would stop them.

If not for rabbinical scum.

In this time of trouble,

You need not succumb.

Some will rely on Me

And choose a different outcome.

So, now I have a Herald.

He sings for Me.

He sings to you.

It's time you sing on key and agree.

Moseh told you

Yahowah is My Shem.

Right in My Towrah

Without synonym.

Yahowah is My Shem!

Yahowah and Yahuwdym have been suffering through a protracted intermission. But God has not forgotten His people. Seeking a different outcome based upon a change in attitude, Yahowah asks in advance of Shabuw'ah and Taruw'ah...

Blow (*taqa'* – sound and trumpet, blasting) **the Showphar** (*Showphar* – ram's-horn; from *showph* – to strike out openly in a crushing and bruising manner and *shaphar* – in a bright, fair, and beautiful way) **upon** (*ba ha giba'ah* | **the hill with the clarion** (*chatsotsarah* – horn) **in** (*ba ha ramah* | **the heights. Signal an alarm and shout for joy** (*ruwa'* – make a loud noise so that it is heard openly by the public and they become aware of what is going to occur, tragically and jubilantly) **at Beyth 'Awen** | **Home of Trouble** (*Beyth 'Awen* – House of Religious Wickedness and Family of Affliction and Sorrow). **It is the end for you as the other** (*'achar 'atah* – afterward, at a later time, during the last days, it will be over for you) **Benyamyn** | **Benjamite** (*Benyamyn* – Son of the Sea,

Spawn of Gentiles, and a reference to the wolf who founded Christianity). (*Howsha' / He Saves / Hosea 5:8*)

The Showphar is blown to announce two Mow'edym, both harvests, Shabuw'ah and Taruw'ah. And in this case, while the joyous are coming to Yah, the alarm is being sounded against a troublesome Benjamite known as Paul – the founder of the Christian religion. Second and third only to Judaism, Christianity and Islam represent the longest-standing and most debilitating foes of the Jewish people. This realization is underscored by the realization that religious Jews are being directly associated with Benyamyn – and that's bad because he is the wolf in sheep's clothing devouring Israel.

And while the identity of these adversaries is relevant, are you aware that the one Yahowah is asking to sound the Showphar is the same individual he tasked with writing *Babel*, *God Damn Religion*, and *Twistianity* to expose the hostile intent and false nature of these religions while at the same time, encouraging His people to participate in the Shabuw'ah and Taruw'ah Harvests and be present for the Kipurym Homecoming through the *Yada Yahowah Series*? As affirmation, consider this next prophetic declaration...

'Ephraym | Worthless Specks of Carbon (*'Ephraym* – Ashes) **will be horrified and desolated** (*la shamah* – will be devastated during a horrific, atrocious, and appalling event) **which will occur** (*hayah*) **in the day** (*ba yowm* – during the time) **of rebuke and impeachment** (*towkechah* – disapproval, argument, rational discourse, correction, chastisement, and chiding) **among the various tribes** (*ba shebet* – within the clans, family heritage, subdivisions, and people groups) **of Yisra'el | those who contend and struggle with God** (*Yisra'el*).

At that time, I will reliably make Yada known (*yada' 'aman* – I will be known and acknowledged for being truthful, dependable, and enduring (with *yada'* in the hifil perfect, God will act at a certain point to acknowledge and make known *'aman*, which in the nifal participle reveals that He will carry out and receive the benefits of

being reliable in a profound way)). (*Howsha' / He Saves / Hosea 5:9*)

More than any other mission, Yada is charged with the responsibility of cultivating the *Shabuw'ah* harvest. And it is from a planet-wide outbreak of religious and political deception and impending violence that he will be preparing the Covenant's Children for Seven Sevens.

The *Showphar* | Ram's Horn provides an elegant, boisterous, and piercing resonance when blown correctly. It is the trumpet Yahowah selected to herald His announcements of the *Shabuw'ah* and *Taruw'ah* Harvests. They represent the last call, God's final invitations to come home. His people will either tune into His summons and respond to the warnings and provisions He is providing and we are articulating, or life will be over for them. Yahuwdym who turned a deaf ear to the final blast of the *Showphar* on *Shabuw'ah* and *Taruw'ah* will likely remain estranged come *Yowm Kipurym*. They will miss *Sukah*, the return to the Garden, and the time to Camp Out with our Father.

This realization is not only important to you, Yisra'el, but to me as well. I was summoned by Yahowah on *Taruw'ah*, the day of *ruwa'* | signaling the alarm and shouting for joy in the fall of 2001. With other troubadours joining the chorus, we have been *taqa'* | trumpeting Yahowah's message as *ruwa'* | loudly and openly as possible ever since. Throughout this prequel to Yahowah's return with Dowd, we will address those willing to listen in what is otherwise a misled and unsuspecting world on the cusp of destroying itself – all while cultivating the Harvests.

The government and religious leaders (*sar* – ruling authority figures, highest-ranking officials; from *sarar* – those who act like royalty, as lords with an assumed right to control and claim power for themselves) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah) **are** (*hayah*) **perceived as** (*ka* – recognized as) **untrustworthy and disloyal deviants** (*suwg* – alienating and backsliding proponents of circular

reasoning). **I will pour out** (*shaphak* – I will shed) a **boundless amount** (*gebuwl* – a colossal extent) **of My righteous indignation and intense displeasure with an outburst of My disappointment** (*'ebrah 'any* – My utter frustration) **upon them** (*'al hem*) **as if it were fluid** (*ka ha maym* – like water). (*Howsha'* / He Saves / Hosea 5:10)

Yahowah's animosity has been, and remains, directed toward His people's political and religious leaders, and then it floods down upon the many they have corrupted beyond the hope of words and reason. In this case, *sar* describes government officials and religious leaders, the authority figures, within *Yahuwdah* | Judah. It offers the impression that they acted as if they were royals designated by their god to rule. They believe they have the right to impose their will on everyone else, restricting the choices of others to control them. As evidence that Yahowah was correct, with the overtly political Progressive left vying against the ultra-orthodox right, Israel has become a house divided without an ethical leader to be found among millions. Even the top brass of the IDF have failed miserably and can no longer be trusted to defend the nation which is about to implode under adverse world scrutiny and subjugation.

God's assessment of Jewish political and religious institutions, parties, and sects is that they are untrustworthy and corrupt. He calls them "disloyal deviants," which sounds like He must know them personally. He takes issue with their propensity for circular reasoning and, thus, being irrational and disingenuous. He does not care for their dishonesty or egos either. Nor do I.

This assessment is particularly relevant in the context of the Shabuw'ah and Taruw'ah Harvests because it is from this sewer of malfeasance and anti-Shemitism (animosity toward God's name) that the participants are being withdrawn. And it is only after removing them from the malignant influence of Judaism and Progressive politics that a remnant can be reached. And that is why our review of *Howsha'* leading to *Yow'el* is crucial to the

Choter's and Zarowa's ability to cultivate a productive Qatsyr.

Being misled and swayed by politics or religion, even conspiracy or patriotism, is a guaranteed way to waste one's life and lose one's soul, but it is not a crime. Misleading others is, however, an offense worthy of Divine Judgment. Therefore, Jewish religious stalwarts and political proponents have engendered Yahowah's wrath. The torrent of His animosity will flood upon them in mountainous waves of righteous indignation.

The very men who pretend that they speak for God are the most displeasing to Him. And that is especially true of rabbis because their Torah is the Talmud, and in it, rabbis speak over God.

'Ephraym | the Worthless Speck of Carbon Ash ('*Ephraym* – ten of the twelve tribal divisions within Yisra'el (excluding Yahuwdah whom He loves, Benyamin whom he hates, and the Lowy in whom He is disappointed but will reestablish)), **is deceived and defrauded, extorted and oppressed** ('*asaq* – is subjugated by tyrants, brutally treated, horribly cheated, and viciously exploited). **His competence in exercising good judgment is incapacitated and his ability to reason is shattered** (*ratsats mishpat* – his thinking and decision-making are broken, his capacity to resolve disputes is fragmented). **This is because (*ky*) he has been intent on, agreeable to, and fixated upon** (*ya'al* – he is particularly willing and determined) **going after a variety** (*halak 'achar* – to pursue right to the very end) **of worthless religious dogmas** (*tsaw* – idolatrous forms of human excrement, revolting filth, utter nonsense, unsubstantiated ideas and fake gods, a whole lot of futile and vain blah-blah-blah). (*Howsha* / He Saves / Hosea 5:11)

Judaism is Israel's greatest impediment. It is crippling. Rabbis, through the ages, have incapacitated the people to the extent thinking is debilitated and choices are restricted. They deceive and defraud. The productive are extorted and the faithful are subjugated by their brethren. The result is a

sea of parasites adorned in black. But don't gloat should you be draped in a rainbow of colors because you are no closer to the truth.

In this regard, it is my expectation that while both sides of this sectarian and secular divide will agree to slander Yahowah's Nakry, His Voice will overcome the many, and within a decade, Judaism and Progressive politics will cease to exist. Rabbis are about to become extinct as social influencers.

Likewise, over the past two decades, the original versions of *Questioning Paul* and *Prophet of Doom* changed thousands of lives worldwide, providing those who suspected that there was something dreadfully wrong with their religion to discard the doctrines that have sought to control them. However, realistically, jihadi Muslims are incapable of reading what now has become *God Damn Religion*, preferring instead to prove the "peaceful" nature of their cult by threatening to kill me and others – particularly Jews.

And of course, *Questioning Paul*, now updated as the five volumes of *Twistianity*, devastates the religion that has harassed God's People for two millennia. Its audacity in replacing Yahowah's beloved Son and Messiah with a mythical misnomer is something the Almighty will repay in kind – disowning them.

Surprising to many, but nonetheless conclusively demonstrated in *Twistianity* and *God Damn Religion*, rabbis were largely to blame for the emergence of both Christianity and Islam. Had they recognized and celebrated the arrival of the Mashyach, Zarowa', and Ben 'El in fulfilling the promise of Pesach, Matsah, and Bikuwrym, and had they not outlawed the use of Yahowah's name, Paul would have failed and Christianity wouldn't exist. And had rabbis not sold Muhammad Talmud readings, the Quran would not have been perceived as credible and Islam would have died with him.

As for Yisra'el, the people's inability to think rationally

has been a direct result of their favorite pastime – being religious. They have wallowed in human excrement as if it were a bubble bath and worn it as if it were perfume. Nonsense has been the only sense they have held dear. And it has taken them to a place that they no longer know Yahowah.

But I am like a moth, perceived as something wasteful and fabricated (*wa 'any ka ha 'ash* – so I am thought to be a sick creature, a rotten discharge of a nocturnal insect) **to 'Ephraym** (*la 'Ephraym* – to those amounting to traces of ash) **and** (*wa*) **much like** (*ka* – similar to) **a fungal parasite or a septic infection** (*ha raqab* – a degenerative disease or dry rot) **to the Household of Yahuwdah** (*la Beyth Yahuwdah* – to the Family of Yah's Beloved). (*Howsha' / He Saves / Hosea 5:12*)

His assessments are valid, and God's testimony is accurate. Rabbis have written their own Torah, superseding Yahowah's, while scribing themselves in the starring roles. As a result, the religious are so bedazzled by their own perceived brilliance that they hardly notice that Yahowah exists. So, it is little wonder that the relationship called for a divorce.

But that was then; now, at God's urging, I am begging Yahuwdym to return in advance of Shabuw'ah, Taruw'ah, and Kipurym. Yahowah intends to honor His promises, no matter how undeserving the beneficiary. Therefore, there are still three opportunities to come clean and to come home.

Yahowah is on record, vowing to reconcile His relationship with those who have continued to view Him unkindly, which means His focus remains on Yisra'el. Therefore, collaboratively, we are encouraging Jews to capitalize upon the three remaining Mow'edym. With the wealth of information we are providing, the willing are prepared to recant their prior positions and accept Yahowah between now and October 2033. Albeit, realistically, the receptive will be few and far between. The

political and religious have woven entangling webs, making escape difficult.

So, ‘Ephraym perceived (*wa ra’ah ‘Ephraym* – and the Northern Kingdom viewed and witnessed) **that which was associated with his religious malady and sickness** (*‘ets choly huw’* – his related illness and disease, his infirmities and the cause of his suffering), **and Yahuwdah, his oozing and pustulant wound** (*wa Yahuwdah ‘eth mazowr huw’*). **But then** (*wa*) **‘Ephraym** (*‘Ephraym*) **went** (*halak* – walked, traveling, and conducting a lifestyle) **toward ‘Ashuwr** (*‘el ‘Ashuwr* – Assyria; the basis of *‘Asherah*, the mythical Queen of Heaven and Mother of God), **reaching out to** (*shalach ‘el*) **the greatly contentiousness and adversarial despot** (*melek yareb* – the physically aggressive and vehemently quarrelsome lord of religion and politics).

But neither he nor this could repair the damage you have done to yourselves (*wa huw’ lo’ yakal la rapha’ la ‘atem* – it would not restore you or heal you, and it will not prevail or succeed in resolving what ails you), **nor cure you** (*wa lo’ gahah* – nor provide restoration or healing) **from the infectious disease you perpetrated which ensnares you** (*min ‘atem mazowr* – of your ulcerous lesions and from your pustulant wounds that have captivated you). (*Howsha’* / He Saves / Hosea 5:13)

Yahowah’s indictment of Yisra’el and Yahuwdah reveals that, deep down, His people are aware of the damage they have done to their relationship with God and to themselves. Religion has sickened them, and the disease has progressed such that Yisra’el has become hideous from the vantage point of Heaven. This condition is a result of an ongoing propensity to infect themselves with their own deadly concoction of pathogens. They were so engrossed in their religious and political alternatives to God, most can no longer be cured, even by a slap in the face.

Using an historical example, Yahowah is saying that their degrading exile in Assyria made them more adversarial and contentious, not less. The damage was all-

consuming and largely irreversible because the virus of their own design had infected almost everyone. We witness this today in the rage of Progressive and Orthodox Jews screaming against one another, against the State of Israel, and in opposition to Yahowah. And the worse their situation becomes, the louder they squeal. And it is from this degrading condition that the few will be drawn, perfected, and presented in the Harvest.

There is always a consequence to political posturing and religious rebellion...

As a result (*ky*), **I will be akin to** (*'anoky ka*) **a roaring lion** (*ha shachal*) **to 'Ephraym** (*la 'Ephraym*) **and like** (*wa ka*) **a conciliatory lion** (*ha kaphyr*) **approaching the Family of Yahuwdah** (*la beyth Yahuwdah*). **I, Myself** (*'any 'any*), **will tear up or tear apart** (*taraph* – I will rip up or tear away, providing what is required), **then I will either walk away or lift up** (*wa halak nasa'* – I will go away or I will carry away), **such that nothing will rescue or snatch away** (*wa 'ayn natsal* – so that no one will deliver or take away). (*Howsha'* / He Saves / Hosea 5:14)

If you look at the front and back cover of the book you are holding in your hands, or at the top of the page in your browser as you read *Qatsyr ~ Harvests*, you will see that there is a golden lion. And while Yahowah is identifying Himself with this symbol, He has assigned it to represent both Yahuwdah and its most acclaimed and accomplished leader – Dowd.

This is an interesting play on words, an example where similar things convey vastly different outcomes. Looking at 'Ephraym, the *shachal* | lion is roaring. With it, God is poised to tear Yisra'el away, *taraph* | ripping the nation, then *halak* | walking away. And for Yisra'el, there would be *'ayn natsal* | no rescue any time soon.

By contrast, with Yahuwdah, the *kaphyr* | lion is conciliatory, ready to make amends. We know this because *kaphyr* is from *kaphar* | to reconcile – serving as the basis for *Yowm Kipurym* | the Day of Reconciliations. Then as

we approach the same verbal chain, we discover that Yahowah will *'any* | personally *taraph* | tear His Beloved from 'Ephraym, separating them from harm's way, while *taraph* | providing whatever they require.

Rather than *halak* | walk away, God will be *nasa'* | lifting them up and carrying Yahuwdah home. As a result, *'ayn natsal* | no one will ever be able to take them away again. And while this sounds encouraging in contrast to what preceded it, there would be twenty-seven centuries between infection and cure. This, therefore, suggests that God is addressing the ultimate and promised result of the Shabuw'ah and Taruw'ah Qatsyr.

What follows is among the most profoundly important statements ever spoken by God, especially considering the implications...

I will go away and return (*halak shuwb* – I will travel about and come back) **to My place** (*'el maqowm 'any* – to My home) **until they closely examine and carefully consider the way to receive the benefits of the relationship through the restoring witness of the eternal testimony** (*'ad 'asher shamar*) **and (wa) they seek My presence, responsibly investigating and learning about My appearance** (*wa baqash paneh 'any* – the desire to encounter Me face to face).

It is during the time of trouble (*ba ha tsarar* – in a period of great distress, of being besieged and restricted, enclosed and confined) **that they will approach by earnestly seeking Me, longing to learn about the relationship** (*la hem shachar 'any* – they will want to be with Me, enquiring about Me while genuinely striving to know Me). (*Howsha'* 5:15)

Yahowah revealed very clearly that, after divorcing Yisra'el for religious infidelity, He was going to back away and allow His beloved to do as they have chosen – which was to fend for themselves. Having previously come to their rescue, having devoted Himself to guiding, teaching, and protecting them, God chose not to compete with their

political and religious yearnings. He left them to their own devices. It did not turn out well.

Over the intervening millennia, Yisra'elites were bludgeoned by the Assyrians, Babylonians, Egyptians, Greeks, and Romans, then by the Roman Catholics, Muhammad's Muslims, Ottomans, Crusaders, European Christians, Conspiratorialists, Nazis, Communists, Muslims again, and now by the last generation of immoral and irrational Progressives. One would have thought that after a litany of abuse, there might have been a Jew somewhere who thought, "Since our approach has resulted in centuries of demonization, maybe we should flip back through the pages of time to find something that led to a better outcome."

Had they done so, the answer was convenient enough because *Chazaqyah* | Hezekiah was a contemporary of Howsha'. Upon rediscovering a Towrah scroll, he did as Yahowah had asked and removed all traces of religion from *Yahuwdah* | Judea. Then he and his fellow Yahuwdym celebrated the Miqra'ey of Chag Matsah, not once, but twice. As a result, the 185,000 Assyrian soldiers camped outside of Jerusalem, the best equipped and trained militants on the planet, died without firing a shot – 50 times the number of trained soldiers than the rampaging mujahideen who successfully invaded Israel on 10.07.23. Obviously, Yahowah is better informed, more vigilant, better equipped, and more capable than the IDF. And in His case, there was no investment in bullets, bombs, interceptors, or the blood of sons and daughters.

And yet, as if either defiant or insane, in the wake of the most recent massacre and subsequent tsunami of anti-Semitism, most Jews have doubled down against Yahowah, becoming ever more entrenched in divisive and irrational Progressive politics and parasitic and suicidal Orthodox Judaism. As a direct result, Israel will be dismembered, sliced into pieces, to reward the Muslim savages with a terrorist state carved out of the Promised Land. Thereupon, 10.07.23 will be played out again, but

with 100 times the bombardments and belligerents with catastrophic results. Jews will endure a decade of the worst treatment any race has ever received in the long annals of human atrocities – suffering through horrors worse than the European Holocaust in the shadow of the Holy Roman Empire and its Church.

And while the nation will be devastated, a remnant will be spared, not once, but three times over the ensuing decade between 10.7.23 and 10.07.33. There will be a substantial Harvest of Prominent and Mature Grain on Shabuw'ah, transpiring on a Shabat, May 22nd at sunset in 2026, as the Time of Ya'aqob's Troubles begins in earnest. Those receiving a trip to Shamaym will include the Covenant Family comprised of observant Yahuwdym and Gowym – represented by the two loaves lifted up before God during the Feast and by the realization that those being harvested are represented by *chitahym* | wheats in the plural form in God's pronouncement of what will soon occur.

The subsequent Harvest will be comprised of Olives and thus Yisra'elites. This reaping will transpire on Taruw'ah following a solar eclipse on the Shabat beginning September 23rd, 2033. Yahowah does not want His children left in harm's way as the world comes crashing down on what is left of Israel. Then, ten days later, Yahowah and Dowd will return to reconcile the relationship with the final remnant of Yisra'elites on Yowm Kipurym, 6:22 PM, as the sun sets in Yaruwshalaim, in the Yowbel year of 6000 Yah – October 2nd, 2033. Five days thereafter, during a lunar eclipse, Sukah will be celebrated as the Covenant Family Camps Out with Father and Son in conditions similar to those in Gan 'Eden.

There is an open invitation for some very special people to join the Firstborn Children of the Covenant Family. However, there will be no sanction for any religious sect, political institution, or nation. And so now that the options, timing, criteria, and consequences have been presented, I want Yisra'elites and Yahuwdym to appreciate the implications.

As foretold by Gabry'el, who is Dowd, and explained by Myka'el, who is Yada, the last communication from Yahowah to Yisra'el was through *Mal'aky* | Malachi in 447 BCE. Other than what the Father did to support His Son during the fulfillment of Pesach, Matsah, and Bikuwrym in the Yowbel year of 4000 Yah in 33 CE, God has remained in *Shamaym* | the Spiritual Realm and left Yisra'elites to wallow in their religious and political disorders and overall bitterness and defiance.

Another 2,449 years would pass before God would engage again. On Taruw'ah in 2001, He reached out indirectly through a gowy, just as He had foretold in the Towrah and throughout the Naby'. Yahowah remains committed to calling His people home through the words of the Prophets while exposing the impediments which now clutter the way.

The resulting 25-year mission has already left a legacy of 35 books – all offered freely at YadaYah.com – along with many thousands of hours of audio programs in support of them. So, as promised, Yahowah has reengaged, doing so the moment He found someone “*‘ad ‘asher shamar* – willing to closely examine and carefully consider the way to receive the benefits of the relationship through the restoring witness of the eternal testimony.” As a result, Yisra'elites have once again “*baqash paneh* – sought Yahowah’s presence, responsibly investigating and learning about God’s reappearance.” It has played out exactly as He had foretold twenty-seven centuries ago.

While many will continue to respond over the next two years and be included in the Shabuw'ah Harvest of standing grain in May 2026, there will be two additional opportunities for those who miss this ultimate expression of Yahowah’s love. However, with death stalking Jews everywhere on Earth, the risks of waiting are high.

This next ingathering of *Bikuwrym* | Firstborn Children will be “*ba ha tsarar* – during the time of trouble as Israel is narrowed and Jews are besieged.” The souls gathered and withdrawn “*shachar* – will approach by earnestly

seeking God, longing to learn about the relationship.”

For those who respond to the invitation to attend this Shabuw’ah Harvest in May 2026, an eternity with Yahowah in the *Beryth* | Covenant Family awaits. Thereafter, aside from a final 7,000 Yahuwdym who will be among the dwindling remnant who return to Yahowah seven years later during Taruw’ah, just ten days prior to Kipurym in October of 2033, there will be no other opportunities. All remaining souls will either be extinguished or incarcerated.

Today, Yahuwdym are emerging from their nightmarish past, opening their eyes, walking away from religion and politics and becoming observant. And for this reason, *Yada Yahowah* was prepared and published. So it is telling that the comprehensive rewrites of *God Damn Religion* and *Twistianity*, the completion of *Coming Home* volumes 3 and 4, and the final edits of the *Yada Yahowah* series will be completed just as the sun sets in Yaruwshalaim on the Shabat of May 22nd, 2026. There is just barely enough time remaining to prepare the *Nes* | Sign Yahowah will be uplifting to garner His People’s attention and call them home.

Those who have accepted the conditions of the Beryth, who attend Yahowah’s Miqra’ey, and who are guided by the Towrah, will have a ringside seat for the Great Awakening as it plays out in successive events during the commencement and conclusion of the Time of Ya’aqob’s Troubles, a traumatic period introduced in the 30th chapter of *Yirma’yah* / Jeremiah. Should you wish to mark your calendars and meet with ‘Elyah and Yada, they will arrive on April 4th, 2030 (*‘Abyb* 1, year 5997 Yah) and serve under Dowd’s instruction during the final 3½ years – addressing the times, times, times, and half a time reference at the conclusion of Dany’el to prepare Yisra’el for Yahowah, such that He can restore His relationship with Yisra’el. That story is told in the 31st chapter of *Yirma’yah* but also in *Yasha’yah*, *Zakaryah*, and *Mal’aky*.

The Word (*ha dabar* – the message communicated)

which, to reveal the way to enjoy the benefits of the relationship (*'asher* – that lead to the path to walk to get the most out of life), **came to exist** (*hayah*) **with** (*'el*) **Yirma'yahuw** (*Yirma'yahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides to Respect and Revere Yah, commonly transliterated Jeremiah) **from** (*min 'eth*) **Yahowah** (*Yahowah* – the Almighty's proper designation pronounced as instructed by His *towrah* | guidance on His *hayah* | existence and His role in our *shalown* | reconciliation as our *'elowah* | God) **to announce** (*la 'amar*), (*Yirma'yah* 30:1) **'This is what** (*koh*) **Yahowah** (*Yahowah*), **the God of Yisra'el** (*'elohym Yisra'el*), **proclaims** (*'amar*), **so as to declare** (*'amar*), **"Of your own volition, write** (*kathab la 'atah* – choose to literally inscribe, jotting down using this alphabet (*qal* imperative)) **all of these words** (*'eth kol ha dabarym* – every one of the statements), **which lead to the proper path to get the most out of life, that** (*'asher*) **I have and will be speaking to you about** (*dabar 'el 'atah*), **doing so in a written document so that there is a permanent record** (*'el sepher*). (*Yirma'yah* 30:2)

Because, indeed (*ky*), **behold** (*hineh*), **a time is coming** (*yowmym bow'* – days are approaching)," **prophetically reveals** (*na'um*) **Yahowah** (*Yahowah*), **"when I will return to restore** (*wa shuwb*) **the property and possessions taken during the oppression** (*shabuwth*) **of My people** (*'am 'any*), **Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el*) **and** (*wa*) **Yahuwdah | the Beloved of Yah** (*Yahuwdah*)," **declares** (*'amar*) **Yahowah** (*Yahowah*). **And then** (*wa*) **I will return them, bringing them back** (*shuwb hem* – I will transform them and restore them), **to** (*'el*) **the Land** (*'erets*) **that, for the benefit of the relationship** (*'asher*), **I gave** (*nathan*) **to their fathers** (*la 'ab hem*). **They will receive it as their inheritance** (*wa yarash hy'*)." (*Yirma'yah* 30:3)

These are the words (*wa 'el leh ha dabarym*) **which, to reveal the way** (*'asher*), **Yahowah** (*Yahowah*) **spoke**

(*dabar*) concerning (*'el*) **Yisra'el** (*Yisra'el*) and (*wa*) to **Yahuwdah** (*'el Yahuwdah*). (*Yirma'yah* 30:4) **This is what** (*koh* time) **Yahowah** (*Yahowah*) conveyed (*'amar*) as we heard (*shama'*) the sounds (*qowl*) of concern over the terrorists and terrorism (*charadah pachad*) when there were no prospects of reconciliation or peace (*wa 'ayn shalowm*). (*Yirma'yah* 30:5)

Alas (*howy*), assuredly (*ky*), **this time** (*ha yowm ha huw'*) will be so different (*gadawl*) that there has never been anything similar to it (*min 'ayn kamow huw'*). **It is the Time of Ya'aqob's Troubles** (*wa 'eth tsarah huw' la Ya'aqob* – it is the period of Israel's anguish and distress, of Jacob's adversity when the nation will be narrowed, reduced in size, and oppressed in dire straits by vicious foes). **And yet from it** (*wa min* – out of it), **he** [**Ya'aqob** representing **Yisra'el**] will be liberated and saved (*yasha'*). (*Yirma'yah* 30:7)

'And it shall happen in that day (*wa hayah ba ha yowm ha huw'*),' **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*) of the vast array of spiritual implements (*tsaba'*), **'that I will break** (*shabar*) **this yoke, this means of control and manipulation** (*'ol huw'*), **from upon your neck** (*min 'al tsaw'r 'atah*) and **I will pull off and tear away** (*wa nataq*) **your bonds and shackles** (*mowserah 'atah*). **Those who are illegitimate and unauthorized, those falsely claiming authority who are foreigners advocating that which is improper** (*zar*), **will no longer make him serve their interests** (*wa lo' 'abad ba huw' 'owd*). (*Yirma'yah* 30:8)

Instead (*wa*), **they will serve with** (*'abad 'eth*) **Yahowah** (*Yahowah*), **their God** (*'elohym hem*), and with **Dowd** (*wa 'eth Dowd*), **their king and counselor** (*melek hem*), **whom, to reveal the way to the benefits of the relationship** (*'asher*), **I will raise up and establish for them** (*quwm la hem*). (*Yirma'yah* 30:9)

Then (*wa*) **Ya'aqob** (*Ya'aqob*), **My coworker** (*'ebed 'any* – My associate who works with Me), **you will have nothing to fear** (*'atah 'al yare'* – no reason to be

intimidated),’ **Yahowah** (*Yahowah*) **reveals well in advance of it occurring** (*na’um*). **‘Nor will you be confused or dismayed** (*wa ‘al chathath*), **Yisra’el** (*Yisra’el*), **because, behold** (*ky hineh*), **I will save you, delivering you** (*‘any yasha’ ‘atah*) **from being distant and alienated** (*min rachowq* – from becoming separated as was the case long ago in a previous period of time), **along with your offspring** (*wa ‘eth zera’*), **from the realm** (*min ‘erets*) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed).

And (*wa*) **Ya’aqob** (*Ya’aqob* – serving as a synonym for Yisra’el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored, transformed), **then be at peace and put at ease** (*wa shaqat wa sha’an* – find himself in a satisfying situation and favorable circumstance), **with no one troubling him** (*wa ‘ayn charad*). (*Yirma’yah* 30:10)

For I am with you (*ky ‘eth ‘atah ‘any*),’ **prophetically declares** (*na’um*) **Yahowah** (*Yahowah*), **‘to liberate and save you** (*la yasha’ ‘atah* – to provide freedom and salvation, deliverance and prosperity). **Indeed** (*ky*), **I will engage and act** (*‘asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the foreign nations and institutions** (*ba kol ha gowym* – all of the countries, entities, and each of the foreign peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*‘asher puwts ‘atah*) **by name and reputation** (*shem*). **You will be the exception because** (*‘ak ‘eth ‘atah*) **I will not act in such a way** (*lo’ ‘asah*) **to cause you to fail or perish** (*kalah* – you will not be annihilated or destroyed).

Instead, I will provide instructions for you (*wa yasar ‘atah* – I will enable you to be correct, teaching you and thereby strengthening you) **in the way to execute good judgment regarding the means to resolve disputes** (*la ha mishpat* – in how to be judgmental, on how to be discerning and discriminating such that you can make good decisions;

from *my* – to ponder and ask questions about *shaphat* – making informed and rational decisions, resolving controversies, and being just) **such that you are found innocent and are not punished** (*wa naqah* – so that you are pardoned, seen as clean and pure, purged of imperfections). **I will not banish you nor leave you destitute** (*lo' naqah 'atah* – I will see to it that you are never again forced to live elsewhere nor lack for anything).' (*Yirma 'yah* / Jeremiah 30:11)

Yahowah wanted His prophet to record everything He revealed to him in writing. That way, nothing would be forgotten, misconstrued, or altered over time. By doing so, we are afforded access to everything God shared as if He were talking directly to us. In addition, with the written account, Yahowah proves His inspiration because we have access to manuscripts which predate the events they foretold.

Second, Yahowah is announcing that He is the God of Yisra'el. And while that does not eliminate other ethnicities from embracing God, it means that Israelites cannot be excluded from those who have access to Him. And it means that no other group, such as Christians, can be prioritized above the Chosen People. Further, Yisra'el can be self-identifying and describe those who have chosen to be among the “Individuals who Engage and Endure with God.” And lest we forget, Yahowah thought so highly of Sarah, ‘Abraham’s wife and Yitschaq’s mother, that He branded His people with her identity – Y-Sara-‘el – with her name set between *Y* serving as a contraction of *'yssh* | individuals and *'el* | God.

And speaking of Yisrael, the third point Yahowah made in this pronouncement is that her Land and that which belongs to her, and that would include her special place alongside God, will be restored. There will be no Palestine, nor will there be any Palestinians.

Fourth, Yahowah not only calls Yisra'el and Yahuwdah “My people,” He reminds us that they were chosen for a very special relationship – one that gives

meaning to life. And as a result, they are His heirs – inheriting what He, as God, has to offer.

Fifth, this prophecy is addressing a time when terrorists will attack Yahuwdym. And that did not happen, at least in Israel, until quite recently. Affirming this conclusion, the Assyrians abused Yisra'el but not Yahuwdah. The Babylonians did the opposite. The armies of the Greeks and Rome's Legions took their orders from ruthless despots, but the soldiers were highly disciplined fighters, not terrorists. It would not be until Islam was conceived that terror would become the pervasive and signature tactic of Israel's most savage foe. And therefore, God is addressing what is occurring today and will transpire tomorrow when there are no prospects for peace.

Sixth, although He will repeat this warning through the Prophet Yow'el, this is the lone occasion where Yahowah says that the situation He is forecasting will be unlike any other throughout the whole of time. And considering how horrifically the Philistines, Egyptians, Assyrians, Greeks, Romans, Catholics, Muslims, Europeans, Nazis, Muslims again, and now Progressives have treated Jews, that is an amazing claim – one that should garner Israel's undivided attention. The decade between 10.7.23 and 10.7.33, and particularly the seven years between May of 2026 and October 2033, will be unprecedented in its vicious hostility toward Jews and Israel.

And yet, seventh, in contrast to this dire forecast, there is the promise of a brilliant future. Yahowah will liberate His family, even more convincingly and permanently than He did 3,500 years ago from *Mitsraym* | the Crucibles of Religious and Political Oppression. There will be another *Yatsa'* | Exodus, this time from *Babel* | the Confounding Corruption caused by the Commingling of religion and politics. The freedom of God's people is imminent. And it is against this backdrop that the Shabuw'ah and Taruw'ah Harvests and Kipurym Homecoming will be manifest.

As was the case previously, Yahowah correctly sees His people being shackled and controlled by the

debilitating human contrivances of religion and politics, militants, militaries, and conspiracies. But those bonds will be broken. And with the manipulators pulled away, their illegitimate claims against Jews and Israel will be extinguished.

Ninth, those who have chosen to participate in the Covenant will be put to work serving with Yahowah and His Son, Dowd. As it was in 'Eden, it will be on Earth in the company of our God, and while led by our Shepherd. Work has value. It builds character and enriches our lives and those of others. Yahowah finds it beneficial and wants us to enjoy engaging with Him to improve our overall experience.

Tenth, there is but one name other than Yahowah's which matters – Dowd's. He is the Chosen One, the Anointed Messiah, our King, God's Son, in addition to having served as the *Zarowa'* | Sacrificial Lamb, making him our Savior. He is returning, and his Father wants us to know this and appreciate what he has accomplished. But more than this, Dowd is the exemplar of Yisra'el and the Beryth, and all that he represents will be manifest upon his arrival. And this being so, there is no room for a "Jesus" in God's past or future plans.

It was Dowd's name and Yahowah's which were certified in this prophecy. Should you want to be among the beneficiaries, accept and appreciate both for who they are and what they have done.

As we transition from unimaginably bad to exceptionally good, one thing remains constant. Ya'aqob, who is synonymous with Yisra'el and the Beryth, is the apple of Yah's eye and will be by His side. But there is something different this time because there is no more confusion – which speaks to the end of religion and politics. Yahowah and Dowd will be known, God's guidance will be treasured, and their people will no longer be estranged. At this moment and forevermore, Yahowah will be their God, they will be His Family, and Dowd will be our King.

While Yahowah will act to make this possible, it will not be until His people change and make His overture possible. And it is to further His purpose and your inclusion in it, that this is being written. So, never forget that He had His prophet write, **“Indeed, I will provide instructions for you, teaching you to make the right decision such that you are found innocent and never lack for anything.”**

Since Yahowah agreed not to talk directly to His people, per their request, He has chosen a Choter, Nakry, and Basar, Yada, who is the final Zarowa’ to deliver these instructions. And per God’s preference, they are in writing and freely offered at YadaYahowah.com. After all, back in Howsha’, He was kind enough to provide the web address.

This takes us to the preeminent event...

‘Behold (*hineh* – look up and pay especially close attention), a time is coming (*yowmym bow*’ – days are approaching),’ Yahowah (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence) reveals well in advance of it occurring (*na’um*), ‘when I will enter into and cut with (*wa karat’eth* – when I will establish through separation with a set-apart agreement on behalf of) the House of Yisra’el (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) and with (*wa’eth*) the Family of Yahuwdah (*Beyth Yahuwdah* – the Household of those Beloved by Yah), a restoring and renewing, repaired and affirmed (*chadash* – a renewed and restored) Covenant (*Beryth* – Family-Oriented Relationship). (*Yirma’yah* 31:31)

This is the best possible news for Yisra’el and Yahuwdym. Their estrangement from Yahowah will soon be resolved. But it is devastating for Christians. The Covenant formed with ‘Abraham and Sarah and then affirmed with Yitschaq and Ya’aqob, will be renewed and reaffirmed with their descendants – Yisra’el and Yahuwdym.

This means that Yahowah will reengage with His people on the basis of the original *Beryth* | Covenant as explained in *Bare'syth* | Genesis of His *Towrah* | Instructions. Therefore, we can depend upon the same five conditions and five benefits being upheld. And the first of these is to disassociate from all things *Babel* | Babylon, and that includes national politics, religion, societal traditions, and the family of man.

Since gowym and their church have been expressly excluded and only Jews are included, Christians rip a misleading rendition of *lo' ka ha beryth 'asher karat 'eth 'ab hem* out of its context to justify their New Testament. But it is a fool's folly down Replacement Theology Lane...

It will differ somewhat from (*lo' ka* – it won't be exactly like) **the Covenant** (*ha Beryth* – the Family-Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*'asher* – that provide directions showing the steps to walk which are correct and give meaning to those who are properly guided), **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*'eth 'ab hem*) **on the day** (*ba yowm*) **I firmly took them by the hand and, with overwhelming intent, overpowered the situation** (*chazaq 'any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overpowering them due to the urgent need for them to prevail) **to bring them out** (*la yatsa' min* – to draw them away from and then bring them close, descending and extending Myself to serve by removing them) **of the realm of the Crucibles of Oppression** (*'erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and the plural of *tsar* – troubling and adversarial situations).

Relationally, they broke (*'asher hem parar 'eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth 'any* – My

Family-Oriented Relationship Agreement) **although we were married** (*wa 'anoky ba'al ba hem*), **Yahowah** (*Yahowah*) **reveals through this prophet** (*na'um*). (*Yirma'yah* 31:32)

This is a powerful and precisely framed pronouncement. So, let's correctly contemplate its conclusions.

First, since the *Beryth* | Family Relationship has not been reestablished with Yisra'elites or Yahuwdym, this promise has not been fulfilled. Therefore, there is no justification for a New Covenant, much less a New Testament. This is depicting a future event. It also nullifies the notion of replacement Jewish diatribes. So do everyone a favor and shut down the Yeshivas.

In an act of desperation, and as an attempt to sweep this issue undermining the foundation of their religion under the carpet, the authors of the New Testament had the mythical Jesus equate his blood to wine and his body to bread to infer an unspoken and ambiguous association with Pesach and Matsah. And this is only because without this connection, there is no justification for the counterfeit's death or any correlation with the multitude of prophecies pertaining to their fulfillment. But since this still did not resolve the explicit references to Dowd, Yahowah, Israel, and Jews, Replacement Foolology was used to miscast Jesus for Dowd, the Lord for Yahowah, Yahuwdym as the Church, and Yisra'el as Christians. But there was no Jesus. Dowd fulfilled Passover, UnYeasted Bread, and Firstborn Children. We are instructed to never drink blood. And the Lamb's blood goes on the door frame as a sign and not in our mouths. Moreover, the bread is unyeasted, not broken. And then, of course, prophecies like this one addressing Yahowah's affinity for Yisra'el and Yahuwdym in our future preclude the possibility of a Church or Christians replacing God's Chosen People – not then, not now, not ever.

Second, the reunification of Yisra'el and Yahuwdym with Yahowah through an affirmation of the *Beryth* |

Covenant speaks of a different three days in time. While the Doorway to Life was opened, the Threshold of Perfection was prepared, and the Adoption into God's Family was facilitated by Dowd during his fulfillment of Pesach, Matsah, and Bikuwrym at the onset of the 80th Yowbel in 33 CE, it did not bring Yisra'elites and Yahuwdym together or reconcile their relationship with Yahowah. In fact, based upon the Jewish religious reaction to what the Messiah accomplished, it drove God and His People further apart.

It has been my life's work to encourage Jews to come home and embrace Yahowah, His Beryth, Miqra'ey, Towrah, and Zarowa'. As a result, I realize that the Family Reunion being foretold in Yirma'yah 31, will not be fulfilled during the *Shabuw'ah* | Seven Shabat Harvest at the commencement of the Time of Israel's Troubles on May 22, 2026. This is because the imminent Harvest of Prominent and Mature Wheats, symbolized by the two loaves of bread, brings the Covenant Family comprised of Yahuwdym and Gowym together with God.

So, the three days being referenced here pertain to the Olive Harvest on Taruw'ah at the conclusion of year 6000 Yah, 2033, followed by the final gleaning of a remnant of Jews in Jerusalem on Kipurym upon Dowd's return. This leads to the Sukah celebration. Therefore, Yahowah is speaking about what will occur on the Shabat of *Taruw'ah* | Trumpets on September 23rd, 2033, *Yowm Kipurym* | Day of Reconciliations at sunset on October 2nd, 2033, and the return to 'Eden on the Shabat of October 7th, year 6000 Yah. It is then, at the conclusion of the 120th Yowbel, that the *Beryth* | Covenant Family will be renewed and reaffirmed with Yisra'el and Yahuwdym.

Third, Yahowah was not comparing the ultimate restoration of His Family with the inception of the *Beryth* | Covenant formed with 'Abraham culminating in 1968 BCE, nor even to its confirmation on Mount Mowryah that year as a harbinger of Passover. The five conditions articulated by Yahowah and accepted by 'Abraham still

apply – as do the five benefits.

The restoration and renewal of the Covenant is being explicitly compared to the *Yatsa'* | Exodus from *Mitsraym* | the Time of Trouble in the Crucibles of Religious and Political Oppression and subsequent presentation of the *Towrah* | Guidance which occurred in 1447 BCE. Yahowah is distinguishing between what He did through Moseh and what He will do to free His people from the presence of the rabbis who have sought to replace them.

This distinction means that the renewal of the Covenant in year 6000 Yah alongside Dowd differs from how Yahowah interacted with the Children of Yisra'el alongside Moseh 3,480 years prior to the fulfillment of this prophecy. Specifically, Yahowah was *chazaq* | overpowering and inflexible *ba yowm* | on that day because the Yisra'elites were so badly indoctrinated and abused by the most overtly political and religious regime on Earth that they were unaware of Yahowah. They were recalcitrant because they had no access to a text teaching them otherwise. Therefore, God dragged them from slavery and servitude, being dehumanized and abused, kicking and screaming. Fact is, the Hebrews became so accustomed to being demeaned, they were trauma-bonded – more comfortable with being subjugated than being free. It is a psychosis that haunts them to this day.

Therefore, the fourth point God is making is that the renewal of His Covenant with Jews and Israel will not occur this way. The Exodus from *Babel* | the Confounding Commingling of Religion and Politics associated with Babylon and the Bible during the Taruw'ah Olive Harvest and Kipurym Homecoming will be dissimilar to the Exodus from Mitsraym in that the erasable and embittered malcontents will be left behind. No one will be dragged into the Covenant Family kicking and screaming. If you want to be among the Bikuwrym, it will be based upon your decision to accept His conditions.

While the reason should be obvious, because Jews have long been oblivious, Yahowah explains it to them in

the next sentence. While the former Hebrew slaves 3,500 years ago could neither read nor write, and since they had no Towrah and Naby' to recite, God grabbed them by the hand and lifted them out of harm's way. But now, Yahowah's Towrah, Naby, wa Mizmowr is readily available and virtually every Jew can read God's testimony. Moreover, I have invested the past 23 years preparing these translations for Yisra'el, explaining what is going to transpire and when it will occur. It's all itemized in writing at YadaYah.com. There is no excuse. Read it or reject it and live with the consequence.

As Yahowah has affirmed, almost immediately after letting go of their hands during the *Yatsa'* | Exodus, the Children of Yisra'el rebelled. They spit and kicked sand in their Savior's face. Those forty years were horrific. And it did not get any better with time.

With rare exceptions that faded to none through the millennia, Yisra'el *parar* | broke and nullified Yahowah's *Beryth* | Covenant. And so as we approach the restoration of it, it is now incumbent upon the Jews seeking reconciliation to initiate the process by acknowledging Yahowah and accepting the conditions of the Beryth as depicted in the Towrah while celebrating the Miqra'ey as intended. And should you be interested but not yet familiar with these instructions, you will find the answers you seek in the 35 volumes of *Yada Yahowah* – all free in their entirety at YadaYah.com. The name says it all.

I am so desirous of getting your attention, I'm tone-deaf and rhythm-impaired, and yet, nonetheless, I'm writing songs to elicit a response.

Be forewarned, you will not prevail should you remain influenced by religion or politics, remain reluctant, unaware, or uncertain. That is the message being conveyed in this prophecy. Also, let it be known, the Talmud is not the Towrah.

'For this reason (*ky*), **this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship

Agreement) **which, to enjoy the benefits of the relationship** (*'asher*), **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*'eth* – on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **after that and then without hesitation** (*'achar ha hem* – at a later period and in a different time, in the last days), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*): **'I will provide, placing** (*nathan* – I will give and ascribe, producing, offering, and bestowing) **towrah** **'any | My guidance** (*'eth towrah* *'any* – that which is associated with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives).

And integrated into their ability to make decisions (*wa 'al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy'* – I will inscribe and engrave it). **I will be** (*wa hayah* – I will exist as) **their God** (*la hem la 'elohym* – drawing near them and approaching them as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la 'any la 'am* – and they will always exist near Me as My People). (*Yirma'yah* 31:33)

In the first statement, this message was directed to Yisra'elites and Yahuwdym. As we progressed, the audience was reaffirmed when God spoke of “your fathers” being brought out of Mitsraym. Then the identity of those slated for restoration was restated as Yisra'el. Therefore, the preeminent pronouncement required by Christians to justify their New Testament clearly does not apply to them. But by the same token, with the incorporation of the Towrah into the lives of God's children, the Talmud toters are also excluded. In fact, so are all of those who are political and religious because the stated intent is to become children in Yahowah's family where there are no parties or sects.

Should you be curious as to why Yahowah will be able

to integrate his *towrah* | guidance into the lives of His Covenant Family at this juncture, but could not do so previously, the answer is freewill. Had God sought to place His Towrah inside of Yisra'elites 3,500 years ago, it would have been against their will and it would have precluded anyone from rejecting Him – which is incompatible with a loving relationship. However, now that every recipient has arrived at their own discretion, and has chosen to be directed by the Towrah, it is the perfect adjunct to guide us through the expansive realm of spacetime and then into the seventh dimension.

And please don't miss the fact that even now, the Towrah is being written inside of us. This is a frontal assault in opposition to the absurd rabbinical argument in favor of their Oral Torah, a.k.a., the Babylonian Talmud. Further to this point, since Yisra'el's long-anticipated return to Yahowah culminates with the incorporation of Yahowah's written Towrah, there is no validity to a New Testament. God's message has not changed. His people have. And they will need to change again to be part of the remnant enjoying this day.

As a result of the restoration and integration Yahowah intends, there will be a marvelous transformation – the complete elimination of religious, political, and conspiratorial jargon. We will all Yada Yahowah.

No longer will anyone impart information or teach (*wa lo' lamad 'owd*) **individuals in association with an errant and outspoken world** (*'ysh 'eth rea' huw'* – their companions, friends, and countrymen) **or** (*wa*) **other individuals according to brotherly kinship** (*'ysh 'eth 'ach huw'*) **so as to say** (*la 'amar* – approaching to declare), **“Choose of your own accord to know Yahowah** (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah!)” **because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me),

from the youngest (*la min qatan hem*) **and up to the enduring witness of most important and oldest** (*wa 'ad gadowl hem*), **' prophetically reveals** (*na'um*) **Yahowah** (*Yahowah*). (*Yirma'yah* / Yah Lifts Up / Jeremiah 31:34)

This is God's plan. It will not change. So, now that you know what is going to happen, with whom, when, and why it will occur, I trust you will be among the celebrants. I look forward to seeing you on Shabuw'ah.

Returning now to Howsha', we find an engraved invitation from God...

You should choose to go (*halak* – of your own volition, you should walk and explore, being willingly led) **because we should return to** (*wa shuwb 'el* – since it is in our interests to turn around and change, we should choose to restore and reestablish our relationship with) **Yahowah** (*Yahowah* – the Almighty's proper designation pronounced as instructed by His *towrah* | guidance on His *hayah* | existence and His role in our *shalowm* | reconciliation as our *'elowah* | God).

For He has torn us away for a time (*ky huw' taraph* – expelled us, chased us away, and banished us) **so that He can heal us for all time** (*wa rapha 'anachnuw* – so He can promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, making us whole). **He has thrust us aside** (*nakah* – He has pushed us away), **but He will wrap Himself around us** (*wa chabash 'anachnuw* – He will bandage us, wrapping clothing around us, binding us to Him and encouraging us, speaking words which hearten and enliven our attitudes). (*Howsha'* / He Provides / Hosea 6:1)

It is your life and your choice because a relationship with Yahowah is subject to freewill. It cannot be imposed upon you, which means that, if you want to be with God, you should prioritize reading, learning, understanding, and then respond. Those who do will find Yahowah waiting for them with open arms.

Unfortunately, for most of the past 3,000 years, Jews

have been *halak*-ing in the wrong direction, becoming more religious and political. That is why they were pushed away and have remained estranged. These affinities for the misguided must be renounced to come home.

We should also be cognizant that Yisra'el and Yahuwdah are not being invited into the home of Adonai, HaShem, or G-d. Likewise, the Lord, Jesus, Christ, and the Quranic Rabbi al-Lahi/ha/hu are nowhere to be seen. There is no mention of Akiba or Maimonides, Peter or Paul, no Muhammad, and no hint of a Talmud, New Testament, or Quran. This journey is through words. It travels back in time to the formation of the Beryth and conveyance of the Towrah and forward through the fulfillment of the Miqra'ey and revelations of the Naby'.

The Chosen People are being called to *halak* | walk with Yahowah and to *shuwb* | return to the Covenant. As a vinedresser would do in a vineyard, the diseased and rotten tendrils will be pruned so that the vines can be restored to health. It is time for healing and vibrant new growth in a disease-free environment. Love and fellowship will replace anguish and infidelity.

Yahowah's remedy for the consequence of religion, His means of restoring His relationship with those who abandoned Him, is *Pesach* and *Matsah* leading to *Bikuwrym*. *Shabuw'ah* follows for the Covenant Family comprised of Yahuwdym and Gowym. And then, for those who missed these fulfillments, the final opportunities are *Taruw'ah* and *Kipurym* for the final remnant upon Dowd's return so that we can all enjoy *Sukah*. In each case, the first two Miqra'ey result in the third and enable the others. And while all of that is true, this particular prophecy depicts what will occur as the final three Mow'edym are fulfilled in the seventh month of the Yowbel year of 6000 Yah.

Through two days (*min yowmym*), **He will choose to revive and sustain our lives** (*chayah 'anachnuw* – He will, in accordance with His will, facilitate the preservation of our lives so that, once saved by Him, we can continue to live). **On the third day** (*ba ha yowm ha shalyshy*), **He will**

establish our restoration, encouraging and raising us so that we can stand up and endure (*quwm 'anachnuw* – He will make it possible for us to rise, be exalted, and confirmed, restored and supported, our purpose fulfilled).

Then, we will live (*wa chayah* – we will be restored to life, our lives saved, sustained, and preserved forevermore) **in His presence** (*la paneh huw'* – approaching Him at His appearance). (*Howsha'* / He Saves / Hosea 6:2)

While there are different ways to interpret the timing of this statement, the most direct is to see it within the scope of what is being presented in the Yirma'yah 31 prophecy we have just considered. This means that what Dowd enabled during Pesach and Matsah, and what will transpire during the two harvests, Shabuw'ah and Taruw'ah, will bring us to the Family Reunion and Homecoming on Kipurym in the 120th Yowbel year of 6000 Yah in 2033. This will lead to living in Yahowah's presence on the third day – Bikuwrym and Sukah.

Considering that the subject is the revival and preservation of our lives, leading to a time when we are established and restored in our relationship with God, such that we can stand in Yahowah's presence – this is the most obvious answer. So, our lives are extended during Pesach and restored during Matsah so that on Bikuwrym we become part of Yahowah's Covenant Family. And since this is addressing actually living in our Heavenly Father's presence, the Shabuw'ah Qatsyr of Standing Grain and the Taruw'ah Olive Harvest of Yahuwdym on May 22nd, 2026 and September 23rd, 2033 will prepare the way for God's People to celebrate Yahowah's and Dowd's arrival on Yowm Kipurym. It is then that they will engage to free the Earth of those who no longer belong, all while reconciling the final remnant of Jews back into the Covenant.

Also relevant, with the Earth in the throes of death, and with evil exploding as never before, there will be a tremendous amount of rubbish to eliminate and the environment will have to be terraformed for the planet to be restored to the 'Eden-like conditions we will enjoy when

living in Yahowah's presence. And that begins on the third day – *Sukah* | Camping Out.

The intent of Shabuw'ah and Taruw'ah is to remove the Covenant Family from a world filled with death and deceit at every turn. And having kept us safe, we will be part of the joyous crowd that will accompany Dowd upon his Kipurym return to reconcile the relationship between Yahowah and the surviving mortal remnant of Yisra'el. Collectively, we will all camp out together during the millennial expression of *Sukah*. Therefore, these two days will lead to the third as this all plays beginning with Seven Promises seven years before the fireworks in September and October 2033, during the 1st, 10th, and 15th days of the seventh month in year 6000 Yah.

As mentioned, there is a third way to appreciate the merit of these three days. Two thousand years transpired from year 2000 Yah when the Covenant was confirmed by 'Abraham and Yitschaq on Mount Mowryah to year 4000 Yah when its benefits were provided with Dowd's fulfillment of Chag Matsah, enabling us to participate in and benefit from the Beryth.

Under this scenario, the third day is symbolic of the Millennial Celebration of the Shabat of *Sukah* from year 6000 to 7000 Yah.

While Passover and UnYeasted Bread leading to Bikuwrym remain an essential part of the way home, and to living with God, nary one in a million Jews has capitalized on His offer. And all of this, the entire purpose of Howsha', indeed all of Yirma'yah, Yasha'yah, and Zakaryah, too, is to make Yahowah's people aware of their opportunity to reconcile their relationship so that they can be part of it. Everything is pointing to this moment when, after Yahowah returns for His Family, we all enjoy our return to 'Eden.

It is reassuring to see Yahowah affirming what I have deduced and conveyed: we come to know our God by investing the time and effort required to learn who He is,

what He is offering, and what He expects in return. And in this case, He is directing His people to the one cultivating the harvests and homecoming through *Yada Yahowah*.

We want to know (*wa da'ah* – we desire information so that we are aware, we want to be perceptive, discriminating, and discerning). **We choose to invest considerable time and effort to pursue** (*radaph* – to we want to persistently engage, consistently chasing and following after) *Yada Yahowah* | **knowing Yahowah** (*yada' Yahowah* – being aware of and understanding *Yahowah*). **This stage of His journey** (*mowtsa' huw'* – His coming forth and appearance; from *mah* – to enquire about *yatsa'* – the coming forth for the exodus, departure, withdrawal, and deliverance) **is as sure as sunrise** (*ka shachar kuwn* – is as decided upon, appointed, and established, proven, and arranged as is the sun rising in the east at dawn). **He will come** (*bow'* – He will return, arriving (qal imperfect)) **for us** (*la 'anachnuw*) **like the showers** (*ka ha geshem*) **of spring rains as they enable the gathering of the harvest** (*ka malqowsh*) **by refreshing and renewing those of the Land who accept the source of teaching and guidance which is on display** (*yarah 'erets* – by making the Land receptive to the *towrah's* instructions and directions which are being made openly known; *yarah* is the verbal root of *towrah*). (*Howsha'* / He Liberates / Hosea 6:3)

The journey home is all that should matter now. There is so much separating God from His people and so little time left to bridge the gap, our focus must be on the harvests. And since *Yahowah* isn't the one who is going to change, the onus is on His people, and on us to encourage their transformation. Fortunately, He revealed where to look, and how to navigate the divide – and you are now privy to both.

While “He” in the foregoing statement is addressing *Yahowah* in this prophecy, God never works alone. So “He” also includes *Dowd* and, by association, those serving him – *Moseh*, *Yada*, and ‘*EIYah* – all of whom will be

united in purpose and directed by our King. And since Moseh spoke of this moment in what is now the 18th chapter of Dabarym, we should keep Howsha's prophecy in mind and beware that it is addressing Dowd. But for now, it is important to recognize that while in the throes of Ya'aqob's Troubles, many Yahuwdym will finally seek to *da'ah* | know Yahowah. Spoken using the genuineness of the qal stem, the consistency of the imperfect conjugation, and the volitional nature of the cohortative mood, Yisra'elites will want to be persistently perceptive and genuinely discriminating as they process the information God has provided for them to consider.

Since the object of our pursuit is found in the vocabulary that leads to an understanding of God, I am reminded that our journey began with the commitment to go where His words lead. And we have followed them to Yahowah, in full recognition that the path would be rigorous and unpopular because it flows against religious edicts. But, in the end, those who invest the time and energy will come to *Yada Yahowah*!

After enduring three millennia of religious rhetoric, a remnant of God's people will give evidence and reason a chance during the Last Days. However, even with the presentation of 20,000 pages of amplified translations, profound insights, and supporting commentary throughout *Yada Yahowah*, the trek home will not come easily. There are no shortcuts to what we need to know or dumbing it down for the apathetic. The pursuit of knowledge regarding the Almighty requires considerable effort, and that is by design. Eternity is forever, so there must be a filter to preclude those who are lazy or easily distracted and who do not enjoy learning.

What Howsha' recorded Yahowah saying also affirms one of the most controversial aspects of *Yada Yahowah*. I have set dates and expectations, knowing that the next stage of Yahowah's journey is as sure as sunrise. God's return with His Son, our Savior and King, is imminent. His relationship with His people will be reconciled and His

towrah | guidance will be integrated into the lives of His children so that we all know, understand, live, and grow.

In this light, *mowtsa*’, depicting the next stage of the journey, is based upon *yatsa*’ – the verb which describes the Exodus. Just as Yahowah withdrew His people from *Mitsraym* | the Crucibles of Religious and Political Oppression nearly 3,500 years ago, He is returning to deliver a remnant of His people from the religious and political threat of Babylon – and, in particular, from a world polluted by Judaism, Christianity, Islam, and Progressive politics.

Further, with *kuwn*, we know that God’s arrival is assured. It has been decided, appointed, and established. As surely as the sun rises in the east, Yahowah will return with the Messiah on Yowm Kipurym in year 6000 Yah. It will lead to the dawning of a new day, the opportunity to return to the Garden come Sukah, beginning on the Shabat of October 7th, 2033 under the spectacle of a lunar eclipse.

There will be a marvelous harvest of reconciled Yahuwdym on Taruw’ah, occurring on Friday at sunset, September 23rd, 2033, as a dying planet is poised to be bathed in life-giving rains. Beginning ten days thereafter, on Kipurym, the Earth will be restored to the conditions experienced in Gan ‘Eden, *yarah* | refreshed, replete with the ultimate source of guidance and teaching on display. We know this because *yarah* is the verb Yahowah selected to describe the purpose of His Towrah. Beyond renewing, *yarah* is the source from which God’s teaching, instruction, guidance, and directions flow.

The rain that Howsha’ is predicting was explained in *Yow’el* / Joel. As this statement suggests, it will come in two waves – one to redeem and the other to reconcile. And yet, there is more to learn about this day when Yisra’el will finally seek to know Yahowah. More than just restoring showers will fall upon the Land in anticipation of the final harvests.

And in this way, Howsha’ serves as the ideal prequel to

one of the most revealing prophecies of our time. It is particularly relevant when contemplating *Shabuw'ah* | the Promise of the Shabat because it is highly descriptive of the Time of Ya'aqob's Troubles from which the Bikuwrym are removed. Through this revelation, those coming home are better able to appreciate the hell from which they are being withdrawn. At the same time, Yow'el alerts those left behind to what they will endure.

As bad as things appear now for Yisra'el, surrounded nearly a thousand to one by enraged Muslims, and with Progressives screaming out against them, it is about to get unimaginably worse.

“The word (*dabar* – the oral and written word) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **which, to show the path to the benefits of the relationship** (*'asher* – which to lead along the correct path to get the most enjoyment out of life), **literally came to exist** (*hayah* – came to be at this moment (qal perfect)) **for** (*'el* – to, inside, and by) **Yow'el** | **Yahowah is God** (*Yow'el*), **son** (*ben*) **of Pathuw'el** | **Open to God** (*Pathuw'el* – wide open and thus completely receptive to the Almighty and persuaded by God).” (*Yow'el* / Yahowah is God / Joel 1:1)

Yow'el, meaning Yahowah is God, was one of Yahowah's final three prophets, joining Zakaryah and Mal'aky circa 500 BCE. He had a great deal to say about Israel's return at this time. In addressing those who were “Open to God,” he encouraged them to...

“Choose of your own volition to listen to this (*shama' zo'th* – under the auspices of freewill, hear this (qal imperative)), **leaders of the community – especially those who are prominent and mature** (*ha zaqen* – those who are older). **Hear this and respond of your own accord** (*wa 'azan* – pay attention, listen, be perceptive, and focus on understanding so as to reply appropriately (hifil imperative)), **everyone living in and inhabiting** (*kol*

yashab – all those who have established a dwelling place within) **the Land** (*ha 'erets* – the material realm generally and Yisra'el specifically).

Has such as this happened (*ha hayah zo'th* – questioning the prior existence of this) **in your days** (*ba yowm 'atem* – during your time) **or (wa) even** (*'im*) **in the time of your fathers** (*ba yowm 'ab 'atem*)?” (*Yow'el / Yahowah is God / Joel 1:2*)

There are a number of initial insights worth noting because the prophet gets right down to business. To begin, Yow'el is asking us to listen to what Yahowah has to say, especially at this time. And he is directing our attention to *ha zaqen* | the prominent and mature among us. This is because, as we will learn when we reach Yow'el 2:19 in this review, the grain represented by the *chitahym* | wheats gathered during the fulfillment of Shabuw'ah are “prominent and mature” individuals from Yahowah's perspective. That is to say, members of the Covenant Family who have grown in their knowledge of God and who stand up and stand out. By having studied *Yada Yahowah*, they are able to encourage others to join us during Shabuw'ah.

Yow'el is quick to point out that listening and learning matter when we respond appropriately. And in keeping with the theme of the Shabuw'ah Harvest, his message is for *kol yashab ha 'erets* | everyone inhabiting the Land and Earth today.

Then Yow'el issues his prophetic warning, revealing that what we are about to endure has never occurred previously. Just as the onslaught of Covid-19 changed the world in 2020, the Islamic assault on Israel in 2023 led to an anti-Semitic \$#!+Show on a planetary scale. And the epicenter of the seismic shift is the United Nations. They have now issued more resolutions against Israel than all other nations combined. It is as if the world body that came to exist due to the League of Nation's failures during the Holocaust, is now hellbent on inspiring the next. So, suffice it to say, we are entering uncharted waters in hurricane

conditions.

This forecast of a turbulent future is underscored by the rhetorical question “Has such as this happened in your days or even in the time of your fathers.” This is significant because no ethnicity in human history has been treated worse than Jews.

While this is the last hurrah, the song of the final herald, reminding God’s people that they are running out of opportunities, this was conveyed 2,600 years ago. That is why it would have been a good idea for parents to inform their children...

“Regarding its approach (*‘al hy’ la*), recount it accurately (*saphar* – proclaim this written communication to inform, choosing to recount it (*piel* imperative)) to your children (*ben ‘atem*). Then let your children tell their children (*wa ben ‘atem la ben hem*), and then their children (*wa ben hem*) to the last generation, so they do not hesitate and get left behind (*la dowr ‘achar* – so that those of this age do not linger, procrastinate, or equivocate, holding back or delaying, leaving this place).” (*Yow’el / Yahowah is God / Joel 1:3*)

A prophet whose name was clearly attested and means “Yahowah is God,” was warning his people, those living in Israel, about what would occur that would affect the last generation of Yisra’elites in the Land. Yow’el was providing information from Yahowah which, when heard and understood, would enable an intelligent response.

According to Yow’el, nothing had ever occurred that would be similar to what would come. It sounds as if he is addressing what occurred on 10.07.23, and how the world so quickly turned against victims. The sadistic Islamic assault was unlike anything the world had ever seen – and it was just a harbinger of what would soon come.

And so it is what Muslims will do to Jews beginning in 2027 that is so hellacious that Yow’el wants everyone to capitalize upon the Shabuw’ah Qatsyr. Those left behind will experience something worse than the Holocaust. And

so it bears repeating: “to the last generation so that they do not get left behind.” There are not many tomorrows left to get this right.

The ruse of intoxication was interjected into Peter’s Pentecost pronouncement to make the event appear prophetic. But in this case, it had the opposite effect...

“Awaken and choose to take action (*qyts* – after the summer has passed, awake from your stupor, act alive and be alert (hifil imperative)), **you who are intoxicated** (*shikowr* – you who are inebriated and drunk). **Weep and wail** (*wa bakah wa yalal*) **all who drink** (*kol shatah* – everyone who consumes) **in association with new and sweet wine** (*yayn ‘al ‘asys* – effervescent grape juice, which is recently fermented, immature, and incomplete, even overly sweet).

For indeed (*ky*) **it is cut off and severed** (*karath* – it will be excluded and disassociated) **from** (*min*) **your mouth, and thus your speech** (*peh ‘atem*) (*Yow’el* / Joel 1:5) **because** (*ky* – for the express reason) **a non-Yisra’elite nation** (*gowy* – a country comprised of heathen Gentiles from many diverse cultures which are not Jewish) **will come up against** (*‘alah ‘al* – have risen up to oppose) **My Land** (*‘erets ‘any*), **the potent force of a great multitude** (*‘atsuwmm* – a mighty and powerful, even accomplished and effective, exceptionally large vicious), **so numerous as to be uncountable** (*‘ayn misphar* – beyond inventory and innumerable).

It has sharpened teeth (*shen huw’* – its jaws), **the piercing incisors of a destructive beast** (*shen ‘aryeh* – the jaws of a fierce lion which plucks its prey apart), **and it has the fangs** (*matalaowth la huw’* – it approaches with the rash talk and bite, even the devouring nature) **of a violent animal with a loud roar** (*laby’* – symbolic of vicious white men acting like animals).” (*Yow’el* / Yahowah is God / Joel 1:6)

While horrific and inexcusable, the Islamic savagery displayed on, before, and after October 7th, 2023, has been

all too common in the annals of history because the Egyptians, Philistines, Assyrians, Babylonians, Greeks, Romans, Roman Catholics, first Muslims, Ottomans, Europeans, Nazis, and present-day Muslims have been inhumanly brutal. Therefore, the great multitude lashing out and piercing Israel represents an attack vastly more debilitating and horrifying with one hundred times more armed belligerents and aerial bombardments. Although, to be clear, these animals biting Jews while screaming “Allahu Akbar!” will remain Muslims.

Yahowah equates *gephen* | vines with the best of Yisra’el, growing out of the garden He and His Son planted along the slopes of Tsyown. Similarly, the *ta’edah* | fig is symbolic of Israel’s health and ability to produce good fruit. Both are in for a beating. Muslims are Muslims after all...

“**My vines** (*gephen* ‘any – My tendrils and plants, especially My vineyards) **will be set up** (*sym* – will be appointed and assigned) **for appalling desolation** (*la shamah* – for atrocious devastation and being laid waste, for something really atrocious and ugly).

And My fig tree (*wa ta’edah* ‘any) **will be a splintered stump, snapped off and cut down** (*qatsaph* – toppled and yet still rooted in the ground), **stripped bare, exposed and condemned** (*chasaph chasaph hy’* – vulnerable and denounced then torn apart), **rejected and hurled away** (*wa shalak* – thrown down and cast aside), **its branches** (*saryg hy’* – its intertwined shoots) **bleached and whitewashed** (*laban*).” (*Yow’el* / Yahowah is God / Joel 1:7)

While there was no invasion associated with Pentecost, this is what we should expect in the decade between 2023 and 2033. Once the heartland of Israel is sacrificed for the Two-State Dissolution, there will be war. And Israel would be destroyed if that were not precluded by Yahowah’s return to save His people. And so while Israel is celebrating the demise of Nutz-R-Allah on this day, ridding the planet as they have done of another viper,

the celebration is premature. There are two billion more of them and they will attack until Dowd stops and then kills every member of Allah's Party.

The belligerents assaulting Yisra'el, which Yahowah refers to as "My Land," will be so numerous, they will be uncountable. Two million of the two billion Muslims will flood into Israel.

While it seems inappropriate for God to have called jihadists *'atsuwim* because, while vast in quantity, mujahideen are blithering idiots. But thanks to Iran, Russia, China, Turkey, and even the United States, they have advanced from sticks and stones, past bottle rockets, to missiles and drones. When bolstered by Saudi Arabia, Kuwait, Egypt, Syria, and Iran, which are particularly well armed, as an integrated force, they would make for a formidable foe.

Since *gowy* was actually singular, this enemy may hail predominantly from one region, race, and religion. The nation of Islam obviously qualifies, particularly in savagery.

However, it would be hard to completely discount the participation of Communist China. The Han Chinese comprise the world's largest ethnic group at 1.4 billion individuals – 18% of the planet's population. Having invested sixty billion dollars in building roadways, railways, and a considerable number of harbors from China through the Middle East, while heavily investing in Israeli infrastructure, particularly the ports of Haifa and Ashdod, they are capable of projecting a force of this magnitude. Their initiative is among the wonders of the modern world, with infrastructure well beyond the needs of the stated objectives. And they are an ally of Iran.

Yahowah often equates the health of His Land to a vineyard and His people's presence to the blooming of a fig tree, both of which are used in this prophetic portrait. The intent of the invading force will be to set the nation up for appalling devastation – which is to say that they do not

want to occupy it but instead destroy and depopulate it.

And while they will succeed to a point, the fig, representing the presence of God's people, will be splintered and bent, but not uprooted. Stripped bare and rejected, many Jews will be scalded by the sun. And yet, a remnant will survive.

During this time, the Land's great potential will be squandered, farmers will be frustrated, and food will become scarce. The vineyards and the olive orchards will fail, and the grain harvest will wither. From barley to grapes, from figs to pomegranates, from dates to apples, it will all shrivel up and die. After sharing this with us, Yow'el reveals...

“Even the sacrificial offerings which bestow a share (*ky minchah* – the gifts which lead to an apportionment) **and the drink offerings which anoint** (*neseq* – the valued libations) **will be withheld** (*mana'* – are denied and deprived) **from the Family of your God** (*min beyth 'elohym 'atem*).” (*Yow'el / Yahowah is God / Joel 1:13*)

The most recent Islamic assault on God's people ravaged them and their homes, but they only indirectly destroyed their fields. With the kibbutzim communities abandoned, there were no workers to tend to or harvest the crops which fell and rotted. And although this is largely symbolic, the next time, the impact on food supplies will be more devastating.

Aware of history, we know that the House of Yahowah was destroyed by the Romans nearly 2,000 years ago. And since there are no sacrifices, the opening statement reveals that what God is offering to His Family is being temporarily withheld. The remedy is to announce an assembly to meet, especially now under such trying circumstances. God wants His people to gather together and summon Him for assistance – which He will then provide. What He did for the Children of Yisra'el upon hearing their collective cry for help when persecuted under religious and political tyrants in Mitsraym, He will do

again – but this time without dialog, negotiation, or restraint.

These devastating and depopulating attacks on Israel will lead to a spiritual assault as well when the corporeal manifestation of the Adversary reappears in an attempt to forestall the benefits of the Miqra'ey. To counter this, the prophet urges...

“Dedicate and set apart (*qadash* – consecrate) **abstinence, even as if fasting** (*tsowm* – a time of voluntarily abstaining from food).

Announce by reading and reciting an invitation to (*qara'* – call out and proclaim a welcome to be greeted for (qal imperative)) **an assembly to meet** (*'atsarah* – a time to congregate together under severe constraints).

Gather to the harvest (*'asaph* – assemble) **the prominent and mature** (*zaqen*) **and all of the inhabitants** (*kol yashab*) **of the Land** (*ha 'erets*) **to the Home and Family** (*beyth* – the household) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **your God** (*'elohym 'atem*). **Then cry out to and summon** (*wa za'aq 'el* – appeal to and request assistance from) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Yow'el* / Yahowah is God / Joel 1:14)

It is important to do all of these things. God's people must abstain from what the world is dishing up, particularly at this time when it's critical that we remain special and distinct from a planet in the midst of a death spiral. There is no better time to invite those who are interested to meet with God than during Shabuw'ah – especially since it was designed for this purpose. And we can do so by reading and reciting Yahowah's appeal to His people.

We are reminded that this ingathering is for the

prominent and mature who comprise the Covenant Family and who will be brought home during the Shabuw'ah Harvest of standing grain. When it comes to summoning Yahowah by name, we have all chosen now rather than never.

Indeed, bringing the Family of Yahowah Home is our prime objective and directive. Central to that mission is to get Yahuwdym to acknowledge and profess Yahowah's name after having erased it long ago. And we have very little time left because...

“This is a notification and warning (*'ahah* – oh, alas, emphasizing the alarming concern regarding) **to those approaching this day** (*la ha yowm* – nearing this time) **because** (*ky*) **the Day** (*yowm*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **is near** (*qarowb* – is close and approaching).

A great force will be exerted (*wa ka shod* – soon, there will be a period of elimination and a cause for destruction) **upon** (*min*) **the arrival** (*bow'* – the return) **of Shaday | the One Who is Satisfactory and Sufficient** (*Shaday* – the One Who is Acceptable and Reasonable, Who is Necessary and Enough, Who is Adequate and Appropriate; from *she* – who is and *day* – enough, sufficient, suitable, fitting, appropriate, acceptable, and pleasing).” (*Yow'el* / Yahowah is God / Joel 1:15)

Not only is this an exceptionally revealing declaration, it presents humankind's last overall opportunity to embrace Yahowah before it is too late.

This offer comes with a warning, however, because time is short. We are quickly approaching the Day of Yahowah, when He will exert a tremendous force upon the Earth to clean up man's mess – demonstrating that He is up to the task. Yahowah's response will be *shaday* – appropriate and fitting, necessary and sufficient. He will do what is necessary, such that we can count on Him.

There are four days remaining to be fulfilled which

could rise to the occasion of “the Day of Yahowah.” All of which are near since the furthest is now less than a decade removed from this writing in the shadow of Sukah in 2024. These include the Shabuw’ah Harvest in May 2026 as well as the Taruw’ah ingathering on September 23rd, 2033. There is also the first day of Sukah, exactly ten years removed from the 10.07.23 assault against Israel. However, the greatest of great events on God’s calendar will be *Yowm Kipurym* | the Day of Reconciliations when He returns with Dowd at sunset in Jerusalem on October 2nd, 2033. And while it is interesting to note that three of these four fulfillments occur on a Shabat, when God does His best work, be aware that neither Yahowah nor His Son are returning like lambs. A tremendous force will be unleashed to rid the world of the combatants and pollutants that have been so deadly and destructive.

The aforementioned *Shaday* | Sufficient is among my favorite depictions of Yahowah. He is so approachable and unpretentious, even as He is perfecting the planet for the benefit of His children, He does not boast but simply says that He is *shaday* | sufficient to do a satisfactory job. It is but one word among many, but it speaks volumes.

The all-consuming fire devouring all that had been rotten in the world at this time will have been ignited by Yahowah. It will be initially kindled in the cedar planks beneath the Red Heifer during Taruw’ah. And then it will spread, leaping over the cleansing waters now emerging from the Temple Mount, such that God will deploy this fire to incinerate the trash. Therefore, we are being encouraged to sound the Showphar to warn the world about what lies ahead.

Immediately thereafter, the world will be bathed in Yahowah’s brilliant light...

“To You (*‘el ‘atah*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **I call out** (*qara’* – I summon and meet, invite and welcome (*qal imperfect*)).

For indeed (*ky*), **fire** (*'esh* – flames) **has devoured** (*'akal*) **the dwelling places** (*nawah* – the beautiful abodes) **where the word is questioned** (*midbar* – from *my* – to question and *dabar* – the word) **and ablaze with flames** (*wa lehabah lahat*) **are all the trees** (*kol 'ets*) **of the field** (*ha sadeh* – of the open and broad way).” (*Yow'el* / Yahowah is God / Joel 1:19)

During the seven years prior to the arrival of the Fiery Light, wars will rage for control of the planet. It will be everyone against Jews and man against God. Fortunately, Yahowah is sufficiently annoyed to curtail the belligerence, and since He has an appointment to keep, the violence won't last long. Keeping everyone apprised of what is to transpire in these days, it is time to sound the alarm. Yahowah is returning. So, sound the *showphar*. This ram's horn trumpet is directly associated with both Harvests, the Shabuw'ah and Taruw'ah Qatsyr, but on this day, it is more likely being blown for *Taruw'ah* | Trumpets – the second among four yet unfulfilled, Miqra'ey – because we are so close to Yahowah's return. It should be observed as it was intended.

However, God is not a happy camper at this point. He is cleaning house – ridding the world of those who have been so caustic to His creation and so that He can protect His Covenant Family. And let's be clear, there is only one place on Earth that really matters to God – the ridgeline of Tsyown on Mowryah. This is the epicenter of where today ends and tomorrow begins.

“Sound the Showphar (*taqa' showphar* – blow the trumpet comprised of a ram's horn) **in Tsyown and among the Signs Posted Along the Way** (*ba Tsyown*), **signaling future action, providing a warning, an explanation, and a shout of exaltation** (*ruwa'* – provide a cautionary notice and further elucidation, along with the good news) **on My Set-Apart mountain** (*ba har qodesh 'any*).

Be roused to anger (*ragaz* – respond to the agitation) **all of you who live in the Land** (*kol yashab ha 'erets*)

because the Day (*ky yowm*) **of Yahowah's** (𐤃𐤏𐤅𐤍 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **return** (*bow'* – arrival) **is near** (*qarowb* – is approaching and is close).” (*Yow'el* / Yahowah is God / Joel 2:1)

We find in *ruwa'* the full intent of Taruw'ah: signaling an imminent future event worthy of our attention, providing a warning so that God's people are prepared, and offering an explanation along with a shout of exaltation while providing a cautionary notice and further elucidation. Awakening God's people to the Shabuw'ah Harvest, Taruw'ah Gleaning, and His Yowm Kipurym Homecoming between 2026 and 2033 is my life's work and your greatest opportunity.

As for the dates these events will be fulfilled, there is only one credible option for each. The Harvest of Standing Grain representing the Promise of the Shabat will occur on the Shabat of May 22nd, 2026. This is the beginning of the time of Israel's Troubles, just seven years prior to the Messiah's return. The Showphar for Trumpets will be blown, announcing the final gleaning of Olives (Yahuwdym and Yisra'elites) during the solar eclipse on the Shabat of September 23rd in year 6000 Yah / 2033, now just ten days before the Great Day of Yahowah foretold in Yow'el's prophecy. Then Father and Son will arrive to celebrate their Family Reunion with Yisra'el as the sun sets on October 2nd, 2033, which is Yowm Kipurym in year 6000 Yah. Five days later, after eliminating every foe and transforming the Earth back to the conditions experienced in 'Eden, during a lunar eclipse on the Shabat of October 7th, the Children of the Covenant will enter the Millennial Shabat of Sukah.

This is not what the religious envision, but it is what will happen. The planet must be cleansed for it to remain habitable. And for that to occur at this time when almost everyone is either religious, political, or conspiratorial, billions must go. Their lives will be shortened by the God who gave life to them in the first place. And then those who

remain will enjoy Heaven on Earth Camping Out with our Father and His Son.

However, prior to the light, the planet will be enveloped in darkness – a time of political Progressives and religious maniacs. This will be an idiotic and deadly combination. This is one of many reasons the final two harvests – Shabuw’ah and Taruw’ah – are scheduled at this time. Yah needs to remove the Covenant Family from harm’s way.

Unfortunately, many Jews will be left behind as Muslims, by the millions, are gunning for them. The result will be murderous.

“It will be a day of darkness during a time of ignorance and confusion as much is obscured (*yowm chosek* – a period of terror and gloom) when there is a reduction of light (*wa ‘apelah* – when there is a lack of enlightenment), a day of obscuring phenomenon (*yowm ‘anan* – a time of smoke screens and clouds so thick they obscure the light), gloomy and miserable (*wa ‘araphel* – blocking the light), similar to (*ka* – comparable to) the swarthy blackness (*shachar*) which is spread out (*paras* – enveloping) upon the mountains (*‘al ha har*) with an enormous number of dimwitted and unenlightened people so numerous as to be uncountable (*‘am rab wa ‘atsuwim*), the likes of which (*kemow huw’*) has not existed previously, even to the dawn of time (*lo’ hayah min ha ‘owlam*).

And after this (*wa ‘achar huw’* – following this), it will never occur again (*lo’ yasaph* – there will not be another) throughout the years (*‘ad shanah* – into perpetuity as part of this eternal witness of changing times), generation unto generation (*dowr wa dowr* – throughout the cycle of life no matter the dwelling place or time).” (*Yow’el* / Yahowah is God / Joel 2:2)

Islam is a death cult, a declaration of war against all mankind. It exists to exterminate Jews. And this is the religion’s last jihad. The largest Islamic force ever

mustered will darken the hills leading into Yisra'el. And then they will be no more.

While Yahowah is known to us as Light, He is arriving at the darkest moment in our planet's turbulent history, both from the actual obscuration of the sun's illumination caused by debris in the atmosphere but also from human malfeasance – all designed to confuse the ignorant at the least opportune time.

Yow'el has deployed the full arsenal of words depicting a deprivation of light. And that is why I turned to the root of *'am* | people, which is *'amam*, to convey the cognitive function of this invading horde – which is dimwitted and unenlightened. In some cases, at least when associated with Yisra'el, *'am* can mean “family,” and on rare occasions when depicting foes, as is the case here, *'am* is translated as “militants or army.” But in this situation, there are two things that the prophet wants us to appreciate: there are more of them than can be counted, suggesting hundreds of thousands or even a million belligerents, and that they have arrived as thick and menacing as blowing sand off of the desert – a haboob of mujahideen.

Yasha'yah also addresses this moment, saying that the narrowing of Israel at the waist by the Two-State Dissolution will result in a massive flood of combatants, far more than can be contained.

To put this “largest ever” pronouncement in perspective, the most massive invading army at the time this was written would have been the 185,000 Assyrians sent to besiege Jerusalem in 701 BCE. By comparison, Alexander the Great had less than 50,000 men at his command. In antiquity's greatest battle, Rome put 86,000 troops up against Hannibal's 60,000 Carthaginians during the battle of Cannae in Italy in 216 BCE. And speaking of the Romans, a Legion was comprised of 5,000 soldiers, and four were brought to bear against Judea in 70 CE and three in 133. Genghis Khan is said to have amassed a highly mobile army of nearly 200,000 warriors, but they were never deployed in any single invasion. While the Germans

sent upward of five million men to die in Soviet Russia, they did not arrive or fight at the same time. So, if looking for the largest invasion force ever deployed, it would be D-Day's Operation Overlord in June 1944. Just over 130,000 troops landed on Normandy's beaches, with only 120,000 leaving them alive. In contrast to this, 3,500 Muslim mujahideen were sufficiently savage last year to bring Israel to her knees.

This next invasion, however, will be so massive, Islamic jihadists will darken the hills and stir up vast mountains of dust as if forming a tsunami of sand. They will number over 130,000 and could total six to ten times that size of an assault. And yet, the good news is that man will never be this bad again. This will be the last battle. And the Muslims looking for booty and babes will soon know that they have entered Hell.

It is also germane to note just how wrong Peter and Luke were in claiming that Yow'el was predicting the birth of their church. Rather, instead, God is speaking of the obliteration of religion.

Almost immediately after delving into the Towrah's Teaching regarding what occurred in Gan 'Eden and then comparing those insights to the Towrah's Instructions pertaining to the Mow'ed, I realized that Yahowah would cleanse the Earth so that we could return to where we began. Yow'el, however, beat me to this realization by 2,850 years...

“As they approach (*la paneh huw'* – as they appear and before their presence) **fire will consume them** (*'akal 'esh*) **and behind them** (*wa 'achar huw'* – then following after them) **a flame blazes** (*lahat lehabah*) **as the Land and Earth** (*ha 'erets* – the material realm) **comes to resemble** (*ka* – becomes comparable to) **the Gan 'Eden | the Garden of Great Joy** (*Gan 'Eden* – a sheltered and defended, cultivated and covered, enclosure of favorable circumstances and delightful experiences) **before them** (*la paneh huw'* – in front of them).

But behind them (*wa 'achar huw'*) **is a desolate and unpopulated wasteland clothed in horror** (*shemamah* – a barren wilderness where speeches and the word are questioned), **and in addition** (*wa gam*), **there is no escape or deliverance for them** (*peletah lo' hayah la huw'* – there is no salvation or remnant of them).” (*Yow'el / Yahowah is God / Joel 2:3*)

The trash will be incinerated so that it does not foul the surrounding gardens as the Earth is transformed from Hell to Heaven, from the dominion of men to the liberation of God. That is for the fortunate few who join the Covenant before the conflagration begins. As for those who came to destroy Yisra'el and decimate Yahuwdym – there will be no reprieve, no escape, and no saving them.

And while I'm obviously beating a dead religion, Joel 2 could not be addressing the fulfillment of the Shabuw'ah counterfeit, Pentecost, as was claimed by Peter in 33 CE when it speaks of the restoration of the Earth such that we return to 'Eden. It will occur, but 2,000 years later than Peter portrayed.

For those who have read *God Damn Religion*, you know that throughout the Quran, Allah was preoccupied with roasting almost everyone in his hell fires. That will make this a shocking experience for those expecting virgins as part of a pay-for-slay package from their god. So, it will be interesting to see the expressions on the faces of these militants who believed that Allah would dish up decadent treats rather than Yahowah being there to incinerate them.

This is the best possible news for the survivors among Jews because not only are the Muslim mujahideen thwarted in their sadistic desires and then consumed in flames, the blaze is transformative, leaving beautiful gardens in its wake. On one side is the horror of religion and on the other, a loving relationship.

This final assault against the Promised Land, even with militants buttressed by militaries, will be no match for

God. Although it is possible that *suws*, which can be rendered as either something which flies or a war stallion, could speak of a barrage of missiles, rockets, and drones, replicating what occurred recently but on a much more devastating scale. However, before the marauding Muslims are swallowed up in the flames of Yah's fury, they will make one last stand, this time buttressed by a fading superpower...

“There will be what could be compared to the appearance of (*ka mar'eh* – similar to the sight and visual phenomenon and could be comprehended by a comparison to; from *mah* – to ponder the implications of and *ra'ah* – what is seen and perceived as) **swift flying armaments and war transports (*suws*).**

This phenomenon could be perceived (*mar'eh huw'*) as being similar to armored personnel carriers and mobile calvary (*wa ka parash*), especially pertaining to the way they run and are driven in pursuit of their foes (*ken ruwts* – considering the pace they dart about and aggressively chase after an opponent in response to their operators). (*Yow'el* / Yahowah is God / Joel 2:4)

As with the loud roar and thunderous rumbling (*ka qowl*) of these wheeled military vehicles (*merkabah*) upon the summits of the mountains, their leaders seek the high ground (*'al ro'sh ha har*) as they leap about, springing into the air (*raqad* – they seem to skip around and dart around, leaping up) like the crackling of a flame (*ka qowl lahab*) of fire devouring (*'esh 'akal*) stubble (*qash* – the chaff comprised of the husks of grain and straw which when dry fly off with the wind).

Such is the nature of this multitude of unenlightened people, this vast and severe throng of militants (*ka 'am 'atsuwm* – this mighty armed force too innumerable to count) drawn up, aligned, and arranged (*'arak*) for war (*la milchamah* – for battle equipped with weapons [from 4QXII]).” (*Yow'el* / Yahowah is God / Joel 2:5)

Based on the prophet's depiction, this continues to appear like a unified Islamic invasion led by Iran, aided and abetted by China and Russia, all seeking world dominion. And should the assessment of Iran, China, and Russia be correct, and it fits this bill at this time, then the motivation will be simmering hatred, revenge, and access. China and Russia are in bed with Iran over oil and, therefore, heavily vested in Iraq, Syria, and Lebanon. They would gain unfettered access to the Mediterranean and Red Seas with Israel out of the way. Further, both China and Russia are strategically invested throughout Africa, particularly Ethiopia, and have considerable rare-earth mining interests throughout the continent. Their roadway to these riches passes through Israel. And then there is the most recent fly in the ointment. China is Israel's second-largest and fastest growing investment partner during a time when the U.S. is imposing global restrictions and is fighting a proxy war against Russia, forcing Putin to partner militarily with Iran and China.

“From their presence (*min paneh huw’* – at their appearance and when facing them), **the people** (*‘am* – the people) **tremble and shake, writhing in anguish, terrorized and tormented** (*chayl* – capitulate in fear of their military and in deference to their prosperity). **Every face** (*kol paneh*) **becomes flushed and pale** (*qabats pa’ruwr* – shows signs of anxiety). (*Yow’el* / Yahowah is God / Joel 2:6)

Like warriors (*ka gibowr* – like soldiers trained in combat, strong and disciplined), **they charge ahead, quickly chasing their prey** (*ruwts* – move aggressively). **As men** (*ka ‘ysh*) **of war equipped with weapons** (*milchamah* – battle-ready fighters), **they scale** (*‘alah* – they climb) **barriers and walls** (*chomah* – protective barricades and defensive blockades).

Each individual travels in his own route for the cause (*wa ‘ysh ba derek huw’ halak*). **They do not renounce their pledge or swerve** (*wa lo’ ‘abat*) **from their path or conduct** (*‘orach hem* – their way and destiny)

in life).” (*Yow’el / Yahowah is God / Joel 2:7*)

Ain’t that the truth.

Other than being responsible for committing ninety percent of the world’s most heinous terrorist acts, Muslims aren’t very good at most things. Although we can count on them being boisterous and agitated thieves as this prophecy foretells. They also fit the bill when it comes to being unenlightened and militant, in addition to numbering in the billions.

Not only are the Islamic mujahideen aligned against Jews and overwhelmingly in favor of war against Israel, but as we have seen, they have a thing for scaling walls and evading protective barriers. Also insightful, the single most defining event in Islam was the Pledge of Aqabah, which was a declaration of war against all mankind. Here we are told that they will not renounce this vow to kill. They will continue to fight in Allah’s way until death, which is why Yahowah will be accommodating them.

But before he does, Muslims will reenact October 7th, 2023 on an even more sadistic and macabre scale...

“Walking around with their weapons (*halak wa ba’ad ha shelach*), they attack (*naphal*) without relenting (*lo’ batsa’* – without ceasing). (*Yow’el / Joel 2:8*)

They rush (*shaqaq* – they leap, charging) into the city (*ba ha ‘yr*) from within the walls and barriers (*ba ha chomah*), running into the houses (*ruwts ba ha beyth*) by climbing through the windows (*‘alah ba’ad ha chalown*), entering like thieves (*bow’ ka ha ganab*).” (*Yow’el / Yahowah is God / Joel 2:9*)

It is as if Yow’el was taken forward in time to witness the Muslim atrocities that have been and will once again be perpetrated against his people. This is precisely what occurred. And make no mistake, Muslims are a special kind of savage, unlike any other militants in Israel’s history as they are far more perverted, ruthless, and cruel.

And make no mistake, these will be Muslims – Satan’s

Army. What we have read describes militants more reliant on vast numbers of fighters than advanced technology. It will be a horrifying experience. The only protection from this will be Yahowah and His Covenant. In His Family, your family is protected. But for that to occur, you will need to join us on Shabuw'ah. Otherwise, this is your lot.

“The earth will quake before them (*la paneh huw' ragaz*). The heavens will be shaken (*ra'ash shamaym*). The sun and the moon (*shemesh wa yareach*) will grow dark (*qadar*) and the stars (*wa kokab*), their brightness (*nogah hem*) will be taken away (*'asaph*).” (*Yow'el / Yahowah is God / Joel 2:10*)

From Heaven's perspective, darkness can also be a state of mind. And in this case, Muslims will be out of their minds when ravaging God's people.

We know that 3,000 mujahideen were so barbaric that they left a gaping wound on Israel on 10.07.23. So, it's hard to imagine the havoc that 100 to perhaps even 1,000 times this number will cause, but that is exactly what Yahowah is telling Israel will occur. And while these Muslims will be intent on genocide, Jews should be forewarned that they are readily distracted by rape and plunder, even sadistic torture, as these things are encouraged by their wannabe god and false prophet.

But there is more to this story. In His depiction of universal genesis, rather than *bara'* | creating the sun and moon on the fourth day, Yahowah revealed that they would be greater and lesser lights to illuminate the meaning and timing of the *Mow'edym* | Eternal Witnesses to the Restoring Testimony. And in this regard, Dowd, whom Yahowah equates to the brilliance of the sun, transformed our lives by fulfilling Pesach, Matsah, and Bikuwrym. And while God's Firstborn will soon return to initiate *Kipurym* | Reconciliations between Yahowah and Yisra'el, no one knew any of this prior to his *Basar* | Herald's revelations in *Yada Yahowah*. And in this way, Yada came to mirror Dowd's brilliance, as the moon reflects the sun's light.

Therefore, in this prophetic pronouncement, Yow’el is revealing that, in the midst of this murderous Islamic assault on Israel, the enlightenment provided by the sun (symbolic of the Son) and the moon (representing the one reflecting the King’s light) will diminish. And this is because of Shabuw’ah. Yahowah will be withdrawing the Covenant Family on May 22nd, 2026, a year prior to the final Jihad. With the *Choter* | Stem off of the main Branch temporarily removed, Yada’s Voice will echo only through the auditory content and written books the Covenant Family has left behind. They are the stars of this prophecy. To a significant degree, much of what Yisra’el has come to know about their Messiah, Savior, and returning King through the *Nakry* | Observant Foreigner will be shelved when we are gone.

However, this reduction of enlightenment is temporary because Yahowah’s *Qowl* | Voice will return for a time, and it will be bolder and stronger than ever before, just as Yow’el 2:10 leads to the pronouncements in 2:11. Yahowah refers to this as His *nathan* | gift to His People because His *Qowl* will give Voice to the essential realization that Dowd is the “Son given for our benefit.” Yahowah’s *Qowl* | Voice will serve as a *‘Edah* | Witness, *Basar* | Heralding our *Melek’s* | King’s return. So, I’d recommend listening to the one God has provided for His People...

“Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **will have offered by having given** (*nathan* – He will have provided as a gift (qal perfect)) ***Qowl Huw’* | His Voice** (*qowl huw’*) **for the presence** (*la paneh* – serving as the face and appearance, even the mouth) **of His especially capable and influential one** (*chyl huw’* – of His ability and strength, His character and competence; from *chuwl* – during times of travail and trembling, terror and torture).

This is because (*ky*), **exceedingly great** (*rab me’od* –

with power beyond measure) **is His mercy and favoritism** (*machaneh huw'* – is His acceptance and His offer to camp out and grow; from *mah* – to ponder the implications of and *chan* – Him being compassionate, showing favoritism).

Indeed (*ky*), **a potent and powerful force** (*'atsuwmm*) **is he who engages and acts upon** (*'asah* – he who accomplishes) **His Word** (*dabar huw'* – His Message and Testimony), **truly** (*ky*) **valuable and important, capable and competent** (*gadawl* – extremely significant and magnificent in magnitude and extent; from *gadal* – to grow and be magnified).

The Day (*yowm*) **of Yahowah will be exceedingly awesome** (*yare' me'od* – a time of enormous respect and reverence) **for whoever** (*wa my*) **is lifted up and carried away by H/him** (*nasa' huw'* – has his burdens born by H/him and is sustained by H/him [from 4QXII]).” (*Yow'el* / Joel 2:11)

This statement begins with Yow'el acknowledging Yahowah's name, something Yisra'el must accept going forward to survive the horrifying Islamic assault on our immediate horizon. This is why *Yada Yahowah* is boldly presented on the cover of every book I have written to share these translations of what the Prophets from Moseh to Mal'aky, including Yasha'yah and Yow'el, have revealed. It is why Yahowah's name is the subject of the songs Dowd and I have written for Yisra'el.

This does not say, however, that Yahowah will speak to His people at this time but, rather, He “*nathan* – will bring about and produce, appointing, enabling, and assigning as a gift” *Qowl Huw'* | His Voice. With this promise extrapolated from the *qal* stem and perfect conjugation, we know that there is a genuine relationship anticipated between Yahowah and His *Qowl* which should be interpreted literally, and that God's message through the gift of His assigned Voice will be complete, lacking nothing, in addition to the realization that he will speak at the proper time.

It should be obvious to everyone reading these words that Dowd's contributions to the wellbeing of the Covenant Family would be unknown if not for *Yada Yahowah*. No one would *yada* | be familiar with or be able to *'asah* | capitalize upon the Shabuw'ah or Taruw'ah *Qatsyr* | Harvests. There would be no Homecoming and Family Reunion on *Yowm Kipurym* | the Day of Reconciliations because there would be no one anticipating Dowd's return to anoint the Mercy Seat of the Ark of the Covenant. The Haredim would still be twirling screaming chickens above their heads while afflicting themselves. The Son's sacrifices for his people would be for naught.

God's story does not have a happy ending without someone giving Voice to His *Mow'edym* | Eternal Witnesses to the Restoring Testimony, without someone Heralding His Son's accolades and accomplishments. And that is why *Yada Yahowah* matters to you and to Yahowah.

If you think I'm exaggerating, then it is up to you to explain away what Moseh said about this, what Dowd revealed, Shalomoh's speech, and even an entire chapter in *Yash'ayah*. Please explain how *Yisra'el* would have figured this out after two millennia of not knowing. After all, since the Children of *Yisra'el* were so obnoxious that they insisted Yahowah never reveal Himself or speak to them again, how was God going to get their attention if not in this way?

And while Yahowah is completely vested in this mission, and while He has more to say about it than most anything else because of the role the *Qowl* | Voice plays in the restoration of the relationship, this is only about *Yada* in the sense of what the word means – to know. Yahowah wants *Yahuwdym* to know Him, to acknowledge His Son, and to be aware of what is going to occur so that they don't miss the final opportunity to come home. That is to say, I am the Messenger, not the Message. I am the Herald, not the King. As the Moon, I am reflecting the Sun's brilliance. He is the Branch, and I am but a Stem. And even then, as vital as Dowd is to our wellbeing, he is but a reflection of

his Father, our God, Yahowah. Therefore, there is nothing more important than *Yada Yahowah*.

Now that we have reflected on the meaning of *Yahowah*, *nathan*, and *qowl*, let's consider "*la paneh* – for the presence and to provide a face and mouth to the appearance" of the Voice of God. The prophet reveals that the one conveying Yahowah's message will be *chyl* | especially capable and influential. And should you wonder how it is possible that he will demonstrate such character and competence amidst the travail of terror, read *Yasha'yah* / Isaiah 11, where God explains that the *Choter* | Secondary Branch will be enlightened and enabled by His Seven Spirits.

And while *chayl* is commonly rendered as "army" in English translations, that rendering is an extrapolation of the term describing a "capable, influential, and effective force." Further, since the actionable root of *chyl* is *chuwl*, the expression of Yahowah's Voice will be during a time when God's message "is twisted" and His people "are tormented and terrorized."

The reason Yahowah has offered this gift to His People is because of *machaneh huw'* | His mercy and favoritism. *Machaneh* is a compound of *mah* | to ponder the implications of *chanah* | camping out, abiding, and growing. It, in turn, is predicated upon *chan* | favor and acceptance. It also appears related to *chintah* | wheats, the intended harvest on Shabuw'ah.

And so that you are aware, English Bibles typically divorce *machaneh* of its rich etymological roots and render it as "camp." So while camping out with Yahowah will be great, if that is what God intended to say on this occasion, He would have used *Sukah* | Camping Out and brought our attention to the final Mow'ed. But He didn't because the Voice is projected prior to Taruw'ah and Kipurym to make *Sukah* possible. And therefore, it would have been premature.

The rest of the words are straightforward in their

meaning and are properly defined as I have translated them: **“Indeed (*ky*), a potent and powerful force (*‘atsuw*) is he who engages and acts upon (*‘asah*) H/his Word (*dabar huw’*), truly (*ky*) valuable and important, capable and competent, empowering and magnifying (*gadawl*). The Day (*yowm*) of Yahowah will be exceedingly awesome (*yare’ me’od*) for whoever (*wa my*) is lifted up and carried away by H/him (*nasa’ huw’*).”**

This known, Yow’el’s commentary may have also been a play on words to convey Yahowah’s satisfaction with His chosen approach. Since God’s intent is to *Sukah* | Camp Out with His Covenant Family in ‘Eden-like conditions upon His return, He could also have selected *machaneh huw’* to convey the idea that His seven Ruwach would camp out with the man serving as His Voice as he engages in the important work of calling His people home. And should we choose to render the pronoun *huw’* in the lowercase as “he,” then God is saying that the place the Voice is camping out at this time is near and dear to Him – such that He also enjoys my island enclave set apart from the rest of the world. Either way, Yahowah has done what was required to accomplish the mission so that His Qowl succeeds. He will be fully capable and highly influential, competent, with Yah’s help, to finish the job and do what is required. Moreover, he will get it done on time at the right time.

And while that is what Yahowah told Yow’el to say, there are a number of ways that this prophetic pronouncement can be interpreted – all of which are true. Yahowah’s Voice is *‘atsuw* | a potent and powerful force. And, therefore, *‘asah* | he who engages and acts upon *dabar huw’* | H/his word will be *gadawl* | valuable and important to God. This means that the one articulating these pronouncements is an effective communicator with a transformative message, but so are those who are empowered by what he has done. Once they, representing Covenant Members, engage, acting on what Yahowah has announced through His Qowl, they become equally

capable and competent. We are Family and God is our Father. Our brother is King. Our Mother is the *Ruwach Qodesh* | Set-Apart Spirit.

No matter whether we view *dabar huw'* as the message conveyed by the Voice or the Word of God, since they are designed to be one and the same, both are uncommonly valuable and important to God's people. And as a result, both he and He will be respected for having done their part to lift Yahuwdym out of harm's way and show them the way home. So regardless of whether Yow'el is addressing the Voice or the greatness of our God, since Yahowah is both inspiring this prophecy and enabling it, the only thing that matters in this regard is that you listen to what he has to say about Him so that you are among those lifted up and carried away on Shabuwa'ah or Taruwa'ah, or, at the very least, ready for Kipurym.

This will be a dark time, but isn't that when the light shines the brightest and when it is most needed? Therefore, this is a time when Yahowah will be near because His people will need Him more than ever.

Yahowah has always been appreciative of those who engage and act upon His word, but now with time in short supply and foes more numerous than ever, this witness is especially important. And yet, so few volunteer that the verb *'asah* | to act and engage was scribed in the third-person masculine singular. It is baffling that the most enjoyable and rewarding job in the universe goes largely unfulfilled.

Even as the sands of time run through man's hourglass, God remains an object of reverence for some and a source of fear for many depending upon our attitude and approach toward Him. Either way, this will be His final call. Return and be restored or remain to die with the rest of humanity.

Again, under the auspices of full disclosure, English Bibles customarily associate *gadowl* with *yowm*, while I have ascribed it to the previous sentence, recognizing that

it can serve as an adjective or noun. *Gadowl*, which speaks of being “valuable and important, capable and competent,” is from *gadal* which means “to grow by promoting that which magnifies.” So while the Day of Yahowah will be Great, since the prophet said as much with *yare’ me’od*, calling it an “exceedingly awesome time of enormous respect and reverence,” I think *gadowl* is affirming the merit of acting upon the power latent in Yahowah’s testimony.

As we would expect from God, He not only chose a person whose capabilities, character, and courage He perceives as exemplary, and developed as such, He is empowering him to be strong, steadfast, competent, and bold – such that he is up to the task of serving in this manner. This is what we have anticipated since we discovered that Yahowah had promised to uniquely equip His *Qowl* | Voice with His seven *Ruwach* | Spirits – the accounting of which is found in Yasha’yah 11. And since the only individual who meets the criteria Yahowah set forth throughout the prophets in describing His *Nakry* and *Nakar* | Observant Foreigner, *Choter* | Secondary Branch, *Zarowa’* | Capable Arm Sowing and Cultivating the Seeds for the Harvests, *Basar* | Herald, *Mal’ak* | Messenger, and *’Ed* | Witness, is *Yada* | One who Knows, this is both inspiring and humbling.

Obviously, I was not capable or qualified on my own recognizance, so Yahowah had to do as never before and intervene with the full force of His seven Spirits such that a flawed implement became serviceable. And frankly, I was afforded this opportunity because no one else wanted to do it, so it’s not like I bested the competition. Nevertheless, there still had to be some aspect of my attitude and aptitude that Yahowah found appealing, or at least applicable. And so that is why I am here and doing as He foretold.

As I have shared previously, it is in God’s nature to share credit. So while He is the sole reason all of this is possible, He wants to acknowledge the contributions of

others who are serving on His behalf. And since Yahowah has mandated this approach, it is important that we revisit the reason why He does so. As you no doubt recall, Yahowah is on record stating that He would not speak directly to His people, and that He was leaving them to fend for themselves as a result of their propensity to be irritating and religious. Therefore, His Voice at this time is being projected through an individual of His choosing. This is, after all, what Yisra'el requested and Yahowah instituted at the beginning of the Exodus. The determination was dutifully recorded in *Shemowth* / Exodus 20:18-20. At the time, Yahowah emphatically stated that He would not speak directly to His people, which is why He foretold of a final Witness, a Herald to serve as a Voice Calling Out to Yisra'el and Yahuwdym.

Yahowah is calling His people home. Should you want to join His Covenant Family, know that the path is through His testimony, which is navigated by thinking.

“Yet even now, once again (*wa gam 'atah*), prophetically declares (*na'um*) Yahowah (𐤏𐤃𐤁𐤀𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), ‘You should choose to return and be restored (*shuwb* – of your own freewill come back and be fully recovered (qal imperative)) all the way to Me, enduring forever based upon My testimony (*'ad 'any*), by using your best judgment (*ba kol lebab 'atem* – while wholly engaging your conscience), by being disciplined and abstaining (*wa ba tsowm*), and by shedding of tears of joy and sorrow (*wa ba baky*) while contemplating the reasons for mourning over what was lost and gained (*wa ba misphed*).” (*Yow'el* / Yahowah is God / Joel 2:12)

It is uncommon for Yahowah to use *'ad 'any* in conjunction with *shuwb* | return. And while *'any* reveals that God is addressing us in first person, *'ad* speaks of “eternity” and of “testimony.” Also insightful, *lebab*, which is typically rendered as “heart,” describes the “exercise of good judgment” and of “exercising our

conscience to influence our attitude and inclinations.”

It is Yisra’el who is lost and Yahuwdym who have gone astray, so they must change their mindset relative to Yahowah to return and be restored to fellowship. And it will be by using their best judgment regarding His restoring testimony that they will prevail. God’s people will find Him in His words. Then it will be their decision how they choose to respond. So, while the Voice can relate the message to Yahuwdym, and encourage them, the Basar cannot decide for them.

The final return to Yahowah, even during Shabuw’ah, but particularly on Taruw’ah and Kipurym, will be bittersweet. Nothing is better than knowing our Heavenly Father and experiencing His loving embrace as he empowers and enriches His children’s lives. But since at this same time, the world is imploding in one last hellish upheaval, with death and destruction stalking the planet, tears will be shed over what we humans have done to ourselves. In addition, since most Yahuwdym will remain estranged, there will be a sense of sadness, especially since had these late-harvested souls chosen to respond to Yahowah earlier, they would have spared additional lives through their experience and testimony. This is one of many reasons that I am pleading with Yisra’elites to engage in a relationship with Yahowah now, start learning, and then share.

Religious dress-up is part of the problem, not a solution. So please, no black suits, no kippahs, no headscarves, or religious apparel. Be receptive, listen, and think.

Recognizing that the rabbinical response to someone actually pronouncing Yahowah’s name has been to tear their clothing, this is a tongue-in-cheek retort because God is telling them to open their minds rather than their cloaks...

“So, tear away and disassociate your hearts and minds (*wa qara’ lebab ‘atah*), and without your deceitful

and treacherous garments (*wa 'al beged* – and without your religious clothing [note: 4QXII reads “goats” which was likely a scribal misspelling]).

Return to (*shuwb 'el* – choose to change your thinking, come back to, and be restored by (qal imperative)) **Yahowah** (*Yahowah* – a transliteration of יהוה, our '*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atem*).

For indeed (*ky* – by contrast), **He** (*huw'*) is **compassionate** (*chanuwn*) **and merciful** (*rachuwm* – showing favoritism while forgiving), **long-suffering, patient, and slow to anger** (*'arek 'aph*), **abounding in steadfast and loyal love** (*wa rab chesed* – unfailing devotion, genuine kindness, and favor).

He will provide reassurance and encouragement (*nacham* – comfort and support while consoling those who change their approach) **during this malevolent and miserable ordeal** (*'al ha ra'ah* – throughout this wicked undertaking and wrongdoing resulting in suffering through calamitous circumstances).” (*Yow'el / Yahowah is God / Joel 2:13*)

With man this bad and God this good, why do men choose man over God – favoring religion and politics, patriotism and militarism, over genuine compassion, mercy, and love by one million to one? Considering who we are and what we have done, why does God have to beg us to embrace Him?

Since Yahowah is speaking of the Shabuw'ah and Taruw'ah Harvests, when this transpires in our immediate future as it was written 2,850 years ago, will anyone pay attention to it and respond? Or will Yow'el's prophecy remain squandered, left as a tool to be misappropriated by Christians and ignored by Jews?

It should be noted that this form of *qara'* | to sever was scribed with an Ayin rather than the more familiar Aleph, which would have otherwise been “to call out and invite by

reading and reciting.” In context, God is asking His people to disassociate themselves from the troubling sadness engulfing the world as a consequence of religion and politics gone awry. And just as Covenant members must leave the overtly religious and political behind, the cultish, militant, and conspiratorial must disown all religious apparel.

Man has been malevolent, with none worse than Muslims led by Muhammad and beguiled by his Quran. But we should never forget how horribly Christians have treated Jews. Rabbis have also set a high mark when it comes to abusing and bilking their own. So, it is from all of them that God is emancipating His children at this time. And today, no group is as detrimental to Israel and Jews as are Progressives – particularly in academia, social media, the mainstream media, politics, and within the United Nations.

Throughout the Towrah and Naby’, Yahowah is emphatic about three requests. He wants Yisra’el to listen, disassociate from religion, and return to Him. When they eventually do, capitalizing upon Shabuw’ah, Taruw’ah, or Kipurym, they will find God approachable, lovable, and reassuring.

Truth be known, however, the Chosen People have seldom chosen God. Over the past 4,000 years since the Covenant was formed with ‘Abraham, and at times even including the patriarch, himself, Yisra’elites have been irascible, far more antagonistic toward God than loving. And their attitude has worsened over time, which is hard to fathom since they were obnoxious during the Exodus.

I share this because of the enormity of the problem it poses for Yahowah. There are seven Mow’ed Miqra’ey, four beyond the three which have been fulfilled. When Yahowah demonstrated the purpose of Pesach, Matsah, and Bikuwrym at the inception of the Exodus from the Crucibles of Religious and Political Oppression, and then explained them in His Towrah, it was with the anticipation that He would honor their promises. Similarly, when Dowd

fulfilled the first three Invitations to be Called Out and Meet with God in year 4000 Yah, it was to enable the Shabuw'ah and Taruw'ah Harvests in the expectation of returning on Kipurym to enjoy Sukah with the Covenant Family. But if there isn't anyone who knows Yahowah's name, Dowd's role in the Miqra'ey, the purpose of the Mow'edym, or when and how they enabled the benefits of the Beryth, then it was all for naught.

While Father and Son explained what was going to occur seven to fourteen centuries before any of it transpired, since Yisra'el was lost and Yahuwdym weren't listening, there would have been no beneficiaries. And there isn't much point in harvesting an empty field or attending a reunion without a family.

Even worse, with the Chosen People having chosen to go it alone, they will not be faring very well, nor will anyone else by the time the concluding Miqra'ey are to be fulfilled. Humans apart from God have come within a decade of destroying the Earth, depopulating the planet, eliminating Israel, and annihilating Jews – all of which would occur without Yahowah's intervention. But why bother if there are no beneficiaries – no one to save?

If these concerns weren't bad enough, there is another – God cannot lie, and He promised to reconcile the Covenant Relationship with Yisra'el. But even He cannot do that alone. Relationships require a degree of mutuality and Jews have opted out. So Yahowah had to find, enable, deploy, and announce a solution.

With nothing having changed over the past four millennia, and without a single Yisra'elite engaging with Yahowah based upon His Guidance, had God not intervened by choosing and equipping a final Witness apart from Yisra'el, there would have been no one to harvest on Shabuw'ah or Taruw'ah, to reconcile and return to on Kipurym, or camp out with on Sukah. There would have been no reason to expect that a single Yahuwd would have anticipated His return with His Son, or understood why, when, or to whom they were coming.

To prevent nullifying the human experiment, the intent of creation, the purpose of the Towrah, the potential of the Covenant, and the benefits of Dowd's sacrifice, Yahowah instituted Plan B/*basar* | Herald, C/*choter* | Secondary Branch, E/'*ed* | Witness, M/*mal'ak* | Messenger, N/*nakry* | Observant Foreigner, and Z/*zarowa'* | One Planting Seeds which Take Root and Grow, with a G/*gowy* | non-Yisra'elite to give Q/*qowl* | Voice to His prophetic testimony. This man would be known as Yada for this reason. Based upon what he would come to know and understand, he would reintroduce Yahowah's name to Yisra'el, reacquaint Yahuwdym with Dowd, explain the Towrah they had forgotten, and remind them of the Invitations to be Called Out and Meet – particularly of the Shabuw'ah and Taruw'ah Harvests leading to the Kipurym Homecoming.

While it is all about *Yada* | Knowing, it has nothing to do with him. The man named after the Crag that was ablaze to enlighten our world, would not have been noticed, much less prevailed, if not for what Yahowah would do with him and through him. But isn't this also true with 'Adam, Chawah, Noach, 'Abraham, Sarah, Yitschaq, Ribqah, Ya'aqob, Leah, and Rachel, and especially Moseh and Dowd, even Howsha', Yasha'yah, Yirma'yah, Zakaryah, Mal'aky, and Yow'el? Since the first ten people on this list of exemplary characters in God's story were other than Yisra'elites, why wouldn't Yahowah return to where He began with only ten years remaining – especially with His people out of touch and reach?

Do you think it is irrelevant that Yahowah revealed through Yasha'yah that He would ensure Yada's effectiveness by assigning His Seven Spirits to him – doing what He had never done previously? Why do you suppose God inspired Moseh to introduce him, then asked Shalomoh to explain his purpose to Yisra'el at this time during his commencement speech on the Mount for the completion of the Covenant Home? Why do you suppose Yasha'yah devotes so much attention to him? Why does

every prophet speak of him? Is it because of the obvious, that once educated and enabled, he would serve to awaken the Chosen People such that they would finally make the right choice? Is it because there will be a Harvest on Shabuw'ah, a Gleaning on Taruw'ah, and a Homecoming on Kipurym so that we can all Camp Out together during Sukah.

As He explained to Moseh, having designed us, Yahowah knows how to succeed through us. All that is required of us is to be willing to go where His Directions lead. While I am obviously the least impressive of the three Zarowa', a distinguished but short list that includes Moseh and Dowd, we all serve Yahowah's purpose and people at the right time and correct way. And that is why there are hundreds of references to this role throughout the prophets, beginning with Moseh and continuing through Yow'el. This is one of them...

Who reveals and acknowledges Yada, who knows and understands (*my yada'* – who actually notices and demonstrably appreciates what Yada observes, perceives, and realizes (qal participle masculine singular absolute))?

He will alter the mindset to restore and return the withdrawn (*shuwb* – he will continually turn around and actually bring back those who had turned away (qal imperfect third-person masculine singular)) **and he will enable reconsideration while reassuring those willing to change** (*wa nacham* – at this moment, he will console and comfort those who relent, as he is reassured when they cease what they have been doing (nifal perfect third-person masculine singular)).

He will remain to ensure that a remnant is spared (*wa sha'ar* – by engaging at this time, he will have assured that a portion of the whole is left, continuing to exist (hifil perfect third-person masculine singular)) **in the end** (*'achar* – afterward and later).

He will be of benefit, a blessing (*huw' barakah* – he will be commendable and appreciated for having invoked

that which was uplifting), **even a gift which is bestowed** (*minchah* – presenting and offering the grain) **and a leader, a prince of sorts, installed, appointed, and positioned before** (*wa nasak la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **your God** (‘*elohym ‘atem*).” (*Yow’el* / Yahowah is God / Joel 2:14)

After twenty-three years of private discovery and public disclosure, I have come to view Yahowah’s testimony to Yisra’el as if it were written for me as a member of His Covenant Family in addition to Yisra’el. If it is relevant and true for Yahuwdym, it is relevant and true for us individually. I share this because I have long encouraged everyone to approach Yahowah’s revelation similarly.

Making this personal, I see Yahowah acknowledging the role Yada’ would play in changing the thinking of His People so that Yahuwdym and some Gowym would return to Him during Shabuw’ah and Taruw’ah. Many will survive as a result of Yahowah’s testimony as it is presented in these books, and each reconciled soul will be a blessing to God – a gift. And that is a pleasing thought.

In the context of inspiring His prophet to call His estranged family home after three millennia of living apart, this is a poignant pronouncement – one Yahowah was obviously expecting us to notice and share. And so here we are, communicating with one another in this way at this time for this result.

For better, not worse (should that even be possible for Yisra’el), I am Yada. For the first time in more than 2,000 years, I have come to know and share Yahowah’s name, the purpose of His *Towrah* | Guidance, *Beryth* | Covenant Family, and *Miqra’ey* | Invitations to Meet. I am the lone individual in all of that time to learn and share that Dowd is the Son of God, the returning Messiah who, as our Savior, fulfilled Pesach, Matsah, and Bikuwrym as the *Zarowa’* | Sacrificial Lamb. I am the first to explain the

conditions of the Covenant and the intent of the Invitations, even to show how they are related – in addition to dating them all.

Recognizing that Yahowah invests as many words excoriating religion as He does promoting His intended relationship because one is not possible with the other, Yada would be the only person in human history to write multiple volumes denouncing Judaism (*Babel*), Christianity (*Twistianity*), and Islam (*God Damn Religion*), while also extoling the benefits of the Towrah (*An Introduction to God*). He would uniquely awaken Yahuwdym (*Observations*) and then call God’s people home (*Coming Home*). So it would appear that Yahowah has fulfilled this prophecy and exceeded expectations, especially considering all that was revealed through *Yada Yahowah* about Creation, Eden, the Covenant, the Miqra’ey, prophecy, and time.

Therefore, the answer to the rhetorical question as to “who reveals and acknowledges Yada, who knows and understands,” is Yahowah, having done so for the benefit of His wayward children. God wants His people to appreciate what he has observed and perceived by studying the Prophets. And when this occurs, minds and attitudes will change, making a return to God possible.

But *shuwb* | return is a loaded concept. The heirs to the Covenant are the best suited to *shuwb* | return to it, especially since no one else has been with Him until quite recently. Further, *shuwb* affirms that Jews cannot come back to Yahowah in their present condition. Their mindset must change. They must *nacham* | reconsider Yahowah’s testimony, what He is offering and expects in return, to be reassured.

And so, for these reasons, Yada *sha’ar* | will remain around to ensure that a remnant of God’s people are spared ‘*achar* | in the end. This is Yah’s gift to Yisra’el, one which is beneficial, commendable, and uplifting. I can only hope that you are appreciative of what He is offering.

While I realize I'm not deserving, and that Moseh and Dowd were vastly more qualified, they felt the same way. Who are we to work alongside the Almighty? But this is Yahowah's choice, His approach, and He likes to share credit and acknowledge those who engage on His behalf.

And as both a father figure over the Covenant Family currently, and as an aid and brother of Dowd going forward, Yahowah has appointed and positioned Yada as a *nasak* in His presence. As a result of our collaborative effort, *Yada Yahowah* is today's Showphar, one drawing Yisra'el's attention to the Signs Posted Along the Way. Throughout its 20,000 pages, Yahowah's *Miqra'ey* | Invitations to be Called Out and Meet are introduced and explained so you can capitalize upon them.

“Sound the Showphar (*taqa' showphar* – blow the trumpet comprised of a ram's horn) **in Tsyown among the Signs Posted Along the Way** (*ba Tsyown*).

Choose to be set apart and special, dedicated to serve, consecrating (*qadash* – dedicate and set apart) **a fast, a time of abstaining from what others are consuming** (*tsowm* – a time of voluntarily abstaining from food).

Choose to announce and welcome the invitation to (*qara'* you're your own freewill, call out by reading and reciting a summons to) **an assembly to meet** (*'atsarah* – a time to refrain from what others are doing and restrain them while gathering together for an important occasion). (*Yow'el* / Joel 2:15)

The purpose of this blast is to draw Yisra'el's attention to the *Tsyown* | Signs Posted Along the Way. They explain what Father and Son have done and will do along this ridgeline on Mount Mowryah on behalf of the Covenant Family. Those who have read Yahowah's directions realize how important it is to be set apart from man's ways so that we can dedicate ourselves to working with Yahowah at this critical juncture. After all, there is no other way to be part of the Shabuw'ah or Taruw'ah Harvests.

It is not only essential that we abstain from consuming the toxic rubbish that is poisoning the political and religious, but also that we *qara'* | announce the upcoming invitation to be called out and meet with God. And in this case, while we are here to draw attention to *Shabuw'ah* and *Taruw'ah*, the prophet is also calling our attention to *Kipurym*. It is the only *Mow'ed* without a menu and therefore assumed to be a fast. Further, it is the only assembly among the seven where some are restrained while others are gathered.

Should you be reading this before it occurs, as I have tried to make abundantly clear, the next Harvest will be reaped on the *Mow'ed* | Assembly to Meet of *Shabuw'ah* | Seven Sevens, which encompasses the Promise of the Shabat. This substantial ingathering will transpire seven years in advance of the fulfillment of *Taruw'ah*, *Kipurym*, and *Sukah* in year 6000 Yah / 2033 CE. The Time of Israel's Troubles will play out between these events. While I've shared this information previously, since it is vital to Israel's survival, the seven *Miqra'ey* have been and will be celebrated on this schedule and for these reasons...

Pesach – Passover was fulfilled on the 14th of 'Abyb, 4000 Yah, which was a Thursday and Friday, April 2nd and 3rd, 33 CE. The Messiah and Son of God, Dowd, was brought back to sacrifice his *basar* | corporeal body as the Lamb, allowing the Romans to crucify him to open the Door to Life. The eyewitness account of what occurred was scribed by Dowd, himself, one thousand years in advance in *Mizmowr* / Psalm 22 and 88, both of which were written in first person. The door to Yahowah's Home is, therefore, anointed with the blood of our Savior and Messiah. Dowd not only volunteered for this duty after deducing what I have shared with you, he was the lone qualified individual in human history with the compassion and courage to witness and then endure this.

Matsah – UnYeasted Bread was fulfilled the following day, the 15th of 'Abyb at the beginning of the 80th Yowbel. This was the Shabat of Friday, April 2nd at sunset,

continuing through Saturday April 3rd, 33 CE. During the Miqra', Dowd's *nepesh* | soul was laden with the guilt (symbolized by the yeast which was removed from the bread) of every Covenant member, which he carried with him to *She'owl* | the Place of Separation known as Hell. With it all having been deposited in what is akin to a black hole of complete darkness where nothing escapes, God's children now appear perfect in His eyes. This not only prepares us to enter Yahowah's presence; it makes us serviceable, such that we can work with Him. Forevermore, Yahowah only sees the good in us as a result of Dowd's magnanimous gift.

Bikuwrym – Firstborn Children is symbolic of our adoption into Yahowah's Covenant Family. On this day, the 16th of 'Abyb, 4000 Yah / April 4th, 33 CE, God's *Bakowr* | Firstborn Son was released from She'owl and returned Home to his Father. With the complete fulfillment of the seven-day celebration of Chag Matsah, the benefits of the Covenant were enabled because, on this day, Yahowah was able to enrich and empower, enlighten and enable His Children

Shabuw'ah – Harvest of Standing Grain, both prominent and mature, representing the Covenant Family, occurs on a Shabat commencing at sunset on May 22, 2026. Consider this as your invitation, one announced by the *Shophar* and the publication of *Yada Yahowah*. Those who avail themselves of this Harvest are rewarded with an express ticket to Heaven while they avoid being caught up in the Time of Israel's Troubles. More than most, those participating in the Shabuw'ah Harvest are especially valued by Yahowah since they will have chosen Him based upon the prophetic testimony He made available to us long ago. Each celebrant will have made their choice without their backs up against the wall as a result of the Time of Trouble. This will be the largest of the harvests and it will include Yahuwdym and Gowym – represented by the two kinds of wheat and the two loaves of bread.

Taruw'ah – Trumpets is an Olive Harvest,

representing a remnant of Yisra'el, some 7,000 Yisra'elites and Yahuwdym. It will occur on a Shabat commencing on the first day of the 7th month in year 6000 Yah / September 23, 2033. It will be announced by a solar eclipse, the Shophar, and *Yada Yahowah*. The two Witnesses, Yada and 'Eiyah, will be in Yaruwshalaim calling God's people home for 3½ years prior to this Gleaning and subsequent Homecoming. The intent is to keep the returning flock out of harm's way because the last ten days of mankind's dominion over the Earth will be hellish.

Kipurym – Reconciliations, is the ultimate Family Reunion. On this day, the final remnant of Yisra'elites and Yahuwdym will be gathered in Yaruwshalaim awaiting Dowd's arrival with Yahowah. This spectacular event will transpire beginning at sunset in the City of Dowd, 6:22 PM, October 2nd, 2033 / the 10th day of the 7th month in year 6000 Yah. At this time, the last of the Chosen People will have been prepared by 'Eiyah so that they are among those ready to enter and populate the Millennial Shabat. This celebration is commensurate with Yahowah's return with His beloved Son, Dowd, who, at this time, will anoint the Mercy Seat of the Ark of the Covenant consistent with the Towrah's instructions. This will be the final opportunity because judgment will commence immediately thereafter. All the while, Father and Son will be celebrating, cherishing the fruit of their labor and the joy of family. Then, over the next five days, God will restore the Earth to the conditions experienced in 'Eden.

Sukah – Shelters is our opportunity to Camp Out with Yahowah for 1,000 years. The party begins on the Shabat of October 7th, 2033 / the 15th day of the 7th month in year 6000 Yah. It will be announced by Dowd, our King, and heralded by the specter of a lunar eclipse. Thereafter, with all of God's children becoming seven-dimensional, we will be witnesses to the creation of a new universe to explore and enjoy forevermore.

Therefore, Yahowah, speaking to His Covenant Family, said...

“Choose to gather the family for a harvest (*‘asaph ‘am* – bring the family together). **You have decided to be a community set apart as special and unique** (*qadash qahal*). **You as the prominent and mature want to be collected and withdrawn** (*qabats zaqen* – gather the leaders of the community).

You have chosen to assemble the children (*‘asaph ‘owlal*), **including the infants who are nursing** (*yowneq sad*).

The bridegroom is being brought out (*yatsa’ chathan*) **of his room** (*cheder huw’*) **and the bride from her bridal chamber** (*wa kalah min chupah hy’*).” (*Yow’el / Yahowah is God / Joel 2:16*)

It is now or never – and never is a very long time. Stop what you are doing, pay attention, and return to Yahowah before it is too late.

The reference to a limited diet is either suggestive of not consuming what the rest of the world is devouring, that there is no designated menu for Kipurym as Yahowah is providing the Feast, or it could be addressing the famines which will ravage the world at this time. If you are going to go hungry, it might as well be with a purpose.

Weeping, which is addressed throughout this prophecy, is evocative of the travails of Yaruwshalaim as the Towrahless One becomes more powerful. And mourning is in reference to *Yowm Kipurym* – the great day of Yah’s return, which is known to Jews as the Day of Mourning. And while there is no instruction to “mourn” associated with the Day of Reconciliations either, our reunification with Father and Son will be so emotional, we will mourn as one would for a firstborn, now found.

As we read these celebratory declarations, we are drawn back 2,700 years to the divorce pronouncement between Yisra’el and Yahowah. And while it was for religious infidelity – demonstrated by having the prophet suffer through a marriage to a religious prostitute – Israel was also incapable of living with Judah. The irreconcilable

differences which disunited brothers and separated them both from God were acknowledged in Howsha' 2:2. And truthfully, with only a few brief harmonious moments in between, this had all been festering since the Exodus. So now, as Yahowah promised in Howsha' 2:23, we are witnessing the reconciliation of the fractured family.

And just as the divorce played out in stages, such is the case with the process of reconciliation foretold in Yow'el 2:16. As we know, there are two upcoming harvests, Shabuw'ah and Taruw'ah, prior to the pronouncement of resolution during the final gathering on *Kipurym* | Reconciliations, all leading to *Sukah* | Shelters. Since every statement was scribed in first or third-person volition through the imperative or jussive moods, everyone in attendance will have chosen to answer Yahowah's Invitation to Meet in the affirmative.

The symbolic language speaks of harvests, family reunions, and marriage. Two of the final four *Miqra'ey* | Invitations to Meet are Harvests and they are *qodesh* | set apart for the *qadash* | set apart – the uniquely special among us. During the first Harvest, Shabuw'ah gathers in the *zaqen* | prominent and mature among the Covenant Family. The second Gleaning, Taruw'ah, is 88 months thereafter, such that those brought home on this day will be spiritual '*owlal* | children, from mere infants to young adolescents.

The bridegroom who is emerging at this time is Dowd, representing Yahowah during this celebration of reconciliation with the bride – *Yisra'el* | Individuals who Engage and Endure with God – on Yowm Kipurym. His arrival is denoted by *yatsa'*, which reminds us that Israel's long exodus from Yahowah is finally over. And during Dowd's return, he will be bringing some of Heaven with him to Earth as he celebrates the reconciliation of his relationship with *Yisra'el* – his and Yahowah's bride – in her *chupah* | bridal tent which is not only symbolic of *Sukah* | Shelters where we Camp Out with God forevermore but also of the *beryth* | covenant marriage being reconstituted.

And yet, there is far more to Dowd than serving as the groom on behalf of a reconciled people. He is also our savior. So, Yow'el is encouraging Yisra'elites to make the connection between the reconciliation of the relationship and their readmittance into the Home of the Covenant and the Messiah's sacrifice. And as they do, they will lament their long history of denying what Father and Son have done for them...

“For the purpose of understanding and making connections, between (*bayn*) the portico colonnade leading to the Temple (*'eylam* – the open patio approach to Yahowah's Home; from *'alam* – to retie the knot and to be reconnected) and approaching the altar and the implications of the sacrifice (*wa la ha mizbeach* – to the place of the offering; from *my* – to ponder the implications of the *zabach* – sacrificial offering), the priests (*ha kohen*) will weep on their own accord (*bakah* – will choose to humbly lament (*qal* imperfect jussive)).

They are serving (*shrath* – they are attending to the business and affairs of (*piel* participle construct – they are working in a demonstrable way to bring this about on behalf of)) Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), and they will say (*wa 'amar* – will convey of their own accord (*qal* imperfect jussive)), **‘You have emphatically chosen to do as we have requested and demonstrate compassion and mercy by sparing and providing deliverance (*chuws* – You (second-person masculine singular) want to be genuinely empathetic and tremendously kind (*qal* imperative paragogic *he*) in harmony with our desire (cohortative) to provide liberation and salvation) for your people (*'al 'am 'atah* – for Your family), Yahowah (*YaHoWaH*).**

And do not allow (*wa 'al nathan*) Your property which was offered as an inheritance (*nachalah 'atah*) to become a contemptible and dishonored object of scorn which is jeopardized (*cherphah* – place subject to taunts

and abuse), **simply a slogan to determine who controls it among** (*mashal ba hem* – a quoted expression which makes comparisons, becoming a proverb to designate who governs it among) **the foreign people and nations** (*gowym* – non-Yisra’elite ethnicities and nationalities).

Why should they constantly say (*la mah ‘amar*) **among the people** (*ba ‘am*), **“Where is** (*‘ayah*) **their God** (*‘elohym hem*)?”” (*Yow’el / Yahowah is God / Joel 2:17*)

Mislabeling Israel as “Palestine,” claiming that it is “illegally occupied,” and that it belongs to the “Palestinians” is the epitome of contemptible. And these lies have become slogans to change who inherits God’s Land.

As for the question which will be posed by many as Israel is overrun, it will be resoundingly answered upon Yahowah’s return. But those who asked it will not be around to hear God’s response.

As a result of Yada Yahowah, and due to the work of the Covenant Family, Yisra’el is finally coming to appreciate Dowd’s sacrifice during Chag Matsah (inclusive of Pesach, Matsah, and Bikuwrym), and they are beginning to understand how it enables them to return to Yahowah such that they are now welcome again within the Covenant Family and Home. Affirming these profound realizations, those who have been working with Yahowah will acknowledge that this has been God’s desire all along, and making His will come to fruition has served as their motivation to facilitate His agenda. Over the course of the Harvest, a Gleaning, and a Reunion, the more mature members of the Covenant, the adolescents, and infants will be spared as a result of changing attitudes regarding Yahowah.

There will also be the realization that had God not intervened at this time, Israel would be lost and the Covenant’s inheritance would have been squandered. Among the Gentiles, slogans have replaced reason as incompatible and irrational demands are made on the

Promised Land.

As for the final question, it is being asked among Jews. For the past 3,500 years, they have posed it while failing to admit that they are to blame. They were exceptionally rude and cantankerous toward Yahowah during the entirety of the Exodus. They begged God never to speak to them again and then they stopped listening to those He had chosen to communicate through. And for most Jews, nothing has changed. Even during the Holocaust, they blamed ‘G-d’ for not saving them, when it was they who had abandoned Him to deal with their religious, political, militaristic, and conspiratorial tormenters.

Muslims, Christians, and Progressives have long coveted Israel, even renaming it “Palestine,” giving Roman Emperor Hadrian the last laugh. But the Promised Land is Yahowah’s gift to His people and so He intends to reclaim and return it. Those who protest otherwise can take their “From the River to the Sea, Palestine will be Free” and shove it where the sun don’t shine. Fact is, their banners and slogans are perfectly suited for their future abode in *She’owl* | Hell. Thank Yahowah, we will be free of them at last.

“**So** (*wa*) **Yahowah** (𐤃𐤏𐤅𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **will be envious and zealous, having His passions and jealousy for exclusivity in the relationship aroused** (*qana’* – will desire a monogamous covenant) **for His Land** (*la ‘erets huw’*) **and he will show mercy and compassion by sparing** (*chamal ‘al* – will take pity upon and show kindness to) **His people and family** (*‘am huw’*).” (*Yow’el* / Yahowah is God / Joel 2:18)

That is all she wrote for the absurd notion that Christian Gentiles have become God’s new besties. God’s people have not changed in 4,000 years. His desire is for them. All of the anti-Semitic rhetoric we endured in our review of Acts was for naught. Sorry Twistians, but your days are numbered.

And speaking of those Peter and Paul fooled, I would be remiss by failing to mention that the 13th Apostle was wrong when he wrote in the first letter addressed to Corinth that love is not jealous. Oh contraire, it is exceedingly so.

Unfortunately, by this time, Israel will be in ruins and there will only be a remnant of Yisra'elites left. This is not His fault but theirs.

Therefore, to reach the vestige of the people who are receptive before it is too late, in this next pronouncement, we learn that Yahowah is offering what is rightfully associated with “the expansive growth related to the harvest of grain, the freshly pressed and renewing wine recently harvested, while preparing the vineyard for heirs, the glistening and brilliant pressed olives so that you will be satisfied with the fulfillment.” I will explain in a moment.

“Yahowah (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation as ‘*elowah* – Almighty God) **provided the answer by responding** (‘*anah* – He replied, declaring and informing), **and He said to the people of His family** (*wa ‘amar la ‘am huw’*), **‘Please take note and pay attention** (*hineh* – behold, look up now and see), **I am reaching out to you by sending to you** (*shalach la ‘atem*) **that which is associated with the expansive growth related to the harvest of grain** (‘*eth ha dagan*), **the freshly pressed and renewing wine recently harvested and prepared for the heirs of the vineyard** (*wa ha thyrowsh* – quickly and lightly fermented grape juice, similar to a fruity Beaujolais Nouveau), **and the glistening and brilliant oil from pressed olives** (*wa ha ytsahar*) **so that you will be abundantly satisfied with the fulfillment** (*saba*) **of this** (‘*eth huw*’).

And I will no longer allow (*wa lo’ nathan*) **you to ever again be** (‘*eth ‘atem ‘owd*) **taunted and insulted** (*cherphah* – demeaned or dishonored) **among the foreigners and nations** (*ba ha gowym* – among the nations

of different ethnicities and cultures).” (*Yow’el / Yahowah is God / Joel 2:19*)

God was not speaking of sending the people in His troubled land copious amounts of grain, olives, or grapes but, instead, offering what they represent. Wheat and barley are synonymous with harvested souls. Like grapes becoming wine and olives producing oil, grains must be separated from the rest of the plant and then crushed to make bread.

‘Abyb, which starts the countdown to the seven Mow’ed Miqra’ey, derives its name from the time barley kernels are green and growing on the stalk. And wheat is symbolic of the more prominent and mature, especially valuable standing grain harvested on Shabuw’ah. It is the most abundantly satisfying result of all the Miqra’ey being prepared and produced by our God.

While on the subject of *dagan* | grain, in *Dabarym / Words 8:8*, *chittah* | wheat (to project maturity and prominence) was listed first and, thus, considered the most valuable product of the Land, even before *sa’orah* | barley (tempestuous circular reasoning), *gephen* | tendrils of grapes (a bent vine), *ta’edah* | figs (opportune time to approach), *rimown* | pomegranates (to be lifted up), *zayith shemen* | olives and their oil (shining and growing), and *dabash* | honey (the enduring and satisfying nature of the word).

In this example, grain was listed first because it is symbolic of Shabuw’ah which is designated as a harvest of different varieties of *chittahym* | wheats, which is symbolic of Yisra’elites and Gowym. And the final abundantly satisfying harvest is of olives, symbolizing the ingathering of Yahuwdym on Taruw’ah.

Also interesting, grain for bread, grapes that become wine, and olives for oil represent things that must first be crushed before they are useful. That is what will occur for the last and final time to Yisra’el. These three things also represent Matsah, Pesach, and Bikuwrym, which is why

God's people will find them so fulfilling and satisfying.

This prioritization among Divine ingredients gives special meaning to the upcoming harvest. This is how God, Himself, described Chag Shabuw'ah, affirming that it exists as a Bikuwrym Qatsyr of Chitym and as an 'Asyph | Ingathering *taquwphah* | at the turning point in the end. This marvelous prophecy is one of many affirming that we are right regarding its purpose as well as its timing.

“You should act to capitalize upon (*'asah* – you should do what is required by expending the considerable effort needed to accomplish the purpose) **the Feast** (*wa chag* – the celebration) **of Shabuw'ah | the Promise of the Shabat** (*Shabuw'ah* – the Oath of Weeks and Seven Sevens) **for you all to approach** (*la 'atah*) **as a Bikuwrym | FirstFruits'** (*Bikuwrym* – for Firstborn Children) **Qatsyr | Harvest** (*Qatsyr* – Ingathering and Reaping when time is short and the circumstances are vexing) **of Chitym | Wheats** (*Chitym* – of mature and valued grains known for projecting themselves, standing up prominently), **and as a Chag | Celebration** (*wa Chag* – Feast) **of the 'Asyph | Ingathering** (*'Asyph* – gathering of the harvest, collected, assembled together, brought up, withdrawn, and removed) **at the turning point at the end** (*taquwphah* – completely encompassing by coming around full circle in the fixed order, course, trajectory, and cycle of things in the completeness of time) **to change** (*shannah* – to be different than that which has been repetitive over the years).” (*Shemowth* / Names / Exodus 34:22)

Yahowah's testimony is powerful, uncompromising, and clear. There should be no doubt as to what Shabuw'ah represents, what made it possible, or when it will occur. The only questions are how many will participate, and will you be among them?

Now that we clearly understand who will benefit from the Shabuw'ah Harvest, when they will be withdrawn and be with God, and how this all relates to the prophetic intent of Yow'el 2:19, I'd like to examine some of the terms Yahowah inspired him to deploy, beginning with *thyrowsh*.

It is defined as a current pressing of grapes recently harvested from the vineyard of inheritance. It offers all of the flavors of fresh wine, with just enough fermentation to eliminate pathogens, making it safe, even if the water in the region has been tainted.

The vineyard, in this case, is along the ridgeline of Tsyown on Mowryah, between Dowd's home and that of Yahowah and the Covenant Family. And it is, therefore, Dowd, who served as the *Pesach 'Ayil* | Passover Lamb who is represented by *thyrowsh* | heir and through whom we receive our inheritance. The Messiah and Son of God is not only the answer, he is the one who is being dispatched three times for our benefit.

The *ytsahar* | glistening oil is the *Ruwach Qodesh* | Set-Apart Spirit. She is returning to facilitate these Harvests which would not be possible without Her. She represents Yahowah's feminine and maternal attributes and is associated with olive oil for many reasons. These include the realization that it is the principal ingredient in anointing. Olive oil offers a pure, clean, and brilliant source of light, which was especially true at the time this was revealed. Olive trees are the longest-lived and most firmly rooted in Israel, producing the most valuable fruit, which is why the final two Witnesses are compared to branches of an olive tree. And the two most relevant of these, especially at this time, are Dowd, who, as the *tsemach*, is the main branch of the Tree of Lives. By contrast, the Choter is either a smaller, secondary shoot from this essential Branch or he is an extension of the Tree of Good and Bad, extolling the virtues of the Covenant while excoriating religion.

The Spirit's role in preparing the Choter for this mission is detailed throughout the 11th chapter of *Yasha'yah* / Deliverance is from Yah / Isaiah. And more than this, the Taruw'ah Harvest is of Olives – something more fully explained in *Yasha'yah* in conjunction with the Time of Ya'aqob's Troubles. But more on that in a moment.

When trying to more fully ascertain the reason for the reference to new wine from the vineyard of inheritance in between these harvests of grain and olives, we find a number of tantalizing clues. The first includes a reference to the “children of the *nakar* | observant foreigner” and so it pertains to this mission at this time. Yahowah says...

“I will not allow your grain grown for the harvest to be given (*nathan ‘eth dagan ‘ath*) ever again (*‘owd*) to be consumed in a questionable way and processed destructively (*ma’akal*) by your enemies (*la ‘oyeb ‘ath*) on the condition (*wa ‘im*) the children (*beny* – the offspring) of the *Nakar* | **Observant Foreigner (*nakar* – the non-Yisra’elite from a distant land who closely examines and carefully considers, then recognizes the truth, making it known through declarative statements) choose to consume (*shatah*) your freshly pressed and renewing wine recently harvested and prepared for your inheritance of the vineyard (*thyrowsh ‘ath*) over which you have labored (*yaga’*) with him (*ba huw’*).”** (*Yasha’yah* / Isaiah 62:8)

This is similar to the prophecy in Yow’el, reinforcing the idea that the wine is being served as a way to celebrate what we are inheriting. And the timing is similar as well, suggesting that these prophecies are related.

This theme is then reinforced by Yahowah through Howsha’, also addressing the same event, purpose, and time...

“And yet she did not discern or realize, even acknowledge (*wa hy’ lo’ yada’*) that by contrast, I had given her (*ky ‘any nathan la hy’*) enduring grain (*ha dagan* – a harvest; from *dagal* and *dagah* – a sign and banner showing the way to grow, becoming greater), new wine symbolic of inheritance (*ha thyrowsh* – renewing wine, freshly pressed at the beginning stage of fermentation and development; from *yarash* – to inherit as an heir), and olive oil (*wa ha ytshar* – freshly produced oil from a first press; from *tsahar* – to emerge from the press shining and glistening). I increased (*wa rabah la*) her

wealth (*hy' keseph wa zahab*) **which she assigned to** (*'asah la*) **the Lord Ba'al** (*ha Ba'al* – her owner and master possessing her and ruling over her).” (*Howsha' / Hosea 2:8*)

Therefore, when (*la ken*) **I return to restore** (*shuwb*), **I will select, accept, grasp hold of, and receive** (*wa laqach*) **My grain which will be increasing and growing for having observed his banner at its proper time** (*dagan 'any ba 'eth huw'* – My barley; from *dagah* – to increase and grow and *dagal* – by having looked at the banner), **along with My new wine as an inheritance** (*wa thyrowsh 'any* – My recently produced and sweet wine given to the heirs; from *yarash* – to inherit and possess) **as part of his continuing witness to the appointed meetings** (*ba Mow'ed huw'* – with his ongoing testimony regarding the scheduled assemblies, occurring during specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting testimony, enduring evidence, and restoring message).

Then I will rescue and defend by delivering (*wa natsal* – I will spare by providing) **My wool** (*tsemer 'any*) **and My linen** (*wa pishet 'any*) **to conceal** (*la kasah* – to clothe) **her nakedness, her vulnerabilities and imperfections** (*'eth 'erwah hy'*).” (*Howsha' / Hosea 2:9*)

We find yet another reference to *thyrowsh* in connection with olive oil and grain later in this same chapter...

“And the Land (*wa ha 'erets*) **will respond with** (*'anah 'eth*) **grain growing exponentially** (*ha dagan*), **becoming an heir by the new wine** (*wa 'eth ha thyrowsh*), **and the olive oil representing the Spirit of enlightenment** (*wa 'eth ha ytsahar*). **And they** (*wa hem*) **will want to provide answers regarding** (*'anah 'eth*) **that which is associated with Yzra'el | the Seeds God has Sown** (*'eth Yzra'el* – concerning this connection with seeds being sown and becoming productive, and thus what is conceived and produced by God; from *zara'* – to sow, conceive, produce, and yield and *'el* – God; commonly

transliterated Jezreel).” (*Howsha’* / Hosea 2:22)

Since this is so instructive, let’s consider an additional prophetic statement regarding the interplay between these harvests of grain and olives in association with the inheritance provided by the new wine. One of the most interesting is found in the same chapter of *Yirma’yah* / Jeremiah where the restoration of the Covenant is foretold...

“They will come (*wa bow’*) and sing aloud and for joy (*wa ranan*) in the heights of exaltation (*ba marowm*) of *Tsyown* | the Signs Posted Along the Way (*Tsyown*), and they will have a joyful countenance as they travel en mass, beaming and radiant (*nahar* – like an illuminated and shimmering stream, brilliantly flowing) to all that is good and beneficial, productive and pleasing (*‘el tuwb* – to that which is satisfying and agreeable) of **Yahowah (*Yahowah*) regarding (*‘al*) the grain being increased and multiplied (*dagan* – wheat which is growing), and regarding (*wa ‘al*) becoming an heir by the new wine (*wa ‘eth ha thyrowsh*), and regarding (*wa ‘al*) the olive oil representing the Spirit of enlightenment (*wa ‘eth ha ytsahar*).**

And over and upon (*wa ‘al*) the Children of the Flock (*ben tso’n*), and at the beginning of a new day for those who seek, consider, and reflect (*wa baqar*), then (*wa*) their souls (*nepesh hem*) will come to exist (*hayah*) like an abundantly watered garden (*ka gan raweh*). And they will not continually contribute (*wa lo’ yasaph* – so they will not add) to their dismay, distress, and despair (*la da’ab* – to their sorrow and suffering) anymore (*‘owd*).” (*Yirma’yah* / Jeremiah 31:12)

This is prophetic of those who take part in the *Shabuw’ah* harvest of grain and *Taruw’ah* gleaning of olives, becoming heirs to the universe as a result of *Passover*, *Matsah*, and *Bikuwrym*. Naturally, these saved souls are singing for joy on the heights of *Tsyown*. The beneficiaries of these *Mow’edym* are as a shimmering stream, brilliantly illuminated, joyful as they travel en

masse to all that is beneficial, satisfying, and pleasing about Yahowah. From this moment forward, they will only know joy.

There are other telling references to wine, grain, and olives dispersed throughout the Towrah and Prophets. Should you want to consider them, they are found in Hosea 4:11 and 9:2, Bamidbar 18:12, and Dabarym 7:13, 11:14, 12:7, 14:23, and 33:28 in the Towrah. These restorative references are presented in 2 Chronicles 32:28 and Proverbs 3:10 among the writings. They are also mentioned in the prophetic revelations found in Isaiah 65:8, Micah 6:15, and Zechariah 9:17, in addition to the upcoming Joel 2:24.

Returning now to Yow'el / Joel 2:20, it is obvious that the lost souls accredited with writing the Christian New Testament and those engaged in apologizing for it should have considered what we have read prior to composing and advancing their anti-Semitic rants. Yow'el was not speaking for "Jesus Christ," addressing "Christians," or describing "Pentecost." This prophecy is from Yahowah, it is on behalf of Yahuwdym, and it has not yet been fulfilled. And when it is, God will be on the side of the Jews.

This ongoing prophecy is likely speaking of Muslims from Turkey, Lebanon, Syria, Iran, and Iraq, as well as from Jordan entering Israel from the north. And from the east, we can expect the Saudis and Kuwaitis to join the last Jihad – maybe even the Houthis, but one can only expect so much of these subhuman malcontents.

It is also good news to know that by working together on behalf of Yahowah and His people, we prevail, providing a satisfying fulfillment of these prophecies. So, as a direct result, Yahuwdym will return to Yah, and as they do, Yahowah will respond...

"I will avoid any association with and remove (*rachaq* – I will distance Myself from and send very far away, severing any connection with (hifil imperfect)) the invading army from the north whose objectives are

concealed along with their use of stealth and duplicity (*wa 'eth ha tsaphowny* – the military from the north whose quest for treasure remains undisclosed, whose motives are sinister, and who prefer to remain hidden and unseen, especially with regard to their intent; from *tsaphan* – to hide from discovery and to seek treasure and *own* – powerful and all-encompassing) **from within and over you** (*min 'al 'atem*).

Then I will drive him and banish him (*wa nadach huw'* – I will thrust and expel him, casting him) **into a realm** (*'el 'erets*) **which is parched** (*tsyah* – dry, barren, and solitary) **and lifeless, a deserted desolation** (*wa shamamah* – a ruinous wasteland of despair and anxiety cloaked in devastation and horror that is appalling and stupefying).

Concerning his appearance facing toward (*'eth paneh* – regarding his appearance turned to) **the Sea** (*ha yam*) **from the east** (*ha qadmony*), **he will meet his demise at the conclusion of his journey** (*wa sowph huw'* – his final result will be to fail, and his main purpose will cease to exist upon his ultimate destruction) **at the Sea** (*'el ha yam*) **in the end** (*'acharown* – at last, in the future, and toward the west).

And his stench (*wa ba'osh huw'* – the foul odor) **will rise up** (*'alah*) **and his putrid smell** (*wa tsachanah huw'* – his rancid and rotten aroma) **will ascend** (*'alah*) **because** (*ky*) **he has acted** (*la 'asah*) **boastfully** (*gadal* – arrogantly to glorify himself).” (*Yow'el* / Yahowah is God / Joel 2:20)

Such will be the end of Islamic militarism. All the Muslims in the world are no match for Yahowah. He will do what the IDF could not. We are now free to walk about and enjoy the planet.

It isn't just that God favors Yisra'el – He disavows other associations. And this time, the point of departure sounds bad for those on the wrong side of this impenetrable divide.

Most translations state that this foe will be arriving

from the north instead of also from the east. Their justification comes by way of a derivative of *tsaphowny*. However, its verbal root reveals something far more menacing. This “invading army will have concealed their objectives” and they will deploy either “duplicitous diplomacy” or “stealth technology.” Further, *’eth ha tsaphowny* indicates that they are indeed on a “quest for hidden treasure” which seems to affirm that they are Muslims seeking booty.

According to God, their march from the north and east toward the Mediterranean Sea will be halted and they will meet their demise. There will be so many of them, and their ambitions so grandiose, the stench from their decay will be as appalling as was their demonic religion.

“Fear not and do not be awed (*’al yare’* – be neither afraid nor intimidated, distressed nor concerned) **earth and land** (*’adamah* – land having given birth to ‘Adam; the feminine version of *’adam*).

Be glad (*gyl* – be joyful over the anticipation of more favorable circumstances) **and show a positive attitude** (*wa samach* – be happy and express your elation outwardly) **because** (*ky*) **Yahowah** (𐤏𐤃𐤕𐤁𐤀 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **has done and will continue to do** (*la ’asah* – has become well-known for acting and engaging in a manner which is (qal infinitive construct – is genuinely and literally defined by acting in this manner and doing what follows)) **great things which enable our growth** (*gadal* – whatever is needed to nurture and rear us, making us stronger and more honorable, elevating our status and lifting us up (hifil perfect – engaging at the right moment in time to facilitate that which is great)).” (*Yow’el* / Joel 2:21)

Even as Israel fights for its right to exist, battling the death cult of Islam and the drone of Progressive rhetoric calling for the nation’s demise, there is reason to celebrate. Not only will the Shabuw’ah Qatsyr remove the Covenant

Family from the Time of Trouble, Yowm Kipurym will be the most awe-inspiring day in Earth's history.

Yahowah has done amazing things, creating the universe and conceiving life. He nurtured a relationship with 'Adam and Chawah in the Garden, protected Noah and his family aboard the Ark, and established the Covenant with 'Abraham and Sarah. He not only oversaw the conception of Yisra'el, but also emancipated His People from human oppression – and will do so again. Our time with God isn't ending, but just beginning. And all the while He will raise us as His Children and watch us grow.

We do not know how Yahowah will repopulate animals on a restored Earth purged of politics and religion, but we know that there is no need for them to be distressed. The Author of Life has a better world in store for everyone.

“Do not be distressed or concerned (*'al yare'* – do not be afraid) **animals of the open environs** (*bahemah saday*) **because** (*ky*) **the beautiful pastures and lovely dwelling places** (*naweh* – the attractive encampments) **of the barren wastelands** (*midbar*) **are becoming verdant and growing** (*dasha'* – are sprouting new green shoots and coming back to life as vegetation thrives).

Surely (*ky* – by contrast) **the tree** (*'esh*) **lifts up and bears** (*nasa'* – brings forth) **its fruit** (*pery huw'* – its harvest). **The fig tree** (*ta'edah*) **and the vine** (*wa gephen*) **give** (*nathan* – offer) **their vigor and strength** (*chayal hem* – their wealth and noble characteristics).” (*Yow'el / Yahowah is God / Joel 2:22*)

I have known Yahowah for twenty-three years, and in all of that time, I have never experienced fear, concern, or distress because my relationship with God is uplifting. That is not to say that I have not endured heartache or pain, even frustration and disappointment, in my dealings with my fellow man, but that I see above it and past it to what matters most.

Let it be known: Yahowah wants to be associated with people who have a positive attitude. And He has done His

part to make that happen.

By stating *'asah* in the qal infinitive construct, and by following it with *gadal*, God is telling us that His actions have become synonymous with doing whatever is needed to facilitate our growth. We should expect Him to do what is in our best interests in the future because He has consistently done so in our past. Yahowah is engaging to rear us as His children, elevating our status and nurturing our understanding while cultivating our character. He is the perfect parent.

By using *'adamah*, God is not speaking to the ground but instead of that which gave birth to 'Adam. However, since God can communicate with animals, it is in His nature to console and encourage them – especially based on how man has mistreated every species – especially his own. Beyond this, God is speaking to us as well, letting us know that the land man has wounded, He will restore. We are returning to the *Gan 'Eden*.

The renewed vigor of the fig and the vine are symbolic of Yahowah's people flourishing in the Land. Those who survive and respond to Him will be "*chayal* – enriched and empowered with noble characteristics."

“Rejoice over these favorable circumstances (*gyl* – since you have been given this opportunity, choose of your own volition to display a positive attitude and be genuinely happy (qal imperative)) **Children of Tsyown** (*beny Tsyown* – descendants of the Signs Posted Along the Way, the offspring of Zionists).

Demonstrate a positive attitude (*wa samach* – be happy and express your elation outwardly) **with** (*ba* – alongside) **Yahowah** (𐤃𐤏𐤅𐤐𐤃 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **for** (*ky*) **He has provided for you** (*nathan la 'atem* – He has given to you) **that which is associated with the autumn rains through a teacher who communicates what you need to know about the towrah to live** (*mowreh* – authorized,

accurate, and informative instructions by pointing out and showing the directions; from *mah* – to ponder the implications of *jarah* – the source from which teaching and guidance, instructions and directions flow (serving as the actional base of *towrah*)) **so that you can be right and thus vindicated** (*la tsadaqah* – for you to be correct, upright, and acquitted, innocent and prosperous as a result of exercising good judgment regarding that which is verifiable and true).

He has brought down (*yarad*) **for you** (*la 'atem*) **an abundant shower** (*gesem*) **of guidance and instruction** (*mowreh* – pouring out and pointing out what you should be contemplating regarding the *towrah's* teaching and directions, communicating as a teacher what you need to know to live) **about being gleaned and growing thereafter** (*malqowsh* – being gathered together and finally harvested in the aftermath; from *mah* – to ponder the implications of and *laqash* – being gleaned in a final harvest and then growing thereafter) **as was intended in the beginning** (*ba ha ri'shown* – returning to where it all began).” (*Yow'el* / Yahowah is God / Joel 2:23)

Progressives, unwilling to publicly acknowledge their inherent anti-Semitism, refer to Israelis as Zionists – which they openly condemn to avoid being called racists. Yahowah not only disagrees, but He is also the foremost Zionist. He wrote the Signs which His Son, Dowd, Posted Along the Way.

Having read those signs and having written about them in *Coming Home*, we have every reason to be joyous – even in the midst of the worst man has to offer during the Time of Ya'aqob's Troubles. Fact is: this is a wonderful announcement – the shimmering silver lining surrounding the most ominous cloud.

It will no doubt rain on the lands man has parched, but rain is a metaphor, not the object of this prophetic proclamation. God is pouring out His *Towrah* | Teaching for me and for you. Through the *Mowreh*, He “is pointing out the directions” to the *Malqowsh* where the real “growth

begins after the harvest.” God is bringing us back to *Gan ‘Eden* | the Garden of Great Joy “*ba ha ri’shown* – as was intended from the beginning.”

Since Yahowah said this, it would be disrespectful and counterproductive to ignore it. We are in the Autumn of our existence as mankind separated from God. The remedy is the final four Mow’ed Miqra’ey, recognizing that three transpire in the Fall. We are the Voice of Shabuw’ah and the living embodiment of Taruw’ah. The Zarowa’ is sowing and cultivating the seeds which will result in these Harvests.

It bears repeating: Yahowah wants to spend eternity with others who share His positive outlook on life. No sourpusses in Shamaym.

The reason that we know that *mowreh* | the autumn rain Yahowah is providing denotes showering us with His *Towrah* | Teaching is because it is a compound of *mah* | to consider the implications of *yarah* | the source of teaching and guidance, instructions and direction. And *yarah* is the verbal root of *towrah*. Simple as that. Affirming it, the *Towrah’s* | Guidance brings *tsadaqah* | vindication to those who are right, not rain.

In the context of a volume written to explain the *Qatsyr* | Harvests of Shabuw’ah and Taruw’ah, *malqowsh* is a treasure. Based upon *mah* and *laqash*, it reveals that those who are *tsadaqah* | right about God and thus vindicated as a result the *mowreh* | towrah’s teaching and guidance are about to be *malqowsh* | gleaned. We are being prepared for the final harvests – after which we will continue to grow and flourish. This is one of many examples where the most enlightening insights are right before our eyes. All we have to do is to be observant, cultivating an understanding by exposing each word’s etymological roots. This is what Yahowah has intended from the beginning.

It is Yahowah’s desire that the Children of Tsyown follow His Signs Home. And when we read them, we

discover that **Yahowah** (*YaHoWaH*), your God ('*elohym 'atah*), has truthfully and reliably (*ky*) provided for you (*nathan la 'atem*) a teacher who communicates what you need to know about the *Towrah* to live. His teaching is an authorized and accurate source of guidance and instruction (*mowreh*) so that you can be right and thus vindicated, correct and acquitted by exercising good judgment regarding that which is verifiable and valid (*la tsadaqah*). He has brought down (*yarad*) for you (*la 'atem*) an abundant shower (*gesem*) of guidance and instruction, pouring out and pointing out what you should be contemplating regarding the *towrah's* teaching and directions, communicating (*mowreh*) about being gleaned and then growing thereafter, being gathered together and finally harvested in the aftermath (*malqowsh*) as was intended in the beginning, returning to where it all began (*ba ha ri'shown*). (*Yow'el* 2:23 paraphrased to reveal the message contained within the metaphors.)

This instruction is repeated in *Zakaryah* / Zechariah 10, where it is directed toward *Yahuwdym* and against the religious and political leaders of *Gowym*. It was also shared in *Yirma'yah* / Jeremiah 5, contrasting this opportunity to learn against the rabbinical propensity to deceive.

I am exceedingly happy and fulfilled in my relationship with *Yahowah*, but there are moments like these when I experience some sadness. It should not have been this way. God should have been able to find a million *Yahuwdym* eager and able to present His *Towrah* | Teaching and Guidance to His People. Our God deserves better.

And yet, because He searched and found no one, according to the prophet *Yasha'yah* / Isaiah, a sucker emerging from the original rootstock would have to do. Informing His People that He was calling them Home was worth supporting a *choter* | secondary stem and *nakry* | foreigner because it would lead to awakening *Yahuwdym* |

Yah's Beloved. But just think how frustrated God must have been to have to inform Yisra'el – after all He has said and done through them – that it would occur this way because they had rejected Him – going so far as to erase His name.

And should you think that I have jumped to an unsubstantiated conclusion, we will turn to *Yirma'yah* / Jeremiah 5:19 through 5:31 prior to concluding our review of events pertaining to Shabuw'ah and Yahowah's return. What we will discover is that, even though God is so disgusted with Gowym that He will be obliterating most of them, He is not happy with Yisra'el either. In this context, Yahowah will explain the nature and purpose of the *mowreh* – pouring out and pointing out His teaching and how it will be used to circumvent the rabbis and their Talmud.

Since there is a lesson here worth noting, I want to reinforce the fact that *mowreh* is one of the many Hebrew terms built by combining the interrogatories – *my* or *mah* – with a descriptive noun or verb. In this case, *mowreh* is from “*mah* – to ponder the implications” of “*jarah* – the source from which teaching and guidance, instructions and directions flow.” And while that is instructive, this guidance becomes transformative when we realize that Yahowah defined “*Towrah*” using the verb *jarah*. As such, this is a referendum between Yahowah and the rabbis, Guidance or Laws, the *Towrah* or Talmud, and between a liberating relationship or a stifling religion.

Mowreh is the source of our joy, the directions to the harvest, our guidance for growing while pointing out the instructions on how to return to what was originally intended. Refer to *mowreh* as Autumn rain if you so desire, but never lose sight of what is being provided.

After all, should you encounter an ordinary shower you will simply get wet – not unlike the Christian baptism. But being drenched in a *mowreh* is life-changing, capable of making you “*tsadaqah* – right and thus vindicated.”

Through this shower of guidance and instruction, Yahowah pours out what you should be contemplating regarding His Towrah's teaching and directions, communicating what you need to know to live a joyous life. This *mowreh* leads to *malqowsh* | being gleaned and then growing thereafter, being gathered together and harvested with life in the aftermath. This *mowreh* was intended, right from the beginning, to return us to where it all began.

Are you going to stay out of this rain or dance in it?

For the Yahuwdym who drink in this outpouring of teaching and guidance in the autumn of our existence with a positive attitude, and who are vindicated as a result, they will find...

“The threshing floors (*ha goren* – the places where grain is processed and becomes usable by threshing and winnowing) will be filled (*male*) with pure grain, symbolic of the most radiant children, winnowed and purified by the most brilliant Son (*bar* – the brightest sons and daughters who are chosen and favored for their integrity and understanding to be heirs within this special relationship).

And the new wine of a fresh inheritance, sweeter with only brief fermentation (*thyrowsh* – quickly and lightly fermented grape juice with the minimal alcohol required to kill pathogens, similar to a fruity Beaujolais Nouveau), will overflow (*suwq*) the presses and vats (*yeqeb*) along with glistening olive oil (*wa ytshar* – fresh and shining anointing oil).” (*Yow’el* / Yahowah is God / Joel 2:24)

The *goren* is an ideal metaphor to reveal that something desirable and productive can emerge from a crushing experience. It is why Yahowah's Home was built above what was a threshing floor in Dowd's day.

From this perspective, to render *bar* as “grain” and nothing more is to miss the point of God's message. *Bar* means “son” in addition to “brilliant and radiant light,” “chosen and favored,” possessing “integrity and

understanding.” The *bar* “become heirs to a special family relationship.”

The message of the harvested grain, grapes becoming wine, and the olives producing the shimmering oil of inheritance has been refined and illustrated for our edification.

The story Yahowah is revealing to those paying attention and listening intently is that of Shabuw’ah and Taruw’ah leading to Kipurym and then Sukah. As a result of the Harvest of Standing Grain fulfilling the Promise of the Shabat, the threshing floor Yahowah’s Son, Dowd, acquired near the summit of Mount Mowryah, will be filled with radiant children. The brilliant Son made it possible for the Covenant Family to be winnowed and purified, then brought Home to the House of God.

The Shabuw’ah Qatsyr will be exceedingly productive, fulfilling Yahowah’s expectation of many sons and daughters, all having chosen to be with him. And these *Bar* will be the beneficiaries of the special family relationship Yahowah intended, becoming His heirs through understanding. It will all occur along the ridgeline of Tsyown with the Signs Posted Along the Way pointing to the very foundation of the Home of the Covenant. All the while, with the heirs to the Beryth winnowed from the world, the remaining chaff will be blown away because the storehouse has been filled.

The vineyard Dowd planted along Tsyown has borne fruit. And just as grapes become wine when crushed and briefly fermented with the addition of yeast, the wine represents the blood Dowd shed as his body fulfilled Passover, marking the Doorway to Life while opening Yahowah’s Home to the Covenant Family. But the yeast which transforms the crushed grapes into wine is vital, too, because it represents the embittering fungus of religion and politics that Dowd’s soul carried into She’owl to perfect us. In so doing, he produced the *Bar* | purified and brilliant heirs to the Covenant. And in this way, what the Great Zarowa’ did for us on Pesach and Matsah to create

Bikuwrym is what made Shabuw'ah possible. On this day, the Covenant Family is reaping what the Son of God and our King has sown.

But there is more to the Song of the Harvests. There will be two Witnesses serving as conduits of olive oil, representing and empowered by the Ruwach Qodesh. They have arrived to assure that there will be another gleaning, a final Harvest of Olives, representing Yisra'elites and Yahuwdym. And then, the Anointed will return to claim his own.

As a result, we will all live forevermore in the Garden of perfect fields of mature wheat and barley blowing and glistening in the wind of the Spirit, next to productive vineyards pruned, cultivated, and harvested by a king, and alongside a deeply rooted and restored grove of olive trees whose oil anoints and illuminates.

This is the story Yow'el's words are inscribing in receptive minds. This is the explanation of how Pesach and Matsah produced Bikuwrym and cultivated Shabuw'ah and Taruw'ah in anticipation of Kipurym for the joy of Sukah.

This is also the story of Yisra'el's restoration at long last, following 3,000 years of estrangement, as the Covenant is restored and renewed. The stick, representing the Choter, has been used to shake the olives out of the tree such that they can be gathered in by God and taken into His treasure house.

“I will reconcile and restore (*wa shalem* – I will fulfill My promises and honor My vows to make amends, completing what is required to reestablish the relationship, personally providing restitution) **on your behalf** (*la 'atem*) **the years** (*'eth ha shanah*) **which** (*'asher*) **so quickly disappeared** (*ha 'arbeh* – you were a widow besieged by a swarm of locusts) **and were devoured** (*'akal*)... (*Yow'el* / Joel 2:25)

Then you shall eat and be nourished (*wa 'akal 'akal*). **And you shall be overwhelmingly satisfied** (*saba'*), **radiating a clear and brilliant light while**

cheering (*halal* – extolling and praising the resulting enlightenment while exclaiming) **the name** (*‘eth shem*) **of Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atem*), **who, for the benefit of the relationship** (*‘asher*), **has acted and will engage** (*‘asah* – who has dealt) **marvelously** (*pala’* – wonderfully and awesomely) **with you** (*‘im ‘atem*).

So never again will My People be humiliated or disrespected (*wa lo’ bowsh ‘am ‘any la ‘owlam* – My family will not be ashamed or despair throughout all eternity).” (*Yow’el* / Joel 2:26)

It will be as I have shared because this is what Yahowah has promised. And all of this will play out during the decade between 10.07.23 and 10.07.33. Are you ready?

When Yahowah speaks of being with Yisra’el, He is identifying with the best of His people, beginning with ‘Abraham and Sarah, Yitschaq and Ribqah, Ya’aqob and Leah, and then on to the likes of Moseh, Yahowsha’, Kaleb, Shamuw’el, Dowd, Yow’el, ‘Elyah, Yasha’yah, Yirma’yah, Zakaryah, and Mal’aky. And His Family now includes the children of the Covenant who were led home by *Yada Yahowah*. These are God’s people.

“And you will know (*wa yada’* – you will actually recognize and acknowledge, even understand at that moment (qal perfect)) **that I am in the midst** (*ky qereb ‘any*) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

I am (*wa ‘any*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*), **and there is no other** (*wa ‘ayn ‘owd* – there will never be another besides Me, not now or subsequently, as I am the only one who can restore or provide an eternal witness and to whom you can return). **My Family** (*wa ‘any*) **will never be disapproved or experience distress** (*lo’ bowsh* – will not be frustrated,

mistaken, or wronged, neither shall they be embarrassed nor be remorseful) **again throughout all time** (*la 'owlam*).” (*Yow'el* / Yahowah is God / Joel 2:27)

Yow'el is the summation of all prophetic revelation. After telling us what Yahuwdym would endure during the Time of Trouble, and then explaining how we would arrive at this juncture following the Shabuw'ah and Taruw'ah Qatsyr, Yahowah is reaffirming the renewal of His Beryth with Yisra'el. This is the very day He addressed in the 31st chapter of the prophet, Yirmayah. The divorce pronounced in Howsha' is over. After millennia of forced silence, Yahowah will reengage as foretold throughout Yasha'yah and Zakaryah. And we trust the Towrah's pronouncement that Kipurym is the Day of Reconciliations and it leads to Sukah, which is the beginning of Happily Ever After.

The key to the restoration of *Yisra'el* | Individuals who Engage and Endure with God, and to Yahowah returning and living in our midst is the recognition and pronouncement of His name.

He is Yahowah. He is God. There is no other. And the Covenant is His Family. He is our Father.

*I am Yahowah, and I am God.
So why is My name outlawed?
Ha Shem is an ugly façade.
Why remain so flawed with this nasty fraud?*

*I offered you kinship.
A loving relationship.
A partnership, a special fellowship.
And your retort was religious lip.*

*My story is of grain, olives, and wine.
Why do you decline, worse whine?
You could be Mine before the deadline.
Read the sign, be fine, and by design.*

*Yahowah is my name.
To Yisra'el I came.*

*You denied My acclaim.
You fled My flame.
You erased My name.*

*I told you everything you needed to glow.
Revelations to help you grow.
My Son sowed the seeds don't you know?
And yet you denied him with a crushing blow.*

*Your Messiah returns. He's been here before.
Your guilt he bore. He opened the door.
Of this and more, I swore.
It's foretold in his Mizmowr.*

*Dowd is My Son, My Chosen One.
Your salvation he won, it's already done.
A Savior as bright as the sun.
From My Anointed, do not run.*

*He served as the Passover Lamb.
Yet you don't give a damn.
He fulfilled the promise made to 'Abraham.
He opened the door jam.*

*Yahowah is my name.
To Yisra'el I came.
You denied My acclaim.
You fled My flame.
You erased My name.*

*I have always loved you.
I wish you knew.
You haven't a clue, such nonsense you spew.
So the final harvest will be few.*

*The truth was not hidden,
It's religion that's forbidden.
And now that you are war-ridden
Please look at what was written.*

*Yahowah is my name.
To Yisra'el I came.
You denied My acclaim.*

*You fled My flame.
You erased My name.*

*When I was your God and Dowd your King,
There was a different song to sing.
To the Gowym you did not cling.
You were shielded from their sting.*

*Isolated and hated, you are battered,
Your dreams are shattered,
The nation is tattered.
My words have not mattered.*

*It is all there in the Miqra 'ey
There is no reason to have gone astray.
They are the Way.
Join Me on Shabuw 'ah I say.*

*Yahowah is my name.
To Yisra 'el I came.
You denied My acclaim.
You fled My flame.
You erased My name.*

*With Dowd as your Messiah,
As foretold in Isaiah,
You were not a pariah.
Have you read Jeremiah?*

*Dowd is his name.
To Yisra 'el he came.
You denied his acclaim.
You robbed him of his fame.
What a shame.*

*Who served as the Lamb?
Whose blood is on the doorjamb?
Do you need a diagram?
Do you even give a damn?*

*Do you know the Son who was given?
For what has he striven?*

*How are you to be forgiven?
What is your decision?*

*Dowd is his name.
To Yisra'el he came.
You denied his acclaim.
You robbed him of his fame.
Have you no shame?*

*This need not be the end of the story.
You have been called to glory.
To My Covenant be a signatory.
Of My Towrah do query.*

*It's time what is Mine is replevin
Let Me remove your leaven.
All on the basis of seven
Then I can bring you to heaven.*

*Yahowah is my name.
To Yisra'el I came.
Accept My acclaim.
Embrace My flame.
Reinstate My name.*

This is the olive branch after the war, the rainbow after the storm, the long rays of the sun after a long night, and the welcoming crackle of the campfire's light.

From the beginning, this prophecy has been focused on the reconciliation of Yahowah's relationship with Yisra'el upon His return. And this is how and when this will occur.

“Then (wa) it will literally come to pass at that very moment (*hayah* – it will happen and come to exist (qal perfect – actually occur at that point in time)) **without hesitation during the last days** (*'achar* – subsequently in the end and without waiting a moment longer), **therefore** (*ken* – accordingly), **I will pour out** (*shaphak* – I will provide a continual outpouring, bestowing and lavishing

(qal imperfect)) **My Spirit** (*'eth ruwach 'any*) **upon** (*'al – over*) **all** (*kol*) **who hear and proclaim the message** (*basar – who convey this beneficial proclamation*) **and they will be inspired by the Spirit** (*wa naba' – they will communicate as prophets as a result of the Spirit and accurately present the past, present, and future (nifal perfect – reveals that it is the Spirit communicating through them at this time)*).

Your sons (*ben 'atem*) **and your daughters** (*wa bath 'atem*) **as well as your elderly** (*wa zaqen 'atem – older and prominent individuals*) **will have their thoughts guided by Divine revelations and be restored and empowered as a result** (*chalam chalom – will grow stronger and healthier as they mature from children to adults through Spiritual disclosures*).

Your boys will become capable men (*bachuwr 'atem – your youth will grow in strength and ability, becoming the best they can be during this period*) **by choosing to continually witness, observing and considering** (*ra'ah – viewing and perceiving (qal imperfect jussive – literally, continually, and by choice being shown)*) **these communications from God** (*chizayown – the revelations*).” (*Yow'el / Yahowah is God / Joel 2:28*)

This is Yahowah's Song. It is music to our ears.

As the world collapses all around Israel, there will be a revival in the Promised Land with the Chosen People. To be a celebrant augmenting the chorus, open and declutter your mind, focus on the Towrah and Prophets as they are presented and explained throughout *Yada Yahowah*, listen to God, and then respond. Let's sing our Father's and His Son's Songs.

The year 6000 Yah will be unique as I have affirmed. There will be signs in the sky with a total solar eclipse on the 1st of 'Abyb, March 31st, 2033, demarking the first day of the 120th Yowbel year 6000 Yah. Two weeks later, as we celebrate Passover the evening of the 13th and UnYeasted Bread on the 14th of April, 2033, there will be

a total lunar eclipse visible in Israel. Then on the first day of the seventh month, heralding the Yowm Taruw'ah Harvest, there will be a second solar eclipse on Friday, September 23rd, 2033. The fourth eclipse will be lunar and occur 15 days later on the Shabat of October 7th to acknowledge the celebration of Sukah.

With Yahowah reconciling and restoring His relationship with Yisra'el, with Him nurturing and enlightening His people, uplifting and protecting them, and with His people acknowledging His presence in their midst and finally proclaiming His name, God will pour out His Spirit upon those who have heard and are now proclaiming His message. He will do so without hesitation because all who remain are Covenant.

With the Ruwach Qodesh upon us, everyone will be inspired and empowered, becoming more aware and more capable. Boys and girls will become men and women as we are raised and grow alongside our Father. For the first time in history, the truth will be popular.

And when we know and accept the words of God, we will speak for Yahowah. Everyone's thoughts will be guided by divine revelation. Everyone will be enabled, becoming ever more capable. We will grow forevermore, enriched and enlightened by our open and pure communication from God.

And even now, especially now that we are returning to the Gan 'Eden, we find a reminder that Yahowah values work. He finds it satisfying and productive. So, we should not be surprised that it is on the agenda...

“And also (*wa gam*) upon (*'al* – over and among) the men who work (*ha 'ebed* – the males who serve by working; from *'abad* – to work) and upon (*wa 'al*) those engaged in service to the family (*shaphchah* – homemakers; the closest cognates are *mashaphchah* – considering the implications associated with raising a family and *shaphat* – to adjudicate and decide, exercising good judgment) in those days (*ba ha yowm ha hem* –

during that time) **I will bestow** (*shaphak* – I will pour out) **My Spirit** (*‘eth ruwach ‘any*).” (*Yow’el / Yahowah is God / Joel 2:29*)

By studying *‘ebed* and *shaphchah*, we discover that families will be formed and children will be born on Earth during the one-thousand-year-long celebration of Sukah. It appears that Yahowah is encouraging us to accept the traditional roles, with men working outside of the home and women within it. If so, it explains why they will be receiving an outpouring of Yahowah’s Spirit.

And while *‘ebed* was masculine and *shaphchah* is feminine, it may simply mean that the work being done on behalf of the Covenant Family will be supported by the Ruwach. She is the feminine manifestation and outpouring of God’s nature.

Recognizing that the foregoing is Yahowah’s respite for His People, as they are now basking in His Light, the prophet wanted us to know the signs which will herald this occasion.

“I will provide (*nathan* – I will offer and give, bestowing and producing) **signs** (*mowpheth* – tokens of upcoming events; from *mah* – to contemplate the meaning of and *yaphah* – that which beautifies) **in the heavens** (*ba ha shamaym* – throughout the universe) **and on the Earth** (*ba ha ‘erets* – in the Land and within the material realm): **blood** (*dam* – that which is essential to life; from *‘adam* – mankind and *damam* – restful silence) **and fire** (*wa ‘ets* – burning and blazing light), **along with columns of smoke** (*wa tymarah* – upright pillars of fine particulates of carbon).” (*Yow’el / Yahowah is God / Joel 2:30*)

If I am interpreting this message correctly, then just before His return, the moon will be turned to blood. This could be a reference to the temporary and sacrificial death of Yada by the Towrahless One on or around Taruw’ah. The blood of this Bull could then be sprinkled upon the Mercy Seat of the Ark of the Covenant as is required for the Children of Yisra’el to approach and be reconciled

during Kipurym. For the *Basar* | Herald, shedding the old *basar* | body will be a welcome relief, so if this is an accurate rendering of the intent, it will be good for all concerned.

As for the fire and columns of smoke, this is an ode to an earlier time when Yahowah walked with His people. He was seen as a pillar of cloud or of fire by day and night. And it could also be a tribute to Dowd, who will be returning as brilliant as the sun.

Further, God is going to eliminate most of those who remain mortal and thus estranged from Him. Considering how troublesome they have been, this will result in a restful silence from the disconcerting noise of his discordant rhetoric courtesy of God's blazing light. The columns of carbon particulates will be all that remain. For people who are apart from the Spirit and estranged from Yahowah, this would be frightening...

“The sun (*ha shemesh*) will become weaker and unreliable (*haphak* – will be altered) and thus darker by being obscured (*la choshek* – becoming dimmer), and the moon (*wa ha yareach* – and the month) will be bloody red (*dam*) before the vitally important and awe-inspiring day (*la yowm ha gadowl wa ha yare'*) of Yahowah's appearance (*paneh Yahowah*) arrives (*bow'* – comes).”
(*Yow'el* / Yahowah is God / Joel 2:31)

Mankind will have made a mess of the planet. Our conflicts and pollution will have contributed to these ill effects, but there will also be the residual fallout of nuclear war – now seemingly inevitable based upon the course America has pursued in the Middle East, and against China and Russia – particularly with its proxy war in Ukraine. And since all of this will be occurring immediately prior to Yahowah's return on Yowm Kipurym in year 6000 Yah (October 2nd at sunset in Yaruwshalaim in 2033), the skies will darken considerably.

There are, however, a number of ancillary interpretations of this symbolic language. For example,

since Dowd is represented by the sun, his role in our redemption and return as our king will be obscured by Satan, who wants to rise above God by condemning His Son. By writing *haphak*, Yow'el may have made an interesting prediction pursuant to this because it invokes the idea that, as Satan's most popular guise, the sun will be "overturned and be proven unreliable" in the last days. Its illumination, as well as its influence, will be "dimmed and obscured" by the arrival of Yahowah's Light. This possibility is reinforced in Yasha'yah 14, where the prophet names Satan *Halal ben Shachar* | the Arrogant One Reflecting the Light of the Rising Sun.

The sun, however, is not going to be extinguished. Its luminosity on Earth will be darkened in the aftermath of Satan's upheaval and from the billowing smoke which will rise from the torching of the Middle East's oil fields at the conclusion of world war. Additional atmospheric occlusions could possibly include nuclear war, supervolcano eruptions, an asteroid strike, a reversal of the Earth's magnetic field, or catastrophic fires driven by excessive winds, global warming, and drought – even a massive solar storm or supernova explosion targeting our planet.

Also, the moon will not turn into blood but, rather, will be perceived as reflecting a diminished reddish-brown aura. If you have ever seen the moon during a full eclipse, or viewed it through air saturated with smoke, you will recognize this phenomenon. And it is an important one because, if the light reflected off of the moon's surface is diminished by global atmospheric pollution of this magnitude, observing a new moon, especially in the seventh month of the final year of the Time of Ya'aqob's Trouble, will be impossible. The first emerging crescent is already hard to see, as it occurs briefly just before sunset, low on the horizon through the greatest density of the atmosphere, and it is always in competition with the source of its light – the sun.

Therefore, for those who survive long enough to

witness the fulfillment of *Yowm Kipurym* with Yahowah's return with His Son, and then the *Miqra'* of *Sukah*, which begins the Millennial Shabat, they will not be able to actually see the first crescent of the new moon which not only designates *Taruw'ah*, but also determines the arrival of the Day of Reconciliations ten days later. We will, therefore, need to anticipate the date based on prior calculations such as those provided in this book.

Fortunately, Yahowah is offering an all-expense-paid trip out of harm's way. What follows serves to reassure God's People that we have properly presented these events as they will transpire. It is one of the most uplifting prophecies ever written...

“And it will come to pass at that moment in time (*wa hayah* – it will actually and literally occur for a limited time (qal perfect)) **that all who, to receive the benefits of the relationship** (*kol 'asher* – that everyone led along the correct path to get the most out of life), **call out to summon, welcome, and meet** (*qara'* – reading and reciting a greeting (qal imperfect)), **in the name** (*ba shem* – in the person and proper designation) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **will be spared and delivered, protected from danger and saved from harm** (*malat* – will be rescued and escape).

Indeed (*ky*), **within the Mountain of the Signs Posted Along the Way** (*ba har Tsyown* – upon the ridgeline of Mount Mowryah between Dowd's and Yahowah's houses) **and in Jerusalem** (*ba ha Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), **there will be** (*hayah*) **deliverance for a remnant** (*paleytaH* – survivors who remain free from oppression), **just as** (*ka 'asher*) **Yahowah** (𐤏𐤃𐤅𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **has promised** (*'amar*).

And among the survivors within this remnant (*wa ba ha saryd* – among those who remain) **are those benefiting from the relationship who** (*‘asher*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **has invited and welcomed** (*qara’* – summoned and called out (qal participle absolute)).” (*Yow’el* / Yahowah is God / Joel 2:32)

Yahowah’s advice to Yahuwdym, as reported by Yow’el, is to accept the benefits of the relationship which are administered through the fulfillment of the *Miqra’ey* | Invitations to be Called Out and Meet of Pesach, Matsah, and Bikuwrym and then delivered on Shabuw’ah, Taruw’ah, and Kipurym so that we can enjoy Sukah. And as is always the case, the first step in that direction is to do what Yisra’el has not done in 3,000 years – summon Yahowah by name!

Should this remain a hurdle too high for the Children of Yisra’el to cross, then most will miss the opportunity of a lifetime. Yahowah, alone, can spare Yahuwdym from Islamic genocide so that they survive the Time of Ya’aqob’s Troubles. It is Yahowah or nothing. It is now or never. Heaven won’t wait.

There is only one name for God, and it is the one and only name capable of saving us from ourselves. Only those who called upon the name of YaHoWaH will be spared. All others will be separated into She’owl or die.

You can argue this point until you are blue in the face, but it is not going to change God’s mind. From His perspective liberated in time, this has already occurred. And it is as it should be. Yahowah’s name is the point of departure.

God’s proper designation is vehemently opposed in Judaism. In the whole of the Rabbinical Talmud, Yahowah’s name is excluded while the names of hundreds of insulting rabbis are included.

Not that it matters since they have doomed themselves in hundreds of other ways. Yahowah's name is expressly banned from the Roman Catholic Church, which is the unforgivable crime depicted in the 3rd Statement Yahowah etched in stone.

Yahowah was not only omitted from the Christian New Testament, but God's name also was replaced by the LORD and Jesus Christ. And it was that sleight of hand which facilitated the fraudulent integration of Psalm 110 and Joel 2:28-32 into their scriptures.

Yahowah will not accept a fraud. And thankfully, the requirement of knowing and using Yahowah's name to be counted among those He saves will exclude all Muslims, Hindus, Buddhists, Mormons, Scientologists, and Progressives, in addition to the Haredim and Christians.

Not a single rabbi or Hasidic Jew will be among the surviving remnant. No one is more averse to saying God's name than the Ultra-Orthodox. It is a crime that will cost them their souls – a consequence I both lament and celebrate. There can be no justice unless those in the best position to know and convey the truth are held accountable for committing the deadliest crime in human history. Judaism has been a curse on Jews.

Those who were *malat* | spared and protected by Yahowah did not just '*amar* | say His name, they *qara' ba shem Yahowah* to be *malat* | delivered from harm's way. *Qara'* is the most important verb in the Hebrew language. It means that these reconciled Yisra'elites and Yahuw'dym "*qara'* – called out" to Yahowah, "summoning and inviting" Him to be part of their lives. They "read and recited" His name, "proclaiming it" because they wanted "to be called out" of man's mess and "meet with" God. In this way, they "were welcomed into His company."

This is why the verb, *qara'*, defines the Miqra'ey – the title Yahowah chose to describe His "Invitations to be Called Out and Meet." The *my* prefix before *qara'* encourages us to ponder the implications of these

opportunities to meet with our Maker and to be welcomed into His Family.

It was with and through Dowd that Yahowah *Tsyown* | Posted the Signs Along the Way. Father and Son did so in *Yaruwshalaim* | the Source of Guidance and Teaching on Reconciliation. Then after working together to fulfill the first three Miqra'ey, enable the next two, and honor the promises of the concluding Mow'edym, Father and Son will return to their people – just as they have vowed. And that is the point of all of this: God can be trusted to honor His word. This fact alone destroys any possibility that Judaism, Christianity, or Islam are valid.

We do not know the size of the remnant being delivered on Kipurym. Much of the Homecoming could be comprised of souls returning from the Shabuw'ah and Taruw'ah Harvests. But there will be some, even if they are few.

They will have a number of things in common. They will be in the right place at the right time – *Yaruwshalaim* during Kipurym – anticipating the arrival of Yahowah and Dowd. And they will have read and have been directed by the Signs Posted Along the Way such that they are prepared to capitalize on the promised benefits of the *Beryth* | Covenant.

What follows ties Yahowah's return and the restoration of His people together. It is little wonder Luke did not incorporate this testimony into Peter's speech. Had he done so, maybe, just maybe, someone may have actually noticed that the authors of the New Testament were full of \$#!+ {&%@?}...

“Look and see (*hineh* – pay attention to the details), because indeed (*ky*) in those days (*ba ha yowmym ha hem*), and during this particular time (*wa ha ba 'eth ha hy'* – that specific and definite point in the sequence of events), for the benefit of the relationship (*'asher*), I will return to restore (*shuwb* – I come back to the place I had previously left to reestablish and renew) **the fortunes,**

freedom, and property (*shebuwt* – freeing from oppression and persecution, and of being controlled by others while returning their assets and possessions (such as that which was promised to them and taken away by Luke and Company)) **of Yahuwdah** (*Yahuwdah* – Beloved of Yah who bear Yahowah’s name) **and Yaruwshalaim** (*Yaruwshalaim* – Source of Teaching and Guidance on Reconciliation).” (*Yow’el* / Yahowah is God / Joel 3:1)

This is in the autumn of 2033, year 6000 Yah, during Kipurym, which is celebrated ten days after Taruw’ah and five days before Sukah. This timing has been designated as important and specific, not indefinite or subject to change. And the events transpiring this day are clearly delineated. This is a Family Reunion and Homecoming. It will occur as the sun sets in Jerusalem, 6:22 PM, the 10th of the 7th month / October 2nd, in year 6000 Yah / 2033. And now you know the price of admission to witness the restoration of the Covenant with Yisra’el.

As for the Christians, Muslims, and Progressives who have tried to rob them, this will not work out as planned. If you count yourself among the overtly religious and political, then you have been played for a fool. This prophecy is as counter to the religions of Judaism, Christianity, Islam, and Multicultural Secular Humanism as words allow. It is absolute proof that Peter, Paul, Luke, Mark, Matthew, and rabbis Akiba, Yochai, Maimonides, and Eliezer, and then Muhammad and Joseph Smith lied when they claimed to have spoken on behalf of the God of the Towrah and Prophets. And if you do not concur – then this is your destiny...

“Then (*wa*) **I will collect and assemble** (*qabats* – I will gather (piel perfect – the object suffers the effect at this moment in time)) **all of the Gentiles** (*kol ha gowym* – everyone estranged from Yisra’el, those from different countries, cultures, and ethnicities) **and bring them down** (*wa yarad hem* – I will come down to diminish and prostrate them, subjugating them and exterminating them) **to the Valley** (*’emeq* – the deep depression between

elevated places which is symbolic of a reduction in dimensions) **of Yahowshaphat** (*Yahowshaphat* – Yahowah Judges).

And I will enter into judgment against them (*wa shaphat 'im hem* – I will decide against them, arguing and litigating in opposition to them, and will execute justice in disagreement with them) **there** (*sham* – by that name) **on behalf of My people** (*'al 'am 'any* – for My family) **and My inheritance** (*wa nachalah 'any* – My property and assigned association), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God, Israel).” (*Yow'el* / Yahowah is God / Joel 3:2 in part)

To assume that the authors of the New Testament and every Christian cleric throughout the ages were too preoccupied with promoting their religion to bother reading what Yahowah said before and after the pilfered citation in Acts is incredulous. And that makes this murderous crime premeditated and deliberate.

As a consequence, every Gentile estranged from Yisra'el will be brought down and diminished as they are judged by Yahowah. There will be no reprieves, no escape, and no salvation for them. God will condemn them by the name they loathed, rejected, and replaced. And He will do so on behalf of the people these gowym despised, rejected, and sought to replace. It is poetic justice.

There are only two outcomes of Yahowshaphat: the destruction or diminishment of one's soul. Those judged to have been victims of man's misguided ways will have their souls obliterated, ceasing to exist. While the victimizers, those who knowingly led them astray, will be cast into She'owl where dimensions are reduced to a singularity – existing only in time.

Yisra'el was God's to give and Yahowah gave it to His people. Gentiles of every ilk have tried to take it away. This problem is especially prevalent today.

From the time of 'Abraham to the present day, Yahuwdym and Yisra'elites have been scattered among the

Gentiles. Having turned their backs on God, they have been subjugated, persecuted, or enslaved. They were systematically abused by the Egyptians, Philistines, Assyrians, Babylonians, Greeks, Romans, Roman Catholics, Byzantines, Ottomans, Muslims, Nazis, and now Muslims again with the help of Progressives. No people have been treated worse, or persecuted longer, than Jews.

If you are among those who advocate a “Two-State ‘Solution,’” a return to 1967 borders, or believe that Jews are wrongfully occupying “Palestine,” God is going to hold you accountable. The outcome will not be pleasing or pleasant to those being judged, but wholly satisfying to those they have sought to annihilate.

The Valley of Yahowshaphat is both allegorical and actual. This valley, which lies between Mount Olives and Mount Moriah, is very close to Yahowah’s Home – although it would provide stadium seating for the witnesses and tight confines for the hundreds of thousands, if not millions, of Islamic belligerents below them.

It was chosen for a number of interesting reasons. First, the name correctly reveals that Yahowah will be judging and condemning the Gowym who have opposed Yisra’el. Second, it was there, at the behest of King Yahowshaphat that Yahowah caused a large and hostile invading confederation of Moab, Ammon, and Edom tribes to turn on each other and obliterate themselves instead of annihilating Judea. Third, in this regard, *Yahowshaphat* | Jehosaphat exercised good judgment relative to Yahowah. He followed in the footsteps of Dowd, was Towrah-observant, eliminated all traces of religion from Judea, and insisted that the Lowy teach Yahuwdym to properly observe the Miqra’ey. Fourth, there are an untold number of Muslim graves in this valley because these early mujahideen were told that the Messiah would try to enter Jerusalem through the East Gate, and they expected to be resurrected to stop him. And fifth, Yahowah and Dowd are returning to Moriah via Olives, so the depression between

Yaruwshalaim's most important peaks is the line drawn in the sand that no one can cross without an invitation and proper credentials. And if you have to ask what they might be, then you will not be among them.

The Gowym are being convicted for these crimes, among others...

“They have scattered and dispersed them (*pazar* – they have thrown them) **among the gentile nations** (*ba ha gowym*) **and My Land** (*wa 'erets 'any*) **they have divided and apportioned** (*chalaq* – they have assigned and distributed among themselves).” (*Yow'el* / Yahowah is God / Joel 3:2)

To be an advocate of the “Two-State Solution” is to be condemned to *She'owl* | Hell by Yahowah. No man can steal and misappropriate what God has given without consequence. In this regard, there is no “Palestine.” And that should be concerning to almost everyone since the prevailing edict among the nations is to evict Jews and then apportion the Land to Muslims. With few exceptions, world leaders, the media, and academia oppose Israel and advocate appeasing Muslims by rewarding the terrorists with a state carved out of the heart of God's gift.

Even worse, Christians, Muslims, Nazis, and Communists have treated Jews as property to exploit and extinguish at their pleasure. The Romans, who became Roman Catholics, went so far as to rob Yahowah's Temple. Therefore, these grievances comprise verses 3:3, 4, and 5.

“And the children of Yahuwdah | Jews (*wa ben Yahuwdah* – the offspring related to and beloved by Yah) and the children of *Yaruwshalaim* | Jerusalem (*wa ben Yaruwshalaim* – the offspring of those who were taught about reconciliation), **you have betrayed, exchanging them** (*makar* – you have engaged in a *quid pro quo* exchange to betray them, transferring their rights (qal perfect)) **for the descendants of that which is Grecian** (*la ben ha Yawany* – Greek Ionia, particularly applicable to the language ascribed to Greeks, those mired in their love of

wine and who pursue, repress, and subjugate others) **for the express purpose** (*la ma'an* – with the intent) **of removing them** (*rachaq hem* – severing them and distancing them) **from their own territory and bounds** (*min 'al gebuwl hem* – from the extent of their rights and boundaries of their claims; from *gabhuwt* – to be conceited and arrogant in one's claims).” (*Yow'el* / Yahowah is God / Joel 3:6)

In this case, Paul's letters, as was the entire New Testament, including Acts, were written in Greek. Paul not only spread Christianity throughout Greacen Ionia, but he also constantly contrasted Greeks with Jews, claiming the Greeks for himself. Luke, the author of the Gospel and the Book of Acts, was Greek, as was Timothy, Paul's lover. The Roman Catholic Church was formed in Greek Constantinople. The oldest Greek prose was written in the Ionian dialect, including Homer's *Iliad* and *Odyssey* from which many New Testament myths were derived. Ionian Greek was simplified to become Attic, the *Koine* | Common Greek of the New Testament. Recognizing this, Yahowah seems to be condemning the Replacement Theology of the Greek New Testament many centuries before the Greeks began to menace the Jews.

But also keep in mind that there was another horrible episode between Jews and Greeks. And it also featured infighting between Jews battling among themselves. After Alexander's death, the Seleucid Empire with its capital in Syria and the Ptolemaic Empire in Egypt vied for control of Judea. During that time, the Maccabees fought their brethren for the right to impose their variation of Judaism. So, Antiochus Epiphanes seized on the opportunity to divide and conquer. He was among the most savage in his persecution of Jews and in the desecration of the Temple.

“Read and recite this (*qara' zo'th* – proclaim this, issuing a summons (qal imperative)) **against the Gentiles** (*ba ha gowym* – in opposition to those who are estranged from Yisra'el ethnically, culturally, religiously, or politically).

Be set apart and prepared (*qadash* – become dedicated and focused) **to engage in battle** (*milchamah* – for conflict, to fight a war along these battle lines). **Alert and arouse** (*'uwr* – awaken and rise up) **the most valiant, accomplished leaders and battle-hardened fighters** (*gibowr* – the best and brightest, the strongest and most powerful, those who are experienced in leading soldiers into battle, the most prominent and influential of men (used explicitly to describe Dowd)).

Approach and rise up (*nagash 'alah* – come forth, be present and accountable, ready to engage and be confrontational by ascending) **every man who is able and equipped to fight** (*kol 'ysh ha milchamah*). (*Yow'el* / Joel 3:9)

Beat (*katat* – pound) **your plowshares** (*'eth 'atem*) **into swords** (*la chereb* – weapons of war) **and your pruning hooks** (*wa mazmerah 'atem*) **into lances** (*la romach*). **Let the weak and disabled** (*chalash* – those with comparatively little strength) **say** (*'amar*), **'I am a capable fighter and honorable leader** (*gibowr 'any* – I am strong, empowered, and accomplished, and can be influential). (*Yow'el* / Yahowah is God / Joel 3:10)

Provide assistance without hesitation (*'uwsh* – hasten to lend a hand). **Then come** (*wa bow'* – arrive) **all of you Gentiles** (*kol ha gowym*) **from all around** (*min sabyb*). **Assemble there** (*qabats sham*).

Yahowah (𐤎𐤏𐤃𐤇) – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **bring down** (*nachath*) **Your Gibowr | most prominent leader and devoted fighter** (*gibowr 'atah* – Your most capable and empowered individual, the man with the best character and greatest strength with a history of prevailing and affirming (a.k.a., Dowd)).” (*Yow'el* / Yahowah is God / Joel 3:11)

Yahowah is not seeking accommodators, tolerators, appeasers, compromisers, or pacifists. He is vehemently opposed to what Gentiles have done to His People. And it

will never be worse than what Jews will endure between 2026 and 2033. And in this regard, the Haredi who oppose defending Israel are on the wrong side of this argument. But so are an equal number of shrill-mouthed Progress Jews in Tel Aviv who would negotiate with the Devil.

Moseh was a fighter. Dowd was combative. I am hostile to the overtly religious and political – particularly Muslims and Progressives. In this way we reflect our God’s intent, directions, and nature.

As we contemplate what follows, it certainly appears that Yahowah will be judging the jihadists who have invaded Israel with the intent of pursuing genocidal ambitions within the Valley of Yahowshaphat.

“The Gentiles (*gowym*) will be aroused, stirring themselves up (*’uwr* – will be ready for action, even gloating, incited with expectations of triumph, although they will be exposed) **going off** (*’alah* – being carried away and withdrawn to, being offered up) **to the Valley** (*’emeq* – the deep depression between elevated places which is symbolic of a reduction in dimensions) **of Yahowshaphat** (*Yahowshaphat* – Yahowah Judges).

There (*sham* – and by that name), **and I will enter into judgment against them** (*wa shaphat ’im hem* – I will decide against them, arguing and litigating in opposition to them, and will execute justice in disagreement with them); **there** (*sham* – by that name), **I will sit** (*yashab* – I will remain) **to judge** (*shaphat* – to decide, arguing, and litigate, to execute justice by condemning and punishing) **all of the Gentiles** (*’eth kol ha gowym* – everyone estranged from Yisra’el) **from all over** (*min sabyb*).” (*Yow’el* / Yahowah is God / Joel 3:12)

God will not be ambushing these confrontational Gentiles. They have been forewarned and will hear His message again. This warning was not hidden. It is found in the same prophecy Christians purloined to replace Shabuw’ah with Pentecost. However, Muslims, and anyone dumb enough to believe that Allah is God and that

terror and mass murder are heavenly, are far too dimwitted to read this or benefit from it.

As for His people, God wants us set apart from these assailants and prepared to engage against them. Yes, He could wipe them all out with a single word, but that is not how He operates. He wants us to respond to the threat and defend our home and family along with Him. Accepting responsibility by standing up against evil to protect those we love is good for us and them.

Twice we find Yahowah using *gibowr* – a word closely identified with the Mashyach and Melek Dowd. He will be *'uwr* | aroused, ready to do as he has done: *gibowr* | fight to defend his people.

Dowd is a valiant and courageous leader of men, which is why we are given the opportunity to rally at his side to rid the world of anti-Semites – perhaps even beginning with the rabbis who are opposed to Yahowah's name. And while we are instructed to fabricate our weapons, the Messiah knows that the most effective has always been words wisely wielded.

When we are part of Yahowah's Family, even the relatively weak are strengthened and the disabled become capable defenders. We can all provide assistance, contributing to the just cause of the defense of Yisra'el and Yahuwdym – even if it is to lend moral support.

While I am a Gentile by ethnicity, I am no longer one culturally, politically, religiously, or militarily. I am among those who have embraced what it means to be *Yisra'el* | an Individual who Engages and Endures with God. And as a result, I am also *Yahuwdah* | Beloved of Yah.

As such, I will be among those rallying in support of Dowd as he fights to protect his people. As Ruth so eloquently stated, **“Where you go, I will go, where you live, I will live. Your people shall be my people and your God, my God.”** (Ruth 1:16)

Those who retain their affiliations with *gowym*

cultures, institutions, nations, and the religious, will endure a different outcome. Facing Yahowah and the *Gibowr* | Chief Defender of his people, the remaining Gowym will be headed to Judgment Day. There will be no exceptions or reprieves. Yahowah, the God they denied and rebuked, will become their Judge and Executioner. Fitting.

Suffice it to say, a church was not born on this day, but it will be extinguished. And may I remind our readers, the closest Greek word to the transliterated title, “Church,” is *Circe*. In Greek mythology, she was a sorceress, the daughter of the sun god, Helios, and a Nymph of the Sea, Perse. She used *chrío* | drugs and spells to change humans into wolves and swine. The Greek superhero, Odysseus, of whom Iesou Christo was modeled, stayed with her for a year before continuing his journey home. Christians have been with her a lot longer.

As an interesting note, the product of Circe’s and Odysseus’ escapades was Latinus – the language of the Roman Catholic Church. She has even become the patron saint of the liberated, sexually-free woman and thus has been idolized by progressives since the Renaissance.

We turned to Yow’el / Joel for many reasons. One was to annihilate the myth that the prophet justified the substitution of Pentecost for Shabuw’ah. The second was to demonstrate that Seven Shabats has not yet been fulfilled. The third was to better appreciate the circumstances around which this Harvest will be reaped. The fourth reason was that I thought Yow’el painted the most comprehensive picture of what will transpire between Shabuw’ah and Taruw’ah, and then between Taruw’ah and Sukah, and I wanted Yisra’el forewarned. And fifth, in setting dates and expectations for the Qatsyr of Standing Grain and of Olives, the more we know the more accurate and convincing we can be.

In this case, the *magal* | reaping sickle is only used to harvest *bashal* | ripe wheat, which means that the prophet is describing Shabuw’ah on May 22nd, 2026. Sickles are not used to harvest olives, excluding Taruw’ah, and barley

is not ripe but is, instead, green and growing when cut on the 16th of 'Abyb as part of Bikuwrym. The association with the winepress is to say that Pesach is still in full effect, extending lives to the full extent of eternity.

“Extend (*shalach* – reach out) the reaping sickle (*magal*) because (*ky*) the harvest (*qatsyr*) is ripe (*bashal*).

Return and be included (*bow'* – come back to and enter) to demonstrate your dominion (*radah* – stamping your feet) because the winepress (*gath*) is full (*male'* –is filled).

The vats (*ha yeqeb* – the vessels in which the juice of the grapes is held once mashed) have reached their ideal capacity (*shuwq* – are sufficiently filled to the proper point) because the consequence of them being wrong is great and there are so many of them who are immoral and miserable (*ky rab ra'ah hem* – because their propensity to be evil abounds and they are malignant and hurtful).” (*Yow'el* / Yahowah is God / Joel 3:13)

The juxtaposition of these pronouncements, with the Shabuw'ah Harvest of Standing and Mature Grain, followed immediately by the approach of vast multitudes of screaming mujahideen, reveals that the Great Jihad against Israel will transpire shortly after the Qatsyr. This is the beginning of the worst of Israel's Troubles.

“Vast multitudes of uproarious and confused people making an intolerable racket (*hamown hamown* – an enormous display of the word's accumulation of wealth, with an excessive overabundance of possessions and other useless objects, held by hordes, great masses of people and troops, will be making a commotion, rude and disorderly, loud and riotous) are in (*ba*) the deep depression (*'emeq* – the valley between elevated places which is symbolic of a reduction in dimensions) of judgment, condemnation, and punishment (*charuwts* – of the verdict determining the sentence for those whose guilt is being assessed as a result of having maimed and mutilated). For indeed (*ky*), the Day (*yowm*) of Yahowah

(*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is approaching** (*qarowb* – is near) **in (ba) the valley** (*‘emeq* – the deep depression between elevated places which is symbolic of a reduction in dimensions) **of the verdict determining the sentence for those whose guilt is being assessed** (*charuwts* – of judgment, condemnation, and punishment as a result of having maimed and mutilated). (*Yow’el* / Yahowah is God / Joel 3:14)

Based upon what *Gabry’el* | God’s Most Competent and Courageous Man told Daniel, and what we read in the 17th and 18th chapters of *Yasha’yah*, a Muslim terrorist State will be cut out of the heart of Israel, and from it, Islamic jihadists will ransack the Promised Land. And the peace treaty that brings war and the resulting invasion will transpire within a year of *Shabuw’ah*. Israel will be in the throes of death for six years.

But it is as they are being crushed for the final time that *Yisra’elites* and *Yahuwdym* will finally see the Light and many will return to Yahowah and seek His protection. This is why *Yasha’yah* revealed that during the *Taruw’ah* Harvest, two or three ripe olives will be gleaned from the uppermost branches (representing *Yahuwdym*) and that three or four will be gathered from the branches which were cut off (*Yisra’elites*) while the war of extermination rages.

Yahowah is affirming that it will require hell being unleashed to get His Family’s attention. Never have there been so many who are wrong, miserable, and immoral. Evil abounds as never before. Mankind has become a cancer – a malignancy which must be cut out for the Earth to survive.

For those who have read the two volumes devoted to the Covenant, you know that Yahowah predicted that two very different kinds of people would come from ‘Abraham. This includes *Yisra’el* and those who would be “*hamown* – vast multitudes of uproarious and confused people making

an intolerable racket,” and thus the descendants of Ishmael – Muslims. To be *hamown* is to present “an excessive overabundance of possessions and other useless objects along with an accumulation of wealth.” In the end, there will be “hordes, great masses of people and troops,” who are *hamown*, and they “will be making a commotion, being both rude and disorderly, loud and riotous.” The two sides of ‘Abraham – Yitschaq and Yshma’el – have finally met. This is their day of destiny.

For most of man’s existence, mortal souls have been free to select one of three fates. Those who choose to rely upon Yahowah will become part of the Covenant and live forever with Him. Those who have opposed Him, as is the case with those being condemned in the valley of Yahowah’s Judgment, will endure an eternity in She’owl separated from God. And while most souls will simply cease to exist at the end of their mortal lives, that option will not be afforded to the rumbling, tumultuous, and confused multitude who have come to annihilate Yahowah’s Chosen People. It is decision time, and they have all expressed theirs by way of the company they have chosen and the mission they have accepted.

This paints Yahowah as patient, always waiting until the last possible moment, giving people every opportunity to change before usurping their freewill, and demonstrably intervening as He eventually must in human affairs. To fulfill the final two *Miqra’ey*, and to save a remnant of Yahuwdaym from having the worst of men destroy the Promised Land and all life on Earth, He will arrive a heartbeat before we annihilate ourselves and the planet to save the day.

“Yahowah (*Yahowah* – a transliteration of יהוה, our ‘*elohah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **roars** (*sha’ag*) **from** (*min*) **Tsyown** | **the Signs Posted Along the Way** (*Tsyown*). **He offers His voice** (*wa nathan qowl huw’* – He speaks as a gift) **from** (*min*) **Yaruwshalaim** | **the Source of Teaching and Guidance on Reconciliation**

(*Yaruwshalaim*).

The atmosphere trembles and shakes (*wa ra'ash shamaym*) **along with the Earth** (*wa 'erets*), **while** (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **provides protection and shelter** (*machaseh* – a refuge from danger and falsehood) **for His family** (*la 'am huw'*) **along with** (*wa*) **a safe situation** (*ma'owz* – a stronghold and safe harbor to prevail and be empowered) **for the Children of Yisra'el** (*beny Yisra'el*). (*Yow'el* / Yahowah is God / Joel 3:16)

Therefore (*wa*), **you should know** (*yada'* – you should recognize and acknowledge, perceive and understand (qal perfect – literally and genuinely at this moment in time)) **that, indeed** (*ky* – surely and truthfully), **I am** (*'any*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence). **Your God** (*'elohym 'atem*) **lives. He resides and remains** (*shakan* – He dwells and abides, camping out and settling down) **in Tsyown** (*ba Tsyown* – along the Signs Posted Along the Way) – **My Set-Apart Mountain** (*har qodesh 'any*).

Then (*wa*) *Yaruwshalaim* | **the Source of Teaching and Guidance on Reconciliation** (*Yaruwshalaim*) **shall be** (*hayah* – will exist as) **set apart and special** (*qodesh* – separated and uncommon, unique and unsullied). **Unauthorized and illegitimate strangers** (*zar* – errant foreigners and aliens showing hostility who are alienated and estranged) **will never pass through it again** (*lo' 'abar ba hy' 'owd*).” (*Yow'el* / Yahowah is God / Joel 3:17)

Yahowah will roar like the Lion of Judah. He prowls the ridgeline of Tsyown on Mowryah, protecting what is His and what He has given to His Covenant Family.

Elsewhere, the Earth will tremble and shake as a woman in the travail of childbirth, with nature restored to the conditions of Gan 'Eden. All the while, man's religious

and political edifices will fall.

With Yahowah protecting His People on Tsyown, speaking from Yaruwshalaim on behalf of Yisra'el, this should not be so difficult to understand. There is no Replacement Theology. There is no Jesus, no Church, no Christians, no religion. Rather than an international and multicultural city, Yaruwshalaim will be off-limits to anyone who is not in the Covenant Family. It is Dowd's City.

In this pronouncement, Yahowah has transitioned from themes of reconciliation upon His return on the Day of Reconciliations to providing shelter on *Sukah* | Shelters, because one *Miqra*' flows to the next, one leading to the other. Just as the first three Invitations to be Called Out and Meet with God have been fulfilled in the right way, on the right day, and in the right order, the final four *Miqra*'ey will also be fulfilled, restoring the Children of Yisra'el as we begin the Millennial Shabat, camping out with God for one thousand years.

God's story has been brought to its conclusion. Everyone who has survived His glorious return will *yada*' *Yahowah*, they will "know, recognize, and acknowledge" the benefits of "being *qodesh* | set apart unto God" so that He can bring His Covenant Family Home on *Shabuw'ah*. The final Harvest will then transpire on Taruw'ah so that the entire Covenant Family can join the surviving remnant during the Reunion and Homecoming on Kipurym. Thereafter, we will *Sukah* | Camp Out together on the set-apart mountain and set-apart city with the people who are set apart unto God.

Those who did not avail themselves of Passover, UnYeasted Bread, and Firstborn Children, who forego the Harvest on the Promise of Seven and again on Trumpets, will be excluded from the Day of Reconciliations. This is the last opportunity to make a decision: God or man, life or death, heaven or hell.

Time is running out. On a 24-hour clock, it is 2

minutes and 10 seconds before midnight, with less than 9 years remaining out of 6,000 at the time of this writing. And maybe that's a blessing in disguise because it is going to be Hell on Earth.

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Shabuw'ah | Seven Weeks

Preparing the Harvest...

In the previous chapter, as we were contemplating the meaning behind Yow'el's use of *mowreh* in Joel 2:23, I promised to share what *Yirma'yah* / Jeremiah had to say about Yahowah's provision. Remember...

“Rejoice over these favorable circumstances (*gyl* – since you have been given this opportunity, choose of your own volition to display a positive attitude and be genuinely happy (*qal* imperative)) **Children of Tsyown** (*beny Tsyown* – descendants of the Signs Posted Along the Way, the offspring of Zionists). **Demonstrate a positive attitude** (*wa samach* – be happy and express your elation outwardly) **with** (*ba* – alongside) **Yahowah** (𐤆𐤏𐤅𐤄) – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*), **for** (*ky*) **He has provided for you** (*nathan la 'atem* – He has given to you) **that which is associated with the autumn rains through a teacher who communicates what you need to know about the *towrah* to live** (*mowreh* – authorized, accurate, and informative instructions by pointing out and showing the directions; from *mah* – to ponder the implications of *jarah* – the source from which teaching and guidance, instructions and directions flow (serving as the actional base of *towrah*)) **so that you can be right and thus vindicated** (*la tsadaqah* – for you to be correct, upright, and acquitted, innocent and prosperous as a result of exercising good judgment regarding that which is verifiable and true).

He has brought down (*yarad*) **for you** (*la 'atem*) **an abundant shower** (*gesem*) **of guidance and instruction**

(*mowreh* – pouring out and pointing out what you should be contemplating regarding the *towrah*'s teaching and directions, communicating as a teacher what you need to know to live) **about being gleaned and growing thereafter** (*malqowsh* – being gathered together and finally harvested in the aftermath; from *mah* – to ponder the implications of and *laqash* – being gleaned in a final harvest and then growing thereafter) **as was intended in the beginning** (*ba ha ri'shown* – returning to where it all began).” (*Yow'el* / Yahowah is God / Joel 2:23)

It would have been advantageous if Yahuwdym simply read the *Towrah* and studied the Prophets. Had they done so, they would not have needed a *Towrah* teacher to rain Yahowah's instructions down upon them. They would not have endured a twenty-five-century drought. They would not be fighting for their very lives and right to exist.

And even now, when the *Towrah* shower is cascading down from Heaven through *Yada Yahowah*, the vast preponderance of Jews has donned raincoats and umbrellas. In order to resolve this problem, in *Yirma'yah* / Jeremiah, beginning with the 19th statement of the 5th chapter, we find Yahowah systematically assessing the reasons He would go outside of the family to find someone willing to shower His people with His *Towrah* | Guidance. And in so doing, God assigned blame. He is, after all, judgmental in such matters.

This is the question that echoes throughout the ages...

“When it comes to pass that you ask (*wa hayah ky 'amar*), **‘Why** (*mah*) **has Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **our God** (*'elohym 'anachnuw*), **allowed** (*'asah* – enabled) **the progression** (*tachath* – systematically and in succession over time) **of all of these things to happen** (*kol 'eleh*) **to us** (*la 'anachnuw*)?” **Then you should explain to them** (*wa 'amar 'el hem*), **‘It is because** (*ka 'asher*) **you have abandoned and forsaken Me** (*'azab 'eth 'any* – you

have rejected and neglected Me, disavowing a relationship with Me, deserting Me). **And you have served** (*wa 'abad* – you have indentured yourself, expending considerable energy and intensity pursuing) **the gods observed by foreigners** (*'elohym nekar* – showing respect for and paying attention to the recognition of phony and pretend gods) **in your Land** (*ba 'erets 'atem*).

Therefore (*ken*), **you will serve** (*'abad*) **illegitimate and unauthorized foreigners** (*zar* – inadvisable and misled strangers) **in a land which is not yours** (*ba 'erets lo' lo 'atem*).” (*Yirma'yah* / Jeremiah 5:19)

Like so many things pursuant to Yahowah, Jews are oblivious to the obvious. They are eager to acknowledge that they are the Chosen People in the Promised Land, but they fail to acknowledge that they have seldom reciprocated and chosen God or honored their promises.

For sound and moral reasons, throughout the ages, Jews have blamed the Egyptians, Canaanites, Philistines, Moabites, Amalekites, Ammonites, Edomites, Assyrians, Babylonians, Persians, Greeks, Romans, Roman Catholics, Muslims, Ottomans, Europeans, Nazis, Socialists, Communists, Muslims again, a slew of terrorist organizations, and now also Progressive politicians for their plight. But they seldom consider why they were in Egypt or how they behaved when liberated.

It was a drought that allegorically and actually brought the first Yisra'elites to Mitsraym. And then, when Yahowah came to rescue them, and openly shower them with His *Towrah* | Guidance, the beneficiaries told their Savior to shut up and go away. After 3,500 years of enduring the ill effects of this horrible collective decision, insanity reigns with almost everyone wanting to perpetuate the rebuff that has debilitated the Chosen People.

Until I wrote the thirteen volumes of *Babel*, *Twistianity*, and *God Damn Religion*, the malignant malfeasance of Jewish complicity in the conception of Judaism, Christianity, and Islam was largely unknown.

And while it remains unacknowledged and unaccepted by those who have been complicit, the simple truth is that Jews have been their own worst enemy.

It pains me to say this because my life has been devoted to awakening Jews from their self-imposed stupor and saving them from themselves. But at times, it is like rowing up a waterfall.

I realize that this is hard for a moral person to accept today in the aftermath of the Islamic butchery on 10.07.23. And while Islam is solely to blame for the subhuman behavior of those who invaded, terrorized, tortured, looted, raped, murdered, and abducted Jews and then celebrated their sadistic savagery, the truth is that without rabbis, Islam would not exist. They sold Talmud recitals to Muhammad that not only became Quran surahs, but when they mocked the psychopath for twisting them to fit his immoral situation while claiming that they came from Allah, the miscreant messenger turned on his benefactors and slandered and exterminated them. Then, he created a religious requirement to annihilate Jews anywhere and everywhere. The October massacre was the most recent result.

Jews are not like everyone else – not when it comes to God. Israel isn't just one of two hundred politicized places on Earth. The Creator of the universe chose them, created a Covenant agreement with them, and made promises to them relative to this place with benefits and consequences depending upon their response. Yisra'elites agreed to the terms, which were universally generous and beneficial, but then they did as this pronouncement reveals. Jews were so egregious in breaking their promises and renegeing on the terms of the agreement, they erased Yahowah's name and then substituted their own rules and edicts – even their own HaShem.

Therefore, Jews, and the land of Israel, have endured the worst of human aggression, violence, persecution, and subjugation. No nation or ethnicity has been invaded, oppressed, robbed, abducted, enslaved, or abused more

often or for such an extended period of time. And so Yahowah is reporting that they are to blame. **“It is because (ka ‘asher) you have abandoned and forsaken Me, disavowing the relationship with Me, rejecting Me (‘azab ‘eth ‘any). And you have served (wa ‘abad) the gods observed by foreigners (‘elohym nekar) in your Land (ba ‘erets ‘atem).”** They did more than serve the Christian and Islamic gods, they helped create them.

According to God, Jews have been and continue to be attacked and tormented because they have chosen to be religious.

Yahowah is bluntly and overtly stating that He would have forestalled the belligerents who invaded Israel and ravaged Jews had they not erased and replaced His name while rejecting and substituting His Beryth, Miqra’ey, and Towrah for their own. Therefore, from God’s mouth to their ears – *“Muslim terrorists have invaded and more will come. I would have stopped them if not for the rabbinical scam.”* And since Progressive politics is the new religion of socialists, their shrill and divisive rhetoric is equally offensive to God, aggravating the problem.

So, do you suppose Yahowah is being anti-Semitic by accusing Jews and saying that they are responsible for what has been done to them? Do you suppose that I am an anti-Semite, too, because I am reporting and explaining this to Yisra’el? Or are the real anti-Semites those who are so opposed to Yahowah’s shem that they disowned and erased it?

Are God and His Witness at fault for revealing the cause of this ongoing problem or are those who created and continue to perpetuate it to blame? Who are you going to trust?

Since it is the single most prominent theme throughout the Towrah and Prophets, it should be no surprise that God is anti-religious.

Yahowah is opposed to the various religions observed by Gentiles, especially Christianity and Islam which

misappropriate and misrepresent His story. But His larger concern is when religious ideas are seen among His people. Judaism is a prime example of what God hates most because of its debilitating influence on Jews.

To be sure, Yahowah is going to condemn Christians, Muslims, and Progressives for persecuting His people. However, God recognizes that Judaism has actually been deadlier because it is a cancer that has metastasized within Jews, killing them.

By being religious, Jews have forsaken their relationship with God. Because of their Talmud, they have neglected the Towrah. By writing “HaShem,” they have abandoned Yahowah. The Haredim value their rabbis over the Prophets, and their *Halakhah* above all else.

With Yahuwdaym having broken the Covenant, Yahowah withdrew its benefits, and His people were orphaned. Uprooted and unprotected, they were dragged off as slaves and forced to serve the very foreigners whose jargon they incorporated into their religion. God is indeed fair and just.

Now, if only they would listen...

“Declare this (*nagad zo’th* – report this and explain it) **in the House of Ya’aqob** (*ba ha beyth Ya’aqob* – in the family of Yisra’el) **and hear it in Yahuwdah** (*wa shama’ hy’ ba Yahuwdah* – and perceive what is said among the Beloved of Yah), **saying** (*la ‘amar*), (5:20) **‘Please choose of your own volition to listen to this** (*shama’ na’ zo’th* – under the auspices of freewill, I urge you to hear this) **foolish and senseless people** (*‘am sakal* – ignorant and irrational, even immoral family members), **those without common sense, who are heartless and incapable of executing good judgment** (*‘ayn leb*), **who have eyes** (*‘ayn la hem*) **but cannot see** (*wa lo’ ra’ah*), **who have ears** (*‘ozen la hem*) **but cannot hear** (*wa lo’ shama’*).” (*Yirma’yah* / Jeremiah 5:21)

For a thousand years, from Moseh in 1447 BCE to Mal’aky in 447 BCE, the Prophets played their part, boldly

declaring the Word of Yahowah to Yisra'elites and Yahuwdym. They pleaded with their people to listen. Jews refused. As a result, Yahowah sees the brightest on earth as the most senseless, the most intelligent as the most irrational. The observant chose to be blind. Those to whom Yahowah spoke, stopped listening.

And this condition grew worse with time. Over the millennia, not a single Jew showed any interest in listening to Yahowah, contemplating what they were given to read, processing the revelation to the point of comprehension, or changing their approach and responding to God's prophetic testimony so as to honor their side of the agreement. And with time running out, with only two to three decades remaining back then prior to the Shabuw'ah and Taruw'ah Harvests and the Kipurym Homecoming, why would God expect behaviors that had been engrained over the past two to three thousand years to suddenly change?

It would have been irrational for Yahowah to expect that one, much less thousands, of Yahuwdym and Yisra'elites, would suddenly do an about-face, start looking, listening, and thinking, and accept Him by name, engage in the Covenant, and attend the Miqra'ey such that they were prepared for His return. Able to see that to which His people were blinded, God came up with a solution, one He envisioned and announced 3,500 years before He implemented His plan.

He identified a *Nakry* | Observant Foreigner to act as a *Choter* | Secondary Branch, someone He could enlighten and embolden with His Seven Spirits, to serve as His *Qowl* | Voice to call His people home in time to participate in the *Shabuw'ah* | Seven Sevens Harvest. With a *Basar* | Herald speaking on behalf of His Son, Yahuwdym would come to appreciate and capitalize on their Messiah's fulfillment of Pesach, Matsah, and Bikuwrym. This would prepare them for the Harvest of Standing Grain. There would be olives ready for the final gleaning on Taruw'ah. There would be Family awaiting the Homecoming on Kipurym. It was the only way. It was God's way.

A library of 35 volumes later, and thousands of audio programs, all filled with soul-stirring insights, most unheralded over the preceding six millennia, the blind are able to see and the deaf can hear again. The Qatsyr will be abundant. The Family Reunion is assured. You are welcome to join us.

Since the battle lines are set, with Yahowah, His Prophets, and myself on one side and the religious and political on the other, it is relevant for you to know that almost everyone on the losing side will succumb because of their faith. Whether it is in politics or religion, it has blinded them, leaving them wallowing in delusions and unfounded opinions rather than rational thought. Specifically, when it comes to God, the brightest ethnicity in the world has acted as if they were the dumbest. They are still listening to the very rabbis and politicians who are misleading them.

This known, be aware, Yahowah is not expecting, nor is He even interested, in overtly religious Jews changing their attitudes and minds, such that they reject the rabbis and choose to act upon His instructions. Even God cannot fix stupid. Therefore, the autumn rain of Towrah Teaching is for the Yahuwzym who are open to the truth and who will follow it home.

As for those still lost in their own delusions, God asks...

“Do you not respect Me (*ha ‘eth ‘any lo’ yare’*)?” prophetically inquires (*na ‘um*) **Yahowah (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).”**

The answer has been unequivocally and ubiquitously, “No!” Yahuwzym have continued through the ages to twist and pervert God’s message, dancing about as if they were smarter than their Creator and Savior.

“Before My presence (*min paneh ‘any* – before My appearance and in My face) do you not twist and turn (*‘im*

lo' chyl – do you not dance about while waiting for some kind of resolution, albeit from a comparatively powerless and impoverished position)?”

While Yahuwdym do not know Yahowah, it is obvious that God knows His people. They have become great perverters, corrupters, deniers, replacers, and erasers. But in such greatness, God sees them for the spiritual lowlives they have become.

In what follows, Yahowah is using “*ha yam* – the sea” metaphorically to speak of hostile Gentiles, those who are not of the Land but seek to claim Yisra’el as their own.

“For the benefit of the relationship (*‘asher*), I have placed (*sym* – I have put, setting in place) sand as a vast and boundless (*chowl*) outer limit (*gebuwl*) for the sea (*la ha yam*), an inscribed boundary to endure the test of time (*choq ‘owlam* – as a clearly communicated prescription which is etched in stone for all eternity) that it cannot cross (*wa lo’ ‘abar huw’*). Even though the waves recede and thrust forward (*ga’ash*), they will not succeed (*wa lo’ yakol* – it will not prevail and accomplish its goal).

Its surging waves and turbulent seas (*wa gal huw’* – the strong currents and destructive storms) are loud and uproarious (*hamah* – they are noisy, moaning and crying, bristling with rage, chaotic and disorderly, particularly disturbing with their angry and snarling political and religious yearnings), but it will not pass over it or possess that which is beyond it (*wa lo’ ‘abar huw’* – it will not extend past it).” (*Yirma’yah* / Jeremiah 5:22)

The empires which have surged into Yisra’el have withdrawn. Those who have sought to erode the Land have evaporated. The most contested place on Earth is now occupied by Yahuwdym. Imagine that.

In spite of this miraculous outcome...

“And yet this family (*wa ha ‘am ha zeh* – but these people) remains (*hayah*) rebellious with their

inclinations, defiant in their thinking, and obstinate in their judgment, and especially stubborn in their attitude (*leb sarar*). Audaciously contentious and insolent (*marah* – recalcitrant and brazenly imprudent), they have turned away and departed (*suwr* – they have taken off in a different direction, leaving the relationship, removing themselves for a time (qal perfect)), **having walked away (*wa halak*).” (*Yirma ’yah* / Jeremiah 5:23)**

Because I read Israeli newspapers, including the *Jerusalem Post*, I am aware that even today, rabbis are a constant source of toxic venom. I concur with Yahowah’s assessment. They are disgusting. Acting as if they were the *gibowr* | leaders and defenders of the Jewish people, they are instead, the scum of the Earth. Even God is incapable of resolving what ails them.

“It is not germane to their thinking to convey (*wa lo’ ’amar ba lebab hem* – they do not say in their hearts), ‘Surely, we should respect (*yare’ na’ ’eth*) **Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **our God** (*’elohym ’anachnuw*), **who has provided (*ha nathan* – who has offered as a gift, having bestowed) an outpouring (*geshem* – showers) of *towrah* | teaching and guidance (*yowrah* – autumn showers of instructions and directions; active participle of the verb *yarah* which serves as the actionable root of *Towrah* | the Source from which Teaching and Guidance, Instructions and Directions Flow), and at the proper time (*wa ba ’eth hy’*) enabling a gleaning (*malqowsh* – considering the implications of an ingathering, being gathered up in a harvest promoting subsequent growth; from *mah* – to ponder *laqat* and *laqash* – being gleaned and then growing) during *Shabuw’ah* | the Promise of Seven (*Shabuw’ah* – the Feast of Weeks and Miqra’ of Seven Sevens), providing the inscribed prescriptions for living (*chuwah* – the clearly communicated instructions of what you should do to be accepted, live, and receive a share of the inheritance) associated with the harvest (*qatsyr* – the reaping in the****

harvest season) **for us to observe, closely examining and carefully considering** (*shamar la 'anachnuw*).” (*Yirma'yah* / Jeremiah 5:24)

Since Yahowah has affirmed it, we might as well say it: Rabbis respect rabbis and not God. It has been that way for 2,000 years. And as much as they have shown disrespect for Yahowah's name, His Son, Prophets, Miqra'ey, and Beryth, these malicious malcontents and pocketbook rapists are especially slanderous toward messengers like myself. They will fight dirty to protect their ability to fleece the flock, even when it leads to the death of the sheep.

But not every Israeli and Jew is beguiled and controlled by them. Some are within earshot. And this is why...

“Yahowah provided for you the autumn rains through a teacher who pours out what you need to know about the *towrah*'s guidance (*mowreh* – authorized, accurate, and informative instruction; from *yarah* – to guide and instruct) **so that you can be right and thus vindicated. He has brought down for you an abundant shower of teaching and directions** (*mowreh* – pouring out what you should be contemplating regarding the *towrah*'s guidance and instructions) **about being gleaned and growing thereafter as was intended in the beginning.”** (*Yow'el* 2:23)

In light of this, it is a shame so many of Yahowah's beloved Yahuwdym have forfeited this opportunity. *Yirma'yah* / Jeremiah 5:25 and *Yow'el* / Joel 3:23 are gifts from God to His people. Please open your eyes, ears, and minds, even hearts, and capitalize upon God's gifts so as not to ostracize Yahowah any more than you already have.

As expected, this prophecy is explicit in explaining the symbolism behind *mowreh*. God goes right to the essence of His offer by using *yowrah malqowsh* | teaching regarding the harvest. The raining down of the *towrah* | guidance is what is enabling the harvest. It speaks of how

the final Zarowa' is cultivating the seeds which have been sown so that they are receptive to Yah's nourishment and light, and that they mature sufficiently to be reaped.

Moreover, Yahowah and His Prophets came full circle, and tied this gift right back into *Shabuw'ah* – just as we were completing our thoughts on this Mow'ed. Even better, we found two of our favorite words in the text – *chuqah* and *shamar* – encouraging us to observe the Towrah's prescriptions for living so that by closely examining and carefully considering them, we can live and grow as part of the Covenant Family. What a wonderful gift. And at just the right time.

This was our answer – big, bold, and powerful. And all who know and love Yah are humbled by His generosity and appreciative of His gift. We are ready for and are anticipating the Harvest.

However, most Yahuwdym remain mired in the cesspool of their religion – too stubborn and stupid, if I may quote Yah, to get out of their own way. So, it is well past time to sever the misconception that to be Jewish is to accept Judaism. This ethnicity is the most treasured by Yahowah while the religion is the most despised. It is akin to the weeds choking out the harvest, and the harsh winds blowing away the rain.

I say this because God said it. He wants open-minded Yahuwdym and Yisra'elites to reject the rabbis and to listen to what He is offering and expecting in return. Man is wrong. God is right.

Considering how miserable the past 2,000 years have been under the rabbis, maybe it's time to give God's approach a try. But please, no matter if you choose to believe men or trust God, accept the fact that they are opposed to one another. Rabbis do not speak for God but instead argue against Him.

Should you not agree, consider this...

“Your propensity to be wrong and the damage you

have inflicted upon yourselves (*'awon 'atem* – the consequence of your perverse and twisted corruptions) **has caused you to thrust aside by perverting God's approach** (*natah 'el leh* – you have disengaged from the relationship, denying these, thrusting the Almighty away).

Furthermore (*wa*), **you have missed the way and having gone astray** (*chata'th 'atem* – your offensive nature and tendency to be mistaken) **has caused that which is beneficial to be withheld** (*mana' ha towb* – has kept that which is generous and good away) **from you all** (*min 'atem*).” (*Yirma'yah* / Jeremiah 5:25)

The subject has been the rejection of Yahowah by Jews and their propensity to worship false gods. This means that the Almighty is saying that the rabbis are wrong and that they have inflicted their brethren with the consequence of their perverse religion. Therefore, since God is condemning Judaism, it is long past time that Jews drop the nasty façade and stop pretending that Judaism is valid and makes them better Jews.

Judaism has misled Jews for one hundred generations. Rabbis have withheld the identity of God, the acclaim of His Son, and the benefits of the Covenant from tens of millions of Jewish souls. And at the same time, rabbis played a pivotal role in creating Israel's most ardent foes – Christians and Muslims. Is it any wonder God hates those who erased His name?

The beneficial things which the religious have perverted and thrust aside are: “*yare'* – respect” for Yahowah, the “*nathan* – gift” of His “*geshem yowrah* – outpouring of Towrah teaching and guidance,” being “*malqowsh* – gathered in” during the “*qatsyr* – harvest” of “*Shabuw'ah* – the Promise of the Shabat,” and then they rejected the “*chuqah* – clearly inscribed prescriptions for living.”

If I may be blunt: over the past 2,000 years, Jews have been the most mistreated people on Earth because they have been the most mistaken. And there is no excuse

because Yahowah chose Yisra'elites to convey His guidance and did so in their language. If I can read it, so can they.

Dressing down the rabbis, exposing and condemning them while warning His people about them, Yahowah reveals...

“Indeed (*ky*), wickedly unrighteous men (*rasha*’ – evil and unethical individuals who are in gross violation of the standard and will be condemned, these unGodly religious criminals) have been discovered (*matsa*’ – have been uncovered and found) among My people (*ba* ‘*am* ‘*any*).

They are in plain sight, easily seen (*shuwr* – they lie in wait openly, readily perceived if you care to view them), like those who entice and lure birds into their snare (*ka yaqosh* – similar to fowlers who set and bait their traps) then sneak away as they appease and pacify (*shakak* – recede, hiding the evidence to abate culpability).

These wretched officials in their appointed positions are rigid in their stance (*natsab* – they stand firm behind their binding proclamations and implied authority, establishing official decrees which are exhausting), destructive and deadly (*mashachyth* – corrupt and ruinous, as well as perverted and toxic). They ensnare and capture men (*lakad* ‘*ysh* – they prey upon and seize, catching and controlling people).” (*Yirma* ‘*yah* / Jeremiah 5:26)

Should anyone have thought that I was being presumptuous in accusing rabbis of being the object of God’s scorn, He just affirmed this conclusion. The Yisra’elite governance of Yisra’el has varied over the past 2,500 years from nonexistent to inconsequential. The only prevailing influence has been religion. And it has not served the people well. The most prominent and persuasive individuals among Yahuwdaym have been rabbis. These hypocrites, wickedly unrighteous men pretending to be otherwise, are easily seen, indeed, unmistakable, in their

religious costumes. And their mission continues to be to control Jews and empty their wallets – placing the people in the cages they have built with their wretched words.

Rabbis are parasites – according to Yahowah – and Judaism is parasitic. It thrives by devouring the lives of others. And it offers nothing but misery and ignorance in return.

From Yahowah’s perspective, rabbis “*natsab* – stubbornly enact their binding proclamations using their implied authority, establishing official decrees which are exhausting” “*mashachyth* – corrupt, perverted, and deadly.” In destructive pursuit of their brethren, they have turned their own people into their prey.

In response, Yahowah chose to pour out His *towrah* | teaching and guidance through an alternative source. His intent was not only to counter the religious lies but also to rebuke the rabbis. This is one of a thousand examples which affirm that God is anti-religious. It is only by walking away from Judaism and opposing Christianity, Islam, and Progressive politics that Jews can return to Yahowah, become part of His Covenant, and be among those withdrawn to Shamaym on Shabuw’ah.

Of course, everyone is free to oppose Yahowah’s observations or my witness regarding it. Just don’t expect a sympathetic ear apart from the echo chambers of religion and politics. God is not interested in anyone’s contrarian opinions or complaints. He’s heard way too many of them.

Continuing to compare rabbis to fowlers and Judaism to a cage...

“Like a cage (*ka kaluwb* – similar to a basket designed to confine birds; from *kaluwa*’ – to imprison and *keleb* – a contemptible and abasing pagan cult for whores and prostitutes) filled with a multitude (*male*) of fowl (‘*owph* – of those who flutter and fly around), their houses are filled (*beyth hem male*) with deception and deceit, deliberately misleading words and deeds, fraudulently perpetrated (*mirmah* – dishonesty and treachery, along

with the riches pilfered through trickery and fraud; from *my* – to consider the means of *ramah* – beguiling deceit and misleading betrayal). **This is how they are enriched and empowered** (*‘al ken gadal wa ‘ashar* – it is the source of their wealth and aggrandizement, even their boasts, and it explains how they have risen to power and have been deemed important, but they are thieves).” (*Yirma’yah* / Jeremiah 5:27)

To condemn rabbis and Judaism is Godly. To promote or defend it is condemnable. And since my rhetoric mirrors the Almighty’s on these issues, there is no way to rationally or morally condemn me without condemning oneself – which is by intent.

It is Yahowah’s observation, evaluation, and conclusion. The fact that I concur with Him serves to make us more effective. Like God, I oppose deliberate deception, and I am in favor of accountability. It is long past time to give the rabbis a full dose of what they have prescribed.

“For these things (*‘al ‘el leh*) **should I not hold them accountable** (*ha lo’ paqad* – inventory and take stock of what they have written and punish them)?” **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **asks in advance of it happening** (*na’um*).

‘In the case of a nation acting as if they were gowy (*‘im ba gowy ‘asher ka zeh* – with the people relating as if they were Gentiles estranged from the relationship with Yisra’el), **should I not seek justice, and in retribution return harm with harm** (*lo’ naqam* – should I not avenge Myself; from *naqa’* – to become estranged and alienated, severing the relationship) **for My soul** (*nepesh ‘any* – My conscious persona, My nature projected through a lifetime of experiences and My response to them)?” (*Yirma’yah* / Jeremiah 5:29)

Said another way: Yahowah cannot remain just without holding rabbis accountable for erasing His name,

corrupting His testimony, and ruining His people. Should God make an exception to give those who have deprived so many of a relationship with Him, He would cease to be credible. And while you may be a proponent of “second chances,” what would the ramifications of this change be on the reliability of the promises Yahowah made regarding the Mow’ed and Beryth? Couldn’t He alter them, too? And should that be the case, why bother with the Towrah or Prophets? What is the purpose of God? What is the role of man?

Listening to Yahowah, two things become immediately obvious. The religious will be excluded from Shamaym, and She’owl is going to be an exceedingly popular place for those who prefer their rules to God’s guidance. Hell will be filled with rabbis, priests, imams, and pastors – all incarcerated for doing “the Lord’s work.” No doubt, you will find the authors of the Talmud, Zohar, Mishnah, New Testament, Church Canon, Quran, Book of Mormon, Communist Manifesto, and Mein Kampf singing in the choir.

All the while, rather than voice the sour notes of religious hymnals, Yahowah will be singing the lyrics of Dowd’s *Mizmowr* | Songs ...

“An appalling and stupefying (*shamah* – an atrocious and wasteful, horrible and destructive, confounding and deadly; from *shamem* – to stun and ravage, to desert and desolate, dumbfound and astonish) **abomination, especially shocking and horrible** (*wa sha’aruwr* – and also defiling and corrupting; from *sha’ar* – particularly divisive and irrational) **has occurred** (*hayah* – will transpire) **in the Land** (*ba ha ‘erets*).” (*Yirma’yah* / Jeremiah 5:30)

Again, the context of this dressing down of His people is essential to understanding the message. Yahowah is addressing *Yahuwdym* | Jews, and He is excoriating Judaism. Through their rabbis, Jews have become their own worst enemy. They have not only irritated God, they have driven Him away.

But there is hope. The *mowreh* | abundant late rains filled with *towrah* | instruction is reviving the seeds Dowd has sown, and they are being cultivated for the Shabuw'ah Harvest. All the while, the rabbinic foe will be washed away and drowned out by the flood of knowledge. This is why Yahowah pointed these insights out for us to share.

As another reminder that He is condemning the religious leaders among His people, Yahowah concludes...

“Those who claim to speak for God (*ha naby*’ – these prophets) communicate deceptively, misleading by professing a fraudulent message from a false god (*naby*’ *ba ha seqer* – are false prophets, vain liars whose deceptions will disappoint, they are hypocrites and swindlers who betray their trust as a breach of faith).

The priests, clerics and ministers performing religious rites (*kohen* – the mediators and those conducting religious services) seek to control as autocrats, dominating and subduing by trampling upon their societies (*radah* – they subjugate, ruling through a governing authority, dominating the culture), on their own initiative, influence, and authority (*‘al yad hem* – at their own hand and terms).

And My people (*wa ‘am ‘any*) love it so (*‘ahab ken* – desire it and like it like this, developing a close and personal relationship with it because it is familiar to them)! But what (*wa mah*) will you do (*‘asah* – engage in and act upon) when it comes to an end (*la ‘acharyth hy*’ – in the future at the end, during the last days and upon its demise)?” (*Yirma ‘yah* / Jeremiah 5:31)

The religious agenda is always fixated upon perpetuating its own existence. Established on the wavering foundation of faith, it eliminates every perceived threat, including evidence contrary to its validity. It is so vulnerable to common sense and so fragile, it is forever frightened by the truth and must viciously threaten and attack the voice of reason. It is unable to learn from the past, incapable of understanding current events, and

incompetent when attempting to draw conclusions about the future. Recalcitrant and stupefied, unable to think, it is paralyzed, and thus cannot be reasoned with. Mired in its own minutia and stuck in time, it is doomed to paralyze and kill everything it infects.

The world loves politics and religion, and no one more so than the Yisra'elites. These neurotoxins have become so prevalent, they permeate every relationship. And yet, these are mankind's greatest adversaries. They exist to control others and to subdue them. They remain the greatest obstacles to knowing Yahowah.



One of the most expressive presentations of Shabuw'ah is found in Daniel 9. I am particularly fond of it because it is presented by *Gabry'el* | God's Most Courageous and Competent Man. Therefore, the one predicting the fulfillment of the Miqra'ey is also the one fulfilling them.

The most salient portion of the prophecy begins...

“The many promises associated with Shabuw'ah and the Shabat, along with the vows pertaining to the things Seven represents, even seventy sevens (*shabuwa'ym shib'iym*) are determined and decreed (*chathak* – He has planned, divided out, and marked) on behalf of your people, the extended family (*'al 'am 'atah* – for your kin) and upon your set-apart city and its distinctly uncommon inhabitants (*wa 'al 'iyр qodesh 'atah* – over your special and separated population center, including those who are separated and distinct and, thus, not religious) to bring an end to the religious rebellion, eliminating the revolting communal defiance and contrarian views (*la kalah ha peshah* – for the abolition and complete purging of revolting opposition, pervasive transgression, being at fault, and guilty of being contrarians

who have defected from the relationship), **to affix the signature which seals up the guilt associated with having missed the way, precluding ever being wrong again** (*wa la chatham chata'owth* – to affirming the authenticity of that which constrains and prevents everything associated with going astray), **to provide reconciliation for religious error, purging the perverse corruptions and twisted perversions** (*wa la kaphar 'awon* – to cover over by atoning, ransoming and annulling distortions), **to arrive with and bring that which is eternally right, always correct, forever accurate and honest, thereby attaining everlasting deliverance and vindication** (*wa la bow' tsedeq 'owlam* – to come with ongoing and perpetual justice and deliverance, innocence and prosperity, returning to pursue enduring righteousness), **to provide a personal seal and signature to revelation, confirming and completing these communications** (*wa la chatham chazown wa naby'* – to confirm and complete the visual communication from God about the future) **and to prophecy** (*wa naby'* – to the prophet), **while also anointing the Most Set Apart** (*wa la mashach qodesh qodesh* – and to consecrate, dedicate, and prepare the separated, special, distinctly different, and uniquely uncommon).” (*Dany'el* / Daniel 9:24)

The path to Shabuw'ah passes through Pesach, Matsah, and Bikuwrym. And this approach to God leads through Taruw'ah to Kipurym. We know this because there is no other way to seal up guilt or bring an end to religious rebellion. And the signature which would assure this result was Dowd's. He would return to remove our guilt and then again to provide reconciliation, with Shabuw'ah transpiring between these magnificent events. And with this pronouncement, the Most Set-Apart provided one of the most important prophecies of all time.

He would then go on to reveal when he would do these things...

“Therefore (*wa*), **know** (*yada'* – it is beneficial for you to be aware by coming to possess the information

required to recognize) **and gain the insights to understand** (*wa sakal* – realizing that the best option is for you to be prudent after learning, succeeding and prospering by being attentive, properly educated, intelligent, and wise, perceiving) **that from** (*min*) **the going forth of the word** (*mowtsa' dabar* – the stage being set to begin the process in accord with the message) **to return to restore** (*shuwb* – to bring back to its original state), **rebuilding** (*wa la banah* – and reestablishing) **Yaruwshalaim** (*Yaruwshalaim* – the Source of Teaching and Guidance on Reconciliation), **until the restoring testimony and eternal witness** (*'ad* – up to, as far as, for an extension of time to become victorious and receive the spoils evidenced by the witness) **of the Son of the Sovereign who is conspicuously making this known, and who is providing the leadership and counsel** (*nagyd* – of the one who has officially obtained the status of being properly appointed, and who has expounded upon, announced, and proclaimed the message) **of the Mashyach | the anointed Messiah** (*mashyach* – the one who is set apart, anointed, and prepared to serve as authorized) **are seven sevens, and thus seven promises and fulfilled vows** (*shabuwa'ym shiba'ah* – contractual oaths fulfilled in harmony with the promises of *Shabuwa'ah* over seven periods of seven weeks).

Therefore (*wa*), **in sixty-two weeks** (*shabuwa'ym sheshym wa shanaym* – based upon the promise of seven, in sixty and two weeks), **she will be restored** (*shuwb* – she will return and recover), **and rebuilt to reestablish and fortify** (*wa ban ah* – she will develop) **the way to grow and expand** (*rachob* – opening the way by expanding where people can congregate; from *rachab* – to grow larger and expand) **by being diligent and decisive** (*wa charuwts* – by becoming sharper, more determined, increasingly judgmental, separated and defensive) **in a troubled time of oppression** (*wa ba tsowq ha 'ets* – during a period of anguishing subjugation, restrictions, constraints, and persecution, being harassed and pushed into a corner; from *tsuwq* – to constrain and oppress).” (*Daniel / Daniel 9:25*)

Then after (wa ‘achar) the sixty-two weeks (ha shabuwa’ym sheshym wa shanaym), the Anointed Messiah (Mashyach) will be cut off and separated (karath) but not for himself (wa ‘ayn la huw’).” (Daniel / Daniel 9:26 in part)

Gabry’el | God’s Most Confident and Capable, Courageous and Combative Man, prefaced his prophecy with *yada’* and *shakal*. That is to say, by prudently processing this information, we will gain the insights needed to understand. He is the thinking man’s prophet.

When he is speaking, as is also the case with ‘Elyah and Yasha’yah, one’s brain needs to be engaged to keep pace. So, when he repeatedly indicates that to figure this out, we need to be discerning, learning by processing the information which he is providing in an intelligent manner, experience dictates that we follow his advice. In other words, we should consider how the pieces of the puzzle he has provided fit together as opposed to plucking the *mashyach* references out of context to promote an agenda contrary to everything else the actual Messiah revealed.

Gabry’el is predicting that there will be a public decree issued regarding the liberation of *Yahuwdym* | Jews from *Babel* | Commingling which Confuses. Therefore, it is worth considering the similarity between this and the decree to leave *Mitsraym* | the Crucibles of Religious and Political Oppression during Pesach at the outset of the *Yatsa’* | Exodus. Yahowah introduced Pesach, Matsah, Bikuwrym, and Shabuw’ah to physically liberate the Children of Yisra’el from religious and political oppression. The process would continue with Yahowah explaining the *Miqra’ey* to Moseh within His *Towrah* | Guidance, which was received during Shabuw’ah. This ultimately led to God’s people entering the Promised Land.

The proclamation Dowd is currently addressing is similar. This time, *Yahuwdym* will be liberated from religious and political subjugation in *Babel* – the birthplace of the Beast, which would evolve from Imperial Rome to Roman Catholicism and then reemerge as Islam. Not only

would they be physically freed, Yahuwdym would be able to rebuild *Yaruwshalaim* | the Source of Guidance on Reconciliation and the City of Dowd.

After the passage of the specified time, Dowd's *nepesh* | soul would return to his city to serve his people by fulfilling Pesach and Matsah, leading to Bikuwrym. This would make the Shabuw'ah Harvest possible. As a result, the *nepesh* | souls of Covenant Members would be allowed to come home, to escape the tyranny of Roman politics, the subjugation of Roman Catholicism, and the terrorism of Islam.

When we identify the timing of this decree and do the math from the 'Abyb 1, 444 BCE starting date, we must add 7 weeks of years (49 prophetic years) until Yaruwshalaim would be rebuilt. Then there would be another 62 weeks (434 prophetic years) for a total of 483 years until the Messiah would enter Yaruwshalaim to fulfill Pesach. And having done the math many times, this puts Dowd in Jerusalem to fulfill Chag Matsah precisely on time in year 4000 Yah / 33 CE. This is one of the many reasons we can date the fulfillment of the Mow'edym, past and future. When we subtract forty Yowbel (seven sevens plus one) from 4000 Yah and 33 CE, we arrive at year 2000 Yah / 1968 BCE, which is when 'Abraham and Dowd certified the Covenant on Mowryah with Yahowah during a dress rehearsal for Passover. And when we add forty Yowbel to Dowd's fulfillment of Passover, Matsah, and Bikuwrym in year 4000 Yah / 33 CE, we arrive at year 6000 Yah and 2033 – which is when Taruw'ah, Kipurym, and Sukah will be fulfilled. And as for Shabuw'ah, the Messiah was about to set that date, too.

Turning our attention to the big picture, fulfilling Pesach, Matsah, and Bikuwrym was just the beginning. The Shabuw'ah Harvest would follow, albeit 1993 years later, just seven years prior to the Day of Reconciliations in year 6000 Yah / 2033. And in the interim, the corporeal manifestation of Satan would arrive to usher in the Time of Yisra'el's Troubles by convincing Israelis to forfeit land

for hollow promises of peace from Islamic terrorists. War would ensue.

Speaking of the Towrahless One who will soon arrive...

“And therefore (*wa*), he, as an exceedingly influential person, will vault himself into prominence by arrogantly confirming and imposing (*gabar* – he will strengthen and empower, then triumph by imposing a self-aggrandizing and overbearing) a treaty, a covenant agreement and arrangement (*beryth* – an international contractual compact and binding pledge) with a great many, including plenty of rabbis, the preponderance of people, especially the elitists (*la ha rabym* – including plenty of rabbis, the preponderance of the populous, and with numerous among the elite) for one week based upon a single promise during a particular Shabuw’ah (*‘echad shabuwa’*).” (*Dany’el* / Daniel 9:27)

The implication is that Satan’s Advocate will vault himself into prominence by convincing Progressive and Orthodox Israelis that they will achieve peace by breaking their nation into pieces and giving them to him to administer an Islamic state, with Israel retreating to her 1967 borders. The last time Muslims and Jews were in this position, the Arabs schemed to destroy Israel.

The supposition that it will be different this time is ludicrous. With Israel defenseless and vulnerable, “Peace Now” will rapidly devolve into a final and horrifying battle for control of what remains. This is Satan’s last-ditch effort to forestall Dowd’s homecoming on Kipurym by exterminating Jews. With no one to turn to for support, the carnage will be considerable. And if not for Dowd’s return to defend his people, all would be lost.

After giving Yisra’el an extension on life and redeeming his people during Pesach and Matsah, Dowd became Yahowah’s Firstborn on Bikuwrym, tangibly showing the way home. This made the Shabuw’ah Harvest possible. And based upon the prophecy, we know that it

will be fulfilled seven years prior to Dowd's Homecoming on *Kipurym* | Reconciliations in 2033 to defend Yahuwdym. This means that the Promise of the Shabat will be observed as a harvest of Yahowah's Covenant Family on the Shabat of May 22nd, 2026. Then seven years later, on Kipurym, October 2nd, 2033, the Messiah and Son of God will bring an end to Yisra'el's worst Adversary – Allah.

Yahowah will repair the damage and restore the war-ravaged Earth for Dowd to reign as King of Sukah but not until after we witness Hell on Earth. That is the future as presented by *Gabry'el* | God's Most Capable and Combative Man – the very individual responsible for achieving the pinnacle of success. Three and a half years before the Messiah's returns, Yahowah will send His final Witnesses as a rejoinder to Satan's Incarnate.

“But halfway through the week (*wa chatsy shabuwa*’ – at the midpoint of the seven years), he will stop the observance of the Shabat and seek to forestall the benefit of the sacrifice which had been freely offered as a gift (*shabath zebach wa minchah*).

The most extreme aspect (*wa 'al kanaph* – upon a flight to the far extremity of being separated and distant, this wing) of this vile and abhorrent action of repulsive religious idolatry (*shiquwtsym* – of vile and repulsive edicts, detestable and abhorrent acts) will devastate, desolate, and incapacitate (*shamem* – stun and stupefy) up to the very end, bringing destruction and annihilation, along with the conclusion of the restoring Witness (*wa 'ad kalah* – a great longing with all-encompassing anxiety, ushering in complete and utter destruction while many die).

It will occur quickly and decisively, with determination and decrees (*wa charats* – it is certain and decided) profusely poured out (*natak* – being brought forth and expressed without restraint) upon the deserted, desolated, and destroyed who are astonished and stupefied and who will perish because they are too

stunned to respond (*‘al shamem* – upon the devastated and destitute, the estranged and ravaged who are horrified and dismayed).” (*Dany’el* / Daniel 9:27)

The benefit of the sacrifice, this gift freely offered, which Satan’s Advocate will seek to forestall by his abhorrent and repulsive religious response, is what Dowd has done to fulfill Pesach, Matsah, and Bikuwrym and will accomplish when he returns to anoint the Mercy Seat of the Ark of the Covenant on Kipurym. Nothing is more devastating and incapacitating, bringing annihilation up to the very end.

Also, the association with the Shabat should be obvious. Chag Matsah is a glorious celebration of the Shabat. The two Harvests both occur on a Shabat. And the outcome Satan is trying to prevent is the celebration of Sukah, which not only begins on a Shabat but is a millennial celebration of it.

Reading this assessment from Gabry’el, it is my conclusion that Satan will kill Yada and ‘Elyah on Taruw’ah, September 23rd, 2033, as the final gleaning whisks the Covenant Family away. While it will send chills up the spines of the remaining remnant, for the Witnesses, it is a favor. They will be removed from the never-ending torment of abusive allegations. They will return to Yah. Their bodies, which have been continually assaulted by the religious and political, will no longer be a burden. And their blood can be used to anoint the Mercy Seat of the Ark of the Covenant, making it possible for Yisra’el to approach Yahowah and be reconciled. In addition, as Dowd’s administrator and herald, I will have done my part to justify Yahowah’s trust and Dowd’s respect.

Even better news, I won’t have to attend my funeral and the eulogy, for the celebration of life has not only been written, it was scribed by the world’s greatest lyricist.



There is scant separation in the Towrah and Prophets between the fulfillment of Shabuw'ah and the Zarowa' cultivating the harvest. And in this regard, the conclusion of *Yasha'yah* / Isaiah is devoted to presenting the role a gowy | gentile would play in calling Yisra'el and Yahuwdah Home.

The prophet's discussion capitalizes upon what he revealed in the 11th chapter. He builds upon it beginning in the 55th chapter and continues through the 65th. Throughout, we discover that Yahowah's witness will not speak unopposed. In particular, rabbis will continue to pull the religious in an entirely different direction.

This is the choice that confronts the Chosen People...

“This is an announcement and a warning (*howy*) to everyone who thirsts (*kol tsame*): choose to walk toward the water, toward the source of cleansing and life (*halak la ha maym*). Then, let the one who wants to enjoy the benefits of the relationship do so without cost because the path to walk to get the most enjoyment out of life does not require anyone to pay anything (*wa 'asher 'ayn la huw' kesep*).

You have been given the opportunity to go about (*halak*) acquiring food, choosing to procure and obtain what is needed (*shabar*) and is nourishing (*wa 'akal*), and (*wa* – [the Masoretic “Yes, come, buy” is not included in 1QIsa]) wine (*yayn*) without any money (*ba lo' kesep*) and milk (*chalab*) without remuneration or compensation (*wa ba lo' machyr*).” (*Yasha'yah* / Isaiah 55:1)

This serves as a repudiation of Rabbinic Judaism. Rabbis extort Jews and the state of Israel with the imposition of their exceedingly restrictive and expensive kosher, immigration, and marital laws, over which they are judge, jury, and banker.

The Haredi renounce freedoms. They are told how to dress, what language to speak, what books to read, and where to live. Every aspect of their miserable lives is

controlled by power-hungry and megalomaniacal rabbis. Worse, secular Jews are forced to pay for these religious parasites to be brainwashed.

Just as Yahowah offered His *Towrah* | Teaching without charge, He wants us to follow His example. Every book we have composed to convey Yahowah's testimony is offered in its entirety online at YadaYah.com without cost, in addition to thousands of hours of audio commentary. Even the printed volumes are sold royalty-free.

Yahowah could not have been more forthright. The cost of eating Kosher, which is a burden of Judaism, not the *Towrah*, is onerous and ridiculous. In particular, milk can only be consumed when rabbis have been paid to watch the entire affair from the feeding of the cow to the processing of the milk. And any wine not blessed by a rabbi and made by an Orthodox Jew is banned, assuring that the rabbis make a buck on every grape.

Today, as religious Jews celebrate "Rosh Hashanah," replacing the Taruw'ah Gleaning and Pronouncements with the Babylonian New Year observance, more than 30,000 Orthodox Jewish "pilgrims" are on their way to the Ukrainian city of Uman. So lost are these worthless souls, most have left Jerusalem to travel to this god-forsaken place. The reason is because Hasidic Judaism, the religion of the morons dressed for their own funerals in black suits and hats, originated in this backward burg 200 years ago. These religious zombies are there to worship at the gravesite of Rabbi Nachman of Breslov, known today as the *Ba'al Shem Tov* | the Lord of the Good Name. Their sojourn back in time to the darkness of the European pogroms and religious oppression and away from Yisra'el, Yahowah, and Dowd, to worship a deceitful and demonic dead man is proof that there is no saving the Haredim. Hell, even if you could take twenty out at a time, they aren't worth the cost of the bullet. So, back away, leave them alone, because you don't want to be anywhere near them when God obliterates the last of them. And lest I forget,

Eli-Ya, one of the religious retards at his Lord's gravesite in Uman, Ukraine was asked about going from one war zone to another. The draft dodger who wouldn't lift one of his scrawny fingers to protect a Yisra'elite, answered and said, "There's nothing to be afraid of, except G-d. I'm afraid of G-d." As he should be and will be.

To His people, the victims of Rabbinic Judaism, Yahowah asks...

"So please explain: why do you spend, continually paying out money (*la mah shaqal kesep*), for that which is not actually nourishing (*ba lo' lechem*) such that your labor (*wa yegya' 'atem*) is not satisfying and produces nothing of lasting value (*ba lo' la saba'ah*)?"

Listen diligently (*shama'*) to Me (*'el 'any*) and be nourished by (*wa 'akal*) that which is good, by that which is useful and beneficial, productive and valuable (*towb*), pleasurable and enjoyable (*'anag*), with these being the most desirable and beneficial options (*ba ha dashen*) for your soul (*nepesh 'atem*)." (*Yasha'yah* / Isaiah 55:2)

With these words, Yahowah is encouraging His people to exchange their stupefying Talmud for His enlightening Towrah, trading regulation for emancipation. By failing to do so, Yisra'elites endure the most restrictive and counterproductive religion on Earth, when the alternative, a relationship with Yahowah, remains the most liberating and beneficial opportunity in the universe.

"Incline your ear, doing so of your own volition (*natah 'ozen 'atem*), and choose to walk to Me (*wa halak 'el 'any*). Decide to actually listen (*wa shama'*) so that your soul may continue to exist (*wa hayah nepesh 'atem*).

Then I will cut you into, establishing for you (*wa karat la 'atem*), the everlasting (*'owlam*) Covenant (*Beryth*) which was affirmed and verified (*'aman*) with unremitting love and unfailing devotion (*chesed*) by Dowd (*Dowd*)." (*Yasha'yah* / Isaiah 55:3)

God wants Yisra'el to listen to Him rather than to their rabbis so that they may live. Even now, especially now, He is inviting His people to appreciate the Covenant He forged so lovingly with His Son, Dowd. It is the answer to everything that ails God's People.

This is your choice Yisra'el: rabbis or Yahowah, Talmud or Towrah, religion or relationship, the Star of bar Kokhba on your flag or a seven-lamp Manowrah illuminating the path Home.

It is decision time, and the choice is exactly as I have articulated it to you.

And let's never lose sight of the realization that the reason Dowd fulfilled Pesach, Matsah, and Bikuwrym was to enable participation in the everlasting *Beryth* | Covenant that he affirmed. The Shabuw'ah and Taruw'ah Harvests are comprised entirely of Covenant Members. The remnant observing the Kipurym Homecoming will all be Covenant. Sukah is a celebration of life in the Covenant Family.

Therefore, without a renewed appreciation for Yahowah's *Beryth*, and an unflinching devotion for what His beloved *Bikuwr* | Firstborn Son achieved, none of this is possible. Heaven is beyond reach, and death is the end of life. In the words of the great Prophet, we are reading the summation of all that is important for us to know.

What follows continues to affirm one of the most relevant realizations in the prophets...

“Now, presently, therefore (*hen* – lo and behold, it stands to reason), an ‘*Ed* | Enduring Witness with restoring testimony regarding the means to return who will be providing evidence pursuant to eternity for as long as time permits (*'ed* – a messenger providing reconciling information for as long as it is possible regarding that which is everlasting and eternal, bearing witness to them about the means to return and be restored while explaining that eternal life will come full circle (singular masculine); from *'uwd*, *'owd*, and *'ad*) to people of every ethnicity and culture being gathered, to the

community being brought together and assembled (*la'om* – to the congregation being collected; from an unused root meaning to assemble together for a common reason or cause), **I will bestow, offering him as a gift** (*nathan huw'* – I will reliably and literally at this moment in time bring him forward, appointing him, putting him in this place, devoting and dedicating him to this cause (qal perfect first person and third person masculine singular)), **as an authorized counterpart and as a prince publicly promoting the truth, a conspicuous messenger announcing what needs to be said and known, and as a leader of the royal family** (*nagyd* – a worthy and valuable, proper and truthful sovereign, the one voicing the royal decree and heralding the official message, expounding on and publishing what must be acknowledged; from *nagad* and *neged*)), **and as an instructor and teacher providing direction who is appointed, ordained, and in charge whose authority is not questioned** (*wa tsawah*) **for an archaic and misled world of people from every ethnicity and culture who are now gathered for a common cause** (*la'om* – for those assembled for this reason as a community with shared interests).” (*Yasha'yah* / Isaiah 55:4)

When we come to recognize Dowd's relevance and accept his role as the central character in God's story, everything fits together and falls into place. Throughout our journey, second only to learning about Yahowah, we will celebrate this man's life and lyrics, his sacrifice, and his appeal.

This stated, known, and embraced, there is far more being presented here than the realization that Dowd is God's most highly valued and beneficial gift. This prophecy is devoted to the 'Ed | Witness who Restores the Messiah's proper place in our lives.

Dowd was a *naby'* of the first order whose audience was almost exclusively Yisra'elites, not the 'ed to the *la'om*. He is the Redeemer and was only a witness in the sense of his prophetic portrayal of what he would endure.

And Dowd is the king, not a prince. Therefore, this pronouncement pertains to his Witness...

“Now, presently, therefore (*hen*), an ‘Ed | Enduring Witness with restoring testimony regarding the means to return who will be providing evidence regarding eternity for as long as time permits (*‘ed*) to people of every ethnicity and culture being gathered, to the community being brought together and assembled for this reason (*la’om*), I will bestow, offering him as a gift, bringing him forward at this time and devoting him to this purpose (*nathan huw’*), as an authorized counterpart and a prince publicly promoting the truth, a conspicuous messenger announcing what needs to be said and known, and as a leader of the royal family (*nagyd*), and as an instructor and teacher providing direction who is appointed, ordained, and in charge whose authority is not questioned (*wa tsawah*) for an archaic and misled world of people from every ethnicity and culture who are now gathered for a common cause (*la’om*).” (*Yasha’yah* / Isaiah 55:4)

The nature and purpose of this ‘Ed | Witness is defined by its actionable root – *‘uwd*, *‘owd*, and *‘ad*. Collectively, they speak of “an enduring witness whose testimony is restoring.” He will “convey the means to return and be reconciled in the relationship.” This “messenger will rely upon evidence and reason as he testifies about eternity.” He will also “reveal that life comes full circle,” which means, in this case, that the Covenant Family is headed back to ‘Eden during Sukah. And just as was the case with Moseh and Dowd, there is only one of him.

The ‘Ed | Witness’ audience will be comprised of *la’omym* – the plural of *la’om*. It is plural because it represents people before and after, telling us from whence they came and where they are going. Just as is the case with the Standing Grain of the Shabuw’ah Qatsyr being comprised of Yahuwdym and Gowym, the ‘Ed is responsible to reach out to everyone willing to listen. And those who respond, again as is the case with the Promise of

the Shabat, will be assembled and brought together as a single community.

Dowd is Yahowah's most redeeming, valuable, and acclaimed gift, but not His only gift. The Witness is being offered and bestowed by God at this moment in time for the benefit of Yisra'el and Yahuwdym. Unlike the case with the rabbis and Judaism, neither God nor I am asking or even taking anything for this priceless gift of knowledge which leads to eternal life. Everything is freely offered online at YadaYah.com (or if you want to be more formal – www.YadaYahowah.com). Yahowah offered the universe, life, His Towrah, Beryth, Miqra'ey, and Bakowr without compensation. Moseh liberated and taught Yisra'el freely. Dowd fulfilled the Mow'edym at great cost but without remuneration. I have done the same. What we are offering is worth everything and we are charging nothing while the rabbis extract a prohibitive price for that which is worthless.

Moving on to the next illustrative term, *nagyd* is especially revealing. The *nagyd* is Dowd's "counterpart," sort of as the moon reflects the sun's light. While obviously not the King's equal in any respect, from intellect to sovereignty, this Witness is being presented as someone who is as similar to Dowd as the situation allows. He will, therefore, be reasonably bright and articulate, capable and courageous, judgmental and right, while completely devoted to Yahowah and His Covenant Family.

Further, the *nagyd* is a "prince," the brother of the King. He is "authorized to lead the royal family" and he will "serve as a conspicuous messenger." The *nagyd* is a "herald operating by royal decree." We know these things because *nagyd* is from *nagad* and *neged*, both of which speak of "the royal position of a prince, serving as a counterpart of the king, openly conveying his pronouncements as a herald, expounding on and publishing essential news."

Lastly, *tsawah*, which is typically rendered "command" elsewhere and "commander" in this context in

English Bibles, means “to teach, instruct, and direct with authority.” The instructions of the Witness, like the teachings of Yahowah, should not be questioned.

Therefore, this Restoring Witness to the people of every ethnicity who are gathering for the Shabuw’ah Harvest is serving as a teacher to a misled world. And he is Prince and Herald to the King – the one telling Dowd’s story so that he is properly appreciated and so that Yisra’el can capitalize on what he has done and come home.

I have a confession, one I have known for a long time but have never publicly expressed. Yasha’yah was written expressly for what I have been asked to do on behalf of Yisra’el. From beginning to end, Isaiah is the Choter’s Handbook, outlining what he is to say and do. Naturally, it begins with the most stinging rebuke of religion found in the Prophets. It introduces the Choter and vividly explains how he will be equipped to compose the *Nes | Sign* Yahowah will raise to call His wayward children home. While there are many hundreds of prophecies pertaining to this mission, not only are more of them found in Yasha’yah than anywhere else, the great prophet explains why I was chosen. He also provides the lone explanation regarding Satan’s ambition and approach, doing so here and nowhere else because I am the Adversary’s adversary. I am not only the best informed and most articulate voice exposing and condemning Christianity, Judaism, and Islam, the religions Satan has used to garner worship as if he were a god, I have the thirteen volumes of *Twistianity*, *Babel*, and *God Damn Religion* to validate my credentials.

Ha Satan and I are at war over the recognition of Yahowah, the conditions of the Covenant, the purpose of the Miqra’ey, and the role the Messiah and Son of God, Dowd, played in delivering the benefits of life, perfection, adoption, enrichment, and empowerment. We are battling over the viability of the Shabuw’ah and Taruw’ah Harvests. And while Satan had a shutout going, with the score six billion to none when our debate began, the Shabuw’ah Qatsyr is now assured, Yahowah’s name has

been restored, the Conditions of the Covenant are known, the purpose of the Miqra'ey are understood, and for the first time in 2,500 years, Dowd is appreciated again. And with these achievements, Taruw'ah is assured as are Kipurym and Sukah. Father and Son prevail and Satan fails.

Clearly, it hasn't been a fair fight. It's a little like putting a stuttering old guy armed with words up against the most powerful empire of the day and expecting to liberate God's people. However, as was the case then, so will it be again.

The reason that Satan is identified and explained only in Yasha'yah is because I am his lone opponent, and this is the only time when winning is essential. So all of this, the Great Isaiah Scroll from beginning to end, exists to tell me how to accomplish this job so that I don't screw it up and to let Yahowah's people know that they can rely on what I am sharing with them.

Now, speaking of sharing, Yahowah has never been one to blurt everything out at one time. He only told Moseh one percent of what they would be doing together, and even then it was overwhelming. He had no idea that he would be herding malcontents who would routinely rebel against him and slander him across the desert for forty years. He did not sign up for the role of Towrah scribe or teacher. He grew into those roles.

It was the same with me. I was only asked to expose and condemn Islam. I had no idea that I would be fulfilling an essential role, that I'd be devoting the rest of my life to this mission, or that I was the subject of hundreds of prophecies. I grew into the role, with each new day a learning experience. I could not have imagined being the one to discover Dowd's role in fulfilling the Miqra'ey or in serving Yahuwdym and Gowym by cultivating the Shabuw'ah Harvest.

And so that you know what I have recently learned – my war against the Adversary ends on Kipurym. With the returnees from Shabuw'ah and Taruw'ah and the final

remnant gathered in Yaruwshalaim, Satan will be dispatched to She'owl and the Covenant Family will endure forevermore with Yahowah and Dowd.

And while I sought retirement on this day, as was the case with Moseh before me, the best I can hope for is a welcomed demotion. I will serve my Redeemer and King as his Herald forevermore.

My commitment is to go to where Yahowah's words lead and then share with you what I discover along the way. Although, even that is a process. I would have melted down, peed myself, and done a full-on nose plant, kicking and screaming if I knew where any of this was leading twenty-three years ago. And while I will still protest that God should have been able to find better, I now know better than to run from something Yahowah wants done.

“Therefore, presently (*hen* – here and now), a lone Gowy | Non-Yisra'elite (*gowy* – a single Gentile, a man of a different ethnicity, language, location, and culture) whom you do not know and have consistently failed to recognize (*lo' yada'* – who you do not fully appreciate, understand, or acknowledge (qal imperfect)) you should read and recite, welcome and greet (*qara'* – you should summon and proclaim by name (qal imperfect)).

In addition (*wa*), this lone Gowy (*gowy* – man from a different ethnicity), who is not understood or respected by you, and who possesses information you fail to comprehend (*lo' yada' 'atah*), will be quickly brought to you and will waste no time in his intense and consistent focus on you as he pursues you (*ruwts 'el 'atah*) on behalf of (*la ma'an*) Yahowah (*YaHoWaH*), your God (*'elohym 'atah*), and the Set-Apart One (*wa la qadowsh*) of Yisra'el (*Yisra'el*).

For indeed (*ky*), he is reaffirming your status, lifting you up by shaking the tree to knock off the fruit so that you can be gleaned, preparing you for the harvest by recognizing and respecting your value (*pa'ar 'atah* – operating as a secondary branch and shoot, he will

honor you by endowing with beautiful apparel to make you pleasing and so you can rise).” (*Yasha’yah* / Isaiah 55:5)

Yahowah disclosed this through *Yasha’yah* because He not only wants His chosen *Gowy*, His *Nakry* | Observant Foreigner, *Yada*, to understand his mission and appreciate what he will be up against but also because He wants those who read what he has been inspired to write to consider what He had to say about Himself and His Son and the upcoming Harvests. A non-Yisra’elite is being used to awaken a lost world, telling all who will listen that Yahowah is reaffirming Dowd’s status while calling His people Home.

And should you question how much there is to *qara’* | read, the answer may surprise you. With thirty-five volumes currently within the *Yada Yahowah Series* comprising between 450 to 825 pages of translations, explanations, conclusions, and insights, the 22,000 pages, read at the pace of three minutes per page, three hours a day, seven days a week, would take 365 days to complete. So, you should not be surprised that it has taken me twelve hours a day over twenty-three years to write them – most five to ten passes to keep them current with what we learn from Yah.

This is important because there are souls to be harvested, and reunions scheduled. So, Yahowah’s Choter is being asked to reap the field of standing grain and then shake the receptive and ripe olives out of the tree, or more accurately, beat them out as a branch is used during the harvest – something *Yasha’yah* has already detailed in the 4th through 6th verses of his 17th chapter. And while we will return to this prophecy, in that it is among the most important relative to the timing of *Shabuw’ah* and *Taruw’ah*, for now, consider this unamplified presentation...

“And it will actually come to pass in that day that the size of Israel will be decreased to the point of no longer being sustainable. Then, the most important place at the midsection of his body will be leaned,

shrinking in size, sacrificed in a counterproductive and unsustainable manner as part of the hidden agenda of diseased dignitaries. (*Yasha'yah* / Isaiah 17:4)

It shall be like the gathering in and receiving of a harvest at the proper time toward the end which must be cut short due to the extent of man's provocation and anger, reaping the standing grain from the chaff in season, cutting it away so as to remove it from a vexing time of grief, thereby establishing and validating the prominent and mature grain.

Then His *Zarowa'* | the One who Sows and Cultivates His Seeds will produce a Harvest. It shall be as one would conduct a gleaning, a secondary harvest of FirstFruits in the Valley of *Rapha'ym* in the midst of those destined to die who were too set in their ways and too apathetic to exert the effort required to prevail. (*Yasha'yah* 17:5)

In him [in *Ya'aqob*, Israel, and the Covenant], there will be those souls who will be spared and survive, in addition to the physical bodies of those who will be left behind, gleanings of those purposely left on the vine, and in going around at the right time of year to remove them from a threatening and dangerous situation, encompassing and striking them [with a branch] as a means of harvesting an olive tree. There will be two or three ripe olives in the top uppermost branch [*Yahuwdym*], four or five on its fruitful and productive branches which were separated and cut away [*Yisra'elites*], prophetically declares *Yahowah*, the God of *Yisra'el*." (*Yasha'yah* / Isaiah 17:6)

With *Yasha'yah* interpreting the prophecies found in Isaiah, we can confidently conclude that the *Choter* | Secondary Branch and *Zarowa'* | One Cultivating the Seeds of the Harvest, will be busy. The *Qatsyr* of Standing Grain on *Shabuw'ah* will commence, as *Gabry'el* revealed, seven years prior to his return when a treaty is affirmed with many nations, leaving Israel vulnerable. Then, in the midst of the anguish which follows, there will be a final

gleaning of Olives on Taruw'ah – but more on that in the next chapter.

In harvesting the field of standing grain and then shaking the tree in the expectation that some of its fruit will let go and trust God, this *'Ed | Witness* is proclaiming that the Covenant's Children are valuable to Yahowah. And He has committed to bring them Home.

Here in the fall of 2024, nine years to the day remain. Most of them will be inhospitable. The time to discover the truth is now...

“Seek, learning the information which has been made available about (*darash*) Yahowah (*Yahowah*) while He may be found and encountered (*ba matsa' huw*). Choose to call upon Him (*qara' huw*) while He is near (*ba hayah huw' qarowb*). (*Yasha'yah* / Isaiah 55:6)

Those in violation of the standard, the unethical and immoral, the religious and political (*rasha'*), should reject their own way (*'azab derek huw*), along with the evil and deceitful individuals whose beliefs, musings, and opinions are untrue (*wa 'awen 'ysh machashabah huw*).

Let him choose, of his own volition, to return (*wa shuwb*) to (*'el*) Yahowah (*Yahowah*) so that He may have compassion on him and love him, re-engaging in a relationship with him (*wa racham huw*). And as for our God (*wa 'el 'elohym 'anachnuw*), He will actually forgive (*la salach*) many (*rabah*).” (*Yasha'yah* / Isaiah 55:7)

Yahowah is calling His People Home. Are you among them and are you listening? Are you willing to disgorge all aspects of religion and politics such that you are prepared to be part of the Covenant? Will you do so now before it is too late?

Jews have not only rejected Yahowah and His Towrah, but they have also replaced them with rabbis and their Talmud. Therefore...

“For My thoughts (*ky machashabah 'any*) are not

your thoughts (*lo' machashabah 'atem*). **And neither are My ways** (*wa lo' derek 'any*) **your ways** (*derek 'atem*), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah*). (*Yasha'yah / Isaiah 55:8*)

For the spiritual realm (*ky shamaym*) **is dimensions beyond the comprehension of** (*gabah*) **the material realm** (*min 'erets*). **Likewise, so** (*ken*) **are My ways** (*derek 'any*) **well in advance** (*gabah*) **of your ways** (*derek 'atem*) **and** (*wa*) **My reasoning** (*machashabah 'any*) **distant from** (*min*) **your inclinations and opinions** (*machashabah 'atem*).” (*Yasha'yah / Isaiah 55:9*)

The Towrah is as superior to the Talmud as Yahowah is to the gaggle of rabbis who have sought to usurp His authority. The truth is a treasure while religion is a toxin.

Most especially, while religious Jews claim to be Torah-observant, they are not fooling God. He is aware, as you should be, that Judaism bears no resemblance to the relationship Yahowah intended.

We have long known that Yahowah's words are like seeds which, when cultivated, bear fruit...

“Indeed, just as (*ky ka 'asher*) **the rain** (*geshem*) **descends, coming down** (*yarad*), **along with snow** (*wa ha sheleg*) **from the sky** (*min ha shamaym*), **they do not return there without watering and refreshing the earth** (*wa shem lo' shuwb ky 'im rawah 'eth ha 'erets*) **such that it conceives life, buds** (*wa yalad hy*'), **sprouts, and grows** (*wa tsamach hy*'). **When I give seeds** (*wa nathan zera* ') **to the one who sows** (*la ha zera* '), **there is bread to eat** (*wa lechem la ha 'akal*). (*Yasha'yah / Isaiah 55:10*) **So shall My word be** (*ken hayah dabar 'any*).

For the benefit of the relationship (*'asher*), **that which goes out of My mouth** (*yatsa' min peh 'any*) **shall not return to Me without result, delivering what was expected** (*lo' shuwb 'el 'any reqam*). **Without exception** (*ky 'im*), **it will accomplish** (*'asah*) **the relational benefits which** (*'asher*) **I desire and on behalf of those I find pleasing** (*chaphets*). **It will succeed** (*wa tsalach*) **for the**

benefit of the relationship for which I have extended it (*'asher shalach huw'*).” (*Yasha'yah* / Isaiah 55:11)

Yahowah initially conveyed these seeds through His prophets, especially through the mighty *Zarowa'*, Moseh and Dowd. Then, as we have learned, He deployed a third and final *zarowa'* to cultivate them, removing the religious weeds, watering and fertilizing them with the Towrah, exposing them to the Light, while encouraging their growth. The Harvests are on the horizon and the time is ripe.

Should you wonder why Yahowah has chosen to tell His story this way, using horticultural references – seeds, receptive ground, plentiful rain, cultivation, productive branches, fields of grain, vineyards of grapes, and olive trees ready for the harvest, it is because this is the story of life and of the Garden. And it is told in a way everyone, from young to old, from six thousand years ago to a thousand years from today, can visualize and accept. Harvests are wonderful occasions, times for celebration, when life brings life and the result is treasured.

Based upon this revelation, God's Witness will be successful. The little *z's* efforts will bear fruit. And that is why, just four chapters hence, we will be introduced to the final Witness yet again, the third *Zarowa'*, the *Nakar* | Observant Foreigner working as *Yada*, who has been tasked with the *Shabuw'ah* and *Taruw'ah* Harvests so that there is a Family Reunion and Homecoming.

It is my hope that you are among those who benefit...

“Indeed, with a positive attitude (*ky ba simchah*), you will be brought out and withdrawn (*yatsa'*). And with the relationship reconciled (*wa ba shalown*), you will be guided and led (*yabal*) to the mountains and to the hilltops (*ha har wa ha giba'ah*), becoming worry-free, peaceful, and serene (*patsach*). You will approach and appear (*la paneh 'atem*) singing this song (*rinah*).

And all of the trees of the field (*wa kol 'ets ha sadeh*) shall clap their hands, bending in a celebratory manner

(*macha' kaph*). (*Yasha'yah* / Isaiah 55:12) **Instead of (*tachath*) the thornbush (*na'atsuwt*), a cypress tree and noble fir (*berowsh*) shall ascend ('alah). And in place of (*wa tachath*) the stinging nettle (*sirphad*), a myrtle (*hadass*) shall rise ('alah).**

This will be (*wa hayah*) a place to approach (*la sham la*) **Yahowah (יהוה), an everlasting sign and symbol (*la 'owth 'owlam*) **which shall never be uprooted or cut down (*lo' karat*).**" (*Yasha'yah* / Isaiah 55:13)**

Those who choose to answer this invitation will be withdrawn from the toxicity of religion and brought unto the hills of Yaruwshalaim, reconciled and radiant. Their souls will be renewed as the Earth beneath their feet is transformed, returning to the beauty enjoyed in *Gan 'Eden* | the Garden of Great Joy.

Our journey of discovery begins with being observant. It progresses by exercising good judgment. And it results in our vindication when we act accordingly...

“For this is what (*ky koh*) **Yahowah (*Yahowah*) says (*'amar*): ‘Be observant and consider (*shamar*) the means to exercise good judgment and justly resolve disputes, making good decisions (*mishpat*). Then (*wa*) engage, acting upon (*'asah*) that which is correct and vindicating (*tsadaqah*), because indeed (*ky*), My deliverance and resulting salvation (*yashuw'ah 'any*) are approaching, they are close and intimately personal (*qarowb la 'any*).**

Therefore (*wa*), the one who is correct about Me (*tsadaqah 'any*) will come (*la bow'*). He will be revealed (*galah*)." (*Yasha'yah* / Isaiah 56:1)

This is reminiscent of what Solomon advised Yisra'elites as he spoke to the people upon the completion of Yahowah's Covenant Home – more commonly known as the First Temple. He was encouraging Yisra'el to be observant and then responsive, acting upon what the Witness would be sharing on their behalf. Having studied the Towrah, the Prophets, and the Writings, especially the

Psalms and Proverbs of Dowd, the *Nakry* | Observant and Responsive Foreigner would come to know the way Home via the *Beryth* | Covenant and *Miqra'ey* | Invitations which Dowd exemplified and fulfilled. He would be correct regarding the means of deliverance, vindication, and even salvation – which occur as a result of what Father and Son have achieved. Listen, and you, too, can be part of Yahowah's Family.

Unless there is another *Gowy* whose writings remain unknown, you are experiencing the fulfillment of this prophecy and so many others. Yahowah inspired *Yasha'yah* | Isaiah to convey this promise in writing so that you would know how to proceed – especially in a world filled with deceitful and deadly ideas.

“Blessed by the benefits of the relationship, joyous and productive (*'ashry*), is the person (*'enowsh*) who acts upon and engages in (*'asah*) this (*zo'th*). Because (*wa*) the son (*ben*) of 'Adam (*'adam*), by observing (*shamar*) the Shabat (*Shabat*), and by not defiling and profaning it (*min chalal huw'*), he is empowered and strengthened, enlightened and restored (*chazaq*) by it (*ba hy'*).

By being observant (*wa shamar*), his hand, and especially that which he influences (*yad huw'*), is kept from acting upon or engaging in (*min 'asah*) anything unjust, immoral, or irrational (*ra'*). (*Yasha'yah* / Isaiah 56:2)

Do not say regarding (*wa 'al 'amar*) the *Nekar* | Observant son of a Foreign Land, the one who knows and understands through thoughtful examination, then acknowledges by being discerning and respectful (*wa ben ha nekar*), who has formed a relationship with (*lawah 'el*) Yahowah (*Yahowah*), something which would infer or suggest (*la 'amar*), 'Yahowah (𐤃𐤏𐤅𐤏𐤃𐤏𐤃𐤏𐤃𐤏) has abandoned me, preventing me from being included (*badal badal 'any*) as part of His family (*min 'al 'am huw'*).'

And let not the esteemed and authorized designee say (wa 'al 'amar ha sarys), 'What now, if (hen) I have become a silenced counselor and muted messenger ('any 'ets yabesh)?'" (Yasha 'yah / Isaiah 56:3)

Yahowah has provided additional advice. How you respond is up to you. My hope is that, in a world rife with irrational and immoral thought-police and muddled in conspiracy theories, our message will not be drowned out by the many complainers and critics nor muted too soon by the resolutely political.

Twenty-three years ago, I was alone apart from Yah, and now there are many – a family of Covenant Members all devoted to bringing you this message. God is not going to allow His Witness to be drowned out or suppressed. Together, we will prevail – and largely as a result of our Shabat Towrah Study program, something which we have aired every Shabat for 15 years...

"To the contrary, this is what (ky koh) Yahowah (Yahowah) says ('amar) on behalf of individuals who have been castrated as a result of the positions they have taken as leaders (la ha sarys), of those who provide guidance regarding the benefits of the relationship ('asher) by being consistently observant and actively attentive (shamar) during My Shabats ('eth shabatowth 'any), who evaluate and choose (bachar) to walk along the correct path (ba 'asher) in deference to Me, out of respect for Me and to please Me, eager to experience this with Me (chaphets), and (wa) who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (chazaq) by My Covenant (ba beryth 'any). (Yasha 'yah / Isaiah 56:4)

'I will offer, freely giving (wa nathan) to them (la hem) in My Home and in My Family (ba beyth 'any) and within My protected enclosure (wa ba chowmah 'any) an outstretched, welcoming, and empowering hand (yad) and a name (wa shem) even better (towb) than other sons and daughters (min ben wa min bath).

I will give to him and them (*nathan la huw' / hem*) **an everlasting and eternal** (*'owlam*) **designation and reputation** (*shem*) **which, for having shared the benefits of the relationship** (*'asher*), **will never be removed or taken away** (*lo' karath*). (*Yasha'yah / Isaiah 56:5*)

The children (*wa beny*) **of the Nekar | Observant and Discerning Foreigner** (*ha nekar*) **have formed a relationship with** (*ha lawah 'al*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁𐤎).

They serve Him (*la sharath huw'*), **in love with** (*wa la 'ahab 'eth*) **Yahowah's** (*YaHoWaH*) **name** (*shem*), **seeking to exist as His coworkers** (*la hayah la huw' la 'ebed*), **always observing** (*kol shamar*) **the Shabat** (*Shabat*), **making it special by not disrespecting it** (*min chahal huw'*). **They willingly demonstrate an intense desire to learn about** (*chazaq*) **My Covenant** (*ba beryth 'any*). (*Yasha'yah / Isaiah 56:6*)

It is My desire (*taphilah 'any*) **to bring** (*wa bow'*) **them to My Set-Apart Mountain** (*hem 'el har qodesh 'any*) **and cause them to rejoice, such that they are elated** (*wa samach hem*) **in the family** (*ba beyth*). **Their uplifting sacrifices and elevating offerings** (*'olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown*) **on My altar** (*'al mizbeach 'any*).

This is because (*ky*) **My House** (*beyth 'any – My Home and Family*) **shall be called** (*qara'*) **a Home** (*beyth*) **of Intervention, of reasoned requests and sound judgment** (*taphilah*), **for the entire family** (*la kol ha 'am*).” (*Yasha'yah / Yahowah Saves / Isaiah 56:7*)

These are transformative words, serving as a life-changing revelation. This epitomizes the purpose of being a Herald. And it affirms the simple truth that the will of God is to establish His Covenant Family and enjoy developing a productive relationship with His children.

We are intervening on your behalf, translating Yahowah's words from a language too few understand, into the lingua franca of the world. And our offering to our God is your soul, delivered safely before Him.

These prophetic writings we have been reviewing, and will continue to examine, prove conclusively that Yahowah is God. He has provided a list of things common to those who are invited into His Home. And God is celebrating His relationship with His children, showering them with everlasting gifts.

As never before, with a greater sense of urgency than we have experienced, God is calling His people home. The prophets were inspired for this purpose.

“Yahowah (*YaHoWaH*), My Upright One and Foundation (*‘edony*), who gathers (*qabats*) yet again (*‘owd*) the scattered (*nadach*) of *Yisra’el* | Those who Engage and Endure with God (*Yisra’el*), announces, in advance of it occurring (*na’um*), ‘I will assemble, bringing together (*qabats*) before him (*‘al huw’*) those he has obtained by encouraging them to be called out and to draw near (*la qabats huw’*).” (*Yasha’yah* / Isaiah 56:8)

This is the day I have most longed to witness, when those who have been gathered unto Yahowah are assembled before God. I am looking forward to seeing the expression of Yah’s face as He greets each new addition to His growing family.

While that is our message, and while everyone is invited, most will exclude themselves, blinded by religion, confused by conspiracy, and misguided by politics. And leading the parade to She’owl will be rabbis...

“His watchmen, those assigned to be Israel’s lookouts, protecting *Yahuwdym* (*tsaphah huw’*), are blind (*‘iwer*). They are all (*kol hem*) ignorant and opposed to *Yada’*, without understanding, without revelation or respect, and are thus clueless (*lo’yada’*).

They are universally (*kol hem*) dumb dogs, incapable of intelligent speech (*‘ilem keleb*), without the capacity to understand or the ability to prevail, unqualified and incapable, utterly incompetent (*lo’yakol*), barking and howling in incomprehensible

fashion, babbling Babylonian prophets (*la nabach*), panting while dreaming (*hazah*), lying around smitten with their inactivity and lack of awareness (*shakab 'ahab la nuwm*). (*Yasha'yah* / Isaiah 56:10)

These dogs (*wa ha keleb*) have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, who are bitterly antagonistic (*'ez nepesh*). They never acknowledge that they have taken too much, never admitting that they are gluttonous sexual deviants, unrestrained and insatiable, wallowing in abundance (*lo'yada'saba'ah*).

Those tending the flock (*wa hem ra'ah*) are ignorant and irrational, devoid of understanding, clueless and disrespectful, neither perceiving nor comprehending, and thus lacking the capacity to teach (*lo'yada'byn*). All of them have turned to their own way (*kol hem la derek hem panah*), every man after his own ill-gotten gain and dishonest advantage (*'ysh la betsa'huw'*) without exception or restraint (*min qatseh huw'*).” (*Yasha'yah* / Isaiah 56:11)

At this time, among His people, there is an object of God's ire – rabbis. Yahowah loathes them even more than they disdain God. And He will hold them accountable for what they have done to drive a wedge between Him and His people.

When we survey the abuse which has been directed toward Yisra'el and Yahuwdah by nations and religions, the most menacing institution of all has been Judaism. And the worst are Haredim – living as parasites while misrepresenting Yahowah, His Beryth, Towrah, and Ben.

While the rabbis will continue to conspire, they will soon come to regret what they have done, not because of the casualties they have inflicted, but because there will be recompense. And especially humiliating for them, the *gowy* they have come to despise will be judging them. That may be the final mission of this Witness.

And between then and now, there will be a harvest and

a gleaning of the Covenant's Children on Shabuw'ah and then on Taruw'ah. These will occur on May 22nd, 2026 and September 23rd, 2033, not that the religious will notice. According to Yasha'yah, rabbis will be scheming against the Almighty and their brethren to the very end...

“Come, let us consent to assemble together and agree to change everything around (*'atah*). Let us reach for and receive (*laqach*) the wine (*yayn*), drinking alcoholic beverages (*shekar*) to remain inebriated and intoxicated (*saba'*). For tomorrow (*machar*) will be like (*wa hayah ka*) this day (*zeh yowm*), with us more powerful and important (*gadawl*), even more exalted and wealthier, enriched through the binding nature of religion (*yether*), exerting our power and influence (*ma'od*).” (*Yasha'yah / Isaiah 56:12*)

Fortunately, Yahowah is not playing a numbers game. He never has and never will. The rabbis will continue to hold sway over millions of deluded Jews who are now just nine years from drawing their last breath.

Yahowah's outreach is to those who strive to be right about Him. The first and best of these will soon vanish during the Shabuw'ah Harvest. And when we are withdrawn to be with Yahowah on the Shabat of May 22nd, 2026 – at the very beginning of the Time of Israel's Troubles, hardly anyone will notice.

“Then (*wa*) those who are right and vindicated (*tsadyq*) will vanish, disappearing such that those who remain will not know where they have gone (*'abad*). And no one will give it any thought, pondering the implications (*wa 'ayn 'ysh sym 'al leb*).

Loyal and devoted individuals (*'ysh chesed*) will be harvested, gathered together and taken away during an ingathering (*'asaph*) while no one makes the connection to comprehend what will have occurred (*ba 'ayn byn*).

For indeed (*ky*), away from (*min*) the presence of (*paneh*) this disastrous calamity and miserable suffering, this wickedness and wrongdoing (*ra'ah*),

those who are correct (*ha tsadyq*) **will be withdrawn** (*'asaph*).' (*Yasha 'yah* / Isaiah 57:1)

And then (*wa*), **He will arrive** (*bow'*) **on behalf of those who have been reconciled and saved** (*shalown*). **They will be spiritually allied** (*nuwach*) **within** (*'al*) **His** (*huw'*) **restful environs** (*mishkab*), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach*) **with Her** (*hy'*)." (*Yasha 'yah* / Isaiah 57:2)

Yasha'yah has delineated the plan. The fulfillment of the Miqra' of Shabuw'ah will occur at the commencement of the Time of Ya'aqob's Troubles. Yahowah will be removing His Covenant Family, bringing them home. For a while, this will leave only His words and these translations of them. A few years thereafter, on the 1st of 'Abyb / April 4th, in 2030, Yahowah's Spirit will return within the two Witnesses, announcing the Taruw'ah Harvest and Kipurym Homecoming. Just three and a half years after their arrival, Yahowah, Himself, will return with Dowd on behalf of the recently reconciled. It is right, fitting, and proper.

It is my hope and, indeed, God's expectation, that those who invest the time to read and become vindicated exit this planet with us so that you do not have to endure what those who remain will experience. There will be pestilence and war, natural disasters and economic collapse – all while the world promotes its favorite conspiracy: blame the Jews.

Earlier, I said "with us," because the *Gowy* of whom Yahowah has been speaking will be withdrawn on Shabuw'ah along with other members of Yahowah's Covenant Family. This working vacation will be long by human standards because he will not return until forty-six months later on the 1st of 'Abyb in year 6996 Yah. And during this intervening period, my expectation is that Yahowah will have me witness what He has endured over the millennia so that when I speak, it will be from experience.

Addressing the religious in the interim, God laments...

“But as for you (*wa ‘atem*) who are present (*qarab*) here and now (*henah*), you are children of fortune-tellers who are blowing smoke (*beny ‘anan*), the seed (*zera’*) of adultery, of being unfaithful by being religious (*na’aph*) and of prostitution (*wa zanah*). (*Yasha ‘yah* / Isaiah 57:3)

Over whom and upon what basis (*‘al my*) are you effeminate and overly sensitive individuals exploiting and mocking (*‘anag*)? Against what and whom (*‘al my*) do you open your mouth and boast (*rachab peh*), sticking out your tongues and prolonging your speeches (*‘arak lashown*)?

Are you not (*lo’ atem*) the children (*yeled*) of rebellion who rose up in clear defiance of authority (*pesha’*), the seed of (*zera’*) vain and useless liars with mistaken beliefs (*sheqer*)? (*Yasha ‘yah* / Isaiah 57:4)

Are you not those who burn with lust and rage (*ha chamam*) over the lamb and leadership (*ba ha ‘ayil*) and under (*tachath*) every spreading tree (*kol ‘ets ra’anan*), killing the children (*shachat ha yeled*) within the depressions (*ba ha nachal*) beneath the clefts in the rock (*tachath sa’yph ha sela’*)? (*Yasha ‘yah* / Isaiah 57:5)

Your fate (*chalaq ‘ath*), grave, and inheritance (*nachal*) are among (*ba*) the smooth-talking and insulting flatterers and thieves (*cheleq*). Where they go is your lot (*shem bow’ ka goral ‘ath*). And for them (*gam la hem*), you have poured out drink offerings (*shaphak shaphak*) and uplifting (*‘alah*) grain offerings (*minchah*). For these things (*ha ‘al ‘el-leh*), shall I relent and change My mind (*nacham*)? (*Yasha ‘yah* / Isaiah 57:6)

On a high mountain, you have arrogantly (*‘al har gaboah*) made (*suwm*) your bed (*mishkab ‘ath*), raising it up and advocating it (*nasa’*). Additionally (*gam*), there (*sham*) you ascribed status to yourselves (*‘alah*) while slaughtering the living (*zabach zabach*). (*Yasha ‘yah* / Isaiah 57:7)

Then, lingering at another (*wa 'achar*) door (*deleth*) and upon its framework (*wa mazuwzah*), you have set up and placed (*sym*) your own memorial and maxims (*zikarown 'ath*). Indeed (*ky*), separated from Me (*min 'eth 'any*), you have revealed and uncovered (*galah*) your bed and death bier (*mishkab 'ath*). You have also climbed up into it (*'alah*), enlarging it to accommodate many (*rachab*).

Then (*wa*) you established (*karath*) for yourselves and with them (*la 'ath min hem*) fellow devotees and lovers (*'ahab*), in whose bed (*mishkab hem*) you have beheld (*chazah*) their phalluses (*yad*)." (*Yasha'yah / Isaiah 57:8*)

The rabbis are hideous prostitutes, parading around and promoting themselves for money. But it is all smoke and mirrors. They are exploiting their brethren while wagging their tongues at God. Their religion is comprised of mistaken beliefs and exists solely for their enrichment.

They have forestalled the benefits of the Passover Lamb, and they have thereby, deprived their children of life. The messages they fold up and place within the cracks of the rocks comprising the Western Wall, while bobbing their heads in prayer, determine their fate – which is to be buried among fellow thieves.

Yahowah will not relent. He will continue to reject those who have blocked the Door to Life. In a religion fixated on empowering men over women, and indeed over God, their fascination with their phalluses will be their undoing.

The god of Judaism is indistinguishable from Molek, the Lord to whom the misguided sacrificed their infants long ago...

"You have descended, lowering yourself by showing regard for (*shuwr*), Molek, to whom Israelites sacrificed their infants, as if he were sovereign (*la ha Molek*), with (*ba*) oil (*shemen*) and numerous perfumes along with your ointments (*wa rabah raquach*), sending

out (*salah*) delegations of your anguished envoys (*syr 'ath*) as witnesses into perpetuity (*'ad*) unto the distant separation of (*min rachoq*) the humbling and lowly status (*shaphel*) endured upon reaching (*'ad*) She'owl (*She'owl*).' (*Yasha'yah* / Isaiah 57:9)

She'owl | Hell is where the rabbis are headed. Having denied that such a place exists in their Babylonian Talmud, they will find that they were wrong.

There is no saving these charlatans or the religious whom they have misled. Briefly reinvigorated by the departure of the Covenant Family, they will lie with their last breath...

“With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek 'ath*) have become wearisome (*yaga'*), but you are never willing to admit (*lo' 'amar*), ‘It is hopeless and futile (*yarash*).’

Reinvigorated (*chayah*), you have expressed and extended (*matsa'*) your influence (*yad 'ath*) such that you attempt to show no weakness (*'al ken lo' chalah*).” (*Yasha'yah* / Isaiah 57:10)

Even in all of its variations, Judaism has never prevailed – having never made life better for the Children of Yisra'el. It takes a special kind of stubbornness to continue doing that which remains so counterproductive.

Yahowah has copious reasons to be disappointed in His people, and He is especially angry at religious Jews, but He has not given up. A steady diet of truth can transform an open mind.

‘For the sake of Tsyown (*la ma'an Tsyown* – for the benefit of and with regard to the Signs Posted Along the Way), I will not keep silent or be unresponsive (*lo' chashah* – I will not remain hushed nor will I hesitate and do nothing (*qal imperfect*)). And for the benefit of Yaruwshalaim (*wa la ma'an Yaruwshalaim* – for the sake of the Source of Guidance on Reconciliation), I will not rest (*lo' shaqat* – I will not be at peace or serene, nor will

I remain inactive) **until** (*'ad*) **her righteousness and vindication** (*tsedeq hy'* – her willingness to do the right thing, to be honest and accurate, to be equitable and just, moral and correct) **are brought out** (*yatsa'* – come forth) **as knowledge and enlightenment** (*ka nogah* – as light, brilliant and radiant) **and her deliverance and salvation** (*wa yashuwa'ah hy'* – her victory and freedom) **are like a blazing torch** (*ka lapyd ba'ar*).” (*Yasha'yah* / Isaiah 62:1)

Yahowah has been silent since He last spoke through Mal'aky 2,440 years ago. A lot has happened over that span of time and yet nothing has changed. Humankind continues to reject Yahowah's name, message, and Son and to accept a religious and/or a political counterfeit in their place. But that will soon change.

God is speaking through this Voice to His people again. He will not rest until everyone who is willing to listen knows what is written on His signs and is aware of what occurred in His city. He wants His people to realize that the signs posted on Tsyown by Dowd speak honestly and accurately about their salvation. His words in this regard serve as a blazing torch of knowledge and enlightenment.

With the return to the feminine variation of “you,” we can apply all of this to Yaruwshalaim. And that makes sense because it is the City of Dowd and the source of vindication. However, as we progress to the next statement, there would be no reason for God to rename His city, especially when Yaruwshalaim already means Guidance on Reconciliation. It appears, therefore, that this restorative name that is being offered to “him” is addressing the *Zarowa'* Yah has equipped to bear His torch and illuminate His signs. Perhaps he is being acknowledged for having done so accurately and honestly. And in the process of becoming correct and being vindicated, all those who are thoughtful and responsive will come to value God's signs, city, and, perhaps, *Zarowa'*.

“People from different places and races (*wa gowym*) **will see** (*ra'ah* – will have revealed and will witness) **that**

you are accurate and honest, readily validated and vindicating (*tsedeq 'ath* – that you (feminine singular) are correct and fair, in accord with the standard, straightforward and consistent, truthful and ethical), **and all of those who are thoughtful and responsive** (*wa kol malak* – those who are receptive and carefully consider the evidence, especially those who are willing to accept counsel and lead) **will see your value** (*kabowd 'ath* – your (feminine singular) honorable nature and the subsequent reward which is a manifestation of power).

And He will call you (*wa qara' la 'ath* – He will meet with you and welcome you, summoning and inviting you (pual perfect – the person being addressed (which is feminine singular) is accepting this gesture without asking for it with the subject being third-person masculine singular)) **by a renewing and restoring** (*chadash* – a reaffirming and reestablishing) **name** (*shem*) **which, as a benefit of the relationship** (*'asher* – which to show the way to get the greatest joy out of life), **the mouth** (*peh*) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **will designate for him** (*naqab huw'* – will bestow upon him which is notable).” (*Yasha'yah* / Isaiah 62:2)

Up to this point, just three individuals have been renamed by God. They are 'Abram who became 'Abraham, his wife, Sarai, who became Sarah, and Ya'aqob who came to bear the name Yisra'el. And should this be the little z, he has been afforded the titles: *Yada'* | Knows and Understands, *Choter* | Secondary Branch and Sucker, *Nakar* and *Nakry* | My Observant Foreigner, *Basar* | Herald, *'Ed* | Witness, *Mal'ak* | Messenger, *Qowl* | Voice and, more recently, *Zarowa'* | Arm of God Cultivating the Seeds for the Harvest.

In that the *shem* | name is *chadash*, while there is the possibility that it may be a new name, this designation is more likely one which addresses his desire to renew, restore, and reestablish the relationship between Yahowah and Yisra'el. While it is Yah's decision, and I'll be

delighted with whatever He selects, personally, I am fondest of Yada Yahowah – or perhaps, Yada ben Yahowah.

Either way, it is likely Dad’s way of saying, “Good job, kid. You made your Papa proud. It’s about time I stop calling you a sucker and give you a proper name.”

While it is uncomfortable for me to reveal such things, I remain committed to going wherever Yah’s words lead, even when they fall into my lap. The fact remains, what I have done collaboratively with Yahowah’s Seven Spirits on behalf of His Son and Family these past twenty-three years matters. And my Father likes to share credit, even when He does 99.9% of the work. And to think, I was happy being anonymous.

“**You will be** (*wa hayah* – at this moment you will exist as (qal perfect second-person feminine singular)) **an honorable and adorning** (*tiphe’reth* – an attractive and ornamental) **metaphorical crown or actual compass** (*‘atarah* – a garland, wreath, or diadem) **in** (*ba* – as, with, and positioned by) **Yahowah’s** (*YaHoWaH*) **hand** (*yad* – influence and authority) **and as** (*wa*) **a royal counselor** (*maluwkah* – as a sovereign and leading advisor to consider; from *malak* – to counsel and advise on behalf of the king) **in the palm** (*ba kaph* – in the hollow of the hand) **of your God** (*‘elohym ‘ath*).” (*Yasha’yah* / Isaiah 62:3)

Okay then. That’s a bit much. But since no one has ever won an argument with Yah, all I can say is, “Wow! That’s overly generous.”

That said, I cannot imagine the alternative. With so much entrusted, with so much effort, with so much acclaim, I do not want to be a crumbled mess before God, bent over in shame for having failed. I will do my best and trust Him to use it well.

A *zarowa’* can take many forms and play different roles. Moseh was a Productive Shepherd. Dowd was the Protective Ram. Both Sowed the Seeds of Life, one through the Towrah and the other with his Mizmowr. Most

importantly, Dowd was the Sacrificial Lamb. And the little *zarowa* appears to be a useful implement in God's hand. With Divine guidance and Spiritual input, the *z* is being offered his dream job, serving as a royal advisor and sovereign counselor to Dowd, the King of Kings. Moreover, in the palm of God's outstretched hand, the little *z* functions as a compass – providing those who use it with the way Home.

Now speaking to all Yisra'el, Yahowah affirms...

“You shall no longer be called (*lo' 'amar la 'ath 'owd*) ‘Abandoned (*'azab* – a rejected outcast, forsaken and relinquished, deserted or destitute, damned or estranged),’ and concerning your Land (*wa la 'erets 'ath*), no longer will it be called (*lo' 'amar 'owd*), ‘Uninhabitable (*shamamah* – ruined and wasted, depopulated and desolated, a devastated and terrifying wasteland clothed in despair),’ but instead (*ky*), you will be called, designated, and welcomed as (*la 'ath qara*’ – you will be summoned and invited as, even named), ‘*Chephtsy* | **My Delight (*chephets 'any* – My Desire and Great Pleasure because I Am Pleased)’ and your Land (*wa la 'erets 'ath*), ‘*Ba'ulah* | **Married** (*ba'ulah* – in a possessive relationship).’**

This is because (*ky*) Yahowah (*Yahowah*) desires you (*chaphets ba 'ath* – is delighted with you, He is pleased with you and He wants you). So, your Land (*wa 'erets 'ath*) will be wedded (*tiba 'el* – in a state of matrimony). (*Yasha 'yah* / Isaiah 62:4)

By way of comparison (*ky*), as a fine young man (*bachuwr* – as an exceptional bridegroom, as an exemplary individual who is battle-hardened and capable, resilient and strong) marries (*yba'al* – comes to take and possess in matrimony) a virgin (*bethuwlah* – a young woman without any sexual experience; from an unused root meaning to separate), **Your sons (*beny 'ath* – Your children (*beny* is masculine and *'ath* is feminine)) shall wed themselves to **You** (*ba'al 'ath* – shall marry You (singular feminine and thus addressing the *Ruwach Qodesh*)), and as the**

bridegroom (*wa chathan* – the Father’s daughter’s husband, a son-in-law) **rejoices and is delighted** (*masows* – is celebrating with a positive attitude) **for the bride** (*‘al kalah* – the one getting married), **your God** (*‘elohym ‘ath*) **will be pleased for you** (*suws ‘al ‘ath* – will be delighted for you, enjoying the relationship with you).” (*Yasha ‘yah / Isaiah 62:5*)

To appreciate the symbolism, understand that central to the *Beryth* | Family-Oriented Covenant Relationship is portrayed by the productive and loving union between a man and a woman, a husband and his wife, a father and a mother who conceive and raise their children in a supportive home. It is about choosing your partner, loving and supporting them, and being trustworthy and steadfast. Further, Yisra’el is metaphorically Yahowah’s Bride, and God covets a faithful, enduring, mutually supportive, and loving relationship with His people. Also, the symbolism makes the most sense when we recognize that the Ruwach Qodesh represents the feminine and maternal aspects of Yahowah’s nature.

Simply stated, Yahowah wants us to be engaged in a loving relationship, where we respect and cherish one another and establish our home and family. By this time, God and His people are together again, celebrating their kinship. It is the result of Kipurym and the purpose of Sukah – which will serve as the wedding pavilion.

“Upon your walls (*‘al chowmah ‘ath* – along your elevated thoroughfare), **Yaruwshalaim** | **Jerusalem** (*Yaruwshalaim* – Source of Guidance on Reconciliation), **I will summon and determine the number** (*paqad* – I will call, arm, muster, organize, and appoint) **of the observant** (*shamar* – those who closely examine, carefully consider, and focus intently, watchful individuals).

And all day and all night (*wa kol ha yowm wa kol ha laylah*) **they will continuously exist** (*tamyd* – they will be uninterrupted and constant), **never inactive or silent** (*lo’ chashah* – never hesitating to speak out or idle), **always remembering** (*ha zakar* – never forgetting and

consistently recalling and proclaiming) **that those who associate with Yahowah** (*'eth YaHoWaH*) **are never silenced or inactive** (*'al domy* – they continually communicate the restoring testimony and eternal witness, and never cease, they are neither still nor dumb) **regarding you** (*la 'atem*).” (*Yasha 'yah* / Isaiah 62:6)

This is a reminder that Yahowah not only values those who are observant, He invites them to work with Him. Further, with this affirmation, we are reminded that God appreciates what work can achieve. Given the option, He'd rather engage with an active individual. And in this regard, He is calling us to speak openly and continually, such that we are always ready and willing to share His restoring witness.

What follows can be interpreted in one of three related ways. Does the negation of *nathan* | allow, scribed as it is in the jussive mood, mean that this particular messenger's freewill is being usurped so that he completes the mission without distraction? Might this be the prophet expressing his desire regarding him, encouraging him to continue to battle until his last breath? Or is this God indicating that no one will be able to silence this witness or even slow his progress? Under the circumstances, each interpretation seems appropriate.

“And so, You should not (or will not) allow him to be silent or silenced, neither inactive or stopped (*wa 'al nathan domy la huw'* – You should not give him the opportunity to choose to be incommunicative, silenced, overwhelmed, idle, or satisfied, or even pause and rest such that he is always striving to be a more literal and effective witness, or: You will not allow anyone to impede his progress or censure his message, never allowing anyone to stop him (qal imperfect jussive – with *nathan* being negated, either the observant spokesman's freewill is curtailed for an ongoing period of time such that there will be no pause in the work or cessation in the communication, or the prophet is affirming that God will insure that no one silences him or interrupts him)) **until he prepares the**

enduring and restoring testimony (*'ad kuwn* – while he authenticates the legitimacy, secures and sustains through a thoughtful and systematic arrangement of the evidence, making ready (poel imperfect – whereby the object, Yaruwshalaim, becomes fully equipped to prevail as a result of the active witness)) **and causes through the eternal witness** (*wa 'ad sym* – until he brings about through the restoring testimony) **that which is associated with Yaruwshalaim** (*'eth Yaruwshalaim* – that which pertains to the Source of Teaching and Guidance on Restoration) **to be adored and considered praiseworthy** (*tahilah* – is appreciated, her reputation renowned and laudable) **throughout the Earth** (*ba ha 'erets*).” (*Yasha'yah* / Isaiah 62:7)

Should this be Yasha'yah's will, it would be my privilege to devote whatever effort is required to make him proud. Should this be a temporary curtailment of my freewill, nothing would be lost and everything worthwhile is gained. I've got nothing better to do – nor does anyone else. There is no more rewarding or beneficial job in the universe. So, telling someone that they must do what they love most isn't limiting. Moreover, the time spent now is returned beyond measure in eternity.

I prefer the rendering whereby no one is allowed to interfere with our mission to call God's people home. Our job is to speak out, to be a witness, and it is Yahowah's job to see that we are effective and that His voice is heard. And based upon my experience over the past twenty-three years, it is apparent that Yahowah has thwarted any and all attempts to forestall our progress.

That said, our witness will end when Yaruwshalaim is adored rather than maligned. And our means to that goal will be by conveying Yahowah's eternal witness and restoring testimony. While our efforts will mostly fall on deaf ears, for those whom our witness is intended, they have until 2033. Although, I'd recommend joining us for the Shabuw'ah Qatsyr in May of 2026.

Yahowah's work will be advanced by way of a final

Zarowa'...

“**Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **has made a promise** (*shaba'* – has sworn an oath, vowing to affirm the truth of this statement which is based upon approaching seven and the Shabat) **by His right hand** (*ba yamyn huw'*) **and with His empowered and fortified** (*wa ba 'oz huw'* – through His resolute and unwavering, with His bold and forceful, secure and prevailing) ***Zarowa'* | Capable Arm Sowing and Cultivating the Seeds for the Harvest with Shepherding the Flock** (*zarowa'* – the prevailing and effective arm of God with the resolve and ability to guide the sheep, a productive and protective ram, the defender and caretaker engaged as a shepherd among the sheep who is fruitful in accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the Arm of God, the Protective Shepherd, and Sacrificial Lamb).” (*Yasha'yah* / Isaiah 62:8 in part)

The juxtaposition of the previous statements affirms several things. First, Yahowah is going to assure that His Witness is neither thwarted nor silenced, distracted or deterred until the *Miqra'ey* of *Shabuw'ah* and *Taruw'ah* are fulfilled – upon which *Yada* as the Red Heifer will be slaughtered to prepare the mortal remnant of *Yisra'el* for *Kipurym* and *Sukah*.

Second, God is going to prepare *Yaruwshalaim* for His return by deploying a *Zarowa'* to sow the seeds required for bountiful harvests. And third, he will be an extension of Yahowah's right hand, serving as God's implement.

The *Zarowa's* resolve and determination, even his effectiveness, will come through Yahowah's fortification and empowerment. He is an implement in capable Hands.

The world's most popular religions have confiscated what belongs to God's people and have wrongly claimed it for themselves. In Christianity, it is called Replacement Theology. In Islam, it is simply jealousy.

“I will not allow your grain, what you grow or harvest, to be given (*nathan* ‘*eth dagan* ‘*ath* – I will not offer what you produce) **ever again** (‘*owd*) **to be consumed in a questionable way and processed destructively** (*ma’akal* – to be butchered and destroyed; from *mah* – to question and ‘*akal* – to consume) **by your enemies** (*la* ‘*oyeb* ‘*ath* – by those who show enmity and hatred toward you) **on the condition that** (*wa* ‘*im* – so long as) **the children** (*beny* – the offspring) **of the Nakar | Observant Foreigner** (*nakar* – the little appreciated and often misunderstood non-Yisra’elite from a distant land who closely examines and carefully considers, then recognizes and acknowledges the truth, making it known through declarative statements, the discerning friend who highly regards what can be perceived and should be respected) **can choose to drink** (*shatah* – have the option to consume (qal imperfect jussive)) **your new wine of inheritance** (*thyrowsh* ‘*ath* – your recently harvested and sweet, freshly pressed, wine for heirs) **which you have labored to produce** (*yaga*’ – you have expended the energy to make) **with him** (*ba huw*’).” (*Yasha* ‘*yah* / Isaiah 62:8)

Islam and Christianity were conceived in animosity toward Yahowah’s Chosen People. However, the children of the *Nakar* love Yisra’el. So, God is saying that as long as they share with those who support them, He will keep those who hate them at bay.

Also interesting, in this reference to the gift of the upcoming harvest, those gathered in are considered to be children of the *Nakar* | Observant Foreigner who have partaken in the new wine of the inheritance. Additionally, through these things, Yahowah is protecting His Family.

We are one with Yisra’el and we are prepared for the harvest because, as Children of the Covenant, we radiate God’s light and adore Yahowah’s name...

“Truthfully, this is because (*ky*) **those who gather together at the harvest with him** (‘*asaph huw*’ – those who join together and are withdrawn to receive it with him

[addressing the children of the Nakar] **will consume it** (*'akal huw'* – will feast upon it [speaking of the new wine of inheritance]) **radiating light** (*halal* – extolling the virtues while expressing complete confidence) **in the name of and with** (*ba shem 'eth* – in the renown and reputation of [from 1QIsa]) **Yahowah.**

And those who are assembled and obtain it (*qabats huw'* – those who have come together and grasp it) **will drink it** (*shatah huw'* – will experience it [the wine of inheritance]) **within the courts** (*ba chatser* – within the enclosure) **of My Set-Apart Sanctuary** (*qodesh 'any*), **says your God** (*'amar 'elohym 'atem* – declares your Mighty One [from 1QIsa]).” (*Yasha 'yah* / Isaiah 62:9)

In *Yada Yahowah*, for the first time in 2,500 years, God’s name has been reintroduced, explained, and pronounced. From Almighty’s perspective, this is a watershed moment worth commemorating and celebrating.

We have read scores of references to the sweet new wine of inheritance being an essential part of the ‘Asaph and Qatsyr Harvests, making it part and parcel of Shabuw’ah and Taruw’ah. There is also a direct reference to wine during the presentation of the Miqra’ey – and not surprisingly, it is in concert with the other harvest. Then, the beneficiaries of Pesach and Matsah, represented by grain, are lifted up as part of the wave offering of *Bikuwrym* | Firstborn Children. And they are anointed with wine and oil. The symbolism is that we are being marked with the blood of the Passover Lamb which is symbolic of demarcating the doorway from our homes to God’s Home. Therefore, the obvious conclusion as to why wine is consistently mentioned in conjunction with the three harvests is that the Covenant’s Children are beneficiaries of Passover.

In this case, the Children of the Observant Foreigner who have consumed the sweet new wine of inheritance, reflect Yahowah’s name and light. This makes it possible for us to be set apart and enter into His presence.

This is our message to all who will listen...

“Let nothing stop you from choosing to actually pass through (*‘abar ‘abar* – of your own freewill and with unrelenting resolve to cross over, transit and move through (qal imperative)) **the gates** (*ba ha sha’ar* – within the door and entranceway). **Of your own freewill, prepare the way** (*panah derek* – before the appearance, turn around, change direction, and pay attention, face reality, then make ready the path (piel imperative active – as a result of their choices, those paying attention and responding cause others in the family to respond similarly)) **for the people** (*ha ‘am* – for the family).

You should be resolute in your determination to build up and cherish (*salal salal* – raise and extol under the auspices of freewill (qal imperative active)) **the highway** (*masilah* – the main road, the thoroughfare, the elevated walkway to conduct one’s life). **Toss away and remove** (*saqal min* – throw and haul away (piel imperative)) **the stumbling stones** (*‘eben mikshowl* – pondering the implications of the impediments [from 1QIsa]).

Lift up (*ruwm* – it should be your desire to be influenced by and then raise (hifil imperative)) **the Nes | Banner** (*nes* – the sign conveying the vital message which is raised up on a shepherd’s staff for all to see, prominently communicating the leader’s desire to alert, prepare, and rally the people; from *neses* – to lift up an ensign and put it on display) **over the people** (*‘al ‘am* – before the family).” (*Yasha’yah* / Isaiah 62:10)

As I shared previously, much of *Yasha’yah* / Isaiah was written as a primer on *chotering* such that the *nakar* | observant foreigner would know what would be expected of him and so that God’s people would know how to respond to what he is expressing. This is no exception.

As a result of Pesach and Matsah, the *Sha’ar* | Gateway from man’s world to God’s is open. The Covenant’s Children can pass through it during the three times each

year that we gather for the Harvests – on Bikuwrym, Shabuw’ah, and Taruw’ah. It is what has been prepared by Father, Son, and Spirit such that all that remains is to prepare those who choose to be withdrawn for the ‘Asaph and Qatsyr. Specifically, the instruction here serves as an affirmation of what Yasha’yah revealed in the 41st chapter. The *Qowl* | Voice of Yahowah has been asked to prepare a raised highway through the wilderness to approach God. And since thoroughfares aren’t typically constructed with words, this one is unique because it is comprised of information.

And these instructions are found within the *Nes* | Sign Yahowah has asked His Choter to compose. This realization was introduced in Yasha’yah 11, where Yahowah told us that the *Nes* would be lifted up by Yah to bring His Children Home. And now, in this context, it is being raised as part of the ‘*Asaph* | Harvest.

As we are aware, the door to Heaven pivots open during Passover. Those who avail themselves of this gift of life are prepared to approach Yahowah on UnYeasted Bread as a result of Dowd having perfected us. And we become Yahowah’s people, His Family, during Firstborn Children. This is the highway to God which is raised for Shabuw’ah and Taruw’ah.

It is religion that has cluttered the path. So, the purpose of the *Nes* is to identify, renounce, and remove the stumbling blocks along the way. And as you have no doubt surmised, there are so many obstacles that thirty-five books had to be written to expose and condemn them all.

Therefore, composing the words featured on this *Nes* | Banner has long been the stated mission of the *Choter* and *Nakry*. It is the implement the *Zarowa*’ has deployed to cultivate the Harvest by removing the weeds. These are among Yah’s gifts to His people and essential to His promise to lift them up.

The primary message on the *Nes* reads...

“Please pay attention (*hineh* – look up, consider this

narrative here and now)! **Listen to** (*shama'* – hear what is being said by) **Yahowah** (𐤃𐤏𐤅𐤃𐤏𐤁𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **unto the ends of the Earth** (*'el qatseh ha 'erets*).” (*Yasha'yah* / Isaiah 62:11 in part)

It was not until I began writing the *Nes* as *Yada Yahowah* that this was possible. No one was paying attention to Yahowah's name or listening to Him. That has changed. The *Nes* is performing as designed. And that is because I am following along in the prophetic guidebook Yahowah prepared with *Yasha'yah* for the occasion. So, once again, when we stick to the plan and go where God's words lead, we end up where we should be.

And speaking of following along, where the women go, good men will follow, so long as they are getting their directions from the Signs Posted Along the Way...

“Say unto (*'amar la*) **the women in the environment surrounding** (*bath* – the daughters in the area around; from *banah* – to build up and *ben* – a child of) **the Signs Posted Along the Way** (*Tsyown*), **‘Behold** (*hineh* – look now and see), **your liberation and salvation** (*yeshah' 'ath* – your rescue and deliverance, your victory and assistance) **will come** (*bow'* – will return, come back, and arrive at this moment in time (*qal perfect*)).” (*Yasha'yah* / Isaiah 62:11 continued)

While there are many men in our company, the most devoted contributors to Yahowah, His Family, and His people, are women. They have become the conveyors of salvation. And in the process, many are being liberated from the ills of religious malfeasance.

We recognize that Yahowah, by fulfilling His Mow'ed *Miqra'ey* with Dowd, paid our fare for safe passage from Earth to Heaven...

“Look up and see (*hineh* – please pay attention) **His reward, which is His payment for safe passage** (*sakar huw'* – He has paid the fare to provide His means of transportation). **It is with Him** (*'eth huw'*), **as is His**

recompense (*pa'ulah huw'* – the consequence of what He has accomplished through His maternal approach, both as a reward and as a punishment; from *pa'al* – what is done is what is made), **all in conjunction with His appearance** (*la paneh huw'* – to approach His presence).” (*Yasha'yah* / Isaiah 62:11)

It is your option: reward or recompense. Both come from Father and Son, Yahowah and Dowd.

It should also be noted that, while the means to safe passage through the recompense that has been provided leads to a return appearance of Yahowah, the pronouns “His” and “Him” could also be addressing Dowd, his Herald, or the Nes, even all of the above as they all produce the same result and lead to the same place.

Soon we will find ourselves welcomed into Yahowah’s presence and included within His Family...

“Therefore (*wa*), **they shall be invited and welcomed as** (*qara' la hem* – they will be summoned and met, proclaimed, called out, designated) **the Set-Apart Family** (*'am ha qodesh* – the people who are separated, unique, special, and uncommon) **as they are being redeemed** (*ga'al* – the delivered who were ransomed and bought back (qal participle)) **by Yahowah** (*YaHoWaH*).

Then (*wa*) **you will be called** (*la 'atah qara'* – you will be invited and summoned, announced and proclaimed) **‘Sought After** (*darash* – aware and known, accounted for and looked after, and in a relationship), **‘a city whose occupants** (*'iyr* – a population) **are no longer forsaken** (*lo' 'azab* – are no longer abandoned, rejected, or neglected).” (*Yasha'yah* / Isaiah 62:12)

When our mission is complete, eternity begins. We hope you will join us. You have been invited to participate in Yahowah’s Set-Apart Family. You are being offered redemption.

Let’s close this review of Yasha’yah’s depiction of the ensuing Harvests with the following pronouncement. It

seems to come out of left field with the reference to 'Edowm, but such is not the case. The Choter's DNA reveals that his ancient ancestors were Roman-Celtic. And 'edowm which speaks of "those things which are hairy and red." It serves as a metaphor for Rome. The empire's legacy was drenched in blood, its legions were adorned in red, and its emperors were called "Caesars" which means "hairy."

"Who (my) is this (zeh) who comes (bow' – is he who arrives and then returns at this moment in time (qal participle perfect absolute active third-person masculine singular) out of 'Edowm (min 'Edowm – from those influenced by the bloody red nature of Rome and the Roman Catholic Church, and thus the Western World, and from one who outed Islam) in reddish (chamuwts – crimson, brilliant and vibrant red, from that which was yeasted and ruthless, cruel and oppressive) garments (beged – apparel) from the sheepfold (batsrah – from a fortified and protected place)?

He is the one (zeh) who is shown great favoritism and is respected (hadar – who is honored on high and treated with distinction). Therefore, he is suitably adorned and arrayed (ba lebuwsh huw' – with his clothing, raiment, vestments, and apparel), striding purposely (tsa'ah – walking forthrightly with a sense of intensity and urgency, attentively pursuing the goal) in the abundance (rob – in the upper range and extent) of His influence and authority (koach huw' – His power and might, His potential and ability, His substance and means).

I am sharing this message ('any dabar – I am communicating, verbalizing and announcing this matter with these words) accurately (tsadaqah – correctly and verifiably, honestly and forthrightly) to liberate and save (la yasha' – to rescue and deliver, freeing) many (rab – numerous, a great many)." (Yasha'yah / Isaiah 63:1)

Yasha'yah was inspired to explain how the mission of the Choter, Nakar, Qowl, 'Ed, Basar, and Zarowa' would be fulfilled as well as how to recognize and respond to him.

And this is all because of the importance of the liberating message he is delivering to save humanity from itself.



Since our God is Yahowah and our Savior is Dowd, and since both work through the Spirit to withdraw the Shabuw'ah '*Asaph* | Ingathering of Standing Grain, I would like to turn to one of the most intriguing of the *Mashal* | Word Pictures scribed by our King.

It begins...

“The word (*ha dabar* – the message) on '*Aguwr* | Being Gathered in and Received in the Harvest (*Aguwr* – on reaping and gleaning) as a child (*ben*) of *Yaqah* | Burning Passion (*Yaqeh* – of Blazing Fire), *Masa*' | of Those whose Burdens are Carried Away (*ha Masa*' – One whose Burdens are Borne).

This is the prophetic pronouncement (*na'um* – the revelation of a prophet in advance of it occurring) of the empowered individual (*ha geber* – the mighty defender and strong man; from *gabar* – to prevail, to confirm, and to strengthen) as '*Iythy'el* | I Am a Man of God (*la 'Iythy'el* – regarding I Am an Individual approaching the Almighty; from '*iysh* – individual, *y* – I or my, and '*el* – God) on behalf of '*Iythy'el* | Those Approaching My God (*la 'Iythy'el* – regarding the People of My God) who '*Ukal* | Are Nourished and Partake (*wa 'Ukal* – who Consume).” (*Mashal* / Word Pictures / Proverb 30:1)

Since there was no prophet named '*Aguwr ben Yaqah*, it is what the words mean that matters. Therefore, this is **“the word on being gathered in and received in the harvest as a child of burning passion, among those whose burdens are carried away.”** The message pertains to being part of the upcoming harvests. This pronouncement affirms that we will be zealous participants in the relationship and will be beaming with God's light.

And this is because our burdens were lifted up and carried away on Matsah.

Dowd, the one who bore our burdens, and the one writing this Mashal, was the paradigm of what it means to say, *'Iythy'el* | I Am a Man of God. And in his case, he is also the escort of *'Iythy'el* | Those Approaching My God. We have all been nourished by his testimony.

There were but forty prophets, with only half of those leaving a written legacy, Dowd being among the most prolific of them. He, among Yahowah's prophets, was also a *geber* | strong and mighty defender of Yisra'el. The Messiah and King was an *'Iythy'el* | Man of God predicting a time when the Men Approaching God will *'ukal* | devour testimony and then consume their foes. And Dowd, as we are well aware, bore our guilt so that we could be gathered in by Yahowah during the harvests.

Moreover, we will be provided a more complete assessment of what we'll be *'akal* | devouring as we approach the 14th statement of the Mashal. But suffice it to say for now, Dowd is not impressed with what his descendants have become nor with what they have done to one another.

Speaking for them as if he were one of them...

“Indeed, my understanding is insufficient (*ky ba'ar anoky* – Truly, I am senseless) **as an individual** (*min 'iysh* – as a person). **I am** (*la 'any*) **unable to deduce the connections needed to understand** (*lo' bynah* – lacking insights and devoid of discernment, failing to comprehend, failing to respond appropriately; from *byn* – to consider insights and intelligently discriminate to comprehend) **'Adam | humankind** (*'Adam* – the name of the first man created in God's image and who lived in 'Eden).” (*Mashal* / Word Pictures / Proverb 30:2)

It is the essence of the problem – the very thing which separates man from God. And this is especially true with rabbis when they pretend to be Torah scholars. They just are not smart enough to comprehend the good and bad in

human nature relative to God. Pretending to be wise, they have become fools.

Dowd was smarter than any of us, and he couldn't do it on his own. To understand the big issues in life, we need God's help. And for that to occur, we need to listen to Him, something the religious oppose in favor of listening to men.

Even more specifically, 'Adam is a case study in himself, especially when tied into the implications of 'Eden and the machinations of Chawah. I found them so intriguing, I devoted an entire volume of *Yada Yahowah* to what occurred in the Garden. This study not only reveals who we are and what God is trying to achieve, but it also illuminates where we have been and where we are going. Gan 'Eden is, in essence, Sukah. It is as the Earth will be.

When the smartest fellow in the room admits that he is stumped when left to his own devices, we would be wise to consider where he derived his sublime understanding.

“I have not learned how to be perceptive or to think prudently (*wa lo' lamad chakmah* – I have not received instruction, nor have I acquired the information needed to comprehend (qal perfect)) **so I do not know, acknowledge, or understand** (*wa da'ath yada'* – I have no awareness of and no relationship with, I do not appreciate or recognize) **the Set-Apart Things** (*Qadowsh* – that which is Separate and Distinguished).” (*Mashal / Word Pictures / Proverb 30:3*)

The things which are set apart unto Yahowah include His name, His Spirit, His Covenant, His Towrah, His Mow'ed Miqra'ey, His Shabat, His people Yahuwdah and Yisra'el, Yaruwshalaim, Mowryah, the Spiritual Realm – and His Son, Dowd. They are all set apart and separate from those things which are common to mankind, like religion, politics, conspiracy, social customs, and caste systems.

Appreciating what it means to be set apart from the things men embrace so that we can be separated unto Yahowah is essential to developing the kind of relationship

God intended. We need to know what He values to be valued by Him.

At this point in Yahowah's timeline, there is only one man who has ascended to Heaven and then returned to Earth, Dowd. Initially, as Messiah, Son, Prophet, and King, he lived 70 of the most remarkable years in human history, with his first life concluding 3½ years prior to year 3000 Yah / 968 BCE. Dowd's second of three lives began 3½ years prior to year 4000 Yah in 33 CE – a time cut short by the fulfillment of Pesach and Matsah leading to Bikuwrym. Then, just nine years from now, the King's third life will commence on Yowm Kipurym 3½ years after the arrival of the final Witnesses.

However, there soon will be two additional men who will join Dowd in the three-lives club – 'EiYah and Yada. They will journey from Heaven to Earth during Pesach in year 5996 Yah / 2030 – forty-one months and sixteen days prior to the King's glorious appearance. And in each case, having lived full and productive lives on Earth speaking for Yahowah, and then spending time with God in Shamaym, they are all equipped to be compelling and accurate witnesses.

It is also interesting that these same three men are the ones responsible for the three harvests – Dowd on Bikuwrym, Yada for Shabuw'ah, and 'EiYah on Taruw'ah. However, only one of these men meets the final requirement, although he did not act alone. And that is why we are being asked if we know the names of Father and Son.

“Who (*my* – where, when, why, and how) **has actually ascended** (*'alah* – has gone up, been withdrawn and carried away, lifted up (qal perfect)) **to the Spiritual Realm of the Heavens** (*shamaym*) **and then descended** (*wa yarad* – come down (qal imperfect))?

Who (*my* – where, when, why, and how) **has gathered the harvest** (*'asaph* – has brought together and withdrawn) **of the Spirit** (*Ruwach* – of the Spiritual Mother,

Counselor, and Power of God) **within the hollow of His hands** (*ba chophen huw*)?)

Who (*my* – where, when, why, and how) **has enclosed and confined** (*tsarar* – has wrapped up) **the waters** (*maym* – the source of life and cleansing) **in a garment** (*ba ha simlah* – a feminine noun meaning apparel which covers and adorns)?

Who (*my* – where, when, why, and how) **finally comes onto the scene, stands upright for everyone, completes the mission to restore, enabling all to stand without ceasing, establishing the entire** (*quwm kol 'ephes* – in the end, takes a stand to fulfill the promise to lift up the (hifil perfect)) **Earth and Material Realm** (*'erets*)?

What is (*mah*) **His name** (*shem huw*' – His personal and proper identification)?

And what is (*wa mah*) **His Son's** (*ben*) **name** (*shem*)? **Surely** (*ky*) **you know** (*yada*' – you recognize and understand, you are acquainted and acknowledge it)." (*Mashal* / Word Pictures / Proverb 30:4)

Since these rhetorical questions are laden with profound implications, let's consider them one at a time. As we begin, it is instructive to know that both "yarad – descends" and "alah – ascends" were scribed in the qal relational stem which speaks of things which are real, actual, and genuine, as opposed to symbolic or hypothetical. And both, like every verb throughout this list of rhetorical inquiries, were written to include the third person, masculine, singular pronoun, "H/he," which is obviously addressing Father and Son.

It is interesting to note, however, the differences between the grammatical forms found in the first query. *Yarad* was conjugated in the imperfect waw consecutive, which is the only Hebrew tense which can be interpreted to denote time. It can suggest that, at least at the time of this writing, the subject of this question may have already descended. Should that be the case, it is either referencing Yahowah's meetings with 'Adam, Noach, 'Abraham,

Moseh, and Shamuw'el, or it is implying that Dowd may have served in similar fashion to what is recorded by Daniel as Gabry'el. If referencing God, His willingness to come down to our level has occurred multiple times with unfolding implications.

Whereas in this same statement, *'alah* was conjugated in the perfect. This would indicate that His ascents were finite in time. And this would mean He is returning. However, should it apply to Dowd, his initial time in Shamaym would have been exactly 1,000 years and his second experience in Heaven will have been 2,000 years by the time of his return. He will then rule as King over the Earth for another 1,000 years.

Therefore, in these words, God appears to be sharing His support of His Son's willingness to serve as the Passover Lamb, while also reminding us that it was not His only interaction with his people. Yahowah had walked in the Garden and talked with 'Adam (*Bare'syth* 3:8). He enjoyed many discussions and meals with 'Abraham and joked with Sarah at the initiation of the Covenant (*Bare'syth* 17 and 18). It is generally implied that He blessed Ya'aqob, perhaps renaming the father of His children, "Yisra'el" (*Bare'syth* 32). Before conveying the words of the Towrah, God took the time to eat and drink with Moseh (*Shemowth* 24). And He revealed Himself to *Shamuw'el* / Samuel in connection with the Ark of the Covenant. There we read: **"Yahowah came, stood, and spoke to Shamuw'el...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah."** (1 *Shamuw'el* 3)

But now comes the especially interesting part. Sometimes God predicts the future using the imperfect waw consecutive. I suspect He does so because it infers that He has already witnessed our future, and thus, rather than predicting it, He is simply reporting it as fact. As such, these prophecies, rather than having a probability of occurring, are so certain that God describes them as if they have already occurred.

God's sixth *yarad* | descent during the first 6,000 years after 'Eden will be the most imperfect – that is to say, ongoing and continuous. His return on Yowm Kipurym to reconcile His relationship with Yisra'el and Yahuwdah is on our horizon, and it will transpire in the *Yowbel* year 6000 Yah (at sunset, 6:22 in Yaruwshalaim, October 2nd, 2033). The date has been set. How will you respond?

So, then God asked: **“Who (*my*) has gathered the harvest (*'asaph*) of the Spirit (*Ruwach*) within the hollow of His hands (*ba chophen huw*)?”** This *'asaph ruwach* | spiritual harvest was also penned in the *qal* perfect. And that means this gathering has and will occur on behalf of the Covenant Family. The initial occurrence was during *Bikuwrym* in year 4000 Yah / 33 CE when She brought Dowd's soul to his Father. She engaged to equip the Choter 23 years ago and will remain with him to enable the harvest during the *Miqra* ' of *Shabuw'ah* on May 22nd, 2026. This is the time Israel's Troubles will commence. Seven years thereafter, in 2033, the ultimate Spiritual reunion will transpire on Yowm Kipurym. It will be celebrated as a single moment in time – never to be repeated and it will not be extended. It is the last opportunity for God's people to awaken from their religious rebellion.

The “remnant” aspect of *'asaph* is also telling, in that two of every three *Yahuwdym* | Jews will die separated from their God prior to either the *Taruw'ah* Gleaning or the Kipurym Homecoming. Some portion of the mortal remnant of Yisra'el, having survived the *'Eth Tsarah Ya'aqob* | Time of Israel's Adversity, will finally come to recognize and accept Yahowah. With their change in mindset, their relationship with God will be restored. On this day, we are told in *Zakaryah* / Zechariah 12:9-10 that they will look up to Yahowah accompanied by the Son they pierced and lament what they have done as God pours out upon them the Spirit of acceptance.

Transitioning to the next query, God asked: **“Who (*my*) has enclosed and confined (*tsarar*) the waters**

(*maym*) **in a garment** (*ba ha simlah*)?” If we are to project this into the past, it may represent creation when the fluidity of quark plasma following the big bang coalesced into matter that began the flow of time. It may describe the retreating waters of the flood which provided a safe harbor for the Ark. Those familiar with the *Yatsa’* | Exodus may see it as the parting of waters which gave the Children of Yisra’el the means to escape the pursuit of Pharaoh’s army. And if projected into the future, Yahowah will stem the surging tide of millions of Islamic jihadists who will flood into Israel during the Time of Ya’aqob’s Troubles.

There is an aspect of *tsarar* we ought not to miss. As a noun, it is used to describe *Eth Tsarah Ya’aqob* | the Time of Israel’s Troubles. Therefore, it is from tumultuous and troubling waters that Yahowah is offering to protect His people. From this perspective, symbolically, with water serving to convey its life-giving and cleansing properties, the Set-Apart Spirit adorns the Covenant’s Children in such a garment to purge us of the nastiness of religion and governance so that we can live with God.

In the next question, we read: **“Who (*my*) finally comes onto the scene, stands upright for everyone, completes the mission to restore, enabling all to stand without ceasing, establishing the entire (*quwm kol ‘ephes*) Earth and Material Realm (*‘erets*)?”** Again, because Yahowah is consistent, we have a number of options. God took a stand on behalf of His people during the flood, while liberating them from Mitsraym, protecting them in the Promised Land, and supporting Dowd’s fulfillment of Chag Matsah.

While the operative word is obviously *quwm*, *‘ephes* serves as an adverb to modify it in important ways. It reveals that this act “will come at the end of his mission and that he will complete it, leaving nothing else to be done.” Collectively, these words speak of Father and Son working together to fulfill the Miqra’ey of Passover, UnYeasted Bread, and Firstborn Children when the Messiah stood up for us so that we could stand with him at

the culmination of his mission in year 4000 Yah.

Since we are being thorough in our investigation, you should know that *quwm* was scribed in the hifil stem and perfect conjugation. The hifil speaks of the relationship of the verb's subject relative to the verb's action, which has a causative effect on the verb's object. What all that means is that by Yahowah supporting Dowd's sacrifice for us on Passover and UnYeasted Bread, He enabled us to stand alongside His Son on Firstborn Children. By coming onto the scene and completing his mission, the Zarowa' restored and established the Covenant Family.

Now that the identity of the individual who was the subject of the initial questions has been established, let's consider the rhetorical queries. **“What is (*mah*) His name (*shem*)? And what is (*wa mah*) His son's (*ben*) name (*shem*)? Surely (*ky*) you know (*yada*’).”**

Sadly, there have only been a few brief moments in time in which a significant number of Yisra'elites have been aware of Yahowah's name. The Children of Yisra'el came to know it during the *Yatsa*' | Exodus as they were fleeing religious and political oppression. A united Yisra'el would have celebrated it under Dowd's stewardship and then, again, while *Shalomoh* | Solomon was dedicating the “Home for Yahowah's Name” on Mowryah. And while it would have been exclusively Yahuwdah, there was a brief moment of lucidity to forestall the Assyrian assault on Yaruwshalaim under *Yachizqyah* | Hezekiah.

By its proper pronunciation, YaHoWaH remained unspoken and unwritten until I began writing and promoting the *Yada Yahowah* series, coupled with producing *Yada Yah Radio*, *Shattering Myths*, and now our social media outreach on X and the Yada Yahowah channels on YouTube and Rumble. And while God's name has been boldly reintroduced, reassociated with His Towrah and Prophets, and is being celebrated once again in the lives of His Covenant Family, even now, twenty-three years later, less than one in a million of the eight billion souls who currently occupy Earth acknowledge it.

In an informed and rational world, on a planet without religion, we would expect the opposite to be true – with as few as one in a million not knowing God’s name. But what’s so appalling today, multiple billions will profess the wrong name, swearing on their lives that HaShem, Jesus, or Allah is God.

Again, apart from those who have come to benefit from what we have learned during our prolonged journey through Yahowah’s word, very few individuals would know the correct answer to the last question. And that is surprising because Yahowah openly identifies the name of His Son for us. In fact, second only to Yahowah’s designation, the name of God’s Beloved appears more often than any other.

The answer to this question is well-known, not as God’s Son, and not correctly pronounced, but nonetheless, as the King of Israel. And yet even then, very few individuals credit him with being the anointed *Mashyach* | Messiah, even though Yahowah makes this distinction abundantly clear too. And fewer than one in a million know that Dowd became our Savior by fulfilling Chag Matsah two millennia ago.

Therefore, the answer is *Dowd* | David. He not only meets every criterion in this pronouncement, he is the man Yahowah has overtly called His son, doing so three times.

While these questions provide an ideal introduction to this section, let’s delve deeper into this *Mashal* | Proverb to see what more we can learn. The next statement reads...

“Every (*kol*) instructive word (*‘imrah* – declarative saying and reliable promise, communicated teaching and trusted utterance) **of God** (*‘elowah*) **refines, removing impurities** (*tsraph* – is tested and pure, is worth examining, proves and purges).

It is a shield (*magen huw’* – He is a defender; from *ganan* – covering and surrounding to protect) **for those who seek protection** (*la ha chasah* – for those who take refuge, finding comfort by trusting) **in it and Him** (*ba*

huw’).” (*Mashal* / Word Pictures / Proverb 30:5)

‘*Imrah* is based upon ‘*amar* | to say. It is an expansive expression of the *dabar* | word in that it shades toward “the promise to instruct and teach in a reliable and trustworthy manner.”

In this case, the title ‘*elowah* | God was scribed using its root. This spelling provides yet another affirmation of the proper pronunciation of the Hebrew Wah. Further, it explains why we pronounce ‘*elohym* with the vowel “o” even though it is not supplied.

While we are on this subject, much is made of the fact that Yahowah uses ‘*el*, ‘*elowah*, and ‘*elohym* to depict His title as God. The first two are singular while the last is plural. A plural rendering is not uncommon, as we see it in *chayym* | lives, *maym* | waters, and *shamaym* | heavens which routinely use the plural form to depict a singular entity.

In Yahowah’s case, He is Spirit and yet He has a soul which can be used to animate a body and project His persona when He so desires. He is our Heavenly Father and, as the Ruwach Qodesh, our Spiritual Mother.

And since God’s Word provides the answer to every important question...

“You should not add to (‘*al yasaph* ‘*al* – you should not augment, increase, or create a new or additional variation of, nor join something to as if an extension) **His words** (*dabar huw*’ – His message, communication, and revelation), **lest beware** (*pen* – or otherwise), **He will argue against you, judge and convict you** (*yakach ba* ‘*atah* – He will adjudicate against and rebuke you, demonstrating that you are wrong, pushing you away (hifil imperfect)), **and you shall be proven a liar for having promoted delusions** (*wa kazab* – you shall be disappointed and will fail in your vanity, either ceasing to exist or arriving at an unsatisfactory condition and conclusion for having communicated that which was not true and for having deceived (nifal perfect – the subject carries out and

receives the consequence of the action)).” (*Mashal / Word Pictures / Proverb 30:6*)

This means that the rabbis responsible for the Talmud, and Paul, the inspiration behind the New Testament, are liars who will be judged and condemned by God. Seeking to understand God’s words and sharing them is commendable but supplementing them with an adjoined text and pretending that it was inspired is condemnable.

Something we find mentioned frequently within the Towrah and Prophets and not a peep of in the Talmud and New Testament are Yahowah’s words and name. These things separate the genuine article from the counterfeits.

All who change God’s Word and add their own ideas, as Akiba and Paul have done, will be judged. They will be found guilty of having consciously promoted delusions and will be convicted. Yahowah will not tolerate those who replace His words with their own. And yet, it is by rejecting Yahowah’s warning that the religions of Christianity, Islam, and Judaism were born. Don’t say you haven’t been warned.

This message reflects the intent of the third of three statements found on the first of two tablets that Yahowah wrote with His own hand. He said He would not forgive those who promote deceptive and deadly dogmas while negating His name.

Proverbs 30:6 also devastates the notion that the Church has the right to establish doctrine, to replace the Shabat with Sunday, Passover with Good Friday, Firstborn Children with Easter, Reconciliations with Halloween, Shelters with Christmas, Dowd with Jesus, or Yisra’el with the Church.

Based upon the context, Dowd is asking these things of Yahowah on behalf of Yahuwdah...

“Two things (*shanyam*) I ask of You (*sha’al min ‘eth ‘atah*). Do not withhold them (*‘al mana’* – do not deny or refuse them, depriving them) **from me (*min ‘any*) before**

(*ba terem* – prior to the point) **I pass away** (*muwth*).
(*Mashal* 30:7)

That which is denigrating and beguiling (*showa'* – (errantly transliterated *shav'*) that which is worthless and vain, debilitating and destructive, ruinous and idolatrous, dishonest and nullifying, ineffectual and futile), **in addition to** (*wa*) **deceptive and delusional words** (*dabar kazab* – a false message which encourages the deceived to worship pagan gods), **I want You to disassociate from me** (*rachaq min* ‘any – I am asking that you keep far away from me (hifil imperative)).

Not having what is needed (*rysh* – being impoverished) **and** (*wa*) **the pretense of being rich** (*‘ashar* – an overabundance of possessions), **do not allow to approach me** (*‘al nathan la* ‘any – do not cause or give me (qal imperfect jussive)).

Of Your own volition, please provide me (*taraph* ‘any – nourish me with that which is sufficient and satisfying (hifil imperative)) **with bread** (*lechem* – with food) **which is prescribed for me** (*choq* ‘any – which cuts me into the relationship because it is clearly communicated and inscribed for my life and benefit).” (*Mashal* / Word Pictures / Proverb 30:8)

Dowd was immersed in Yahowah’s *Ruwach Qodesh* | Set-Apart Spirit when he was anointed *ha Mashyach* | the Messiah at eight years of age. The counsel and protection of the Spirit would never leave him. Therefore, he was not without what he required. Further, as a prophet, his words were inspired and always accurate.

But such could not be said for his people, Yahuwdah. Jews have “*showa'* – denigrated” Yahowah’s name, Towrah, Covenant, and Miqra’ey while “*showa'* – beguiling” Yisra’el. Doing so is a death sentence – an unforgivable crime – one which will cause every rabbi to be judged and condemned. This is not my opinion but, instead, a conclusion Yahowah etched in stone using the same verb...

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

For, indeed (*ky* – because), **Yahowah** (*YaHoWaH*) **will not forgive or leave unpunished** (*lo’ naqah* – as an ongoing admonition unconstrained by time, He will not purify or pardon, He will not acquit or free from guilt, He will not exempt from judgment or sentencing, nor will He consider innocent or release (piel imperfect)) **those who** (*’eth ’asher* – in association with others) **consistently deceive, actually beguile, and habitually delude, promoting or accepting trickery so as to forget** (*nasha’* – religiously using deception to continually mislead, lifting up and advancing a clever, albeit dishonest, ruse (qal imperfect)) **His name** (*’eth shem* – renown, reputation, and proper designation), **thereby advancing and promoting** (*la* – bringing into effect accordingly) **vain and ineffectual lies which lead to lifelessness, nullifying one’s existence** (*showa’* – devastating deceptions which denigrate and destroy, leading to emptiness, worthlessness, and nothingness, futilely deceiving in a ruinous manner).” (*Shemowth* / Names / Exodus 20:7)

✠

Taruw'ah | Trumpets

Sounding the Alarm...

The *Miqra'* of *Taruw'ah*, often called “Trumpets,” is the second of four Invitations to be Called Out and Meet with God which has not yet been fulfilled. As the third and final Harvest, it will be comprised of Yisra'elites and Yahuwdym just ten days prior to Dowd's return with Yahowah.

Yahowah's Fall Festivals coincide with the fall of man – as we conclude the last days. This is the dark time prior to the arrival of the brightest of luminaries.

While *Taruw'ah* represents a gleaning of olives, the name, itself, conveys so much more. *Taruw'ah* is from *ruwa'* means to “shout for joy” and to “signal a warning.” It was on this day that I was called by Yahowah and it continues to speak boldly of the mission. It is prophetic of what we are currently accomplishing, a time set apart to convey the message of the Towrah, the insights provided by the Prophets, and the benefits of the Covenant, all while sharing the path home through the Mow'ed which Dowd enabled.

For us, every day is *Taruw'ah*. We live with our hands on the Towrah and lips on the Showphar.

The good news is that Father and Son have provided a way to camp out with them. The bad news is that failure to answer their invitation to capitalize upon their beneficial offer will lead to the cessation of one's consciousness or soul. It isn't a punishment but, instead, a missed opportunity.

With regard to its name, *Taruw'ah* embodies the very definition of what the *Miqra'ey* represent. It designates “a time to call out to” God’s people, encouraging them to return home.

Speaking of calling out a warning, during their Babylonian captivity, *Yahuwdym* | Jews developed more than just an aversion to proclaiming Yahowah’s name – they adopted aspects of the Adversary’s religion. As a result, *Taruw'ah* no longer plays any role in the Jewish religious calendar. It has been replaced by the Babylonian New Year, now called “*Rosh Hashanah*.” It is a flagrant assault on Yahowah, and exceedingly disrespectful, not unlike eliminating Matsah, Bikuwrym, and Shabuw’ah from the rabbinic schedule and replacing them. Jews now celebrate a seven-day Passover, Counting the Omer, Purim in honor of their time in Babylon, Rosh Hashaqnah as the universe’s birthday, a Day of Affliction, the 17th of Tammuz, Hanukkah with 9 candles burning during a civil war, and even Tu bi-Shevat for trees.

This practice is similar to Christianity’s blatant replacement of Passover, UnYeasted Bread, and Firstborn Children with the Babylonian religious observance of Easter. It is one of many examples where the precepts of the religious remain in conflict with the revelations upon which they claim to be based. It is one of many reasons a person must be either irrational or unaware to believe in Judaism or Christianity.

Prophetically, it is important to recognize that the *Miqra'* of *Taruw'ah*, the day set apart to “shout for joy and signal a warning” during the final harvest, is followed by *Yowm Kipurym*, which designated Yahowah’s return to His people. The good news is that five days later, on the Invitation to be Called Out and Meet of *Sukah* | Camping Out, God will reestablish ‘Eden on Earth, ushering in the Millennial Shabat by camping out with mankind for one thousand years.

As we dive into the message and meaning of God’s Fifth Mow’ed *Miqra'*, please note that Yahowah completed

His presentation of the fourth *Miqra*’, the Feast of Seven Sevens, with these words: **“I am Yahowah, your God.”** (*Qara*’ / Leviticus 23:22) It is among the most vital, the most often repeated, and the most errantly translated statements in the Towrah.

Then following the statement, **“I am Yahowah, your God,”** the Almighty introduced the *Miqra*’ of *Taruw’ah*, with these words:

“Yahowah (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*dabar* – declared the Word while conversing with) **to** (‘*el*) **Moseh** (*Mosheh* – the One who Draws Out) **to say** (*la ‘amar* – to communicate, answer, respond, and promise)...” (*Qara*’ / Called Out / Leviticus 23:23)

Before we examine what God said, let’s consider why ‘*el*’ was used in this context. Then we’ll examine the full import of *dabar* and ‘*amar*’.

In addition to being the Almighty’s title, ‘*el*’ can be a “preposition denoting motion and movement toward a person or place,” and therefore, it could convey that Yahowah had come to visit with Moseh. But more than that, it is instructional to realize that the Hebrew word Yahowah chose to represent His most important title, ‘*el*’, conveys a plethora of relational concepts. ‘*El*’ tells us that God wants to be with us, by us, near us, even within us. ‘*El*’ affirms that the Almighty is concerned about us, involved with us, and that He works on our behalf and for our benefit.

Written Aleph Lamed, the paleo-Hebrew alphabetic characters present a Shepherd with His Sheep. This is because the Aleph was drawn in the form of a ram’s head and the Lamed in the form of a shepherd’s staff.

The *dabar* is the “Word” of God. The verb means “to communicate, declare, converse, and speak.” The good news is that Yahowah is extremely conversant, ever ready to share His thoughts with us.

Moseh is a proper name and thus should always be transliterated, even when translating its meaning. The Hebrew does not include the “s” sound at the end of “Moses,” which has errantly replaced the soft Hebrew “h.” His name is from the verb, *mashah*, which means “to draw out.” And as such, it reflects upon Moseh’s role during the *Yatsa’* | Exodus.

Born among the Hebrews, he would have been murdered as an infant had his mother not floated him down the river. He was raised in Pharaoh’s household. As a child of privilege, he was highly educated. And yet, he was a man of exemplary character. He would risk his own life and standing to defend slaves against the abusive regime.

Continuing to make sound decisions, Moseh walked out of Mitsraym when his own people betrayed him. He found favor among Midians after standing up for some young female shepherds against belligerent men. And it was there, working as a shepherd, that Moseh met Yahowah on the very mountain upon which he would return to receive the Towrah. But before that would occur, he would reluctantly return to Mitsraym to liberate the Children of Yisra’el and then begin leading them to the Promised Land.

No one was better equipped for the mission Yahowah wanted him to fulfill. The first eighty years of his life had prepared him to be one of God’s most useful implements. And that should be a lesson for us. Proper preparation precedes a productive performance, and it is never too late to serve.

It should also be noted that Moseh, by his own admission, had a speech impediment. So, he considered himself unworthy. But it was his recognition of this personal limitation which made him reliant upon Yahowah. And as we have come to learn, God is especially effective in wielding a flawed implement. Moreover, what better way to rebuke the morons who now claim the name should not be spoken for fear of mispronouncing it?

The final word in this opening clause is *'amar*. It is an active verb letting us know that Yahowah was personally engaged in speaking with Moseh. It means “to say, to tell, to claim, to call, to answer,” and “to respond,” in addition “to promise, to intend, to declare,” and “to communicate thoughts and intentions by bringing them to light.” Words are the medium of thought, and they are the means to loving relationships. Without words, we are nothing more than animals. With them, we can know and converse with our Creator.

“**Speak** (*dabar* – convey these words) **to** (*'el* – for the benefit of) **the Children** (*beny* – the sons, offspring, and descendants) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **saying** (*la 'amar* – to express by communicating), **“In** (*ba*) **the seventh month** (*ha chodesh ha shabyi'y* – regarding the promise of renewal), **on the first** (*ba 'echad* – in the initial) **of this time of renewal** (*la ha chodesh* – of the new month), **there exists** (*hayah* – was, is, and will be (qal imperfect – actually and relationally with ongoing implications)), **on your behalf** (*la 'atem*), **a Shabatown | an empowering and enriching expression of everything associated with the promise of seven** (*shabatown* – a special set-apart day to celebrate and reflect on the meaning of the Shabat and how during it we are enriched and empowered), **a Zikarown | the commemoration of an inheritance right which is important to recall and remember** (*zikarown* – a memorial, sign, and mental reminder, a symbolic maxim, a brief statement set into the official record which helps us to be mindful of our rights and responsibilities as we grow in relationship and are enriched by it): **Taruw'ah** (*Taruw'ah* – to raise one's voice and make a racket, to shout out a warning and sing for joy, to announce what is going to occur with meaningful intent, speaking loudly to get people's attention), **a set-apart** (*qodesh* – a very special and separating, dedicated and purifying) **Invitation to be Called Out and Meet** (*Miqra'* – a summons to gather together and read, reciting and proclaiming; from *mah* – to question the implications of *qara'* – calling out, reciting,

reading, and proclaiming, encountering and meeting).”””
(*Qara*’ / Called Out / Leviticus 23:24)

Yahowah has used *dabar* and *‘amar* twice each for a reason. His words serve as the primary means to know Him, to understand what He wants and is asking in return.

Far fewer than one in a million people understand the purpose or importance of *Taruw’ah*. And that is inexcusable since God has pulled out all of the stops in defining it.

Sheba’ | seven is Yahowah’s favorite number because it is the sum of His design equation. Six, representing mankind conceived on the sixth day, in addition to God, who is one, represents the desired result.

Its root, *shaba*’ means: “to avow in sworn testimony” and “to promise.” Vocalized differently, the same consonants convey “to be overwhelmingly satisfied.” *Shaba*’ is also the basis of Shabat, the day we are encouraged to celebrate our relationship with God, contemplating what He and His Son have done to fulfill His promises.

This is the reason Yahowah introduced seven *Miqra’ey*. There are six steps we are invited to follow to meet Him, all of which lead to the seventh, the place where we are granted the opportunity to camp out with our Creator and enjoy His company.

Chodesh means “to renew, restore, repair, and reaffirm.” It is used to introduce a new month when the reflected light on the moon’s surface is renewed and begins to grow. As such, *chodesh* reflects the purpose of the *Miqra’ey* and the reason for their fulfillment.

It is also possible that *chodesh* is related to *qodesh*, the Hebrew word meaning “set apart and special, cleansing and purifying.” *Qodesh* is used to describe Yahowah’s Spirit (the *Ruwach Qodesh*) and everything else important to God.

With *Taruw’ah* celebrated on the first day of the

seventh month, and with Yah's calendar commencing in 'Abyb – the month of Pesach, Matsah, and Bikuwrym – it is observed within two weeks of mid-September. It is, therefore, the first of the three Fall Feasts.

'*Atem* is the plural form of you, which can be represented by "you all." It tells us that the *Miqra'ey* are for all of us – reconciling our relationship with our Heavenly Father. We are being summoned to celebrate living with Him.

By using *hayah* in this statement, God reminds us that Taruw'ah was observed in the past, is being fulfilled in the present, and will be celebrated in the future. Written in the *qal* imperfect, the *Miqra'* genuinely exists as part of the relationship with ongoing implications over time.

There are five *Shabatown* described in the Towrah in relation to the *Miqra'ey* – in addition to the special Shabat celebration in concert with Chag Matsah. This is the second day designated a Shabatown – with the first appearing in the preamble to the *Miqra'ey* (*Qara'* / Leviticus 23:3). The third occurs on *Yowm Kipurym* and is presented in the 32nd verse. Then, in the 39th statement of *Qara'* / Called Out / Leviticus 23, we discover that the first and last days of the *Miqra'* of *Sukah* are always celebrated as a Sabbath, regardless of the day of the week upon which they fall.

Based upon their positioning and depiction, the seven Mow'ed *Miqra'ey* are the most important days of the year, so by designating the next three a Shabatown, God is revealing that the Autumn Feasts should garner our undivided attention. Celebrated on the 1st, 10th, and 15th days of the 7th month, Taruw'ah, Kipurym, and Sukah are nearly as inseparable as Pesach, Matsah, and Bikuwrym.

As we discovered, Yahowah set the entire presentation of His provisions for eternal life, our removal from human perversions, and adoption into His Covenant into the context of the Shabat. Then He established the day of our enrichment and empowerment both during Firstborn Children and then again seven sevens from Bikuwrym –

calling it *Shabuw'ah* | the Promise of the Shabat. And now with Taruw'ah, Kipurym, and Sukah, they are all Shabatowns and all in the Seventh month.

The seven *Mow'edym* | Eternal Witnesses to the Restoring Testimony are based upon Yahowah's Shabat instructions. Expelled from 'Eden just shy of 6,000 years ago, we are on the precipice of our return, camping out in the Garden through year 7000 Yah. Collectively, the Mow'ed lead us away from religion and to the relationship Yahowah intended.

Shabatown is a specific term used to describe an “empowering and enriching Shabat observance.” It is comprised of *Shabat* and *own* – a suffix we examined thoroughly in the opening chapter of this volume, *Shabuw'ah* | Promise of Seven ~ *Enriched and Empowered*. In *Qara' / Called Out / Leviticus 23:17*, we learned that *'isharown* was accurately conveyed as a “tenfold enrichment and empowerment.” It is a compound of “*'esher* – ten and tenfold” and “*'ashar* – to enrich” combined with the added implications of “*'own* – empowerment and growth, additional capacity and capability, increased vitality and strength ascribed to the firstborn” (*Strong's H202*).

To affirm these findings, we considered the initial deployment of *'own* in the Towrah. We hit paydirt with *Bare'syth / Genesis 49:3*: “**Ra'uwbén, you are my firstborn** (*bakor 'any*), **a function of my ability and might** (*koach 'any* – an expression of my capability and strength), **the foremost** (*re'shyth* – the first) **of my abundance, empowerment, and enrichment** (*'own 'any* – of my energy and wealth), **preeminent, with a profusion of riches** (*yathar* – excelling, distinguished, and enriched), **elevated in status, honored, and exalted** (*sa'eth* – lofty in status, accepted into the relationship, exonerated, and elevated, supported, sustained, and enduring), **tremendously enhanced and exponentially energized** (*yether 'az* – abundantly fortified, mentally acute, and physically strong).” This is to say that the Children of

Yisra'el will receive “*own* – an abundance of riches and will be tremendously empowered.”

And while this was more than sufficient to corroborate these conclusions, we augmented our understanding with *Dabarym* / Deuteronomy 21:17, with Moseh revealing: **“So therefore, the firstborn (*bakor*) son of the one who has been discriminated against (*ben ha sane*’ – the child who has been disliked, disparaged, and shunned, then subjected to anti-Semitism), he will be recognized (*nakar* – he will be acknowledged, made known, and properly regarded) by giving him (*la nathan la huw*’ – offering him the gift of) a double portion (*peh shanaym*) of every benefit of the relationship he has to offer (*ba kol ‘asher matsa’ la huw*’).**

This is because he is the first and finest (*re’shyth*) abundantly empowered and enriched, making him the recipient of tremendous energy, enrichment, and empowerment (*own huw*’ – giving him wealth and enhanced capabilities). Regarding him, it is the right decision (*la huw’ mishpat* – it is the proper way to think and then resolve the dispute) regarding the birthright (*ha bakorah* – the firstborn child).” The people the religious and political have loathed, Yahowah loves.

Then upon further investigation, we also learned that there are two ways to convey *own* in Hebrew. It can be scribed using an Aleph as *own* | אַדָּ, consistent with the version we have been considering (*Strong’s* H202 and DBL 226). But it can also be written using the Ayin as *own* | אָדָּ, where, in the feminine as *ownah* | אָדָּאָ, it means “to live together as if married” (*Strong’s* H5772). The latter is from a family of words based upon *‘anah*, which means “to answer, respond, and reply.” This, then, provides another perfectly drawn portrait of the Miqra’ey.

The pictographic characters comprising *ownah* | אָדָּאָ reveal that the proper perspective on being grounded while securely growing up as children leads to becoming an observant adult. And *own* | אַדָּ is father and child, with God protecting His children as they grow.

Even when we bring all of this together, and appreciate the *own* suffix of *Shabatown*, we still must ascertain the proper implications of *shabat*. The lexicons at our disposal take the rabbinical approach and describe it as a day to do nothing. But what would they be resting from – being religious? And should they be right regarding “ceasing and stopping everything they are doing,” it would mean that they are wrong because, in the other six days, they have made religion their life’s work. From this perspective, the Shabat would be the one day when they ceased being religious. And yet, having made it a religious edict to do nothing, even this is a tortured expression of their religious ideals.

Driving the absurdity of this approach home, today, the Ultra-Orthodox Hasidic Jews in Yisra’el are paid to be religious. It is all they do. In fact, a recent election ousting Prime Minister Netanyahu was a referendum on curtailing the state subsidies which have allowed the religious to be parasites. Therefore, if the Shabat is a day to cease and desist what one does on the other six days of the week, it is a call to stop being religious.

And while encouraging us to stop being religious is an essential component of Yahowah’s *Towrah* | Guidance, it is not limited to one day each week. Further, even in ‘Eden, both then and tomorrow, we are asked to work – to engage and contribute. Therefore, since the ultimate expression of the Shabat will occur during our very active return to the Gan ‘Eden, *shabat* cannot be about being idle.

Furthermore, Dowd did his most exemplary work on behalf of the Covenant Family during the Shabat of Matsah, carrying our guilt with him into She’owl. Both of the upcoming Harvests, Shabuw’ah and Taruw’ah, transpire on natural Shabats, affirming that Yahowah will be working on those days. Also, the transformation of the Earth from very hellish conditions experienced at the conclusion of the Time of Ya’aqob’s Troubles transpires on a Shabat as well. You don’t suppose that Yahowah is routinely breaking the Shabat do you – or is it the rabbis

who have it all wrong?

When Yahowah initially introduced the concept of a Shabat, we were told that He had just completed the six days of universal creation – all while conceiving life. So, on the seventh, did He do nothing, ceasing and desisting, as if He were weary and needed a nap, or did He observe and celebrate what He had brought into existence – excited to interact with what He had conceived?

The truth is, no matter how we approach *shabat*, it cannot be an instruction to do nothing, to cease from being as we are typically, only to return to being either oblivious or religious the following day. Therefore, with Yahowah desiring an active and engaged relationship, the most obvious implication is that the Shabat is the time to observe what He is offering and asking in return, to consider the Towrah and Mow'ed and then celebrate the Beryth. Further, with Shabat based upon *sheba'*, our focus ought to be on Yahowah's "promises," especially as they play out within the pattern of "seven."

Bringing this all together, there is every indication that a Shabatown is a time to engage and act upon what Yahowah is offering by observing His *Towrah* | Teaching and Guidance regarding our participation in the *Beryth* | Covenant Family. By doing so, we will come to live together and grow, being abundantly enriched and tremendously empowered by God on days such as these: Chag Matsah, Taruw'ah, Kipurym, and Sukah. And lest we forget, Chag Matsah is comprised of Pesach and Bikuwrym, and Shabuw'ah is predicated on Seven Sevens. From this perspective, all seven Mow'ed are Shabatowns.

Yahowah's Invitations for us to be Called Out and Meet while Reading and Reciting during the *Sheba' Migra'ey* were not described in the Towrah such that a studious reader would conclude that these are days for us to sit idly by, doing nothing. They are celebrations of our relationship with God. Most are feasts. With some, the menu and instructions are comprehensive. And His Invitations are of no avail unless we respond.

This understanding was advanced by our analysis of the Creation account, the establishment of the Covenant, and the presentation of the Miqra'ey. It also incorporates the realization that *Shabat* is based upon *sheba'*, meaning "seven." The same word, vocalized *shaba'*, is "to swear a binding oath" and "to make a promise." The third vocalization of the root of *Shabat* completes the picture. *Shaba'* means "to completely fulfill and totally satisfy."

Therefore, the concept behind *shabat* is that God swore a binding oath whereby He promised to complete us, totally satisfying us, in conjunction with the number seven – and its symbolism unlocks the timing, purpose, and meaning of this oath. And of course, *shabat* is a verb and, thus, actionable.

And should you be convinced that all the fuss is over "Do Nothing Day," then what's the point? Why bother?

One last thought before we press on. There is an additional candidate to elucidate the meaning behind 'own. 'Awan means "to look closely, observing with a critical and questioning eye." It completes the equation, encouraging us to observe the Towrah's Teachings during the Shabatown.

In this light, there may be a reason that the first three Mow'ed Miqra'ey are prescribed under the auspices of the Shabat and the fourth is called Seven Shabats, but that they are not individually designated as Shabatowns, while each of the final three are indelibly labeled this way. It may be because they are all going to be fulfilled in the seventh month leading to Sukah – which is a thousand-year celebration of the Shabat.

For us to benefit from these Miqra'ey, we must actively engage with regard to them. Trumpets is our time – a *Taruw'ah Shabatown Zikarown Qodesh Miqra'* to Sound the Alarm and Shout the Good News. And if we do our job, capitalizing on the previous Mow'ed, more Yahuwdym will be gathered in on this day and then reconciled on Kipurym, making Sukah all the more

wonderful.

As we are aware, Yahowah goes into considerable detail to explain Pesach, Matsah, Bikuwrym, and Shabuw'ah, but we have to think our way through Taruw'ah, Kipurym, and Sukah to appreciate their purpose and significance. Taruw'ah's place among the seven steps is only illuminated when we amplify the words Yahowah used to explain its purpose. And it takes some doing to appreciate how and when this *Miqra'* will be fulfilled. The fact that it serves as a gleaning of olives and, thus, a final ingathering of Yahuwdym and Yisra'elites just before Dowd returns is something I missed until recently.

Likewise, *Yowm Kipurym* must be scrutinized under an etymological microscope to be properly understood. Until we appreciate who is being reconciled, we cannot properly assess our roles on Taruw'ah nor appreciate why Reconciliations follows our adoption, enrichment, and empowerment on Bikuwrym or Harvest on Shabuw'ah. Even its fulfillment with Yahowah's and Dowd's return on this day requires considerable contemplation.

Equally relevant, we must observe Yahowah's Word as an interwoven tapestry to recognize that the instructions regarding pitching a tent for a week are indicative of us returning to the *Gan 'Eden*, where we are invited to live with God during the Millennial Sabbath. Even the eighth day, the final *Shabatown*, should be understood as indicative of a new beginning, where Yahowah will create a new universe for us to explore and experiment. Therefore, the eighth day represents an everlasting spiritual existence with Yahowah after our physical time in this universe is complete.

Therefore, with the first three Mow'ed fulfilled in year 4000 Yah, and the final four coming to realization seven years in advance of and then during year 6000 Yah, it's appropriate for Yahowah to have asked us to treat them as a Shabatown. The more time we devote to appreciating and advancing their purpose, the better it will be for everyone.

Thinking our way through this process, a *zakarown* is a “memorial, a remembrance, and a reminder.” As was the case with *Shabatown*, the meaning of *Zikarown* is advanced through the “‘own – enriching and empowering” suffix. The prefix comes from *zakar* | to remember and recall, to mention and explain. *Zeker* is a celebration of that which is honorable and memorable.

The combination of *Shabatown* and *Zikarown* set *Taruw’ah* high upon the altar for our consideration. This is so empowering and memorable, it ought to guide our approach to life.

The operative word in Yahowah’s declaration is *Taruw’ah*, which is extrapolated from the verbal root, *ruwa’*. It speaks of “raising one’s voice” because God actually wants us to “make a racket as we shout out a warning and sing for joy.” With *ruwa’*, we are being encouraged to “announce what is going to occur with meaningful words, boisterously clamoring to get people’s attention.”

If you are among those who may think my voice is too shrill in these books and especially during our audio programs, I would argue based upon *ruwa’* that God may disagree. While I am not one of them, His prophets were anything but meek.

Time is short. The distractions are many. Our foes are unruly. What would you have Yahowah do to get His people’s attention?

While *ruwa’* defines the meaning of *Taruw’ah*, there are some other similar words that may shape our understanding. Among them is *tara’*, a “gate or doorway,” even “gatekeeper.” It is used to describe the “temple doorkeeper.” This could mean that *Taruw’ah*’s message, properly conveyed, should help illuminate the path which leads to and opens Heaven’s Door.

Taruwpah speaks of “healing,” something accomplished when our relationship with God is reconciled. *Toren* represents an “upright pole onto which a

standard is flown.” That is relevant because Yahowah refers to His message for His people as a *nes* | banner which He intends to raise.

Tabuw’ah drives right to the heart of the issue because it describes the “yield of a harvest.” This is relevant because the Miqra’ey represents the third and final harvest on Yahowah’s annual and millennial calendars. It would be fair to call Taruw’ah the last ride to heaven, as Yisra’elites and Yahuwdym are plucked away on this day. This is something *Yasha’yah* / Isaiah addresses in the 17th chapter.

Tabuwnah is “understanding, insight, and wisdom achieved through logic and reasoning.” It advances our understanding of *Taruw’ah* as a *Shabatown* and especially a *Zikarown*. It is hard to remember something that you have never heard.

The Invitation to be Called Out and Meet of Trumpets is clearly designed to call God’s people home. We observe this day by encouraging Yisra’elites and Yahuwdym to closely examine and carefully consider Yahowah’s message, scrutinizing it logically, rationally considering every step along the Way as if their life depended upon it so that they are prepared and equipped to leave the institutions of man behind.

Finally, *taruwmah* means “gift.” There is no greater present than receiving the benefits of the Miqra’ey and Beryth – especially in the nick of time during the Olive Harvest.

Yahowah is putting us on notice that we have been given the opportunity to *Taruw’ah* | shout out a warning and sing for joy, conveying His message to those who need it most. It is the next-to-last step in the exceedingly unpopular path which leads to the reconciliation of His people.

Symbolically, the approach of *Taruw’ah* is to be announced by a blast of a ram’s-horn trumpet known as a *Showphar*. This trumpet was designed to signal an alarm, to announce something important, to proclaim news, to

assemble people for movement, and to blast out a joyous sound in celebration of something wonderful. The instrument itself, the “horn of a male lamb,” serves as a metaphor for Dowd’s influence in our lives. Therefore, it should not be surprising that Yasha’yah’s / Isaiah’s presentation of *Taruw’ah* in the years preceding the Messiah’s return concludes by emphasizing the importance of raising our voices, like trumpeting a *Shophar*, to call Yisra’el home to their king.

Taruw’ah is as much about providing a warning as it is about rejoicing. And that is because *Taruw’ah* produces a great divide. On this day, a remnant of God’s People will be called, gathered together, and lovingly removed from this world by Yahowah so that they will not have to endure the horrific culmination of the Time of Ya’aqob’s Troubles. That is cause for rejoicing. For those left behind, let’s signal a warning, encouraging them to rectify their relationship with God now because, in ten days, it will be too late.

When the first Yisra’elites heard the title, “*taruw’ah*,” they would have conjured up the image of Yahowah’s Lowy kohen raising a ram’s-horn trumpet, a *Showphar*, and blowing a blast to signal something which was essential for them to know. The air they blew into the instrument symbolized our souls as the Hebrew word for “soul,” *nepesh*, also means “breath.” On this day, some souls will be jubilant with Yahowah in heaven, while others will be warned, now knowing why they missed the ride of a lifetime.

The wind instrument was developed out of a ram’s horn. A “ram” is symbolic of God leading and protecting His flock, of the role of shepherds in our lives, and of the Passover lamb.

As we continue through this text, the next word in the *Qara’ / Called Out* 23:24 passage defines all seven gatherings in general and *Taruw’ah* in particular. Yahowah’s *Miqra’ey* | Invitations to be Called Out and Meet are *Mow’ed* | Eternal Witnesses to Appointments

with God which are *Qodesh* | Set Apart. Something which is *qodesh* is either “separated from” God or “set apart unto” God. The *Ruwach Qodesh* | Set-Apart Spirit is an example of being part of Yahowah, set apart from Him to serve us.

Qodesh is from *qadash*, which is a different vocalization of the same consonants. *Qadash* means “to be prepared by being set apart, being consecrated, and then becoming dedicated.” Consecration conveys the idea of “dedicating or devoting something or someone to a Godly purpose.” This is what happens to us when we are immersed in the *Ruwach Qodesh*.

Today, reciting the Word of God is the best way to observe each of the *Miqra*’. Our observance should recognize that the first three *Mow’edym* | Eternal Witnesses to the Restoring Testimony were magnificently fulfilled by Father and Son in year 4000 Yah / 33 CE, such that we can celebrate what they have provided to us and to our fellow Covenant members. On *Taruw’ah*, like *Shabuw’ah*, those who are prepared to be with God are escorted to Him. Those who understand the conditions and benefits, and who trust and rely upon them, enjoy direct entry to Shamaym and access to God.

The final word in this proclamation affirms that the *Miqra’ey* are not racial in nature, parochial, optional, abrogated, or insignificant. They are an open invitation to meet with God. A *Miqra*’ is also a “summons” which is a “formal and official mandate by an authority to appear on a specified day for a specific reason.” Yahowah has asked us to meet with Him at this time and for these reasons, setting the day apart from others to rejoice in the relationship He has made possible.

According to Yahowah, His *Miqra’ey* have not been repealed. They were not just for the Jews. We listen and attend or death is the end of life. So let’s listen, again...

“I am (‘any) Yahowah (YaHoWaH), your God (‘elohym ‘atem). (Qara’ 23:22)

Yahowah (YaHoWaH), spoke (dabar) to (‘el) Moseh

(*Mosheh*) to say (*la 'amar*), (*Qara' 23:23*) **‘Speak (*dabar*) to ('el) the Children (*beny*) of Yisra'el (*Yisra'el*), saying (*la 'amar*), “In (*ba*) the seventh month (*ha chodesh ha shabyi'y*), on the first (*ba 'echad*) of this time of renewal (*la ha chodesh*), there exists (*hayah*) on your behalf (*la 'atem*), a *Shabatown*, an empowering and enriching expression of everything associated with the promise of seven (*Shabatown*), a *Zikarown*, the commemoration of an empowering and enriching inheritance which is important to recall and remember (*Zikarown*): *Taruw'ah*, an opportunity to raise one’s voice and shout out a warning while singing for joy (*Taruw'ah*), which is a Set-Apart and special (*Qodesh*) Invitation to be Called Out and Meet to Read, to Recite, and to be Welcome (*Miqra'.*)”** (*Qara' / Leviticus 23:24*)

Considering this, how do the rabbis go about replacing all of this with the Babylonian New Year – Rosh Hashanah? What do you suppose is Yahowah’s response?

Yahowah had more to say about the Festival known as Trumpets. And in the process, we are reintroduced to a familial friend...

“Refrain from engaging in or attempting to produce (*lo' 'asah* – do not bring about or try to perform (*qal* imperfect)) any part of the service (*kol 'abodah* – any of the duties) of the *Mala'kah* | Maternal Counselor (*Mala'kah* – the Spiritual Messenger and Heavenly Representative).

Appear before, approaching (*wa qarab* – come and draw near, be present with) the feminine manifestation of the fiery light (*'isheh / 'ishah* – the maternal warmth of the fire by our adoptive Mother who enlightens, purifies, and elevates) to approach (*la* – toward and concerning, on behalf of and according to) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).”** (*Qara' / Called Out / Leviticus 23:25*)

We were initially introduced to the Mala'kah as we were evaluating what Yahowah revealed pursuant to Chag Matsah. The announcement reads... **“And (wa) Yahowah (Yahowah) spoke these words to (dabar) Moseh (Mosheh) in order to promise and say (la ‘amar), (Qara 23:1) ‘Under the auspices of freewill, convey the Word (dabar) of God on behalf of (‘el) the Children (beny) of Yisra’el (Yisra’el) and say to them (wa ‘amar ‘el hem): The Mow’edym | Appointed Meeting Times of the Restoring Witness (Mow’edym) of Yahowah (Yahowah) show the way to the benefits of the relationship (‘asher).**

You are continually and genuinely invited to attend (qara’) them as (‘eth hem) Set-Apart (qodesh) Miqra’ey | Invitations to be Called Out and to Meet (Miqra’ey). These are (‘eleh hem) Mow’edym ‘Any | My Eternal Witnesses to My Appointed Meetings (Mow’ed ‘any). (Qara’ 23:2)

For six days, bleaching white and adorning in fine linen, whitewashing the darkness of mankind (shesh yowmym), She shall act, continually engaging in (‘asah) the service of the Spiritual Counselor, doing the work of the Maternal aspect of God’s nature (Mala’kah). And then on (wa ba) the seventh day, the time the promise will be satisfied and abundantly fulfilled (ha shaby’iy ha yowm).

There will be a Shabat observance, a seventh day to celebrate with God (Shabat), a Shabatown to consider everything associated with the promise of being empowered and enriched (Shabatown) by the Set-Apart nature, the separating and special aspects (qodesh), of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to be called out and pronounce the name, and to proclaim the purpose of the relationship (Miqra’).

The Maternal Spiritual Messenger and Heavenly Representative acts (Mala’kah), doing everything such that you do not have to do anything (kol lo’ ‘asah). It is a Shabat observance, the seventh day (Shabat hy’), to

approach (la) Yahowah (YaHoWaH) to live and abide throughout time (ba kol mowshab 'atem).'" (Qara' / Called Out 23:3)

While Yahowah's Son, Dowd, played the leading role during Chag Matsah, the Mala'kah was there every step of the way. She escorted Dowd's *nepesh* | soul from the tortuous Pesach sacrifice through the painful separation of Matsah. Having withdrawn his soul from She'owl, She returned it on Bikuwrym, presenting Dowd's *nepesh* to demonstrate the fulfillment of the Miqra'ey.

It is also likely that the Mala'kah arranged to have our guilt transferred to Dowd's soul, and then made it possible for him to carry it into She'owl. And on the way out of Hell, the Ruwach Qodesh adorned the Firstborn in fine linen after bathing him in a shower of light. Therefore, the Mala'kah was far more than a companion and escort. She was the facilitator.

The Mala'kah, as our Spiritual Mother, will be active again during the Shabuw'ah and Taruw'ah Harvests. She is the One gathering and raising Yahowah's children. And that is why we found ourselves invited into the presence of Her fiery light and warmth during the Promise of the Shabat. She was initially introduced seven statements prior to this one in *Qara' / Called Out / Leviticus 23:18*: **“Their gift and sacrificial offering (wa minchah hem) is poured out on their behalf and offered freely (nasak hem) by the feminine manifestation of the fiery light ('isheh / 'ishah – by our adoptive Mother who enlightens, purifies, and elevates), a uniquely welcoming and pleasing spirit of acceptance to draw near (reyach), reconciling the relationship (nychowach) to approach (la) Yahowah (Yahowah).”**

After discovering that *Mala'kah* is the feminine form of *mal'ak* | spiritual messenger and heavenly representative in association with Chag Matsah, we contemplated the meaning of the associated *'isheh / 'ishah*. We have learned that Aleph-Shin-Heh | אֱשֶׁת speaks of all things feminine and maternal in addition to fire, making Her the feminine

manifestation of God's fiery light, a source of enlightenment and warmth.

Reading right to left in paleo Hebrew, the ד is the first letter in the Hebrew alphabet and the initial symbol in 'el | God's title and 'ab | Father. It speaks of God being a Shepherd among His sheep, leading and protecting His flock as a parent. The א is symbolic of nourishing words and thus of God's testimony. The concluding ה makes this word feminine while presenting the beneficiary of the Mala'kah's Godly message: humankind.

In the pictographic characters which initially comprised the Hebrew alphabet, Mala'kah was written: האדשׁא . Water א , for its life-giving and cleansing properties, is symbolic of the Set-Apart Spirit. The shepherd's staff ד conveys leadership, protection, and salvation provided by one who is living with the sheep. And as we know, the ram $\text{שׁ$ depicts Yahowah leading and protecting us. The א is an open hand, the universal symbol of a welcoming greeting, friendship, and support. This is followed by the Hey ה , which not only makes this title feminine when it appears at the end of a word but also depicts the result – an observant individual standing up and reaching up to God. These symbols served to define these terms.

'Ishah's association with fire is particularly relevant. Fire is used as a metaphor for judgment, the separation of good from bad, for light and enlightenment. Fire warms, comforts, and purifies. And the rising nature of a fire's smoke and heat are symbolic of our souls being elevated and uplifted. Also revealing, fire transforms decaying physical life into light and energy, tangibly demonstrating what lies ahead for the Covenant's Children.

Further, *'ishah's* feminine connotations serve to reinforce the maternal nature of the Mala'kah. She is our adoptive Mother – “a source of maternal illumination, nurturing, and warmth.” And as we are aware, the *Ruwach Qodesh* | Set-Apart Spirit is feminine. She provides the maternal support needed within a family. And She adorns

us in Her Garment of Light which embodies many of the positive aspects symbolized by fire.

As previously noted, most English translations reorder the Hebrew terms, *kol mala'kah 'abodah lo' 'asah*, and then render them: “do not (*lo'*) do (*'asah*) any (*kol*) laborious (*'abodah*) work (*mala'kah*),” as if there were some kind of “work” which does not require “labor.” It also infers that *mala'kah* is actually *ma'aseh*, and thus from *'asah*, meaning “to do work,” instead of the feminine of “*mal'ak* – spiritual messenger.”

However, there would have been no reason for God to use three different words for “work” unless they all conveyed something unique. And if He meant to say “ordinary work,” why did He use the word for “spiritual messenger” rather than any of the many Hebrew terms for “work?”

There is no mistaking the fact that *mala'kah* is the feminine of *mal'ak*, and that the *mal'ak* are Yahowah’s “representatives, envoys, messengers, and implements.” While they all work for God on our behalf, there is no etymological basis for “work” in *mal'ak*. It is actually from an unused root meaning “to dispatch as a deputy.”

To reinforce the concept that *Mala'kah* depicts Yahowah’s Set-Apart Spirit’s contribution to our genesis, and does not depict man’s work, God defines the term the first time He uses the word...

“God (*'elohym*) concluded what He was determined to accomplish (*kalah* – was filled with desire and especially focused, eager to complete the task, even enthralled with the excitement surrounding a new marriage (piel imperfect – eager to have His creation interact with Him, actively and continually engaging to accomplish its purpose)) during the seventh day (*ba ha yowm ha shaby'iy* – within the time of promise). To enable the benefits of the relationship (*'asher* – to reveal the proper way to get the most enjoyment out of life), His *Mala'kah* | **Spiritual Representative (*Mala'kah huw'* – Heavenly**

Envoy, Spiritual Implement, and Maternal Messenger) **engaged, providing what He needed to be done** (*'asah* – produced and accomplished His desired results (qal perfect)).

Then He observed the Shabat (*wa shabath* – He continually celebrated the promise of seven (qal imperfect – actually, continually, relationally, and actively engaged in the *shabat* experience)) **during the seventh day** (*ba ha yowm ha shaby'iy*) **as a result of** (*min*) **everything** (*kol*) **His Mala'kah | Spiritual Representative** (*Mala'kah huw'* – Heavenly Envoy, Spiritual Implement, and Maternal Messenger) **accomplished and produced** (*'asah* – engaged in and acted upon to achieve His desired results, providing what He needed to be done) **for the benefit of the relationship** (*'asher* – for life to be fulfilling and enjoyable, setting off on the proper step).” (*Bare'syth* / In the Beginning / Genesis 2:2) And this was after He revealed that His Ruwach hovered over the expansive stages of the creative process.

While the Miqra' of Taruw'ah is the third in a series of days to rise and shine, we cannot do so alone. Yahowah's Mala'kah, our Spiritual Mother, continues to empower and enlighten Her children, not only helping us to be more effective but also preparing us to enter God's presence. She makes the experience enjoyable and also provides protection and support. It is nice to have friends in high places.

It is not only Her job, without Her doing it, we would fail. She is Yahowah's principal means of interacting with His creation, enlightening, enabling, empowering, and equipping us. She nurtures us, protects us, and adorns us as well. As a seven-dimensional being, Yahowah, in His entirety, cannot enter the four to six dimensions of the physical universe He created and in which we abide. For this reason, He uses His *mal'ak* | spiritual messengers and His Mala'kah to do what He wants to accomplish – just as we were told in *Bare'syth*.

There are three common Hebrew words for “ordinary

work.” They are *‘abodah*, *‘asah* and *ma’aseh*. The first two are used in the *Qara’* / Called Out / Leviticus 23:25 passage, and the third is found in the *Bare’syth* / In the Beginning / Genesis 2:2 statement we just read.

The word Yahowah uses to describe *our* “work” in His Instruction on the Shabat is *ma’aseh*, not *‘abodah*. It is based upon the verbal root, “*‘asah* – to act and engage.” Likewise, *‘abodah* is based upon “*‘abad* – to work, to serve, and to labor.” But with *mala’kah*, there is no verbal root, as it is the feminine variation of the masculine noun, “*mal’ak* – messenger.”

To encourage us to discriminate between these five words – *ma’aseh* and *‘asah*, *‘abodah* and *‘abad*, plus *mala’kah*, *Qara’* 23:25 deploys three of the five in succession: *‘asah ‘abodah mala’kah*. Therefore, as previously stated, the context dictates that they must mean different things. Otherwise, we would be looking at Yahowah saying: do not “work work work.”

To circumvent this problem, English translations render *‘abodah* as “ordinary,” albeit without any justification. Then they translate *mala’kah* as “work,” in spite of the realization that it is based on the Hebrew word for “spiritual messenger,” which is otherwise mistranslated as “angel.” So, while my reasoning in saying that *mala’kah* addresses Yahowah’s “heavenly representative and messenger,” His “spiritual counselor and implement,” may be an extrapolation from the facts, it can be readily explained and consistently justified while the other “translations” are unquestionably erroneous.

Further, by recognizing that *mala’kah* is based upon *mal’ak*, an otherwise mundane instruction becomes profound. The *mal’ak* connection keeps us receptive to what the Set-Apart Spirit can do to make us more effective witnesses while still doing our part to enrich God’s Family.



Having examined the previous four *Miqra'ey*, you may have been anticipating a long list of ingredients which were to be included in the celebration of this day or perhaps a detailed list of who was to be invited. But there is none. After these two statements, Yahowah moves on to His presentation of *Yowm Kipurym*. But that does not mean that we are left without a more expansive explanation.

During His *Yatsa'* | Exodus narrative, Yahowah spoke of this *Miqra'* celebration as part of a Fall Harvest. *Taruw'ah* was presented as an “*asaph* – ingathering and reaping.”

We considered His commentary during our review of *Bikuwrym* and *Shabuw'ah* because God's insights apply to all three *Miqra'ey*. His guidance regarding *Taruw'ah* begins in the 10th and 11th verses of the 23rd chapter of *Shemowth* / Exodus. There, Yahowah uses one of His favorite metaphors, that of sowing seeds and then harvesting the result to underscore the nature of His six-plus-one approach to restoring our lives. In the 12th statement, God links this explanation to the Shabat as He amplifies the first of His seven Instructions. This instruction also underscores the realization that *Taruw'ah* will follow *Shabuw'ah* by seven years and then transpire in the seventh month.

“Six years (*wa shesh shanah*) you should sow (*zera'*) your land (*'eth 'erets 'atah*) and gather in (*wa 'asaph*) the produce (*'eth tabuw'ah*) thereof (*hy*). (*Shemowth* / Names, Exodus 23:10)

Then on the seventh (*wa ha shaby'iy*), you should allow it to fall and lie fallow, freeing it (*shamat hy*'), scattering and dispersing it, for the purpose of future renewal (*wa natash hy*'), so those who are willing to capitalize upon the opportunity and take responsibility (*'ebyown*) among your people (*wa 'am 'atah*) may eat and be nourished (*wa 'akal*).

Moreover (*wa*), leave the remainder (*yether*) so that other living creatures (*chayah*) of the open fields and

countryside (*sadeh*) may be nurtured by this (*'akal hem*). **Do the same** (*'asah ken*) **with your vineyards and olive groves** (*la kerem 'atah la zayth 'atah*). (*Shemowth 23:11*)

Six days (*shesh yowm*) you should engage and do (*'asah*) **your work, accomplishing whatever you prefer** (*ma'aseh 'atah*), **and on the seventh, the day of promise** (*wa ba ha yowm ha shaby'iy*), **you should celebrate the Shabat, actively engaging in the promise of seven** (*shabath*) **so that** (*la ma'an*) **those tasked with carrying your burdens and your means of production** (*suwr 'atah wa chamowr 'atah*) **may have a break, becoming spiritually refreshed and restored** (*nuwach*).

Then the children of your workers (*ben 'amah 'atah*) **and visitors from different cultures and ethnicities without the inherited rights** (*wa ha ger*) **may take a breather and be refreshed** (*napash*). (*Shemowth 23:12*)

In all things (*wa ba kol*) **that benefit the relationship which** (*'asher*) **I have shared** (*'amar*) **with you** (*'el 'atem*), **be observant** (*shamar*). **Therefore, do not bring to mind by proclaiming in a memorable way** (*wa lo' zakar*) **the names** (*shem*) **of other** (*'acher*) **gods** (*'elohym*); **neither let them be heard** (*lo' shama'*) **from your mouth** (*'al peh 'atah*). (*Shemowth 23:13*)

Three (*shalowsh*) **times you should be on your feet** (*regal*) **during the Festival Feasts** (*chagag*) **to approach Me** (*la 'any*) **each year** (*ba ha shanah*). (*Shemowth 23:14*)

The Chag | Celebration (*Chag*) **of Matsah | UnYeasted Bread** (*ha Matsah*) **you should observe, closely examine and carefully consider** (*shamar*). **Seven days** (*sheba' yowm*) **you should actually and consistently eat bread without the embittering fungus and contentious nature of yeast** (*matsah*).

Do so in a manner consistent with the way to receive the benefits of the relationship which (*ka 'asher*) **I have instructed you** (*tsawah 'atah*), **approaching**

during the Eternal Witnesses to the Restoring Testimony of the Appointed Meetings (*la Mow'ed*) in the month (*chodesh*) of 'Abyb, the beginning of the year during the Spring when barley is still green and growing (*ha 'Abyb*).

Indeed (*ky*), in it (*ba huw'*) you were removed, lifted up, and withdrawn (*yatsa'*) from (*min*) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*).

Therefore, no one should appear before Me (*wa lo' ra'ah paneh 'any*) without a reason or cause, without what is expected based upon what has been fulfilled (*reyqam*). (*Shemowth* / Exodus 23:15)

You should observe (*shamar*) the Festival Feast (*Chag*) of the Harvest, reaping what was sown and is ready to be gathered in (*ha qatsyr*) of *Bikuwrym* | Firstborn Children (*Bikuwrym*).

Your undertakings and pursuits (*ma'aseh 'atah*) should show the benefits of the relationship (*'asher*) you have sown, expecting these seeds to take root and grow (*zera'*) throughout the expansive region (*ba ha sadeh*), along with (*wa*) the Festival Feast (*Chag*) of the Ingathering and the Harvest (*'asyph*), you are restored and renewed by being brought out (*ba yatsa' ha shanah*) when you are gathered in, received, accepted, and rewarded (*ba 'asaph 'atah*).

That which is associated with your actions, and whatever you choose to pursue (*'eth ma'aseh 'atah*), will lead to the realm where there is a sense of expansiveness and openness (*min ha sadeh*). (*Shemowth* 23:16)

Three times (*shalosh*) in the conduct of your life, demonstrating a pattern of behavior which is in the proper sequence (*pa'am*) during the year (*ba ha shanah*), all (*kol*) of you should remember to (*zakar 'atah*) be seen (*ra'ah*) before (*'el paneh*) **Yahowah** (*YaHoWaH*).” (*Shemowth* / Names / Exodus 23:17)

Emphatically and unambiguously, three Miqra'ey are designated as *Qatsyr* | Harvests and '*Asaph* | Ingatherings. And this means that the Covenant Family has been and will be withdrawn on Bikuwrym, Shabu'ah, and Taruw'ah. So, in addition to everything else which can be gleaned about them, their primary purpose is to bring us Home from Earth to Heaven.

And obviously, with the first of these specifically designated as *Bikuwrym* | Firstborn Children, God is bringing His Family Home. *Qatsyr* and '*Asaph* serve as metaphors.

For His message to matter, and for it to be valued to the degree that it was maintained, Yahowah and His prophets had to communicate to people without any formal education, most of whom were illiterate, using concepts which would have been readily understood within agrarian communities beginning in the Bronze Age. And for that same message to be effective today, it would have to endure the evolving nature of language and be equally effective among those whose knowledge of farming is derived from their smartphones.

So, while relatively few people today have dirt beneath their nails, most can still envision what it would mean to be accepted, gathered in and withdrawn, gleaned, reaped, and harvested by God. Therefore, the Miqra'ey are depicted as Ingatherings even when the only "crops" mentioned are those with symbolic value: grain, grapes, and olives which, when crushed, become bread, wine, and oil. And within these stories about sowing and cultivating seeds, of bountiful harvests and joyous feasts, we find instructions for living with God.

One of the most interesting words in this sweeping depiction is '*asher*. It can be read as a particle, participle, or conjunction, a masculine or feminine noun, a proper name, or, most importantly, as a verb – from which its true meaning is derived. In its simplest form, '*asher* denotes a relative reference of association with an individual, entity, event, or state. In its most descriptive form, '*asher* speaks

of being blessed, being encouraged, and becoming happy as a result of having been guided along the right path. Those who walk along it are led to the proper place to take a stand and live a joyous and upright life.

Each time *'asher* appears in the Towrah I try to incorporate some of this into the resulting translation so that we benefit from the rich harvest of knowledge it was designed to convey. It is especially meaningful for me because had I not searched to understand it, these books would not have been written.

“The Ingathering being received and rewarded” is based upon the verb, *'asaph* | to gather together, collect, withdraw, take away, remove, bring in, receive, and reward, and the noun, *'asyph* | the ingathering, which is another revealing term. Both versions were deployed in Yahowah’s pronouncement. They are used in conjunction with harvests of all kinds throughout the Towrah and Prophets, including that of pure grain from a threshing floor once it has been separated from the chaff. The verb, *'asaph*, appears 200 times.

'Asyph is so frequently deployed, it provides substance to one of Yahowah’s favorite metaphors for the ingathering of souls. What is also intriguing about *'asyph* is that the ingathering process it describes includes “placing the gathered grains, wine, or olives within a shelter so as to protect them from the elements.” So, in a word, it links Bikuwrym to Shabuw’ah and Taruw’ah, and perhaps even connects them to Kipurym and Sukah.

'Asaph is “a relational term” that denotes “moving a considerable number of people from one place, withdrawing them from others, so that they can be received and rewarded, bringing them together as a family for the purpose of developing close relationships.”

When we are diligent in examining the full meaning of the words Yahowah used to explain the Bikuwrym, Shabuw’ah, and Taruw’ah harvest, the connection between the Covenant’s promises and the delivery of the benefits

becomes evident.

By introducing the Fall Miqra'ey, beginning with *Taruw'ah* | Trumpets, using terms which reflect a reaping of saved souls, we can look forward to encouraging a productive Ingathering as we near the conclusion of the Time of Israel's Troubles. Therefore, to be "received and accepted" in this 'Asaph, Yisra'elites will need to know, understand, and act upon Yahowah's instructions and be part of His Covenant Family. And that is why *Taruw'ah* follows Pesach, Matsah, and Bikuwrym, which make all of this possible.

There is another exceptional and, indeed, productive insight which can be gleaned from Yahowah's Towrah presentation of the Miqra'ey. He stated emphatically that we are to stand upright before Him, prepared and ready to go, three times.

The first would have been Bikuwrym following Dowd's fulfillment of Pesach and Matsah in year 4000 Yah in 33 CE. While this transpired 1,480 years after this pronouncement, its fulfillment is now 1,991 years in our past.

The second occasion will then transpire during the Shabuw'ah Harvest of Standing Grain and include both Yisra'elites and Gowym. Based upon God's instructions, this Ingathering will be separate from what occurred during the fulfillment of Chag Matsah while also distinct from the time of the final three Mow'edym. And since Dowd isn't returning until the Day of Reconciliations nine years from this writing in October of 2024, it is apparent that Yahowah has assigned the responsibility for the Shabuw'ah Qatsyr to another Zarowa'.

Also apparent, since it is evident that Kipurym and Sukah will be fulfilled in year 6000 Yah / 2033, and that the *Taruw'ah* Ingathering must transpire in conjunction with them, we can now authoritatively date the final Gleaning. Now certain that it is distinct from Bikuwrym and Shabuw'ah, it becomes a foregone conclusion that

Trumpets will be an integral part of the Homecoming and Family Reunion of Reconciliations leading to Sukah. This places Trumpets on the Shabat of September 23rd, 2033, with Kipurym occurring at sunset on October 2nd, followed by Sukah, which will commence on the Shabat of October 7th, 2033 / year 6000 Yah. Further, Taruw'ah and Sukah will be heralded by celestial fireworks with a solar eclipse followed by a lunar eclipse.

This leaves only a Harvest known as Sevens and as the Promise of the Shabat to definitively date. It is of wheat and must, therefore, be in May, it must follow Bikuwrym that year by seven weeks, and it should naturally fall on a Shabat seven years prior to the final Harvest. As such, we can now assert with considerable confidence that the Standing Grain Harvested on Shabuw'ah will be brought Home on the Shabat of May 22nd, 2026, just as the seven-year Time of Israel's Troubles begins. We even have the Messiah's stamp of approval on this conclusion because, when he dated his arrival to Pesach, Matsah, and Bikuwrym in Year 4000 Yah / 33 CE, he spoke to Daniel with considerable authority and foreknowledge of this final week.

While this review serves to affirm that the *Taruw'ah* harvest predicts the third and final ingathering of souls, Yahowah had more to say regarding the nature of the *Miqra'ey* in general, and Shabuw'ah and Taruw'ah in particular. God not only designated the nature of the *Miqra'ey* and delineated their timing, He explained that He would dispatch a *Mal'ak* | Messenger, who would be especially informative and announce their arrival. He would even provide directions on behalf of those looking to come Home...

“You should not offer the sacrifice of an animal you have prepared to consume (*lo' zabach*) in the proximity of ('*al*) yeasted bread, the invasive fungus which spoils as well as the culture which intoxicates (*chamesh*).

The blood (*dam*) sacrificially shed and offered as a favor to reconcile (*zebach 'any*) should not endure

through the night (*wa lo' lyn*).

It is the bounty (*cheleb*) of My Festival Feast (*Chag 'any*) which is an enduring witness come morning and something to consider forever (*'ad boqer*). (*Shemowth 23:18*)

The initial and best part (*re'shyth*) of the **FirstFruits, including Firstborn Children** (*Bikuwrym*) of your realm (*'adamah 'any*), you should come, bringing them (*bow'*) for the family and home (*beyth*) of **Yahowah** (*Yahowah*), your God (*'elohym 'atah*). (*Shemowth 23:19*)

Behold (*hineh*), I (*'anky*) will send out (*shalach*) a **Messenger, a representative who is especially informative in announcing this message** (*mal'ak*) before you, in your presence and within the same dimension (*la paneh 'atah*) to help keep you focused so that you are observant, closely examining and carefully considering everything (*shamar 'atah*) along the Way (*ba ha derek*).

In addition (*wa*), he will provide you with directions that will bring you to (*la bow' 'atah 'el*) the source, the dwelling place, and home (*ha maqowm*) which, to offer the benefits of the relationship (*'asher*), I have prepared (*kuwn*).” (*Shemowth 23:20*)

The terminology in this passage is intriguing. In *Qara'* / Called Out / Leviticus, there was no mention of a sacrificial offering associated with the Called-Out Assembly of Trumpets. But now we are told that if we decide to prepare an animal for consumption, we should avoid any contact with yeast, the symbol of religious and political corruption. That is because only those souls who have had these things removed by Matsah, becoming Covenant on Bikuwrym, will participate in this harvest.

Since no sacrifice has heretofore been specified in conjunction with the *Miqra'*, and because Yahowah says that the “blood sacrifice” is associated with Him, it appears, once again, that the *Mal'ak* | Messenger announcing the way home is going to be sacrificed on

Taruw'ah. And if so, he is symbolized by the bull being offered during Shabuw'ah because it is the bull's blood that Dowd will sprinkle on the Mercy Seat of the Ark of the Covenant to allow formerly religious Yisra'elites to approach God during the Family Reunion and Homecoming of Kipurym ten days later.

And while that may sound gruesome, it's actually a benefit and blessing for everyone involved. The *Basar* | Body of the Human Herald, as the *Mal'ak* | Messenger announcing Taruw'ah, will have done all he can do to encourage Yahuwdym and Yisra'elites to capitalize upon the final Harvest. And with Kipurym just ten days away, the death of Yahowah's Witness may well be so cathartic for the remnant of God's people that they begin to process his message and decide to attend the Homecoming. All the while, an aging and badly abused physical body at this point in the process would otherwise be of no value. That is except, by contributing in this way, the Herald would be afforded the opportunity to stand beside his king, having earned his place by following his example.

It is an interesting parallel in a way. With Dowd's sacrifice having opened Heaven's Door, and marking the way to life with his blood, when he returns, the Messiah will mark the Mercy Seat with the blood of the Herald, who was essential in reestablishing Dowd's standing before Yahowah and Yisra'el.

In other words, Moseh told Yisra'el what was going to happen. Dowd did what Yisra'el needed done. And Yada explained it all to Yisra'el. And each of the three Zarowa' shed blood, with Moseh killing a man precluding the liberation of Yisra'el in Mitsraym. The Beast of Rome then killed the man redeeming Yisra'el. And Yada will be slain by Yisra'el's ultimate Adversary to bring Yisra'el back Home.

Since we cannot find or enter Yahowah's home alone, we need a guide. Yahowah's Towrah and Prophets serve in this capacity, as do remarkable individuals such as Noach, Moseh, Shamuw'el, and Dowd, even Yirma'yah and

Yasha'yah. Then, since Yisra'el stopped listening, there would be a final *Mal'ak* | Messenger to recite and share their message at this time.

The lesson is clear: Yahowah is calling and guiding His people home. And through this messenger, God's message can be readily discerned and understood. Therefore, the reason behind this and so many other affirmations throughout the Towrah and Prophets should be clear...

“You should choose to closely examine and carefully consider this, becoming focused and observant (*shamar*) regarding his appearance and presence (*min paneh huw*’).

Of your own volition, listen (*shama*’) through his Voice (*ba qowl huw*’). Do not become rebellious against him nor defiant toward him, neither embittered nor contentious, neither grieved nor bewildered (*‘al marah ba huw*’), because otherwise (*ky*), he will not tolerate or endure (*lo’ nasa*’) your rebellion – your revolting defiance and repulsive deviations from the established message (*pasha*’ *‘atem*). This is because (*ky*) My personal and proper name (*shem*’ *‘any*) is integrated within his inner nature (*qereb*). (*Shemowth* / Names / Exodus 23:21)

Indeed (*ky*), if (*‘im*) you listen very carefully (*shama*’ *shama*’) to his Voice (*ba qowl huw*’) and engage, acting upon (*wa*’ *‘asah*) everything that I say for the benefit of the relationship (*kol*’ *‘asher dabar*), then (*wa*) I will be openly hostile toward (*‘ayab*) those who oppose you, demonstrating rancor toward your adversaries (*‘eth*’ *‘oyeb*’ *‘atah*). I will, when required, besiege and defeat (*tsuwr*) your foes (*‘eth tsarar*’ *‘atah*). (*Shemowth* / Exodus 23:22)

Surely (*ky*) My *Mal'ak* | Messenger (*mal'ak*’ *‘any*) will go (*halak* – goes about and travels) before you (*la paneh*’ *‘atah*) so that (*wa*) he can help you return (*bow*’ *‘atah*) to what has been said and promised (*‘el*’ *‘emory* }

'amar).

Then the terrorists will be abolished (*wa ha chity } chathath*), **including the militants who claim that the country belongs to them and who want to divide it** (*wa ha parizy } paraz*), **as they will be humbled and subdued** (*wa ha kana'any } kana'*), **to make this declaration known** (*ha chiwiy } chawah*).

Therefore, I will reject them, and I will kick them out (*wa ha yebuwsy } y buws y*), **and then I will efface them, annihilating them, causing them to disappear at that moment in time** (*wa kachad huw'*). (*Shemowth / Exodus 23:23*)

You should not vocally support their gods nor speak on behalf of their deities (*lo' chawah la 'elohym hem*). **And** (*wa*) **you should not serve them** (*lo' 'abad hem*).

You should not do as they do either (*wa lo' 'asah ka ma'aseh hem*). **Rather instead** (*ky*), **it will be you who will overthrow them** (*haras haras hem*).

So, then you should break apart and crush (*wa shabar shabar*) **their sacred monuments and holy objects** (*matsebah hem*). (*Shemowth / Exodus 23:24*)

Therefore (*wa*), **you should work with and serve on behalf of** (*'abad 'eth*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **and He will bless** (*wa barak*) **your bread** (*'eth lechem 'atah*) **and your water** (*wa 'eth maym*). **Furthermore** (*wa*), **I will remove** (*suwr*) **this sickness** (*machalah*) **from your midst** (*min qereb 'atah*).” (*Shemowth / Names / Exodus 23:25*)

These words echoing from the pages of the Towrah long ago were written for our ears to hear on this day. The time and terror and upon us. Yahowah has provided a way out and a way home. He even dispatched a messenger so that the lesson would not remain lost as it has been for the past several thousand years.

Humankind will be harvested or humbled, reconciled

or removed. And this is what makes Shabuw'ah and Taruw'ah vital as the bookends to the Time of Trouble. Our warnings, explanations, and invitations matter. Let them not fall on deaf ears.

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Taruw'ah | A Gleaning

A World at War...

There are additional references to the *Taruw'ah* Harvest in the Torah, Prophets, and Psalms beyond the passages we have already examined. The most interesting are found in *Yasha'yah* / Isaiah with the first of these in the 17th chapter. There we were told the where, why, and when of the Shabuw'ah Qatsyr and *Taruw'ah* Laqat.

This prophecy, which I briefly alluded to in the previous chapter, begins in context, revealing that the longest, continually inhabited city will become a tangled heap of rubble. The prelude to the final Harvests is, therefore, as important as the events themselves.

The implications inherent in what follows are transformative. We are on the cusp of one of the most relevant prophecies ever written. The countdown to the Time of Ya'aqob's Troubles coincides with the fall of Damascus.

“A prophetic pronouncement regarding (*masa'* – a prophecy designed to encourage partiality by being discriminating, a timely declaration regarding a future burden or hardship being removed and lifted away that is being carried out by) **Damascus (*Drameseq* – Damascus, capital of Syria, the predicted epicenter of World War III; from *dama'* – a weeping sore, *dim'ah* – tears of sorrow, *domen* – corpses covered in dung, and *damam* – to grow dumb and be silenced; also considering the DSS spelling: *deraown* – contemptible and abhorrent and *darban* – to goad or prod).**

Behold (*hineh* – look up and pay attention to), **Damascus** (*Drameseq* – Damascus, Syria; capital of the most religiously ravaged and politically manipulated warzone on earth at the time this prophecy was first addressed in early 2019 (the spelling of *Drameseq* is based upon the DSS)) **is revolting and corrupt and will be removed from among inhabited cities** (*suwr min 'iy* – is degenerate and unrestrained and thus shall be rejected and abolished as a population center, the city will be abandoned after enduring anguish and terror because this anguishing ass of a town is displeasing (in the hophal stem this fate was foisted upon Damascus and as a participle, Damascus will come to embody unrestrained corruption)).

She shall actually become (*wa hayah* – she will genuinely and completely exist as (qal perfect)) **a twisted and tangled heap** (*ma 'iy* – a distorted and crooked mound, and a perverted and contorted pile; from *'awah* – bent, twisted, and distorted, perverted and invalid ruin) **of fallen buildings and rubble** (*mapalah* – of destruction and deserted collapsed structures; from *naphal* – fallen prostrate, overthrown and inferior as a result of an untimely birth).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 17:1)

This is a bold and unequivocal statement because Damascus holds the distinction of being the longest, continually inhabited city on Earth. Soon that will not be the case. It will be largely destroyed and depopulated.

In context, this prophecy is specific in time and place: it will be fulfilled in and around Damascus within seven years of Yahowah’s return – and thus between 2026 and 2033. It is exacting in its depiction of what is to occur: the city will become a twisted and tangled heap of fallen buildings and rubble.

Even better, it is unambiguously presented and undeniably affirmed in the Great Isaiah Scroll – the Dead Sea manuscript found at Qumran in the 1950s and dating to 250 BCE. Therefore, when the city is rendered as this prophecy portends, which is likely between 2027 and 2030,

those who are aware of it and who are rational will form the irrefutable conclusion: this event was foretold and documented by God. He alone exists outside of the confines of time and accurately reveals our future in our past. And He, more than anyone, values His children's safety and wants us to be aware of what is going to occur.

Based on what God is about to share, Damascus is among the fulcrums upon which future human history will pivot, taking a decidedly dark, deceitful, destructive, and deadly turn. We can set our prophetic clocks to this event. And that is amazing in and of itself because Damascus represents the worst of the human experience. It epitomizes the way of man. Close to the truth and yet worlds away.

I can think of at least six reasons Damascus must fall, and why its demise is symbolic of the times. First, the Towrah's initial reference to Damascus is in *Bare'syth* / In the Beginning / Genesis. 'Abraham's servant, 'Ely'ezar, a child of Damascus, was the first person expressly forbidden the possibility of participating in the Covenant. Yahowah said of his inclusion, "Absolutely and unequivocally, no!"

Second, two thousand years thereafter, the world's most pervasive plague, Pauline Christianity, was inspired on the road to Damascus when a religious Jew, *Sha'uwl*, embraced the Roman moniker, *Paulos*, and conspired with Satan to nullify the Covenant with 'Abraham. After leaving Damascus, Paul would devote his life to discrediting Yahowah's *Towrah* testimony and obscuring the initial three *Miqra'ey Dowd* fulfilled, replacing it all with his anti-Semitic New Testament.

Third, shortly after the Pauline debacle, in 66 CE, his benefactor, Rome, baited and then belittled Yahuwdah. They incited the uprising which they subsequently squelched when the Roman overlord, Gessius Florus, plundered the Temple treasury. Nero responded by dispatching Cestius Gallus from Damascus along with the Damascus-based Legion XII Fulminata. When Judean rebels annihilated the Syrian Legion during the Battle of

Beth Horon, killing 6,000 Syrian troops and confiscating the Legion's *Aquila* / Eagle standard, Nero retaliated by dispatching his most experienced and ruthless general, Vespasian. He invaded Galilee from Syria in 67 CE.

Thereafter, when Nero committed suicide, Vespasian declared himself Emperor of Rome. With Vespasian off to claim his prize, his son, Titus, was allowed to make a name for himself by pummeling and then plundering Yahuwdah by sacking and looting Yaruwshalaim. He would breach the city's walls in 70 CE, after a brutal seven-month siege, setting the stage for one of the most insightful, albeit despicable, episodes in human history. The assets of the earth's most effective symbol of love and life were confiscated to fund the construction of mankind's most infamous shrine to hatred and death: the Roman Colosseum. Jewish men were hauled off as slaves and forced to build this deplorable edifice to Roman ideals.

Fourth, as a further insult, Emperor Vespasian moved the capital of the Roman province of Judaea to Damascus. This set the stage for Hadrian, who in 133 CE capitalized on what Paul had done to set up Rome to destroy what remained of Yahuwdah. He found no trouble justifying the murder of countless Yahuwdym while enslaving the rest, thereby initiating the Diaspora. He transformed Yaruwshalaim into a retreat for his Legions, replete with shrines to himself, erasing the name Yahuwdah and replacing it with *Philistia* / Palestine. It is a blight that has been revisited to sicken Israel.

Fifth, the world's deadliest and most demonic religion, Islam, was united, codified, and ruled from Damascus shortly after Muhammad's death. During this period, Muslims murdered nearly half of the Earth's population and plundered the known world. And it was at this time that Muslims scarred the Temple Mount with their despicable Dome of the Rock.

And sixth, today, Damascus is the epicenter of world conflict. It all began following America's ill-advised and counterproductive invasions of Afghanistan and Iraq. It is

not only from Syria that the world's largest, most transformational, and anti-Semitic migration has commenced; Damascus has divided the world into warring factions, with Sunni Islam, the United States, Europe, and the Kurds on one side and Shia Islam, Russia, China, and the Turks on the other. This is among the catalysts of World War III, along with the enduring hatred of Muslims for Jews.

Damascus, therefore, appears in this pivotal text delineating the end of man's way for all of these reasons. Its fall is more than simply future history being reported for our edification. In other words, while it is mankind's poor choices that have brought Damascus to centerstage, the events being foretold also expose and condemn the religious, political, and militaristic influences that have precipitated the fall of man.

Since information empowers understanding and full disclosure engenders trust, know that in another context *suwr*, which was translated as **“is revolting and corrupt and will be removed from among inhabited cities,”** in Yasha'yah 17:1, could have been rendered as “go, come, depart, or be dragged away.” However, the realization that cities are immobile means that these connotations are not applicable. Fortunately, as is typically the case, there were a considerable number of other primary, secondary, and tertiary definitions that were readily integrated into this opening statement, all of which apply to the fate of Damascus.

Suwr 'iyr could also have been translated as “is degenerate and unrestrained and thus shall be rejected and abolished as a population center.” *Suwr 'iyr* speaks of a “city which will be abandoned after enduring an onslaught of terrorism because the anguishing ass of a town is displeasing.” The phrase suggests that the “degenerate city will be abolished and forsaken, ceasing to have any value for having been unrestrained.”

If we were to isolate *'iyr* by itself, in addition to “inhabited city, village, or town,” it also speaks of the

“displeasing nature of religious temples and shrines.” *Yr* can address “anguish, anxiety, wrath, anger, and alarming terror.” More telling still, as a play on words, something Yah enjoys, an *iyr* is a “male donkey and domestic ass.”

This connotation draws our attention back to one of Yah’s earliest prophecies. He said of *Yshma’el*’s descendants: **“He will be a wild ass of a man. His hand will be raised against his brothers and his brothers’ hands will be raised against him. And so, he will live in hostility with the whole world.”** (*Bare’syth* / Genesis 16:12) Having migrated toward Damascus and having been claimed in the Quran and by Muhammad to be the forefather of Islam, this “domesticated ass” is a city-dwelling Muslim.

As further evidence, Islam, as the most overtly satanic religion ever foisted on the masses, is also the most degenerate and revolting faith to be considered a mainstream religion. It is a source of countless religious shrines, unrestrained anger, anguish, and alarming terror. It is responsible, in fact, for 99% of terrorist attacks worldwide.

This is particularly poignant today because, according to the United Nations and world leaders, it’s okay for Muslims to perpetrate genocide against Jews, even push them out of their homeland, but it’s a war crime for Jews to defend themselves. Isolating and condemning Israel as Progressives and Muslims are doing with their immoral and false narratives, will result in world war.

Also worth considering is the juxtaposition of *ma’iy* and *mapalah* in Yasha’yah 17:1, which were rendered: **“a twisted and tangled heap** (*ma’iy* – that which is distorted and crooked, perverted and contorted; from *’awah* – bent, twisted, and invalid) **of fallen buildings and rubble** (*mapalah* – of destruction which is lifeless with collapsed structures; from *naphal* – fallen prostrate and inferior as a result of an untimely birth).” They also describe the nature of the Quran which is “a twisted and contorted perversion” of the truth. Allah’s book is “distorted, invalid, and

ruinous.” The religion’s signature move is “prostration.” Its most notable result is “destruction.”

As for the “untimely birth” aspect of *mapalah* which “should have been aborted,” we have to look no further than Yshma’el. He was the product of one man and one woman’s ill-fated attempt to corrupt God’s way by producing a twisted perversion of it. The untimely birth is religion, especially Islam. But this miscarriage is not limited to Muhammad’s death cult because, in Galatians, Paul used a twisted and contorted perversion of Yshma’el’s birth (or more correctly an outlandish lie) to justify his “new covenant.” Moreover, let us never forget that it was on the road to Damascus where Sha’uwl, known to Christians as Paul, encountered Satan and became demon-possessed.

Ma’iy and *mapalah* adroitly and collectively depict the result of Muhammad’s abysmal aberrations, with Islamic terrorists running amok in Damascus. In their wake, they will leave: “a twisted, distorted, corrupt, and perverted place subject to prostration.” As clearly as words allow, God’s prophetic depiction describes exactly what we are witnessing throughout Iraq and Syria. Cities like Aleppo and Homs, Fallujah and Mosul have become “twisted and tangled piles of fallen and deserted buildings.” In time, Damascus will join them as “a contorted heap of collapsed structures.”

If you have the stomach for such things, conduct an internet search under “destroyed Syrian cities.” If you’d like to see the ongoing fulfillment of this prophecy, consider the Jobar neighborhood of Damascus. Its demise was presented in *Towards Data Science*, which reads: “Seven plus years of war have left entire Syrian cities in rubble.” High-resolution satellite imagery was captured between September 2013 and November 2017 to reveal the condition of Aleppo (northwestern Syria), Damascus (southwestern Syria), Daraa (southern Syria), Deir ez-Zor (eastern Syria), Hama (western Syria), Homs (western Syria), Idlib (northwestern Syria), and Raqqa (central),

Syria. They found 109,393 damaged structures, with two-thirds of those severely damaged or completely destroyed.

In terms of the number of damaged structures, 33% were in Aleppo, with 25% in Damascus itself, followed by 13% in Homs and 12% in Raqqa. A total of 27,741 buildings have already been rendered uninhabitable as of 2017, with 10,673 of those having collapsed in Damascus alone. And as of last year, not a single fallen structure in Damascus has been reconstructed, whereas in every other city damaged by the war, many hundreds have been rebuilt.

Inexcusably, the jihadists who are the impetus behind this destruction are wielding American weapons. Between prostrating themselves in prayer, they are shouting “*Allahu-Akbar!*” When time permits, they enslave young boys, gang rape little girls, and murder men and women en masse. It is unconscionable.

And yet, Americans appear oblivious to the consequence of their nation’s failures in Afghanistan, Iraq, and Syria, causing the deaths of millions of souls and the forced migration of many millions more. Even worse, in the process, the United States is making Israel more vulnerable to the onslaught of Allah’s caustic religion.

Syria is now a client of Iran, just as are Iraq, Yemen, and Lebanon, even Gaza and the so-called “Palestinian West Bank.” Through Hezbollah (Allah’s Party), the religious regime in Iran has created a land crescent from Iran to the border of northern Israel – facilitating the kind of Islamic invasion this prophecy will eventually predict.

All the while, with Iran’s proxies firing rockets into Israel with reckless abandon, the only means Israel has to defend itself is to bomb the rockets and terrorists out of existence, leaving tangled rubble in their wake.

Shortly after the affirmation of a land-for-peace treaty, which will most likely be forced on Israel in mid-2026, Muslims will quickly and callously disregard their promises and invade the Promised Land – set up as they will have been by America’s constant interference. Over

the past decades under Presidents Bush, Obama, Trump, and Biden, the United States has fundamentally changed the balance of power in the region by providing Muslims with twenty-five times as much advanced weaponry as is offered to God's Chosen People. The Devil's regime will be wielding the best armaments money can buy. Even Iran was released from economic sanctions and then protected as it completed its nuclear ambitions while shouting, "Death to Israel! Death to America! Allahu Akbar!"

Moving on to the second statement within this remarkable prophecy, we find yet another reference to Islam. Yahowah's use of *'arow'er*, translated as "**of 'Arow'er | the Repudiated Outcasts**" in Yasha'yah 17:2, could well be an allusion to Lebanon which was bankrupted financially and morally by Allah's Party. After Hezbollah has been destroyed in Syria by opposing jihadists, Sunni militias will attack Israel by marching through this once proud country, one known to the world for its soaring "cypress trees." It will also become a casualty of the Syrian War – yet another nation devastated and impoverished by Islam.

'Arow'er may also depict the millions of Muslims bequeathed with the misnomer "Palestinians." Those categorized under this political myth have "become destitute and impoverished outcasts" from Yisra'el and are now living in Jordanian and Lebanese "refugee camps." Furthering this, *'Arow'er* was a town in Ammon, which is Jordan today, a nation where the largest segment of the population considers themselves to be "Palestinians," which is a miracle in itself since the last Philistine became extinct 2,300 years ago.

The realization that *'arow'er* is related to *'aruwts*, meaning "dreadful and horrible wadi," encourages us to consider Petra and Mecca, the actual and mythical birthplaces of Islam, Israel's most ardent foe. During Muhammad's life, Mecca didn't exist, but Petra was known as a watering hole for passing caravans. Similarly,

'aryts speaks of "ruthless acts of terrorism," something Muhammad practiced with reckless abandon.

Envisioning the future by observing the past, 'arowd, which the *Theological Wordbook of the Old Testament* affirms is the root of 'arow'er, is used to depict a "wild ass" in *Yowb* / Job 39:5. This is reminding us that *Yshma'*'el's / Ishmael's descendants, today's Muslims, are "wild asses of men."

'Arow'er is one of many Hebrew words with many shades. On this occasion, it was chosen to draw our attention to the fate of the mythical "Palestinians" who consider themselves "outcasts," while also directing our attention to Lebanon and Jordan, the nations in which these "destitute" people have been "impoverished and repudiated." In its many facets, we see additional tie-ins with these "wild asses" of men, this time from "the wadi" of Petra and Mecca, thereby repeatedly making the connection to Islam through *Yshma'*'el | Ishmael.

Just as 'Ely'ezar of Damascus and *Yshma'*'el, Hagar's son, were rejected and expressly excluded from the Covenant, Yahowah remains consistent...

"Abandoned and forsaken will be ('azab – rejected, deserted, estranged, left behind, separated, destroyed, and damned are) **the inhabited and terrorized regions** ('iyar – the populated and anguished cities filled with the displeasing nature of religious temples and shrines, as well as wrathful donkeys) **of 'Arow'er | the Repudiated Outcasts** ('arow'er – of the exiles (a reference to 'Palestinian' refugees) of the Arnon Valley in Ammon, Jordan, of the renounced and destitute who are laid bare, of those stripped of all pretense, of the impoverished, vulnerable, and those without resources, and of the wild ass (a reference to Islam through Ishmael); from 'arar – to be stripped of all pretense and laid utterly bare, spelled *Owraruw* in the DSS).

For there will be (*la hayah* – because there will exist (the qal stem affirms that this prophetic pronouncement

will actually occur depicted; the imperfect conjugation reveals that the horrible destructive acts have lasting and ongoing implications, and the third-person feminine plural means that “they” is addressing the inhabitants of the destroyed cities acting as)) **roaming animals fighting in militant militias along with their Helpers** (*‘adar* – unified jihadists gathered together with their helpers (a reference to the Muslim *Ansar* / Helpers who fought, plundered, and terrorized alongside Muhammad and who comprise the ranks of Islamic terrorist organizations today) to fight in herds, acting like sheep, goats, camels, or donkeys abandoned as a group because they will have collectively missed the way and will fail miserably).

But (wa) they will cease and prostrate themselves (*rabats* – they will pause to stretch out and down in a reclining posture, falling prostrate (symbolic of Islamic prayer)), **because there will be no one left to terrorize** (*wa ‘ayn charad* – for there will be none to terrify or cause to be afraid, none to make fearful who will tremble, and no one to drive away through acts of terrorism).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 17:2)

The demise of Damascus, and of Syria in conjunction with it, will lead directly to the obliteration of neighboring Jordan. The refugees living there masquerading as “Palestinians,” and Muslims in general, will suffer a debilitating and self-inflicted wound. This text presents a picture of marauding bands of mujahideen acting like the savage animals their religion has bred them to become. And they will kill until there is no one left to terrorize. The fact is, at least according to Muhammad and his Quran: all good Muslims are terrorists. And Muslims will kill Muslims until there are no more Muslims to kill.

Should anyone be reluctant to embrace the conclusion that this mayhem is being perpetrated by Muslims, please consider the setting and circumstances – or at the very least, consider what happened on October 7th, 2023. As the most overtly adversarial and deadly of all religions, with Allah modeled after Satan, with their telling taunt, “*Allahu-Akbar*

– Allah is Greater,” Muslims are universally “*‘azab* – forsaken” with no hope of a redemptive reprieve from Yahowah.

Muslims not only comprise the overwhelming preponderance of the population of the Arnon Valley in present-day Jordan, but these interlopers are also the most infamous “*‘arow’er* – repudiated outcasts and alleged exiles” the world has ever known. They are “destitute and impoverished,” with many acting out like “asses.”

Open any newspaper and you are likely confronted with the name of an Islamic terrorist group that incorporates “Ansar” in its title. Without Allah’s little “helpers,” the Ansar, Muhammad’s Islam would have died in Yathrib because there would have been an insufficient number of jihadists and thus no terrorist raids. And without the booty derived from jihad, Islam is as hollow as the Mafia without money.

While that is more than sufficient to prove this point, we also learn that these mujahideen will do as Muslims have done throughout the long history of this horrific religion. They will bow down in the midst of their killing spree to pay tribute to their bloodthirsty god. Even more telling, they will “*rabats* – crouch down and stretch out in prostration,” the signature rite of the Islamic religion. After there is “*‘ayn charad* – no one left to terrorize” they will “*rabats* – stop to bow down and prostrate themselves” in prayer.

Further, there is a direct and irrefutable connection between Islam and terrorism, one only the most ignorant, irrational, religious, or politically correct would deny. Muslims comprise twenty percent of the world’s population and they commit ninety-nine percent of all terrorist acts – especially against Jews and in Israel. Right from the beginning, some 1,400 years ago, once the first Muslims robbed, raped, and murdered almost every Jew within reach, they turned on their fellow Muslims. Even to this day, Muslims murder ten times more Muslims than they do Infidels.

By simply accepting this obvious and irrefutable reality, one reinforced throughout *God Damn Religion*, we find future history unfolding before our eyes. We are being provided a prophetic look at the rise and fall of Islam while examining its nature and consequence. But beyond the advantage of knowing how the world will devolve over the next thirteen years, by describing Islam in this way, by revealing that these religious exiles will impoverish lives in Jordan, and will turn on one another, using terror to obliterate the population, stopping to bow down in prayer after they obliterate their own, Yahowah has once again provided reasons for us to forego and disdain faith.

By focusing on the introductory phrase, “*‘azab ‘arow’er* – disassociate from these wild asses masquerading as exiles and helpers,” the observant may come to appreciate the strategy I have endorsed for as long as I can remember. Muslims need to be left alone. They ought not to be provoked through invasions. They should be isolated and quarantined as one would treat a deadly pandemic rather than be allowed to migrate. And they ought to be left to their own devices, to stones, swords, and improvised explosive devices rather than be equipped with advanced weaponry.

We must stop apologizing for Muslims, stop protecting Islamists, stop enriching jihadists, stop arming them, and stop incorporating them into Western society. Should we isolate them instead, the preponderance of terrorism will be constrained within Islamic nations. That is the best we can do because as this prophecy foretells, they will continue to kill Jews and then one another.

If this sounds harsh, then I would ask you to consider the lives of the innocent victims that would be spared. Compassion and good judgment necessitate opposing deadly and destructive behavior.

What we have witnessed in Afghanistan, Pakistan, Somalia, Sudan, Egypt, Lebanon, Turkey, Libya, Nigeria, Iraq, Syria, Yemen, Gaza, and under the Palestinian Authority over the past decade serves as a prelude to this

warning. There is no good side in this conflict, only various grades of depravity. Muslims have been conditioned to kill, and while the Quran dictates that their preferred prey be Jews, then Christians, followed by Secularists, killing peaceful Muslims is also in vogue. This fixation on killing dominates the Quran. Muhammad and his wannabe god began terrorizing pagan Arabs, followed by monotheistic Jews, Byzantine Christians, and finally peaceful Muslims for their breach of faith.

“**So** (*wa*) **the fortified city** (*mibtsa’r* – the defensive structures) **will cease to exist** (*shabath* – will desist, coming to an end as a result of the choices of its inhabitants, coming to rest on the Shabat (the consecutive form serves as an expression of volition)), **on account of** (*min* – because of) **‘Ephraym** (*‘Ephraym* – serving as a metaphor for a divided Yisra’el (of the Northern Kingdom expressly excluding Yahuwdah and Yaruwshalaim), heap of ashes, commonly transliterated Ephraim, the son of Yowseph and brother of *Manashah* | Manasseh), **along with** (*wa*) **the government** (*mamlakah* – the kingdom, empire, realm, authority, and people ruled under the monarchy) **out of** (*min* – from) **Damascus** (*Drameseq* – capital of Syria, the epicenter of world Islamic upheaval and former location of the most enduring and imposing Muslim caliphate; from *dama’* – a weeping sore, *dim’ah* – tears or sorrow, *domen* – corpses covered in dung, and *damam* – to grow dumb and be silenced, also *deraown* – contemptible and abhorrent, and *darban* – to prod and goad (serving as an indictment of Paul’s credibility because he co-opted the term)), **including** (*wa*) **the remnant** (*sa’ar* – a remaining portion, a residue of the rest left behind) **of ‘Aram | Syria** (*‘Aram* – Greater Syria or Assyria, including Mesopotamia, and therefore inclusive of today’s Iran, Iraq, Syria, and Lebanon (all of which are controlled by Iran as a result of the American invasion of Iraq); the son of Shem; from *‘armown* – palace, citadel, or fortress) **for being similarly** (*ka* – as or like, in this manner and thus comparatively also) **vehement and burdensome** (*kabowd* – fanatical and onerous, abundantly wealthy and overly glorified; from

kabad / kobed – hardened and grievous, ignorant and dimwitted, hardheaded and stupid, enraged and troublesome).

The children (beny) of Yisra’el (Yisra’el – of Individuals who Engage and Endure with God) will actually continue to exist (hayah – will genuinely exist forever (the qal stem demonstrates that this prophecy must be interpreted literally while the imperfect conjugation reveals that there shall be no end to its implications)), prophetically declares (na’um – pronounces in advance of it occurring) Yahowah (יהוה) of the vast array of spiritual messengers and envoys (tsaba’ – a company of useful implements designed to serve the authority which is deployed in a command-and-control regimen and thus without freewill).” (Yasha’yah / Deliverance is from Yahowah / Isaiah 17:3)

Some of these words have diverse connotations. For example, *kabowd* can be positive or negative depending upon the context. In this case, since Yahowah is speaking about the utter destruction of Damascus and the implications associated with the demise of the Syrian government, we would be wise to apply the darker shadings of *kabowd*. Rather than rendering it “significant and glorious,” a more fitting depiction can be advanced by examining the etymological roots, which are: *kabad* and *kobed*.

They suggest that the Islamic nations surrounding Yisra’el will cease to exist upon the Messiah’s return because Muslims are “vehement in their rage, onerous and burdensome in their abuse, hardheaded and grievous in their thinking, ignorant and dimwitted in their beliefs, foolish as a nation, and thus enraged and troublesome.” Those who have been indoctrinated by Muhammad’s religion, and who seek the destruction of Israel, will be destroyed so that Yisra’el might endure.

As the author of the five volumes and over 4,000 pages titled *God Damn Religion*, I can attest that Islam is the most destructive, deadly, and demonic religion ever conceived.

It preys on the dimwitted, turning them into savages. And while being stupid is not a crime, Muslims are sadistic, sexually abusive, and ruthless. And since they are arrogant, immoral, and irrational, there is no point in attempting to negotiate or reason with them. These traits make Muslims the ultimate scourge on humankind. And while that was not known 2,700 years ago to anyone other than Yahowah and His prophet, Yasha'yah, since it is not obvious and this prophecy inevitable, let's offer credit to where it is due. They warned the world about Islam twenty centuries before the religion existed, with a complete copy of this scroll dated 900 years before the religion's initial attempt at genocide against Jews.

“*Drameseq* – Damascus” has been at the center of Islam's show of intolerance. Here, Sunni jihadists armed with American weapons have murdered, raped, abducted, tortured, and plundered tens of thousands of Shi'ites and Christians while the opposing Shia troops and militias have responded in kind, albeit with Russian and Iranian arms. Having witnessed this current uprising 2,700 years ago, Yahowah told Yasha'yah that Islamic infighting will reduce *Drameseq* to rubble. The city's name describes “a weeping sore where there are tears of sorrow over corpses covered in dung, a place where the people are silenced.”

We have been told how the Syrian war will unfold and conclude. And we already know that the cost in human lives will be horrific, commensurate with the consequence of spreading this plague worldwide with the unprecedented migration of Muslims out of Syria, Iraq, Afghanistan, Libya, Somalia, Sudan, and Lebanon into Europe and the Americas. The legacy cost of America's ill-fated invasion of Iraq continues to be incalculable and unconscionable.

With an eye to history, we should be cognizant of the fact that Damascus served as the capital of the most enduring, imposing, and violent Islamic caliphate. As such, its fall could signal an implosion of Islamic influence.

In this same vein, Damascus gave birth to Christianity. It was in Damascus that Paul was inspired to slander

Yahowah and renounce His Towrah after being blinded and crippled by Satan on the way into town. In this light, *darban*, as a “prod and goad,” serves as an indictment of Paul’s credibility because he co-opted the term from Dionysus and Bacchus in an attempt to establish his credibility with Greeks and Romans by pretending that his wannabe god told him: “It’s difficult to kick against the goad.”

Even the words which comprise *Drameseq* are telling, depicting the city as a “*dama*’ – weeping sore,” where “*dim’ah* – tears of sorrow,” are shed, because “*domen* – corpses are covered in dung,” as the voices of the victims “*damam* – are silenced.” These connotations address the very conditions we have witnessed throughout Syria and the reason millions of Muslims have fled the “*deraown* – contemptible and abhorrent” nature of Islamic terrorism.

‘*Ephraym* addresses a divided Yisra’el. The region was initially estranged because they forsook the Covenant, favoring the kind of international military alliances that have been so historically devastating. The Northern Kingdom was destroyed by Assyria within a generation of its formation.

Now, as the clock ticks toward the late 2020s, it is Assyria’s turn to suffer. Iran will ultimately lose the war it has had its proxies fight thus far. While their demise will spare ‘*Ephraym* from total obliteration, the region of Israel, once known as the Northern Kingdom, will suffer serious blows at the hands of the jihadists who will attack Israel after ransacking Syria. And this is to suggest, that the IDF will bomb Damascus back into the stone age so that Israel might survive.

However, since Yahowah has promised to reconcile His relationship with Yisra’el, by 2033 CE ‘*Ephraym* will be reunited with Yahuwdah. This will make Yisra’el equivalent to Ya’aqob once again, especially when seen from the perspective of the Covenant Family. Unfortunately, most Yisra’elites will not survive to enjoy this day.

Within the next fifteen years, a remnant of the ten tribes comprising ‘Ephraym, which were once scattered in Assyria, today’s Iran, Iraq, and Syria, will end their rebellion against Yahowah. The long divorce proclaimed in *Howsha’* / Hosea will be over – at least for a responsive few among ethnic Yisra’elites. The Day of Reconciliations, *Yowm Kipurym* in year 6000 Yah (sunset on October 2, 2033), is imminent.

In Yasha’yah 17:3, *Aram* could have been translated as narrowly as “Syria,” so long as we are cognizant that it once covered a much larger area, and the name means more to the Islamic combatants fighting there than any current national border. After all, the capital of the Islamic world after Sunnis bludgeoned Shia Muslims into submission in the 8th century was Damascus, and their “*Sham* – Syria” comprised the entire region, including today’s Syria, Lebanon, Israel, Jordan, Iran, and Iraq. It was from Damascus that the Islamic Caliphate ruled, swords raised over much of the world, from Spain and Morocco to Persia and India, and everything in between.

The Sunni jihadists bludgeoning Syria as the Islamic State (IS, briefly ISIS, the Islamic State in Iraq and Syria) are committed to the same result. Their intent is for the world to surrender to Allah, beginning in Israel. This goal remains the catalyst for Islamic conquest, the throttle for Islamic rage, the sandbox for jihadists to prove themselves worthy of paradise, and the fulcrum upon which Sunni and Shia Islam will fight together and then turn on each other. This is the fuse of the next world war with alliances divided between the belligerents. Every Muslim within Greater Assyria will suffer, and deservedly so, because they are, to one degree or another, fanatical and onerous, ignorant and enraged. And they will die while extinguishing the lives of others in true Islamic fashion. As a result, Yisra’el will live.

It is ironic that the Islamic fixation on dying, killing everyone in the name of their god, will actually serve to spare Yisra’el. As walking bombs with human shields,

jihadists will kill more Muslims than Jews. It is what we have witnessed in Gaza.

Before we press on, let's clear up a potential misconception. Some may assume that Yahowah is encouraging these religious zealots to harm themselves for the sake of His children. But that is not the case. At this point, with Muslims killing Muslims, Yahowah is simply reporting what He has witnessed in our future. That is not to say that God will not intervene. He will, but only when the survival of Yisra'el is at stake. But in the meantime, the IDF will do its best to protect Israel, and if that means leveling Damascus, they will do so.

Realizing that Yahowah uses prophecy to prove that He exists and that He inspired this testimony, we have been given a remarkable affirmation. This prophetic portrayal specifically states that **“the government (*mamlakah* – the kingdom, authority, and people ruled under the monarchy) out of (*min*) Damascus (*Drameseq*), including (*wa*) the remnant (*sa'ar* – remaining portion) of ‘Aram / Syria / Assyria (‘Aram)” “will cease to exist (*shabath*).”**

Write it down and mark your calendars. No later than 2030, and as early as the second half of 2026, one of two things will occur. Either Sunni jihadists will bring down the Iranian-backed Shia government of Syria, and in the process, ravage Damascus and decimate the civilian population in the process of invading Israel, or Israel's IDF will target Damascus, bombing it out of existence because Iran will have decided to use it as the site to stage its Great Jihad against Israel. Today, in the Fall of 2024, with Israel having decimated Hezbollah's leadership and the IDF entering Southern Lebanon, Iran is likely to respond to the pummeling of its proxy by establishing missile batteries and armaments in and around the population centers surrounding Damasus, using Muslim women and children as shields. And we are now fully cognizant as to how the Israeli Defense Forces will respond to a cache of offensive weapons.

With Progressives and Muslims in control of the United Nations, and with Europe boycotting Israel to aid and abet the next Holocaust, with the United States pushing Russia, China, and Iran together as a result of its misadventures in Ukraine, and with America becoming Israel's most crippling frenemy, the world will be ripe for war.

Although Syria's demise is inevitable, a dozen years into the conflict ignited by America's stunningly stupid invasion of Iraq, Assad appears to have temporarily gained the upper hand. The Sunni jihadists that the US Awakening Program in Iraq turned into ISIS have retreated to their birthplace, only to have metastasized elsewhere. And Russia has effectively prevented America from foolishly deposing the Syrian government. (Yes, Assad is ruthless, as were Saddam Hussein and Muammar Gaddafi, but the Muslims who will replace them are far, far worse. As it was in Vietnam, Afghanistan, Iraq, and Libya, deposing despots will continue to be counterproductive.)

Moreover, Turkey has neutralized America's only marginally effective weapon, the Kurds. They have been left to face Turkish guns at their back as Turkey turns its back on NATO to join BRICS and other Muslims in demonizing Israel. Once dominant and barbaric, ruthless and abusive beyond comprehension, the Islamic State, while it has eclipsed and negated al Qaeda, has lost much of its grip on cities previously captured.

These current trends, however, veil the true picture, obscuring it. The numbers are compelling. Sunni Muslims outnumber Shiites nearly three to one in the Middle East and by more than four to one worldwide. Equally pertinent, Sunnis, which receive the most lethal American weapons, are vastly better armed. The forty-six Sunni-majority Islamic nations spend over \$150 billion annually on their militaries, with Saudi Arabia leading the campaign at \$60 billion a year.

The four Shiite-majority countries – Iran, Iraq, Azerbaijan, and Bahrain – devote less than \$15 billion

annually to war preparations, with Iran and Iraq each devoting \$6 billion to their military forces each year. Syria is a bit of an anomaly because its \$2 billion military expenditures are on behalf of Shia Islam in a majority Sunni nation. Collectively, this means that in this proxy war, the Shiites are outmanned four to one and outgunned ten to one. The math will ultimately catch up with them as it did the “Rebels” during the American Civil War. Either that, or, with Muslims in Iran / Iraq / Syria / Lebanon / the PA / Gaza fighting to obliterate Israel, and the IDF in survival mode, Damascus will be the next Gaza.

I realize that since Israel is unwilling to admit that their enemy is Islam, since Muslims outnumber Jews by over a hundred to one, since Israel has invited this disease into its midst, and since Progressives have become war criminals in their rage against Jews. This is not a war Israel can win – not without Yahowah’s and Dowd’s intervention. However, so long as the Progressives like Yair Lapid and Tel Aviv protestors are kept from power, Israel will go to the brink of their demise fighting.

In the context of this rebuke of belligerents, we should not lose sight of the fact that the United States outspends Russia and China combined by three-to-one militarily. America squanders over \$750 billion on its war machine while just \$250 billion is spent annually by Assad’s allies, the combined forces of Russia and China. This is yet another indication that Yahowah’s prophetic assessment will materialize. Further, in the 18th chapter of Isaiah, we are confronted with God’s transparent rebuke of the United States at this time. Yahowah foresaw what most have missed. All along, America has been the nation consistently preventing Israel from finishing the job and achieving victory over the Muslims who have continued to seek the obliteration of the Promised Land. America is Israel’s Trojan Horse.

We know this because God’s promises are reliable. He has made a solemn vow to reconcile His relationship with Yisra’el and Yahuwdah at the conclusion of the Time of

Israel's Troubles. And God specifically delineated what is to come in Yasha'yah and Yow'el so that we would know and could sound the alarm. The only way that those who are *Yahuwdym* | Beloved by Yah will survive, is to return to their namesake.

In the midst of this future narrative regarding the demise of Syria, even the fall of Jordan and Lebanon to Islamic terrorists, the prophecy reveals that the Promised Land will be narrowed at its midsection. That is to say, the Islamic jihadists who perpetrated the sadistic massacre and abduction of Jews on October 7th, 2023, will be rewarded with a State of Terror. It's Neville Chamberlain Part Two, but far worse. The Nazis, who are exceedingly similar to Muslims, hadn't attacked when the British Prime Minister gave them the high ground of Czechoslovakia for worthless promises of peace while Muslims have consistently abrogated such agreements and attacked. The impetus to do so will serve as proof positive that Progressives are ignorant, irrational, and immoral – a danger to themselves and the world.

Desperate to satiate their cravings for the black ooze upon which their economies are fueled, and to appease the Islamic despots and dictators in control of the world's oil spigots, Western Progressives will isolate Israel to the point of accommodation and capitulation, even when it is to the Devil. The price will be the heart of Israel.

The United States and Europe will, with worthless words, promise that Israel will remain secure and independent. And since it will take the better part of a year to fill the Islamic State to the brim with jihadists and their weapons, the peace will hold for that long. However, Muslims have never wanted "Two States," so that is not a "solution" – just an appetizer. Going all the way back to the first year of the Islamic Era and to the Pledge of Aqabah demarcating it, Islam has existed to "Wage War Against All Mankind" until there is just one state remaining – death. Proving their point, Muhammad and the first Muslims perpetrated genocide against Jews.

Of course, even if one is blind to history, the fact remains that Judea and Samaria are not Europe's or America's to give to the terrorists, misogynists, and mass murderers. Yahowah gave this land to the Children of Yisra'el.

According to Yow'el and Yasha'yah, the sheer number of Islamic terrorists willing to die for their despicable god and deadly cause will be no match for Israel's Defense Forces. The result will be at least one hundred times worse than the resulting carnage on October 7th, perhaps a thousand times more savage and deadly. Out of necessity, the IDF will eliminate thousands, even millions, as crazed jihadists attempt to cross the border. But it will not be nearly enough. And as we have learned, while the IDF is enormously capable when given time to prep and drop bombs from airplanes, they do not perform well when taken by surprise or when dealing with an enemy entering on motor scooters and intent on torture, abduction, and rape.

Of course, while attempting to curtail their armed attackers from infiltrating their country and perpetrating their murderous ambitions will be justifiable, Israel will continue to be the only nation on Earth rebuked for defending itself. Sympathy for the Islamic terrorists clamoring to pillage Israel, burning her children alive while raping her women and girls, all while abducting and torturing the elderly, will galvanize world opinion against God's Chosen People. Jews will be portrayed as the aggressors while those who seek to obliterate them will be viewed as "activists in opposition to an illegal occupation by an illegitimate colonialist regime." And an indoctrinated and immoral world incapable of reason will not only swallow these lies, they will vomit them out on everyone else.

The perceived solution, one which is currently being brokered by America, will be to establish a "Palestinian" nation and, therefore, a terrorist state named after people who do not exist. With Fakestan encompassing the West

Bank and Gaza and bordering Egypt, Syria, and Jordan, this devastating act will divide the Promised Land, narrowing it at its midsection where seventy percent of the Israeli population currently resides. By attempting to placate Muslims and prevent an escalation of the war Muslims began 1,400 years ago, the world will ignite the war to end all wars. Nicely played, Progressives.

This prophecy, thereby, presents the “land-for-peace” concessions in which Gaza has been, and the West Bank will be, given to Muslims in exchange for useless proclamations of peace. Israel will be dissected, becoming less than ten miles across at her midsection. Since Gaza is already gone, and with the horrific consequence of 10.07.23, this will be occurring in stages. And it is reasonable to assume that the final act will coincide with the treaty described by *Gabry’el* | God’s Most Competent and Courageous Man, also known as Dowd, to *Dany’el* | Daniel which ushers in the seven-year time of Ya’aqob’s Troubles. The resulting war is announced here in *Yasha’yah* / Isaiah, in *Yirma’yah* / Jeremiah 30, and throughout *Yow’el* / Joel. And simultaneous with these hostilities, Yahowah will be removing His Covenant Family on Shabuw’ah – the Shabat of May 22nd, 2026. Therefore, we are now approaching the fulfillment of very significant swaths of intersecting prophecies in this next statement.

Simultaneously, Yahowah is affirming Yisra’el’s continuing existence, as He does in *Yirma’yah* 30 and throughout *Yow’el*, specifically when addressing the fate of eleven of the twelve tribes. While *Benyamin* | Benjamin was originally aligned with Yahuwdah, by making a distinction between the two names, Yahowah is saying that the destruction of Damascus and Greater Syria is not only contrasted to the survival of Yahuwdah and Yisra’el, it may not include much of Benjamin. As the source of both Sha’uwl’s, the ill-fated king and the false prophet, its exclusion may be symbolic of ridding the land and earth of government and religion.

At this time, in an ill-fated attempt to assuage Muslim marauders, world leaders will blackmail Israel into disengaging from Gaza and surrendering Judea and Samaria, known as the West Bank, to the Islamic terrorists. Affirming this, Yahowah, through His prophet Yasha'yah, revealed...

“And (*wa*) it will actually come to pass (*hayah* – it will come to exist and happen for a moment in time as a result of man’s choices (qal perfect consecutive)) in that day (*ba ha yowm* – around this time) that the size (*ha huw’ kabowd* – that the magnitude, dimensions, and volume, that the respect and dignity, that the reputation and abundance, that the presence and power, that the honor and status) of *Ya’aqob* | Israel (*Ya’aqob* – My Stance, Jacob, Reward or Consequence, ‘Abraham’s grandson, heir to the Covenant, the father of the twelve tribes, and thus symbolic of a reunited Yisra’el; from *‘aqab* – to receive the benefit or suffer the consequence of circumventing and overreaching, digging in by being stubborn or embedding one’s heels to be steadfast) will be decreased to the point of no longer being sustainable or viable (*dalal* – shall be diminished, making the state incapable of surviving, being thinned and impoverished so that normal life becomes impossible to support, will be weakened, lacking what is essential; from *dalah* – to devise a plan which stirs up troubling impoverishment).

The fattest, best protected, and most important place (*wa mashman* – the waist or midsection, the most stout and populated area, the most prosperous tract of land; akin to *mashmah* – to horrify and devastate) of his physical existence (*huw’ basar* – his physical existence) will be leaned (*razah* – made thin and shrink in size, will be sacrificed to the cause of pagan gods, becoming untenable and unsustainable, all in a wasteful and unproductive manner; from *raz* – to hide the ultimate agenda of *razown* – diseased dignitaries and sick government officials).”
(*Yasha’yah* / Salvation is from Yahowah / Isaiah 17:4)

As a result of the implementation of the “Final

Solution,” Israel will be rendered indefensible. The Fakestinians and fellow Islamic Jihadists armed with flying pipe bombs and incendiary party balloons; while as dumb as the stones they are throwing and as toxic as their Molotov cocktails, a billion buffoons are too many for seven million Jews – especially with forty percent of Jews too religious or too political to care.

By saying “in that day,” Yahowah has affirmed that the divestiture of Israeli land is somehow connected to the fall of the Syrian regime. And although that is what America has sought, while Bashar al-Assad is a ruthless dictator, the jihadists who replace the secular dictator will be far worse – not only for Syrians but also for Israel. It is why it is so counterproductive for the United States to be arming and supporting them.

Especially troubling, by tying the Syrian debacle it created to the surrender of Israeli land, America becomes overtly culpable. The United States was complicit in starting this proxy war through the invasion of Iraq, whereby that nation was placed under the control of the Iranian religious regime that it allowed to return to power by undermining the Shah. Worse, through the U.S. military’s Awakening program, weapons were supplied to create Sunni militias in Iraq, and it is those weapons and those jihadists who first turned a peaceful political protest in Syria into a devastatingly deadly war as the Islamic State – one that has precipitated the greatest migration of Muslims in history, inundating Europe with religious anti-Semites.

Contemporaneously, America capitulated on the Iranian nuclear program, freeing Iran’s assets while reestablishing her ability to sell sufficient amounts of gas and oil to assure that the threat of an atomic bomb and potent military will continue to influence world opinion and beleaguer Israel. This grave miscalculation, one predicated upon trusting those whose religion encourages them to lie, will cause nations the world over to insist upon sacrificing Israeli territory, hoping to avert the threat of a

nuclear event escalating into total annihilation. One error in judgment will lead to the next, and then to another, in an avalanche that will inundate the heart of the Promised Land with terrorists.

This prophecy specifically states that the size of Ya'aqob, serving as a synonym for a united Yisra'el, inclusive of Ya'aqob's descendants, the Land they were given, and the Covenant relationship they were offered, shall be decreased in magnitude and dimensions such that it becomes unsustainable, making the tiny nation eminently and indefensibly vulnerable. It portends that this reduction will be wholly incompatible with Yisra'el's continued existence. And it will occur at the nation's midsection or waist, which is foretold to be its most important, prosperous, and populated region.

And when we combine this prophecy with those delineated by Gabry'el and Yow'el, we know that this will occur seven years prior to the Messiah's return, at the outset of the Time of Ya'aqob's Troubles, in May of 2026, all at the insistence of world leaders in cahoots with the recently arrived Towrahless One.

While there will be no Armageddon, Antichrist, or Magog Federation, the alignment of Progressives, Communists, Fascists, and Muslims with Satan against Israel will be devastating. According to the Prophet Yow'el, this will be the single worst time and experience in human history – worse than World War II and the Holocaust.

Elsewhere among the prophets, we read that this divestiture of land will be at the behest of diseased dignitaries and government officials with a hidden agenda. But the result is known: Israel will shrink in size, with the country's midsection sacrificed to those worshiping and killing for Satan. This will occur following the destruction of Damascus and will be so devastating to Yisra'el's ability to defend itself from an onslaught of terrorists, we will soon learn that God will have to intervene to save His people. Although, He will not do so until Yowm Kipurym in 6000

Yah / October 2nd, 2033 – with the prelude beginning forty months earlier on Shabuw’ah / May 22nd, 2026.

This is a vivid portrayal of the utterly moronic and relatively recent “Land for Peace” and “Two-State Solution.” This diplomatic proposition among immoral and irrational Progressives has the world forcing Israel to give complete control of Gaza and the West Bank over to the Muslims whose announced and overt, unchanging and core religious, political, and military agenda is to destroy Israel. Giving more land, a commodity Muslims already have vastly more than they need, to a religious community that has never upheld peace and was born to kill, may be among the dumbest notions ever promoted by world leaders. And yet, the very fact that this irrational and immoral trade is inevitable, along with the realization that it is universally upheld, only serves to reinforce the validity of this prophecy.

The fulfillment of this revelation was so improbable at the time it was inspired, let’s take a step back in history to gain a perspective on the profound implications inherent in this prediction. Apart from a Being who exists beyond our dimensions who is akin to light and has the ability to witness the entire fabric of time, One who also has a keen interest in our wellbeing and a desire for us to know Him, the aforementioned events would have been impossible to accurately predict and convey through the prophet, *Yasha’yah* / Isaiah, circa 700 BCE. For these things to occur as they were predicted two thousand seven hundred years ago, an already thrice-conquered Yisra’el would have to become reestablished and then made whole. And yet just as predicted, after one thousand nine hundred years of exile and against all odds, Yisra’elites have returned home to become a sovereign nation again – rising out of the ashes of the European death camps, Zyklon B showers, and crematoria.

This incomparable miracle occurred in stages. Yisra’el was last united under *Dowd* | David and then his son, *Shalomoh* | Solomon, from around 1000 to 900 BCE. After

surviving four hundred years estranged and eight decades as slaves in Egypt, being menaced and plundered by surrounding tribes such as the Moabites and Amalekites, the Land was viciously conquered and torn into pieces by the Assyrians and Babylonians, with the Yisra'elites hauled off into slavery both times.

A remnant returned only to be conquered and controlled by the Greeks. Two of the most vicious conquests in world history followed, both perpetrated by Imperial Rome, first in 70 CE and then again in 133 CE. Yahuwdym became extinct in the Land, with only a tiny remnant surviving as slaves within the Roman Empire. Thereafter, the Byzantines claimed control of the Land under Roman Catholicism.

Their subjugation was followed in succession by Shi'ite and then Sunni Muslims, the Turkish Ottoman Empire, and then prior to, during, and immediately after the Holocaust, the British lorded over Yisra'el on behalf of unproductive and anti-Semitic Muslims. All the while, the Land remained essentially desolate and decimated, exceedingly inhospitable to the people to whom it had been given.

Then in 1948, in a sigh of collective grief, the United Nations, the organization most hostile to Israel today, in the aftermath of the Holocaust, awarded a portion of the Promised Land to the Yisra'elites who had survived the collective European and Christian assault. In that same year, facing Islamic kingdoms established in the aftermath of World War I which outnumbered them a thousand to one, each of which wielded vastly superior weapons, God's People, fighting as civilians without so much as a common language, won their War of Independence against the combined forces of the Muslim world.

While we would be hard-pressed to find another ethnicity that survived four hundred years as refugees and then captives in a foreign land, the wholesale destruction of their nation by the Assyrians, Babylonians, and Romans, or an event akin to the Holocaust, this victory in their War

of Independence is arguably the most inexplicable. And yet even then, the whole of the Gaza Strip and the entire West Bank remained part of Egypt and Jordan respectively, thereby still precluding the thinning of a united Yisra'el as this prophecy portends. It was not until the fledgling nation prevailed against a second unified Islamic assault in 1967 during the Six-Day War that Israel reclaimed much of Yahowah's original gift. And against all odds, they miraculously retained it in the aftermath of a surprise attack by Islamic forces on *Yowm Kipurym* in October 1973 – just six years thereafter.

But there is much more to this prophecy. It would be another forty-four years before America's invasion of Iraq would lead to the Syrian War, ultimately making the destruction of Damascus the catalyst for the ill-advised act of sacrificing Yisra'elite land for promises of peace. In fact, it is hard to imagine how perfectly political miscalculations and religious malfeasance had to congeal within this region to set up the events Yahowah foretold, making them inevitable.

And yet, it is all happening before our eyes: Sunni jihadists versus Shia terrorists, Iran fighting a proxy war in Yemen using the Houthis against Saudi Arabia, Kurds versus Turkey, and America and Europe versus Russia and China, Hamas invading Israel, and Hezbollah raining down rockets and the IDF retaliating. What's more, the American invasion of Iraq not only precipitated the war we are witnessing, but it is also solely responsible for the forced migration of millions of Muslims out of Syria and into Europe, fundamentally changing the world and depopulating a region whose cities have already become a graveyard of twisted and fallen buildings. If you want to see the future of Damascus, look at Gaza.

What makes this prophecy extraordinary is that it was committed to writing nearly three millennia ago in the waning days of the 8th century BCE, somewhere between 740 and 730, when Yisra'el was being ripped to shreds, its cities razed, and its people enslaved. Moreover, we possess

ancient verifications of these predictions. The Great Isaiah Scroll dates past 200 BCE and is the oldest surviving complete copy of any book written in antiquity. What are the odds that any of this would occur?

And let's not forget, Yasha'yah is a textbook on Chotering. For any of this to matter, Yahowah would have to find and equip His *Mal'ak* | Messenger to explain this prophecy and so many others to the Children of Yisra'el before it is too late.

Obviously, conditions that would have been inconceivable at the time they were being foretold are a reality today. 'Ephraym, representing the Northern Kingdom, at the time of this writing was separated from Yahuwdah. That means there was not a unified Yisra'el to thin at the waist. The Northern Kingdom, itself, was under siege – being attacked by the world's most ruthless superpower, Assyria. Huge swaths of the nation were falling under the control of the Assyrian monarchs, Tiglath-Pileser III and Shalmaneser V. Sargon II and his successor, Sennacherib, following in their father's footsteps, took twenty years to systematically ransack most of what Dowd and his son, Solomon, had built two hundred years earlier.

Recognizing that the improbability and precision of this prophecy prove Yahowah's existence and affirm His inspiration of Yasha'yah, it is relevant to know that after the death of *Shalomoh* | Solomon in 931 BCE, every tribe except Yahuwdah and Benyamin refused to accept *Rachab'am* | Rehoboam, the son and successor of Solomon, as their king. This rift was principally economic as he refused to lower the onerous tax imposed by his licentious father. These ten tribes preferred *Yarob'am* | Jeroboam, who was residing in Egypt at the time. Upon his return in 920 BCE, they pronounced him king in Shechem, leaving Yahuwdah completely isolated and Yisra'el divided. These choices set the stage for the traumatic events transpiring as Yasha'yah transcribed Yahowah's foretelling of world events.

By 740 BCE, Assyrian King Tiglath-Pileser began to systematically brutalize and enslave the remnants of Yisra'el. His conquest and subjugation were so complete that ten of Ya'aqob's twelve tribes were considered lost. Reuben and Gad were the first to succumb, then Manashah. They were marched into Assyria with chains through their noses where they would remain captive for centuries.

Then in 722 BCE, the surviving capitals of the Northern Kingdom were ransacked, Shechem then Tirzah, along with most of Samaria under King Omri. During the siege, Shalmaneser V died and was succeeded by Sargon II. He would brag: "Samaria I looked at, I captured. 27,280 men who dwelt in it I carried away into Assyria." Duly recorded on an ancient stele by the victors, this appeared to be the final curtain for the Kingdom of Yisra'el – especially 'Ephraym. It had been wiped off the face of the Earth. The likelihood that this prophecy would be fulfilled was nil. If we were to have read it then, we'd have declared it a farce.

The oldest extant corroborations of this period, besides the testimony found in Chronicles and Kings, include the aforementioned Assyrian stele inscription discovered in ancient Assyria in addition to the intriguing stele found in Jordan. The Mesha Stele, housed in the Louvre, is a three-foot-tall, smoothed block of basalt stone. It contains the longest Iron Age inscription ever found. It was written using the Hebrew alphabet in the Moabite dialect of the language in the 9th century BCE. The history depicted in the inscription parallels the account detailed in the Book of Kings. It refers to the "Kingdom of Yisra'el" as distinct from "the Kingdom of Yahuwdah." It addresses "the House of Omri," "the House of *Dowd* / David," and speaks of their God, "Yahowah."

These historical corroborations are important because they affirm that Yahowah's eyewitness portrayal of human events, whether past, present, or future, are universally, precisely, and consistently accurate. After all, from God's perspective, prophecy isn't just about predicting the future, it is the result of Him seeing the whole human experience

and then reporting what He has witnessed. At times such as this, God will communicate our future to us in our past, long before these events actually transpire.

As Yahowah's testimony corroborates, the Kingdom of Yahuwdah survived the initial Assyrian assault. This occurred in part because the tiny nation capitulated and became a vassal state. But some twenty years later, *Chazaqyah* | Hezekiah, as king of Yahuwdah, sought to end his nation's subservience to the Mesopotamian overlords.

He ceased paying the tribute imposed by Assyria and forged an alliance with *Mitsraym* | Egypt. However, the Egyptians proved unreliable, and in the fourth year of Sennacherib (701 BCE), Yahuwdym became isolated and defenseless. Capitalizing on the tiny nation's vulnerability, 185,000 Assyrian soldiers began marching in their direction with the express intent of plundering what little was left of the Kingdom *Dowd* | David had forged. Without Divine intervention, the story of Yahuwdah would have been over along with that of Yisra'el.

As it would transpire, what happened next serves as a lesson for Jews today. Hopelessly outnumbered and out-armed, *Chazaqyah* | Hezekiah initially tried to pay off Sennacherib with three hundred talents of silver and thirty of gold. But after the payment was made, the Assyrian king simply renewed his assault and laid siege on Yaruwshalaim. And therefore, after his misguided faith in military alliances, money, and potentates proved unreliable, the king tried the opposite approach and came to rely upon the Towrah and its Author, Yahowah. He destroyed every religious site in Yahuwdah and began to prepare his people so that they could celebrate Passover, UnYeasted Bread, and Firstborn Children in accordance with Yahowah's Towrah Instructions. If only Moseh Dion, who gave the Temple Mount his soldiers captured in the Six Day War to the Muslim usurpers, had followed his Hezekiah's example, the Dome of the Rock and Al-Aqsa Mosque would have been razed rather than continue to inspire Islamic terror.

Chazaqyah's approach, his reliance on Yahowah and the Miqra'ey, and his willingness to observe the Towrah and act upon its Guidance were sufficient. Yahowah did the rest, sending a *mal'ak* | messenger out to poison the Assyrian army as they prepared for their final assault outside the city gates. Had the Assyrian army survived, *Yahuwdah* | Judah would not exist today and Jews would be far fewer in number.

Sennacherib had thought that as the favorite son of his gods, and as the leader of the world's most powerful military, the city would be easy prey. Just the day before his troops were annihilated, he is recorded telling Yahuwdym that in the manner their king had destroyed all vestiges of religion, they too would be destroyed. And yet, as we now know, the assemblage of false gods and human military might was no match for a single *mal'ak* | messenger of Yah. The same is true when pitting the collective efforts of Progressives, Muslims, and Christians against the *Mal'ak* | Messenger of Yahowah today.

A century later, Yahuwdym became prosperous and self-reliant, forsaking their relationship with Yahowah and His Towrah. It was a poor choice and worse timing because the surrounding civilizations were in upheaval and vying for power. The Babylonians overran the Assyrian capital of Nineveh in 612 BCE, prompting Yisra'el's vicious foe to relocate to Haran, which was even closer to *Yahuwdah*. But by 610 BCE, it, too, was captured by the Babylonians. As a result, the Assyrian King Ashur-Uballit II moved to Carchemish on the Euphrates River and waited for the Egyptian army to rescue him. But Pharaoh Necho II was delayed at Megiddo, northwest of Yaruwshalaim, by the forces of King *Yowshyah* | Josiah of *Yahuwdah*.

While *Yowshyah* was killed and his army was defeated, because the Pharaoh's army arrived later than expected, the combined Egyptian and Assyrian forces failed in their siege of the Babylonian army garrisoned in Harran. They retreated to northern Syria, where in 605 BCE the remaining Assyrians and Egyptians met the full

might of the Babylonian military led by Nebuchadnezzar II. Yisra'el's two most ardent foes were defeated, ending the Assyrian run as an independent nation while dramatically diminishing Egypt's influence. As a result, for Yahowah's prophecy to be valid, Assyria would have to be reformed as a political entity or nation-state – something that would not occur until the 20th century CE.

Immediately after defeating Egypt and Assyria, Nebuchadnezzar invaded Judah. Hoping to avoid annihilation, Yahuwdah's King *Yahowyaqym* | Jehoiakim changed allegiances from the recently defeated Egypt to Babylon and paid an un-Godly tribute which included Temple artifacts and members of the royal family who were taken as hostages. However, four years later in 601 BCE, Nebuchadnezzar returned, and this time was rebuffed in his attempt to invade Egypt, suffering heavy losses.

Trying to capitalize on the swing of human political and military fortunes, Yahuwdah's King *Yahowyaqym* | Jehoiakim withheld his Babylonian tribute and allied once again with Egypt. As a result, Nebuchadnezzar laid siege to *Yaruwshalaim* | Jerusalem, the capital of *Yahuwdah* / Judah in 597 BCE. Following *Yahowyaqym*'s untimely death, the Babylonian monarch pillaged the city and the Temple. He took the nation's new king, the eighteen-year-old *Yakonyah* | Jeconiah, prisoner along with a preponderance of the population, including the king's court, prominent citizens, those who were literate, and all craftsmen. Only a smattering of the most impoverished *Yahuwdym* | Jews remained in the Land.

But unlike anything that had happened previously, a remnant would eventually return, reconstituting *Yahuwdah* | Judah but not *Ephraym* | the Northern Kingdom or *Yisra'el* | Israel. Then as their appreciation of Yahowah faded once again, they would be conquered and subjugated by the Greeks. It was a particularly nasty episode amidst a Jewish civil war between religious factions which was ultimately overshadowed by the deplorable conduct of

Antiochus Epiphanies – serving as a foretaste of the Towrahless One of tomorrow.

Next came the Romans. The initial invasion in 66 BCE by Pompey was at the behest of Jewish religious rivals. In their second assault on *Yahuwdah* | the Province of Judah, infighting between Jews made their demise certain. By 70 CE, the Temple was destroyed and Jewish slaves were paraded into Rome carrying Yahowah's Manowrah, and then forced to build the Roman Colosseum.

Yet another conflict between Jewish religious factions served Publius Aelius Hadrianus as his three Roman Legions razed the city of *Yaruwshalaim* | Jerusalem, initiated the Diaspora, and renamed Yahuwdah, Philistia, after the no-longer extant enemy of Yisra'el – a name unknown to the world outside of the *Towrah* and *Naby'*. Imperial Rome crucified tens of thousands of Yisra'elites, taking the others into Rome as slaves. In the eyes of the world, especially from the perspective of Imperial Rome and the Roman Catholic Church which evolved from it, there was no longer a place known as Yisra'el or Yahuwdah, and the people who had once called both home were now property to use and abuse.

It was a mindset the Catholic Church would not relinquish, making the restoration of Yahuwdah and Yisra'el ever more improbable. As proof, read Cornwell's *Hitler's Pope* to see how the immoral and anti-Semitic Archbishop and Cardinal Pacelli, who became Pope Pius XII, not only solidified Hitler's control over Germany but also facilitated the Final Solution.

Over the centuries, a succession of Christian and Muslim powers would lay claim over a land so ransacked, it would barely support nomads. Then, half of the surviving Yahuwdym population still living in the lands once controlled by Rome were massacred in human death camps during the Holocaust. And it is against this backdrop of human events that makes Yahowah's declaration so improbable as to be considered rationally impossible. And yet, we are now witnessing its fulfillment.

But that is not the end of this story. Somewhat recently, the United States under the Bush Administration compelled Israel to relinquish Gaza, surrendering it to the Muslims who were trying to exterminate them. The result was to turn a buffer zone into a breeding ground for jihadists and a staging area for rocket launchers. The blood of 1,200 Jewish lives now stains George Bush's soul, as the Muslims he sought to appease left the place he had given them and entered Israel to take the rest of the land through terrorism. Having spent considerable time with this horrible man on numerous occasions, I can attest that he really was amoral, self-absorbed, and stupid. Fortunately, he and his daddy will spend eternity in She'owl for his crimes against God's people.

Not to be outdone in the race to anti-Semite Hell, the Obama Administration began coercing Israel into abandoning the West Bank and Golan Heights to impose the "Two-State Solution." His so-called "Roadmap to Peace" is the same plan the Iraq Study Group proposed to resolve the Sunni uprising against the Shi'ite overlords America had empowered after deposing Saddam Hussein. But Obama actually went so far as to unite Europe against Israel in order to blackmail the nation into either capitulating or being cut off from the rest of the world. The fulfillment of this prophecy has, therefore, been in the works for some time – part of a plan world leaders have concocted against Yahowah's Chosen People. And as a special accommodation, I'll support him taking Dick Cheney, Condoleezza Rice, and Karl Rove with him for immoral support.

All the while, under the Biden Administration, the United States gave Iran a free hand and boatloads of money to complete their nuclear ambitions. Further, Saudi Arabia has used the petrodollar to force America's hand into arming it to the hilt while sacrificing Israel's viability with the imposition of an Islamic State. In context, it is telling that the United States sacrificed the lives of thousands of American soldiers to protect Saudi Arabian Muslims, while

America has never fought to protect Israel. Apparently, it is patriotic and heroic for Americans to bleed and die saving Saudis from fellow Muslims but not to protect Jews in the same way.

When implemented, the Two-State Dissolution will thin Israel at her waist to an indefensible width. Since seventy percent of Israel's wealth and population reside in this region, the nation will become especially vulnerable because the terrorists will be empowered by this concession.

Muslims will terrorize Israel as never before – far worse than was witnessed on October 7th, 2023 – the same week that I was editing this volume. As a result of the concessions Israel will make, mostly at the insistence of the United States, Europe, the United Nations, and Muslim scum, Jews will soon be overwhelmed by a flood of Islamic terrorists. Rather than 1,500 jihadists, as was the case on October 7th, with Iran's participation through Hezbollah, Islamic Jihad, Hamas, and its occupation of Iraq and Syria, the inclusion of Egypt, African Muslims, Jordan, and Turkey in the Great Jihad, there will be between 100 and 1,000 times that number of Muslims being Muslims in their pursuit of Jews. And rather than 2,000 rockets and 20 power-gliders, Israel should expect 200,000 rockets and 2,000 drones.

The Islamic terrorists surrounding Israel will deploy the same strategy of overwhelming the Iron Dome with more rockets than it can manage thereby turning cities into raging infernos. At the same time, they will overwhelm smaller and more vulnerable communities with an onslaught of jihadists. They will invade with sufficient numbers and force of arms to hold entire communities hostage, leaving Israel with the impossible choice between capitulation or annihilation.

And as many have feared, this conflagration of religious hatred will spread and engulf the world. Initially, billions, many of whom will be Muslims, will die in the Middle Eastern theater. But then this regional religious

conflict will turn into a world war, and the debacle begun by Iran's belligerence and aided by American complicity will go nuclear, and billions more will succumb before the bombs stop falling. It will make America's concession to Islamic terrorism the single deadliest and most destructive blunder in human history – a miscalculation worse than invading Afghanistan and Iraq to depose their rulers. And should someone think that I'm making too big a deal of America's malfeasance in the demise of Israel, just wait until you hear Yahowah's rebuke in *Yasha 'yah* / Isaiah 18.

So, it is not as if God and history haven't provided a warning. The rebuke of America in this very same prophecy commences with a "howy – woe" in *Yasha 'yah* / Isaiah 18:1. And recent history screams: "No, don't follow the example of England" when in 1938, Neville Chamberlain gave the Nazis the high ground of Czechoslovakia. That land-for-peace initiative was the catalyst for the Second World War. This one will start the Third World War.

This prophecy, which was once improbable and now inevitable, is so precise that, to an informed and rational individual, Yahowah has used past and future history to prove His existence and authorship. But we have just begun. God will continue to inform His creation because, in spite of our poor choices, He remains desirous of us getting to know Him, of us coming to trust and rely upon Him, and of us forming an enduring family-oriented relationship with Him.

So that Jews are not taken by surprise, so that no one is left behind without fair warning, we are told that the narrowing of Israel occurs in conjunction with the Harvest of Standing Grain which is Shabuw'ah. This reaping of first fruits will then be followed by a Gleaning of Olives on the opposite end of the Time of Ya'aqob's Troubles. And that is why we are pondering the implications of this portion of *Yasha 'yah*. The great Prophet has set the stage for the Shabuw'ah and Taruw'ah Harvests.

“Then (wa) it will be (hayah – He will actually for a time come to exist (qal perfect third-person masculine singular – this will actually occur at a point in time)) like (ka – similar or akin to, comparable to or consistent with) the gathering in and receiving (‘asaph – the joining together and bringing in, collecting and then assembling before removing by way of an ingathering and withdrawing through guidance (qal infinitive construct – the ingathering will be intense and dramatic while being connected to and part)) of a harvest (qatsyr – a reaping of the fruit from the chaff in the proper season; from qatsar and qatsyr – to cut away the branch so as to remove it from a short but extremely vexing time of grief, a time which must be shortened due to the extent of the vexing provocation of uncontrollable anger, the divisive anguish and devastating rage, and grievous wrath on the sustainability of life by fragmenting and splintering relationships to the ends of the earth during the end of time) of standing grain (qamah – that which is upright, firmly rooted, and has the ability to stand up and rise; from quwm – to take a stand, affirm, validate, and establish, being upright, ratified, established, and confirmed, ready to ascend (related to qam – those who are hostile to an adversary)).

And (wa) His Zarowa’, the One who is Cultivating the Seeds Sown for His Harvest to be Fruitful and Productive (zarowa’ huw’ – the Strong Arm leading His flock, the one with the ability to accomplish what is required to be productive and fruitful, the one who sows the seeds of new life in anticipation of a bountiful harvest; from zara’ – sowing seeds which take root and grow, producing offspring, a feminine singular noun used as a title for three men, Moseh, Dowd, and in this case, Yada) will reap the harvest with unfolding implications (qatsar – he will continually gather that which has taken root and grown, reaping that which is productive, useful, and valuable from fields, orchards, and vineyards, collecting fruit from the chaff in a season which must be curtailed by cutting them away so as to remove them from a short but vexing time of unbearable grief experienced

during the last days and to the ends of the earth so as to sustain their lives and withdraw them from a time of anger and anguish (qal imperfect third-person masculine singular – this harvest is an actual event which will genuinely occur as a result of the Zarowa’s ongoing commitment to the harvest)) **of first fruits forming an overflowing torrent moving swiftly from one place to another in linear fashion as a result of the stem off of the main branch** (*shibolym* – of grain or fruit on upright stalks or outstretched branches found flowing in great abundance; from *shobel* and *shibolet* – the flowing hem of a skirt and a river moving quickly from one place to another without turning).

In addition (*wa*), **there will be at a time certain** (*hayah* – He will literally come to exist at a time certain (qal perfect third-person masculine singular)) **that which is similar to** (*ka* – in a manner consistent with) **a gleaning of what is left in a final collection and ingathering** (*laqat* – a rapid gathering up of a remnant, quickly removing all or most of the remaining harvest, speaking of a numerically insignificant ingathering and implying that a small amount is collected in relation to the energy expended to grasp hold of them and withdraw them one last time (piel participle active absolute – the subject, who is the Zarowa’, is the one acting and causing the object, the first fruits being gleaned, to participate in an especially vivid and dramatic way)) **of first fruits flowing from one place to another in linear fashion** (*shibolym* – of grain or fruit on upright stalks or outstretched branches found moving in great abundance without turning) **in** (*ba*) **the profound depths of Rapha’ym where the sick have been healed and the defective have been restored while the feeble falter and the souls of the dead remain** (*‘emeq Rapha’ym* – from the vast and open places where the depressed have been healed by the physician; from *rapha’* – a place where the impaired have been restored to health and *rapah* – where the feeble falter and are left to descend from a higher place to a more diminished status as a result of being lazy and limp, habitually refusing to exert the effort required to prevail;

Rephaim is a broad and open valley two miles west southwest of the Temple Mount in Jerusalem).” (*Yasha’yah* / Freedom and Deliverance are from Yahowah / Isaiah 17:5)

This pronouncement, when combined with his next, is the single most important statement any prophet has revealed pertaining to you, to me, and to our relationship at this time. So, let’s make certain that we appreciate the context and content.

Based on what *Yasha’yah* has revealed thus far, and will soon say, we can deduce that Muslims are going to behave badly in and around Damascus. Even as Shia battle Sunni for supremacy, and Bashar al-Assad provokes a retaliatory response, the prophecy states that Israel will strike Damascus. The obvious reason will be in self-defense and to remove the stockpiles of rockets Iran has provided before they can be deployed. As a result, Damascus will be turned to rubble, much like Gaza.

In the ensuing events, the Syrian government will fall, leaving it like Libya, awash in terrorists. Then, in an inane attempt to stop the rapid escalation to world conflict, war will be ignited by rewarding the Muslim terrorists with an Islamic State carved out of the heart of Israel. With the consequence of offering a terrorist death cult the land of Judea and Samaria, even portions of Jerusalem, for promises of peace, more terrorism and death will ensue. So, to keep His Family safe, Yahowah will be working with His third and final *Zarowa’* to withdraw the Covenant Children in an *‘Asaph* | Ingathering of a *Qatsyr* | Harvest of *Qamah* | Standing Grain.

We know that this portion of the prophecy is describing what will transpire on *Shabuw’ah* because, in the *Towrah*, *Moseh* reported...

“You should consistently recount the written documentation communicated on how to relate to (*saphar*) seven and the oath of (*sheba’*) *Shabuw’ah* | Sevens as the Promise of the *Shabat* (*Shabuwa’*), as it

pertains to you (*la 'atah*) beginning from the separation (*min chahal*) by bringing a sickle, the implement for liberating, separating, gathering, and harvesting (*chermesh*) unto (*ba*) *ha Qamah* | the Standing Grain (*ha Qamah* – that which is upright and firmly rooted; from *quwm* – to stand upright and rise, to be ratified, confirmed, and established, then ascend). **Begin to initiate the process (*chahal*) by recounting the written word regarding (*la saphar / sepher*) Seven Promises and Shabats (*sheba' Shabuwa'*)." (*Dabarym / Words / Deuteronomy 16:9*)**

Then (*wa*) you should act upon and engage in (*'asah*) the Festival Feast (*Chag*) of *Shabuw'ah* | of Sevens, Shabats, and Promises (*Shabuw'ah*) to approach (*la*) Yahowah (𐤆𐤃𐤇𐤃), your God (*'elohym 'atah*), with an appropriate and affordable (*misah*) voluntary offering of one's initiative (*nadabah*) of your hand (*yad 'atah*), which, to demonstrate the way to benefit from the relationship (*'asher*), you can actually give (*nathan*) when compared to (*ka*) how in this relationship (*'asher*) Yahowah (*Yahowah*), your God (*'elohym 'atah*), continues to bless and adore you (*barak 'atah*). (*Dabarym / Words / Deuteronomy 16:10*)

You can genuinely rejoice and be glad (*wa samach*) in the presence of (*la paneh*) Yahowah (*Yahowah*), your God (*'elohym 'atah*), you (*'atah*), and your sons and daughters (*wa ben 'atah wa bath 'atah*), your male and female servants (*wa 'ebed 'atah wa 'amah 'atah*), the Lowly (*wa ha Lowy*), those who, to benefit from the relationship, are in your communities (*'asher ba sha'ar 'atah*), those of different ethnicities and cultures (*wa ha ger*), the orphan and those who are lonely (*wa ha yathowm*) and the widow and the forsaken (*wa ha 'almanah*) wanting to be led such that she is on the correct path (*'asher*) in your midst (*ba qereb 'atah*), standing up at the place (*ba ha maqowm*) which, to show the way to receive the benefits of the relationship (*'asher*), Yahowah (*Yahowah*), your God (*'elohym 'atah*),

chooses (*bachar*) for His personal and proper name (*shem huw' sham*) to dwell and reside (*la shakan*). (*Dabarym* / Words / Deuteronomy 16:11)

Therefore, it can be stated with absolute certainty that *Chag Shabuw'ah* is a time to reciprocate Yahowah's love. It is a time to separate the *Qamah* | Standing Grain from the Earth. These souls are described as "standing upright," so they are not bowed down. They are "established, confirmed, and ready to rise." Therefore, during *Shabuw'ah*, the Covenant Family, comprising men and women of many ethnicities and different situations, having been led along the correct path, will be overjoyed when entering Yahowah's presence.

Not wanting His Covenant Family to be caught up in the carnage *Yasha'yah* has begun to describe, Yahowah will institute the *Shabuw'ah Qatsyr* of *Qamah*. Therefore, in this context, the current Islamic assaults on Israel will lead to the downfall of Damascus and Syria. Then, responding irrationally to Islamic provocation, Western Progressives will force Israel to trade its heartland for promises of peace. This grotesquely immoral stupidity will backfire and usher in the Time of Israel's Troubles with massacres far worse than those experienced on 10.07.23.

To distinguish the initial harvests, the *Bikuwrym* | Firstborn Children ingathering is comprised of budding barley. This occurs in the early spring during the second week of 'Abyb. By contrast, during *Shabuw'ah* | Sevens, the grain will be comprised of varieties of wheat. We know this because Yahowah told us so...

"You should act to capitalize upon, expending the considerable effort needed to accomplish the purpose of (*'asah*) the celebratory Festival Feast (*wa chag*) of *Shabuw'ah* | the Promise of the Shabat (*Shabuw'ah*) for you all to approach (*la 'atah*) as a *Bikuwrym* | FirstFruits' (*Bikuwrym*) *Qatsyr* | Harvest (*Qatsyr*) of *Chitym* | Wheats (*Chitym* – of mature and valued grains known for projecting themselves, standing up prominently), and as a *Chag* | Celebration (*wa Chag*) of

the ‘Asyph | Ingathering (‘Asyph) at the turning point at the end (taquwphah) to change (shanah).” (Shemowth / Names / Exodus 34:22)

The sickle is brought to wheat in May, which is when Shabuw’ah is observed. And since the time of change at the onset of Ya’aqob’s Troubles begins on Shabuw’ah, seven years prior to it concluding with Dowd’s arrival on Kipurym, the date is set for May 22nd, 2026.

Please note, Chag Shabuw’ah does not happen on its own. It is the product of considerable effort. This is why the Zarowa’ and Covenant Family are devoted to cultivating this *Qatsyr* | Harvest and ‘Asyph | Ingathering of *Chitym* | Varieties of Wheat as we approach the *Taquwphah* | Turning Point in Time at the End. The *Chitym* represent different ethnicities, including both Yahuwrym and Gowym. This is further affirmed by the two loaves of bread which are raised and offered to Yahowah on Shabuw’ah. And the *Taquwphah* is distinguished as the ‘*Eth Ya’aqob Tsar* | Time of Israel’s Troubles – the seven years prior to the Messiah’s arrival.

Also important, since Shabuw’ah is an Ingathering of *Bikuwrym* | Firstborn Children, Dowd made it possible by fulfilling Pesach, Matsah, and Bikuwrym. And while one thing should have led to the other, because no one was aware of what the Messiah and Son of God had done as the *Zarowa’* | Sacrificial Lamb, there would have been no one to harvest had it not been for the contribution of *Yada Yahowah*. In this way, the three *Zarowa’* work together for the same result.

Shabuw’ah, as the second of three ‘*Asaph* | Ingatherings, will be the largest and most joyous of these *Qatsyr* | Harvests. According to Yasha’yah, who has it on good authority, the reason for the productive harvest is because the *Zarowa’* is in place to cultivate and reap the result. And since the third *Zarowa’* and the Choter are one and the same, we gain an appreciation of his purpose.

And speaking of the *Zarowa’*, it is a feminine title, and

yet it is applied to three men – Moseh, the Liberator and Towrah Teacher, Dowd, who has too many accolades to list, and Yada, whom Yahowah identifies through a plethora of descriptive metaphors. Moseh was the Strong Arm of God who, as a Shepherd, led the flock away from slavery, oppression, religion, politics, and the caste system. Dowd was the strong Ram and Sacrificial Lamb. And Yada is the One Cultivating the Seeds Moseh and Dowd have Sown to Produce a Fruitful Harvest.

The reason for acknowledging that Zarowa' is a feminine title applied to three of the most important men in Yahowah's story, along with many other titles, both masculine and feminine, at this time is because Yasha'yah revealed that the Zarowa' will be responsible for the Shabuw'ah *Qatsyr* | Harvest, the Taruw'ah *Laqat* | Gleaning, and the 'Olelah who are deliberately and forcibly left behind.

This means that Yasha'yah continues to be a textbook on proper Chotering, in addition to how to respond to the Zarowa'. It isn't until receptive souls properly identify the Zarowa' and follow his guidance that they can avail themselves of these opportunities. Also, the Yasha'yah 17:5 prophecy we are reviewing leads to one of the most provocative feminine roles ever assigned to any man, so Isaiah and I want you properly prepared since the survival of the remnant of Yisra'el depends upon their response to where this leads.

Returning to Shabuw'ah for the moment, it is as I have previously suggested. Dowd was responsible for the Bikuwrym Ingathering and Yada has been asked to cultivate the Shabuw'ah Harvest of Standing Grain based upon what Dowd has done. And because we know that 'Elyah will be joining the Zarowa' in advance of Taruw'ah, the great prophet will be tasked with the nearly impossible – garnering Yisra'el's attention such that they trade religion and politics for a relationship with Yahowah and so that they listen to the Zarowa'. Their very lives will depend upon it.

The time certain for the *Chag Shabuw'ah* | Celebration of Seven Sevens *Qatsyr* | Harvest and 'Asaph | Ingathering of *Chitym* | Wheat Varieties as *Qamah* | Standing Grain comprised of *Bikuwrym* | Firstborn Children will occur on the Shabat of May 22nd, 2026. This is the *Taquwphah* | Turning Point in Time at the End. It is concurrent with the commencement of 'Eth Ya'aqob Tsar | the Time of Israel's Troubles beginning seven years before Yahowah and Dowd arrive on *Yowm Kipurym* | the Day of Reconciliations at sunset in *Yaruwshalaim* | the Source of Guidance on Reconciliation, October 2nd, 2033 / year 6000 Yah.

And while the Zarowa' will accompany those being withdrawn from *ha 'Erets* | the Earth to enter Yahowah's presence in *Shamaym* | Heaven, his mission will be far from over. He will return on the 1st of 'Abyb in year 5997 Yah / April 4th, 2030, a Thursday when the first crescent of renewed light is reflected from the sun to the moon. This will be forty-six months after the Shabuw'ah Harvest and 1,290 days (representing 42 months or 3½ years) of Desolating Abominations prior to their conclusion on the 8th Day of Sukah in year 6000 Yah. 'Abyb 1 (04.04.2030) is the same day the Corporeal Manifestation of Satan as the Towrahless One will arrive to rally the political and religious in Jerusalem. Many will, no doubt, believe that he is their messiah.

This timing is important, not only because it coincides with what *Gabry'el* | God's Most Courageous and Capable Man (Dowd) told Daniel, but it also means that Yada and 'Elyah will have been back three years when one of them is sacrificed and burned for the benefit of the surviving remnant of Yisra'el. This serves as the fulfillment of a prophecy at the inception of the *Beryth* | Covenant that we will contemplate as the implications of Yasha'yah's prophecy play out.

Recognizing this, the Taruw'ah *Laqat* | Gleaning will be the last ride off planet Earth prior to the Messiah's Kipurym return. This rapid tertiary ingathering of

Yisra'elites and Yahuwdym will occur during a solar eclipse on the Shabat of September 23rd, 2033, with just ten days remaining before the Family Reunion and Homecoming. These souls will come out of "*Emeq Rapha'ym* | the profound depths where the sick have been healed and the defective have been restored while the feeble falter and the souls of the dead remain. And while the Valley of Rephaim is nearby, just two miles west southwest of the Temple Mount in Jerusalem, what is important is that, in the midst of this depressing time, some Yisra'elites will have been healed and restored to the extent that they can be withdrawn to Heaven. And while the *rapah* | feeble will continue to falter as a result of being lazy and limp, refusing to exert the effort required to prevail, we will soon discover that there will be Yahuwdym and Yisra'elites deliberately left behind on orders of the Zarowa'.

Before we move on, it is interesting to note that there were four distinct words used to describe these two ingatherings: *'asaph*, *qatsyr*, *qatsar*, and *laqat*. To appreciate why God chose all four, it is incumbent upon us to search out each word's unique implications.

This study begins with *'asaph*. It is translated as, "gathering in and receiving." *'Asaph* speaks of God "joining together" with His children and "bringing them into" His home, of "collecting them by way of an ingathering and then withdrawing them" from harm's way "through the guidance" He has provided in His Towrah.

Qatsyr conveys so much more than "harvest." It reveals that the "desirable fruit will be reaped from the unwanted chaff" and that this "will occur in the proper time or season" – pointing the way to the Miqra'ey of Shabuw'ah and Taruw'ah. This is one of Yah's favorite metaphors, one that He uses three times throughout His presentation of the *Mow'edym* to present a picture everyone throughout time should have been able to understand – that of reaping a harvest such that the valued fruit of one's labors are brought into the storehouse and that

which remains is left to blow away unattended and unvalued.

Additionally, *qatsyr*, which is a noun rather than a verb, presents the idea that the branches, another metaphor for the Covenant Family, are “cut away and set apart” from “a short but extremely vexing time of grief.” This Time of Ya’aqob’s Troubles “must be cut short due to the extent of the vexing provocation and uncontrollable anger.”

Qatsyr portrays a period when rhetoric is “especially divisive, when man’s rage is devastating, and his wrath grievous.” It addresses “the last days of institutionalized dominion” of the Earth and speaks of mankind’s “malfeasance spreading” the world over.

Then *qatsar*, which is the verbal form of *qatsyr*, is correctly rendered as “will reap the harvest.” It reveals that God “will gather and collect, withdrawing those who have been productive and useful, those He values from His vineyards, fields, and orchards.” He “will be separating and collecting the fruit” of the Zarowa’s “labors” from “man’s chaff during this time of unbearable grief during the last days.”

More than this, in the heart of *qatsar*, we discover *tsar*, the word Yahowah selected to convey the nature of Ya’aqob’s “*tsar* – troubles.” It is the term He deployed to reveal that Yisra’el would be “*tsar* – narrowed and confined in dire straits, greatly distressed and oppressed by enemy forces, caged in and besieged.” It also serves as the basis of *Mitsraym* | the Crucibles of Political and Religious Oppression. Therefore, these “*qatsar* – harvests will occur at the beginning and end of the time of unbearable grief when man’s chaff is being blown away.” They are reminiscent of the previous Exodus and, on these occasions, from a very hostile religious and political world. Both will transpire during the Last Days, coinciding with the outset of *Ya’aqob’s Tsar* | Yisra’el’s Troubles.

In this regard, *qamah* is revealing because, based upon *quwm*, it confirms that the Covenant Family is standing tall

and firm, standing up so as to be seen and heard. We are represented by the letters repeated in God's name: **אֵלֹהִים**. Those depicted by these **א** are reaching up to grasp hold of Yahowah's "א – hand" as a result of what His *Zarowa'* have accomplished.

The fourth, but not last, harvest term is *laqat*. It represents "a gleaning, a rapid gathering up of whatever remains valuable to the harvester." Just as the *Taruw'ah* harvest will occur suddenly, *laqat* describes the "process of quickly removing the remaining harvest." With a *laqat*, "the numbers are few and the effort required to retrieve the fruit is great," accurately portraying the intensity of the moment just days from the end.

The first three *Miqra'ey* were fulfilled one after another by the ultimate *Zarowa'* | Sacrificial Lamb, Dowd, forty Yowbel ago in 33 CE. So now on the precipice of year 6000 Yah, God is announcing that He will once again honor His promises and fulfill the final four *Miqra'ey* – *Shabuw'ah* in year 5993 Yah / 2026 CE, followed by *Taruw'ah*, *Kipurym*, and *Sukah* one after the other in year 6000 Yah / 2033 CE.

In between these monumental events, the *Zarowa'* will be busy serving on behalf of his King, with the last *Zarowa'* reflecting the life of the man he is honored to serve. And fortunately, the title, *Zarowa'*, affirms that he will be Productive and Fruitful, such that the great Homecoming and Family Reunion will be celebrated to a full and joyous house. Just how productive remains to be seen as we move from *Yasha'yah* 17:5 to 17:6 and beyond. The Prophet will take us to a place I could not have imagined, even though it was boldly scribed in the *Towrah*.

Finishing our thoughts on *laqat*, it depicts a "gleaning as a final harvest." This puts the *Miqra'* of *Taruw'ah* in its rightful place as the last of three ingatherings of saved souls. By calling it a "gleaning," God is affirming that the yield will be light, the time frantic, and the effort enormous. This is consistent with His written proclamation on the first

of the two tablets when He wrote: “Thousands will receive His mercy by observing His Covenant’s conditions.” Thousands amongst billions are just one in a million.

Shibolym, which appears twice in Yasha’yah 17:5, both in connection to the Qatsyr and Laqat, Shabuw’ah and Taruw’ah, is also an affirmation of Yah’s plan. It is used to portray the connection between the Qatsyr of Shabuw’ah, the Laqat of Taruw’ah, and the ‘Asaph of *Bikuwrym* | Firstborn Children which preceded the Gleaning by 40 Yowbel in year 4000 Yah. It serves as an allusion to the nature of the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – which serve to make Shabuw’ah and Taruw’ah possible. And as we know, Dowd’s fulfillments occurred in the spring, during ‘*Abyb*, the time when young barley ears are still green and growing at the head of the grain. It was during a time when Yah’s children should have been receptive to His invitations, rather than mature, hardened, and easily crushed.

And speaking of crushed, we will soon discover that the *Zarowa’*, under a different descriptive title, will be beaten to death on Taruw’ah just nine years from now. Then, it is ‘Elyah who will plead with Yahuwdym to be receptive to the Towrah again, such that *shibolym* | moving in accord with the guidance and teaching that flows out of the Towrah, the remaining remnant of Yisra’el will be prepared for the Homecoming.

Shibolym is an exceptional term in its own right. Based upon *shobel* and *shibolet*, it denotes an “overflowing torrent moving swiftly from one place to another in linear fashion.” It is only rendered as “first fruits, branches, or grain” as an extrapolation of *shobel’s* and *shibolet’s* meaning and the context in which it appears. By choosing *shibolym*, Yasha’yah is announcing that the Shabuw’ah Qatsyr and Taruw’ah Laqat move a considerable number of souls quickly and directly from ‘Erets to Shamaym, and that the process appears to the prophet like the flowing of a river. This is obviously very encouraging.

All of this is possible because the ultimate *Zarowa’*, as

this title is defined in the Towrah, has already done more for us than anyone in human history. By serving as the Sacrificial Lamb of Pesach and then fulfilling Matsah to perfect the Children of the Covenant, the souls qatsyr and laqat are beneficiaries of our King's achievements. And while I did not fully appreciate the other related connotations of Zarowa' when I first drafted this chapter and did not understand why it appears so prominently in this prophecy regarding the Harvests, now, having returned to Yasha'yah 17 after completing the first two volumes of *Coming Home*, I am at liberty to share that properly identifying the three *Zarowa'* will lead us to the Promised Land.

Moving on now to the last word in Isaiah 17:5, '*Emeq Rapha'ym* reveals that the Taruw'ah Laqat will be comprised of "plumbing the depths where the sick have been healed and the defective have been restored." And yet, in this same '*emek* | depressed locale, there will be even more who are feeble and will falter because the souls of the dead will remain. Far too many remain apathetic, refusing to exert the effort required to capitalize upon either the Harvest or Gleaning. It is also noteworthy that Rephaim is a broad and open valley two miles west southwest of Jerusalem.

Considering the timing of this prophecy, combined with the propensity of the world to inaccurately view the Muslims living within Israel as "Palestinians," *Rapha'ym* may also speak of them, especially in how it is presented in *Shamuw'el* / 2 Samuel 5:18 and 22. There it is portrayed as the valley in which "the Philistines yet again came and spread out" in a place where they did not belong.

The dying souls of *Rahya'ym* are beguiled into "following the broad and open way" of man to their "demise." In this regard, *raphq'ym* is from *rapha'*, which reveals that those who remain depressed "could have otherwise been healed by the physician." This addresses the Towrah's propensity to cure all that ails us when we capitalize on its provisions. But because the faltering have

rejected Yahowah's Towrah, they are deprived of the "restoration" it provides, ensuring that their "health remains impaired."

With the realization that this pronouncement from the greatest of the prophets lists the thinning of Yisra'el immediately before the Shabuw'ah Harvest of Standing Grain, there is every reason to conclude that it will be fulfilled before the worst of the worldwide carnage begins. It also seems reasonable that the treaty alluded to in Dany'el, the one which appears to usher in the beginning of the Time of Ya'aqob's Troubles, will be predicated upon Israel sacrificing land as this prophecy predicts. Doing so will shrink the nation back to the vulnerable and unsustainable dimensions depicted in the 1967 United Nations Security Council Resolution 242. It will reconstitute the conditions which existed before Muslims lost the Six-Day War.

This is all part of a process. Yisra'el is becoming ever more vulnerable over time, with two decades separating the forfeiture of Gaza (which was ceded to Muslims on September 22, 2005) followed two years from now by what's errantly called "the West Bank" instead of Judea and Samaria. Moreover, the future peace treaty sponsored by the Towrahless One may entail yet another foolish concession – one perhaps which goes beyond the secession of land.

Also at issue, we don't know when the Syrian War will end. There is every reason to think that it will rage on for quite some time – perhaps into 2027, 2028, or 2029. Further, while immediacy is implied, we are not told if it will be weeks or months after Damascus is destroyed and the Syrian government is deposed before world leaders require Israel to surrender the territories surrounding Jerusalem, Ramallah, Qalqilya, Jericho, Bethlehem, and Hebron to appease the Islamic terrorists.

Yet one thing we know for sure, a great deal is going to happen between now and May of 2026, and then prior to April 2030, when the worst phase of Ya'aqob's Troubles

will commence with Satan's arrival. Islamic jihadists will continue to commit ruthless acts of terrorism. Damascus will lie in ruins. The government of Syria will fall. The West Bank will be sliced away to create a "Palestinian" State. And Yahowah's Covenant Children will be removed moments before the world is engulfed in a cataclysmic war.

The metaphors Yahowah uses in the next statement are designed to communicate meaningfully to the greatest number of people over the longest period of time. Olives represent Yisra'elites and Yahuwdym. They were intended to be nurturing and are still consumed as food. Their oil was used as a healing ointment. And there was no better substance to illuminate homes at night.

These traits, along with the fact that olive trees were firmly rooted in the Land and are the longest-living trees in the region, all serve to illustrate the influence of the Set-Apart Spirit in our lives. She brings light to dark places. She nourishes Her children, healing and empowering them. And Yahowah's Set-Apart Spirit distinguishes and separates those who live with God from those whereby death is the end of life.

While Shabuw'ah is the last opportunity to leave this planet before it spins out of control in Anti-Semitic rage, a great deal will occur between May 22nd, 2026 and the 1st of 'Abyb | April 4th in 2030 when the Witnesses arrive to confront the Towrahless One and encourage Yahuwdym to participate in the final *Laqat* | Gleaning during Taruw'ah. So as we contemplate what Yasha'yah reveals next, since it flows out of the previous revelations, let's consider them together...

“A prophetic pronouncement and timely declaration regarding the removal of the tremendous burden of (*masa'*) Damascus (*Drameseq*). Behold (*hineh*), Damascus (*Drameseq*) is revolting and corrupt, degenerate and unrestrained, and will be removed from among inhabited cities (*suwr min 'iy*). It will actually become (*wa hayah*) a twisted and tangled heap (*ma'iy*)

of collapsed structures, fallen buildings, and rubble (*mapalah*). (*Yasha'yah* 17:1)

Abandoned and damned, destroyed and deserted, will be (*'azab*) the inhabited and terrorized regions of anguished cities filled with disgusting religious temples and shrines as well as wrathful donkeys (*'iy*) of **'Arow'er** | the Repudiated Outcasts and repugnant refugees of the Arnon Valley in Ammon, Jordan (*'arow'er*).

For there will be (*la hayah*) roaming animals fighting in militant militias along with their Helpers (*'adar*). But (*wa*) they will cease and prostrate themselves (*rabats*), because there will be no one left to terrorize (*wa 'ayn charad*). (*Yasha'yah* 17:2)

So the fortified city and defensive structures (*wa mibtsa'r*) will cease to exist (*shabath*) as a result of (*min*) **'Ephraym** | Israel (*'Ephraym*), along with the government (*wa mamlakah*) out of (*min*) Damascus (*Drameseq*), including (*wa*) the residue left (*sa'ar*) of **'Aram** | Syria, including some of military influence over Iran, Iraq, and Jordan (*'Aram*) for being similarly (*ka*) vehement and burdensome, fanatical, and dimwitted (*kabowd*).

The children (*beny*) of **Yisra'el** | Individuals who Engage and Endure with God (*Yisra'el*) will actually continue to exist (*hayah*), prophetically declares (*na'um*) Yahowah (*Yahowah*) of the vast array of spiritual messengers and envoys (*tsaba'*). (*Yasha'yah* 17:3)

And it will actually transpire (*wa hayah*) in that day (*ba ha yowm*) that the size (*ha huw' kabowd*) of **Ya'aqob** | Israel (*Ya'aqob*) will be decreased to the point of no longer being sustainable or viable (*dalal*). The fattest, best protected, and most important place at the midsection (*wa mashman*) of his physical existence (*huw' basar*) will be leaned and wastefully sacrificed as part of the sickening agenda of world leaders (*razah*). (*Yasha'yah* 17:4)

Then (*wa*) there will exist (*hayah*) something which can be compared to (*ka*) the collecting and bringing together of an intensely dramatic ingathering, the removal and receiving (*'asaph*) of a harvest, a reaping during a short but vexing time (*qatsyr*) of standing grain, deeply rooted, steadfast, upright, and established (*qamah*).

And (*wa*) His Zarowa', the One who is Cultivating the Seeds Sown for His Harvest to be Fruitful and Productive (*zarowa' huw'*) will reap the harvest with unfolding implications, cutting the valued crop away from a troubling time (*qatsar*) of first fruits forming an overflowing torrent moving swiftly from one place to another in linear fashion as a result of the stem off of the main branch (*shibolym*).

In addition (*wa*), there will be at a time certain (*hayah*) that which is similar to (*ka*) a rapid gleanings of what is left in a final ingathering to be quickly prepared and removed (*laqat*) of first fruits flowing from one place to another in linear fashion (*shibolym*) in (*ba*) the profound depths of Rapha'ym where the sick have been healed and the defective have been restored while the feeble falter and the souls of the dead remain (*'emeq Rapha'ym*).” (*Yasha'yah* 17:5)

This brings us to the most amazing installment of prophecy pursuant to our time that I have ever read. Yasha'yah's insights will take us to a place none of us could have imagined, and yet they have been here for all to read for twenty-seven centuries...

“And he will remain, enduring being left behind as flesh and blood for having caused people with physical bodies to be spared as a remnant (*wa sha'ar* – then acting as kin, in a close relationship he (speaking of the Zarowa') will stay behind, his body serving as a reminder for the remainder of the extended family who are still leavened, a remnant of blood relations left over and remaining as physical beings, written identically to *sha'or* – leavened, *sha'ar* – remnant, remainder, and residue, and *sha'er* –

physical body comprised of flesh and blood, corporeal mass of meat, and blood relative (nifal perfect third-person masculine singular – the subject, who is the Zarowa’ who has been cultivating the fruitful harvest and productive gleaning, will carry out and endure the action, which is to be left behind while causing others to remain in physical bodies based upon the choices he has made)), **during it** (*ba huw’* – with him (therefore, in conjunction with the Taruw’ah Laqat)).

Thrust aside and left on the stems and branches (*‘olelah* – forcefully pushed away and purposely remaining on the vine or branches by the reaper; from *‘alal* – to be harshly diverted and thrust aside) **as would be the case when an olive tree is beaten from all around to shake off some of the fruit** (*ka noqeph zayit* – similar to going completely around and striking the olives off of a tree with a branch as a method of harvesting): **two or three** (*shanaym shalowsh*) **mature olives** (*gargar* – ripe fruit and olive berries; from *garar* – to drag away) **in the top, most crucial, and foremost** (*ba ro’sh* – on the uppermost and choicest, directly from the source who initiated all things, from the One who leads, from the summit of the first and finest mountain, even the most crucial) **vocal branch who speaks, promises, and relates** (*‘amyr* – highest stem or summit; from *‘amar* – to speak and relate (symbolic of Dowd and the Choter as well as what that they have and will do and say on the summit of Mowryah)), **four or five** (*‘arba’ chamesh*) **in the clefts of his crag from his branches which have been broken off** (*ba sa’yph huw’* – in crevices, fissures, and cracks in a crag from the secondary branches which were lopped off and separated), **of the fruitful and productive heifer, of the one cultivating a flourishing and abundant harvest on behalf of future generations** (*parah* – of the one reaping what has been sown, producing offspring for future generations and a female cow), **prophetically declares** (*na’um* – pronounces before it occurs) **Yahowah** (יהוה), **God** (*‘elohym* – Mighty One) **of Yisra’el | Individuals who Engage and Endure with God** (Yisra’el).”

(*Yasha'yah* / Yahowah's Deliverance / Isaiah 17:6)

I am certain that you noticed that *Shabuw'ah* is a *Qatsyr* | Harvest. It is followed by *Taruw'ah* which is a *Laqat* | Gleaning seven years later. The Promise of Sevens will materialize at the outset of the Time of Israel's Troubles, with a shimmering stream of souls leaving an anguished planet for a joyous experience in Shamaym on the Shabat of May 22nd, 2026. Then as the Ha 'Eth Tsar Ya'aqob comes to a frantic and horrific close as a consequence of the Adversary's manipulations, a final few will be withdrawn on Trumpets, a Friday evening at sunset, September 23rd, 2033, with yet another stream of light headed out of harm's way.

On this day and, therefore, as part of *Taruw'ah*, there will be an '*olelah* caused by the *Choter* | Stem when whacking away at the olive tree. In addition to the olives which are gleaned, there will be seven olives thrust aside and left on the branches. They will not be part of the *Laqat*. And since this was prefaced by *sha'ar*, we know that they will remain in physical bodies while the *Zarowa'* will be reduced to flesh and blood as the sun rises and the full light of *Taruw'ah* is manifest. Sound the Showphar. But more on this in a moment.

Also interesting, as a play on words, *Yasha'yah* affirmed the obvious – the *Choter* is '*amyr* | verbose. He is also a Crag with the cracks and crevices to show his age and battle scars earned along the way. And while we have known that the *Zarowa'* is fruitful as a result of the actionable root of this title being *zera'* | sowing seeds, this is the first time that the One Cultivating the Mow'edym *Qatsyr* has been identified as a *Parah* | Productive Heifer. And of that, there are some extraordinary implications.

I haven't shared this previously, but since *Yasha'yah* called the final *Zarowa'* an '*Amyr* | Talkative Stick, it is germane to this conversation to reveal that *Par* | Bull was written Peh Rosh | פֶּרֶשׁ. These letters are found among the final six in the Hebrew alphabet. They mean that this comelately will be a man known for his big head and big mouth.

Yahowah's *Par* listens, observes, thinks, and then speaks. That is why he is the *Qowl* | Voice of God.

It is also insightful to reveal that *Parah* | the Fruitful One is scribed Peh Rosh Hey, which is presented as פֶּה־רוֹשׁ in the original script of the Towrah. This affirms that the Heifer is human. The Productive and Fruitful Bull Pursuing the Harvest is an exceptionally vocal, observant, and thoughtful man who takes a stand to point the way to God. In his final stand in this role, he is dubbed the Red Heifer.

As is the case with almost every word sharing the *par* root of Bull, *para'*, which we will confront as we make our way through the Towrah from *Bamidbar* 19 to Numbers 5, from the Red Heifer to the Adulterous Woman, is defined as “to expose and dismiss, uncover then absolve.” In this context of the Red Heifer's ensuing sacrifice on Taruw'ah on behalf of those left behind, it is to “unbind and discharge with payment remitted to overlook a penalty.”

Foreshadowing what the Heifer will endure as we consider his ordeal in the fourth book of the Towrah, *para'* speaks of “baring the skin and smashing away at it to provide compensation.” Describing the nature of those bludgeoning the Heifer to death, *para'* reveals that “an unrestrained mob will be out of control.” The related *paryts* and *perek* speak of the Choter's adversary – Ha Satan: “a savage and cruel creature who is a violent and ravenous thief devoted to death and destruction in the most ruthless, barbaric, and brutal manner.” He is “a rapacious and ferocious robber.” Of Satan's minions, *pirhah* says that they are a “brood of brats and swarming rabble, chaotic and violent youths.”

Then addressing the *Parah's* positive traits, *para'* is used to describe a “shoot or stem which bears fruit” and of a “leader who provides freedom.” In this regard, the related *pary* depicts a “fruitful harvest producing young offspring.” This may be why *perah* is defined as “a bud which blossoms.” Addressing what will happen to the Zarowa's *nepesh* | soul in the waning hours of Taruw'ah, it will “*parah* | fly away, making a linear motion through the

air” to Shamaym as his body is incinerated along with Yisra’el’s guilt.

Para’, which means “to release, to let loose, and let go, to cast off, and let run free and wild, totally emancipated,” in this context, would be reminiscent of, “Let My People Go.” It speaks of the initiation of another *Yatsa’* | Exodus.

In this context, it is interesting to note that a *paraz* is a “prince who governs” and he is a “fighter who defends.” When spelled with an Aleph rather than an Ayin, *para’* means “to thrive in fruitfulness.”

While the tertiary definition of *parah* is deduced from the feminine *ah* suffix added to *par* | bull, the actual meaning of the word is “to be very productive and fruitful, cultivating offspring through an abundant harvest.” To *parah* is “to cause others to sprout, blossom, flourish, and thrive while promoting their growth and maturity.”

Should anyone think that *Parah* | Productive and Fruitful Heifer was inadequate by itself to equate the events of Yowm Taruw’ah with the prophetic portrayal of the ‘*Adamah Parah* | Bloody-Red Productive and Fruitful Heifer in Bamidbar 19, perhaps Yasha’yah’s next pronouncement will be sufficient...

“In that specific day (*ba ha yowm ha huw’*), this man (*ha ‘adam* – the human descended from ‘Adam, the masculine of ‘*adamah* – bloody red earth) will actually pay attention to, highly regard, and accept (*sha’ah* – he will look favorably toward and respond appropriately to (qal imperfect)) the Almighty (*‘al*), the One who engaged and acted to get this done, his Maker (*‘asah huw’* – the One who accomplished this for him and worked to make this happen).

And (*wa*) his eyes (*‘ayn huw’* – his perspective, focus, and observations, his capacity to see) will choose to continuously look (*ra’ah* – he will continually elect of his own freewill to behold and gaze upon, seeing, perceiving, considering, finding delight in, while developing an

understanding (qal imperfect jussive)) **toward** (*'el* – upon and in the direction of) **the Set-Apart One** (*qadowsh* – the separated, cleansing, and purifying, the one and only, the constituted and dedicated; from *qadash* – to set apart, to be established separate, to be singularly dedicated and devoted) **of Yisra'el** (*Yisra'el* – of Individuals who Engage and Endure with God).” (*Yasha'yah* / Salvation is from Yah / Isaiah 17:7)

Yahowah isn't suggesting that this gleaning of the Covenant's children during *Taruw'ah* will cause mankind to “regard and accept” Him because, for the next ten days, most people will continue to reject Him, favoring gods made by men rather than the Creator of men. That is why He used “*ha 'adam* – the man or this man” rather than the more common terms for individuals, people, or mortals.

Ha 'adam is a singular individual, a depiction which is common throughout the Towrah, Prophets, and Psalms because the path to Yahowah is walked individually. Reinforcing this point, every reference to “*huw'* – him or his” throughout this statement was written in the third-person singular.

But more to the point Yahowah is making, there should be no missing the fact that He concludes the previous prophetic statement introducing the *Zarowa'* cultivating the *Taruw'ah* Laqat as a *Parah* | Productive Heifer. Therefore, God is introducing us to the other half of his title with *ha 'Adam* | the Bloody-Red Man, also known as *Yada* – who is now acting in the role of the Red Heifer!

It is on this day – *Yowm Taruw'ah* – that the 'Adamah *Parah's* regard for Yahowah, his commitment to closely examine and carefully consider the Almighty's testimony, and his acceptance of God's plan and *Miqra'*, will cause the *Zarowa'* to act, doing what his Father wants done. And that is a tall order since it is to let his guard down and allow *ha Satan* to bludgeon him to death as a sacrificial offering to cleanse and prepare the mortal remnant of *Yisra'el*.

Beyond this, Yada's focus will continue to be on the Set-Apart One of Yisra'el – which is descriptive of his God and of his King. So, with the last ounce of Yada's devotion, Yahowah will miraculously cleanse His People and Land of religion, politics, and militancy. It will be an extraordinary day's work with exemplary results.

And speaking of results, we are reminded that what 'Elyah achieved two millennia 888 years ago served as a harbinger of what he will soon help orchestrate...

“So, then (wa) he shall never accept or gaze (lo' sha'ah – he will not regard or trust, he will never favorably consider and so he will forsake, he will no longer turn to or respond other than to negate, and he will not pay attention to or look (qal imperfect)) **upon** ('al (rendered from the DSS)) **the altars** (*ha mizbeach* – the religious sites of offering a sacrifice; from *zabach* – place where animals are slaughtered), **these works** (*ma'aseh* – their actions and deeds, their pursuits and achievements, the labor and expenditure of energy, even the patterns of behavior and practices; from *'asah* – that which they have acted upon and engaged in (rendered from the DSS)) **of his hands, representing what fingers have made** (*yad huw' wa 'asher 'asah 'etsba* – of his hands and what his grasp has engaged in, done, and accomplished).

They will not focus upon (*lo' ra'ah* – they will not look to, pay attention, or consider, they will not find pleasure in (rendered from the DSS)) **either** ('ow (rendered from the DSS)) **that which is associated with the 'Asherahs / Mothers of the Gods / the Queens of Heaven / or the Madonnas with Child** (*ha 'Asherahym* – the Blessed, the Goddesses of Grace and Good Fortune in pagan mythology, the Blessed Mother, the consort of the Lord *Ba'al* (a.k.a. Satan) and 'El, the god symbolized by a decorated tree and sacred wooden pillar, a popular pagan deity from Babylonian, Assyrian, Phoenician, Aramaean, and Canaanite mythology, the mother-earth goddess upon which the Roman Catholic religious festival of Easter Sunday was conceived, the idol upon which the Madonna

and Child statues were built, the pole upon which the Christian cross was derived, and the basis of the Christmas tree; the Second Person of the Trinity, also known as Astarte and Ishtar, the Queen of Heaven and the Mother of God worshiped as Venus in Rome; from *'ashar* – to pronounce blessed, to relieve suffering, to make happy) **or the (wa ha) worship of sun-god images** (*chaman* – sun pillars used in idolatrous pagan worship where incense is commonly burned; from *chamah* – to be aroused by the sun and *chamets* – to be leavened, embittered, oppressive, cruel, and ruthless).” (*Yasha'yah* / Freedom is from Yah / Isaiah 17:8)

It will be forevermore as it once was during 'Elyah's humiliation and extermination of all things pertaining to the politicized religions. These have now evolved from the 'Asherahs and the worship of sun-god images into Christianity, Judaism, and Islam. As we turn the page back in time to our future, and explore what the Towrah reveals about tomorrow, all of this is relevant to where we are going.

As I was translating the prophecy regarding the bloody moon, I realized that I was going to be sacrificed by my adversary, the Adversary, Satan, during the final day of the 42 months as the Witness and Zarowa' calling Yisra'el out of the world and to Yahowah for the Taruw'ah Gleaning and Kipurym Homecoming. At the time, I had thought that there was nothing more to this than my role as the Bull of Shabuw'ah and Kipurym was now over, with my blood sprinkled on the Mercy Seat to allow Yisra'el to approach God. No big deal. Who wouldn't give some for the cause?

Now, however, based upon Yasha'yah's pronouncement, I know the day I will die and the reason why it matters. But before I decode what is currently the most discussed and least understood of the Towrah prophecies, that of the Red Heifer, I want to explain what is happening in Yasha'yah 17:4-6.

Pulling back to see the bigger picture into which this prophecy will play out, we find that the consensus of world

leaders will be that the Muslims, moronically called “Palestinians,” who stand in a long line of Islamic terrorists who have been killing, raping, enslaving, and persecuting Jews since 622 CE, somehow deserve an autonomous state. Even more incredulously, Fakestan will have the same borders Muslims violently rejected in the 1948 War of Independence, 1967 Six-Day War, 1973 Yom Kippur War, 1987 First Intifada, 1993 Oslo Accords, 2005 Gaza Disengagement, 2000 Second Intifada, and 2023 Hamas Massacre. Despite the grotesque and appalling immorality of rewarding mass murdering terrorists with a nation carved out of the heartland of the people they have sought to annihilate, Yahowah affirmed 2,700 years ago that this insanity would occur – with many Progressive Jews promoting their own demise.

Once this occurs, especially in the most anti-Semitic climate in world history, and with two billion demonic Muslims surrounding Israel calling for the nation’s demise, Israel will begin fighting a losing and deadly battle for its right to exist. Not wanting His Covenant Family to witness or endure the sadistic carnage, nor fall victim to it, Yahowah will be orchestrating the Shabuw’ah Harvest of Standing Grain on May 22, 2026 in concert with His Zarowa’.

Three and a half years later, on the 1st of ‘Abyb, April 4th in 2030, Yada will return with ‘Elyah as one of the two Witnesses. Their mission will be to expose and condemn the Adversary, now stirring the pot in corporeal form, while denouncing religion and politics. At the same time, the two Witnesses will be encouraging Jews to avail themselves of the Taruw’ah Olive *Laqat* | Gleaning.

However, by design, not everyone is going to be withdrawn. The Choter, after beating the Olive tree to glean its fruit, will leave other olives, two or three on the top branch and four or five in protected fissures of the crag. Their instructions will be to do as Yahowah specifies in *Bamidbar* / Numbers 19 once I am torturously and publicly sacrificed, my heart likely eaten, and some of my blood

guzzled, by the corporeal manifestation of Satan. My body will be openly displayed as a trophy, which I suspect will be on the Temple Mount. I say this not only because of the prophecy, but also because, prior to this time, I will have cleansed Mowryah of the nastiness of the Dome and Mosque rubbish. This is actually good news as it conveys the fate that I will have chosen for reasons you will appreciate momentarily.

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Taruw'ah | Cleaning House

The Red Heifer...

With so much at stake, in Yasha'yah's treatise on proper Chotering, the prophet is profuse in explaining how to recognize and respond to the Zarowa' cultivating the harvests. In the midst of describing how and when the Shabuw'ah Qatsyr and the Taruw'ah Laqat will be fulfilled, when the Covenant Family is removed from Earth and brought to Heaven, Isaiah reminds those left behind of the *Parah* | Productive Heifer. She was introduced to the Children of Yisra'el in *Bamidbar* / Numbers 5, along with the nature of her sacrifice, and what it would resolve. Moseh's remedy for repulsive religious revolt was presented immediately prior to the embarrassing meltdown of Yahuwdym at Marybah.

Yasha'yah's declaration, as it is recorded in the 17th chapter of Isaiah, is among the most challenging of all prophecies to decipher – and that is by design. God did not want it understood until the time arose when it needed to be understood. And that is where we find ourselves.

His oration on future history was placed in the context of our time. We are on the precipice of the Syrian regime falling and Damascus falling. The world's Muslims and Progressives are demanding that an Islamic State, one whose future occupants are resolutely and openly devoted to the annihilation of Jews and the eradication of Israel through terror, be cared out of the nation's heart – just as the prophecy portends. And when this transpires seven years prior to the Messiah's return, beginning the Time of Ya'aqob's Troubles, the Covenant Family, presented as Standing Grain, will be withdrawn. Soon thereafter, the

world will be engulfed in war as the Death Cult of Islam launches its most diabolical attack on God's People – raping, abducting, torturing, and slaughtering men, women, and children with reckless abandon.

To dull the point of the satanic sword, Yahowah will dispatch His Witnesses, 'Elyah and Yada, such that they arrive in Yaruwshalaim on the 1st of 'Abyb / April 4th, 2030. Speaking from atop the Temple Mount, cleared of all religious rubbish, and with a restored Tabernacle of the Restoring Testimony as a backdrop, they will be inviting the surviving remnant of the Children of Yisra'el to embrace Yahowah's shem, towrah, beryth, miqra'ey, and mashyach. With most blaming Jews for everything and wanting them dead, and the noose tightening around their necks, God's People are now running out of time and options.

The lone remaining highway out of the wilderness and to the Promised Land is the *Taruw'ah* | Trumpets *Laqat* | Gleaning which is scheduled for the 1st day of the 7th month in year 6000 Yah, a Friday evening just after sundown, September 23rd, 2033. But participation in this River of Light is reserved exclusively for *Yahuwdym* | the Beloved of Yah and *Yisra'el* | Individuals Engaging and Enduring with God who have become *Beryth* | Family.

According to the great prophet, there will be some multiple of two or three *Yahuwdym* and three or four *Yisra'elites* deliberately left behind. While unharvestable, they will be kept safe in the fissures and cracks of the Crag until morning. And that is when something exceptional occurs. Yada, having concluded his service as the *Zarowa'*, a feminine title addressing his role in cultivating the seeds pursuant to the productive harvests, will release the Seven *Ruwach* who have inspired and emboldened him, and dispatch the *mal'ak* | spiritual implements guarding him. As the sun rises on the Shabat of *Taruw'ah* during the 120th *Yowbel*, Saturday, the 24th of September, 2033, Yada will summon the corporeal manifestation of ha Satan and taunt him, as Dowd did Goliath.

Unable to be other than who he is, the Devil's Advocate will have his Islamic and Progressive accomplices slaughter me, bludgeoning me to death so that, when the surviving mortal remnant responds as instructed, Yisra'el will live, properly prepared to witness and celebrate Kipurym.

The means to this end is the '*Adamah Parah* | Red Heifer. And so I find it interesting that the first time a red heifer was recognized in Israel was on Friday, April 5th, 2002, during Bikuwrym in that year, corresponding to my first and only visit to Israel. Also, just as Zarowa', a feminine noun, is used to describe three men – Moseh, Dowd, and Yada – in his concluding role, the bullish nature of the final Zarowa' is being depicted as a *Parah* | Fruitful and Productive Heifer.

And so, on Taruw'ah, a Goat named 'Elyah will oversee the sacrifice of Yada as the '*Adamah Parah* | Bloody Red Man serving as the Red Heifer on behalf of the Passover Lamb to restore Yisra'el and prepare God's People for His imminent arrival. Then in ten days, the blood of a Goat and a Bull will be used to anoint the Mercy Seat of the Ark of the Covenant on Kipurym to restore the relationship when Dowd returns with Yahowah on Kipurym – the 10th day of the seventh month.

Since I recognize that it's difficult for some to grasp why Yahowah would use male and female names and titles for Himself, for those working with him, and for those things which are vital for us to understand, I have would like to share something very few consider. While every woman is all female, every man is half woman. Genetically, women are pure and amplified femininity with two X chromosomes ~ XX. Human males have one X and one Y chromosome ~ XY, giving us masculine and feminine characteristics – just like Yahowah. This is why He said that He made man in His image male and female.

For example, when I'm in my primary role, *Chotering* | Serving as a Stem off of the Tree of Lives and Knowledge, as the *Nakar* | Observant Foreigner, the Man from 'Edown

is *Yada* | One who Knows – a *Zikarown* | Memorable Man after Yahowah heart. Therefore, as Yahowah's *Qowl* | Voice and Dowd's *Basar* | Herald, my masculine qualities prevail, particularly as the *Par* | Bull trampling down devils and demons among wayward men and spirits. But when I'm Cultivating the Harvest of Covenant Children as the final *Zarowa*', the role requires a feminine touch. And so it is with the '*Adamah Parah* | Bloody Red Man and Productive Heifer, giving the final remnant of Yisra'el a bath and then new life as they contemplate living with *Yahowah's* (a feminine name) the *Towrah* | Guidance (feminine) integrated into their *nepesh* | souls (feminine) by the *Ruwach Qodesh* | Set-Apart Spirit (feminine) so that they can be included within the *Beryth* | Covenant Family (feminine).

From this perspective, Dowd may have been among the most fully integrated and expressive projection of XY in God's story. He was a songwriter, singer, lyricist, and lover overcome with emotions one moment and the strong man, valiant defender, judgmental orator, and rational thinker the next. He loved men and women. He, as a *Gibowr* | Courageous and Competent Man, was filled with the *Ruwach* | Spirit, giving him a nurturing feminine perspective.

Since context is king when it comes to understanding, let's look forward one thousand years from the day *Moseh* | One who Draws Out wrote the prophecy of the '*Adamah Parah* | Red Heifer to when *Mal'aky* / Malachi, as the last prophet, set the stage for what would occur. In the final words inspired by Yahowah to Yisra'el, he wrote about what would transpire on Taruw'ah. It will be the remnant's only opportunity to come clean as it is also the Earth's last chance for survival...

“Please pay especially close attention because (*ky hineh* – as a matter of branding) **the day (*ha yowm*) will vividly and actually arrive (*bow*' – will come (qal participle masculine singular)) that a fiery light will burn, blazing and consuming that which is combustible as**

part of a burnt offering to purge and remove that which is senseless and stupid (*ba'ar* – will be ablaze to eliminate, take away, and destroy imperfections and the kind of idiocy that leads to being stubborn and foolish (qal participle masculine singular)) **like** (*ka* – consistent with) **a flaming oven, a firepot, and furnace for an exceptionally intense blaze** (*ha tanuwr* – a crucible with an open flame from a luminary; from *niyr* and *nuwr* – the fiery light of a lamp as well as *tanyr* – a venomous snake, serpent, and reptile as a chameleon).” (*Mal'aky* / My Messenger / Malachi 4:1 begins)

As beheld in the Towrah's prophecy of the Red Heifer, the *ba'ar* | fiery light burning to consume and remove that which is senseless and stupid is the one 'Elyah will ask Yahowah to ignite around the bludgeoned body of the 'Adamah Parah. It will incinerate and eliminate the foolish idiocy that has rendered so many Jews incalcitrant and stubborn over the ages. It will also serve as a beacon to awaken the surviving remnant of God's People and call them home.

And let's be clear, as is Yahowah in His closing statement to humankind. This is more than a life-or-death event for Jews in Jerusalem. Those who will be excluded from the Taruw'ah Gleaning remain mortal and vulnerable because they were still too religious and political to say Yahowah's name or accept the conditions of the Covenant. If not for this fire purging guilt and cleansing souls, Yahowah would exterminate them and destroy the planet rather than endure such filth. This is the final chance to come clean.

Yada, as the concluding Zarowa', after successfully orchestrating the Taruw'ah Gleaning during the evening of Trumpets, will let down his guard at sunrise and allow the Adversary to kill him. This will be like Dowd celebrating the Pesach meal before serving as the lamb.

Then pursuant to God's instructions, 'Elyah will arrange the bloodied body of the Red Heifer and the cedar according to the Towrah's specifications. God will douse

the scene, which will transpire on the Temple Mount for all to see, with a proliferation of water emerging from a spring which will erupt for the occasion. This will replicate, albeit on a much grander scale, what 'Elyah orchestrated by burning the bull before 'Ahab, 'Izezebel, and the prophets of *Ba'al* | the Lord and *'Asherah* | the Blessed Queen of Heaven and Mother of God two millennia 888 years prior to this day. It will cleanse Mowryah, Tsyown, and the City of Dowd as the ashen waters pour off the Mount.

As before, this blazing spectacle will be ignited by God. And it will serve as a beacon to garner the remnant's attention and call His People Home. All the while, this blazing cauldron of bull, cedar, hyssop, ash, steam, and water will incinerate the religious and political guilt of the remnant of Yisra'el, cleansing them sufficiently such that these mortals are prepared to reunite with Yahowah after a 3,480-year intermission for bad behavior and an unacceptable attitude.

Simultaneously, the trash in and around Jerusalem will be incinerated. Even the corporeal manifestation of Satan will be singed. Consider it cleaning house before the rightful owners return.

As we shall see, the reason that these were the last words inspired by God and shared with humankind is that this fire, the bull, and ashes burning and purging the stubborn idiocy of Yisra'elites is the last chance anyone will have to prepare themselves to enter God's presence. What 'Elyah will accomplish with the Red Heifer on Taruw'ah saves a remnant of humanity and the Earth from annihilation. Working together, we will succeed, or everything is all for naught – the entire human experiment.

According to what Yahowah inspired Mal'aky to write, the blaze engulfing the Red Heifer becomes a roaring conflagration, incinerating all who have come to claim *Yaruwshalaim* | the Source from which Guidance and Direction on Reconciliation Flows.

“Then (*wa*), all who are presumptuous and arrogant (*kol zed* – insolent, self-motivated, self-reliant, and contemptible, morally defective with an inflated view of themselves and their immoral opinions), in addition to all who engage in and act upon (*wa kol ‘asah* – everyone who does) that which is wickedly wrong so as to bear their guilt and remain condemnable (*risha’ah* – those who are unGodly in violation of the Towrah, unethical and incorrect, violent and criminal), will become (*hayah* – will exist as (qal perfect third person)) worthless stubble and wasteful chaff (*qash* – dried-up husks blown by the wind, worthless trifles; from *qashash* – assembled stubble and sticks). And it will be scorched and set ablaze, burning them up and consuming them (*lahat ‘eth hem* – it will be devoured and destroyed in the flames, setting them afire and killing them (piel perfect)).” (*Mal’aky* / My Messenger / Malachi 4:1 continues)

The great blaze consuming the Red Heifer and purging Yisra’el’s guilt will scorch the religious and political who are opposed to God and His People. The City of Dowd and the Mountain of God will be expunged of all belligerents. This is the first step in restoring Gan ‘Eden.

This next pronouncement can be read in two ways, both of which will transpire. The *Choter* | Branch for New Growth, now fittingly depicted as a *Soresh* | Sucker and *‘Anaph* | Stem, will hold the religious and political accountable, seeing to it that they are burned. And by doing so, he will demonstrate his love for the remnant he will not forsake. As the *Soresh* and *‘Anaph*, he will return for those left behind.

“This day (*ha yowm*) which is coming (*ha bow’*),’ says (*‘amar*) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH) of the heavenly hosts (*tsaba’* – organized force who are inclined to do His will, helping and fighting), ‘for there to be joy in the relationship (*‘asher*), the steadfast *Soresh* | Sucker emerging from the original root of the family line (*Soresh*) and *‘Anaph* | Stem branching out from the**

trunk to provide cover ('anaph), will not free or release them nor will he abandon or forsake those left behind (lo' 'azab la hem – he will not spare them such that he does not desert those who remain).'" (Mal'aky / My Messenger / Malachi 4:1 concludes)

This isn't the day of days, but it is the dramatic prelude to Yowm Kipurym – Yahowah's and Dowd's Homecoming. It is what makes the Family Reunion possible.

It is important that we appreciate exactly what is transpiring. The sacrifice of the Red Heifer, like that of the Passover Lamb forty Yowbel previous to this occasion, would be nothing more than the gruesome murder of a willing victim without Yahowah's guidance and involvement. He and His Towrah explain why these events matter. The Lamb and the Heifer, as Dowd and Yada, are fulfilling the roles the Almighty appointed for them. He and I were conceived and prepared for this purpose.

God is correct; for Heaven to be heavenly, the hellish behavior experienced on Earth must go. Therefore, He is eradicating the source of man's troubles – religion, politics, and human militancy.

While the Towrah speaks vociferously of this day, and of the role I have been asked to play during it, the primary responsibility for introducing and educating the Choter who becomes the Heifer has always been Yasha'yah's. He reveals the nature of the man and details the support he will receive from God to compose the books the Yahowah will use to garner Yisra'el's attention before it is too late. The great prophet presents the Choter in his 11th chapter as a Sucker emerging from the fallen stump and neglected roots of Yisra'el. He is also shown to be a Stem off of the main Branch of the Tree of Lives while also serving as the Tree of Knowledge. *Soresh* | Sucker emerging from the original root of the family line and *'Anaph* | the Stem branching out of the tree to provide cover, serve to clarify who is serving God's People on this day.

Yahowah is addressing how the Choter will morph into the *'Adamah Parah* | the Bloodied and Productive Man, who as the Red Heifer will appear at dawn on Taruw'ah. Following the successful *Laqat* | Gleaning the previous sunset, which is the same day from the Towrah's perspective, the *Zarowa* | One Cultivating the Harvest will be transformed to save Yahuwdym, Yisra'el, and the planet...

“So, then (*wa*) she will appear at dawn with the sunrise, shining brightly, ascending with the sun for the dawning of a new day, providing enlightenment (*wa zarach* – she will become visible and illuminating on a new day (qal perfect third-person feminine singular)) on your behalf and for all of you to approach (*la 'atem* – you all to draw near) who respect and value (*yare'* – who revere, venerate, and honor) My name (*shem 'any* – My personal and proper designation, reputation, and acclaim), the rightful and vindicating Sun of Righteousness (*shemesh tsadaqah* – the luminary arising in the east to bring light and life along with the innocence of a new day, justly illuminating and resolving prior charges of guilt, justly absolving and correctly acquitting by enlightening; from an unused root meaning: to be brilliant and right), along with restoration and reconciliation, providing a remedy for mortal men, curing them of the plague (*wa marphe'* – delivering a cure for the pandemic, providing a remedy for to make people physically healthy and disease free; from *mah* – to contemplate the who, what, why, where, when, and how of *rapha'* – healing) within her extremities, the exposed epidermis in the outermost part of her appearance as she takes flight to the Cornerstone (*ba kanaph hy'* – in her outward appearance, her skin or hide, and that which forms the cornerstone of the home and provides wings to fly away within the hem of her robe).

You should all come forth as during an exodus (*wa yatsa'* – you should we withdrawn and proceed forward, serving as the operative term of the *Yatsa'* | Exodus, qal perfect second-person plural)). Leaping and frolicking

(*puwsh* – you should jump around playfully and friskily, springing and skipping about (qal perfect second-person plural)) **like (ka) young bulls who have come full circle, back to where it all began** (*'egel* – maturing bovines; from, and spelled identically to, *'agol* – to establish a pattern which has been repeated and can be played over again), **contemplating being able to stretch out in a restful dwelling place again** (*marbeq* – released from a stall; a compound of *mah* – to consider the implications of *rabats* – stretching out and living in a peaceful place).” (*Mal'aky* / My Messenger / Malachi 4:2)

There are many marvelous insights in this final pronouncement pursuant to what the Choter and Zarowa' will accomplish with 'Elyah immediately before Yahowah's return. Since the subject is “she,” the reference is to the Zarowa's role as the Red Heifer. As was the case with Dowd during Passover, the celebration of our relationship with Yahowah will commence after sunset while the sacrifice will occur following the sunrise. The Hebrew day was arranged this way to accommodate the schedule of unfolding events on Pesach and now Taruw'ah. And it is this sacrifice, and what 'Elyah reveals about it, that will add days to the lives of the remnant of Yisra'el, enlightening them at this time while emancipating them from their guilt. And this is necessary so that they can be seen in Yahowah's presence.

Please note that although the Heifer's sacrifice can benefit all who remain, it only serves those who respect Yahowah's name. This is an essential insight lost on many. It is why from the beginning, starting thirty-two years prior to this selfless act, the primary mission of *Yada Yahowah* has been to yada' Yahowah. Of the twelve gifts offered to Yahuwdym by Yada, the reintroduction of Yahowah's magnificent and essential name remains first and foremost.

Since I've raised the subject, and since 'Elyah will be delivering my eulogy on this day, the twelve gifts of Yowm Taruw'ah on behalf of Yowm Kipurym offered by Yada include: 1) Reintroducing Yahowah's name. 2) Providing

an accurate assessment of God's nature as the Father of the Covenant Family. 3) Demonstrating that Yahowah is opposed to religion, while having composed the most compelling and comprehensive denunciations of it in *God Damn Religion, Twistianity, and Babel*. 4) Disclosing exactly what God is offering while denoting precisely what He expects in return. 5) Providing a more correct and complete translation and explanation of Yahowah's testimony in the dominant language of our day. 6) Revealing the five conditions and five benefits of the Covenant. 7) Explaining the purpose individually and collectively of the seven Mow'ed Miqra'ey. 8) Offering a detailed depiction of Yahowah's timeline, sharing when every significant event has and will occur so that the receptive are informed and prepared. 9) Reinstating Dowd's name and acclaim, including his titles – Chosen One, Firstborn, Zarowa', Son of God, and Messiah. 10) Properly presenting Dowd as the man who volunteered to fulfill Pesach, Matsah, and Bikuwrym and who will return to fulfill Kipurym while serving as the King of Sukah. 11) Cultivating the Shabuw'ah Qatsyr and Taruw'ah Laqat while sharing the many prophecies pertaining to the Nakry as the Man from 'Edom, the Choter, Qowl, Basar, 'Ed, Mal'ak, and Zarowa' named Yada turned 'Adamah Parah in the end. 12) Serving as the Red Heifer, sacrificing my life so that Yahuwdym will survive, cleansed and prepared to celebrate the Homecoming and Family Reunion with Yahowah and Dowd. It is a decent resumé, and it will have been a life well lived.

In the prophetic portrayal of the 'Adamah Parah in the Towrah, Yahowah specifically stated that the Red Heifer would be both perfect and correct and, thus, *tsadaqah* | right and vindicating. And by burning the sacrifice, skin and all, the implication is that the guilt of Yisra'el's receptive remnant will be incinerated, which causes this event to be reconciling. God's People are restored, having their garments and souls cleansed such that they can witness Yahowah's return.

While Dowd is represented as the sun in God's portrayal, not Yada, because he is presented as the moon reflecting the Messiah's light, the Heifer mirrors Dowd's sacrifice on this occasion, preparing the way for the King's return. Therefore, at this moment, he is shown sharing the spotlight with his King, which is appropriate considering the magnitude of the message and sacrifice. Had Yada not reestablished Dowd's credentials and then subjected himself to this, there would be no one for the Son of God to greet on Yowm Kipurym. The remaining Yisra'elites would still be wallowing in their religious and political filth, unaware of their King's role in their salvation.

In this way, on Yowm Taruw'ah, Yada will have become the Prince of Reconciliation, preparing Yisra'el for the arrival of their God and their King. And while this is an appropriate designation for what is achieved on this day, it is my conclusion that my sacrifice delivers a different solution to the one Dowd provided during Pesach and Matsah leading to Bikuwrym. Those who embrace the Beryth and attend the Mow'edym he fulfilled, aware of what he has done, become immortal, eternally perfected, enriched, empowered, enlightened, and fully emancipated Children of the Covenant. These individuals, having been afforded a lifetime to explore the Towrah and Prophets, were able to respond thoughtfully and appropriately. As a result, they are now long gone, having enjoyed the Shabuw'ah Qatsyr or the more recent Taruw'ah Laqat. However, in this case, with only ten days remaining between Yowm Taruw'ah and Yowm Kipurym, and with the entire remaining remnant too religious and political to have been part of the final Gleaning, there just isn't enough time to make an informed decision.

Therefore, what Yada is doing is turning back the clock, reenacting that day more than three millennia ago when Yahowah last spoke to them, and they told Him to go away. On this day, their descendants will have the opportunity to respond more appropriately. And to give them that chance, my sacrifice, with the fire, ashes, blood,

and water, will be guilt removing, cleaning the remnant up sufficiently to survive in Yahowah's presence. My role is to make the Homecoming possible during what will be the final exodus.

And that is why Yahowah has returned to the *'egel*, telling all who would listen that we are coming back full circle, to where it all began long ago. The *'Egel*, now a *Parah*, is reprising his role in the formation, now reconciliation, of the Covenant relationship. And should you be unaware of how an *'Egel*, *'Ez*, and *'Ayil* were present, making their contribution to the first feast of the Covenant, we will turn to that presentation later in this chapter.

Kanaph is typically translated as “wing,” but neither the Heifer, Choter, nor Sun have them. Its verbal root is *kanaph*, spelled the same way, but it says nothing of winged flight. The actionable root is “to be thrust or pushed aside,” which would address what the Zarowa' did to the mortal remnant of Yisra'el after gleaning the olive tree. It is sometimes rendered as “to be hidden from view,” which is what happens to the religious leaven the Red Heifer's blood and ash remove and the fire incinerates.

In the noun variation, in addition to wing, *kanaph* is presented at times as “extremity, edge, border, corner, or skirt” – all connotations derived from context. Digging deeper, *kanah* is “to be given a flattering title or surname, a cognomen or epithet.” Also, since *ken* addresses that which is “right, just, honest, true, verifiable, and correct,” there is the implication that the Red Heifer will make the remnant right as the remains, skin and all, are consumed in the blaze. Therefore, there is something about the Parah's hide that is perceived to be healing and restorative. And in this regard, since we are told that Yada will be beaten to death, his skin will be covered in the blood that is curative and brings life.

The *Par* | Bull's role, whether presented as an *'Egel* or *Parar*, is to stamp out toxic vipers and serpents – devilish men and demonic spirits. And therefore, in the wake of the

Heifer's sacrifice, the Children of Yisra'el ought to join in, stamping out evil wherever it is found.

“Then (*wa*) you will tread upon and trample down (*‘asas* – you will stamp out and crush (qal perfect second-person plural)) **the religious who are wicked and wrong, guilty and condemnable** (*rasha’* – the criminal who are counter to the standard, unGodly, and incorrect, whose hostility is punishable), **because branded with a stigma** (*ky*), **they have chosen to be** (*hayah* – of their own volition, they have become and will exist as (qal imperfect jussive)) **ashes** (*‘epher* – worthless, insignificant, and loathsome carbon by-products and ignominious dust) **under** (*tachath*) **the soles of your feet and hooves** (*kaph regel ‘atem*) **during** (*ba*) **the day** (*ha yowm*) **which, for the benefit of the relationship** (*‘asher*), **I am going to engage and act** (*‘any ‘asah* – I, Myself, will cause this to occur and accomplish what needs to be done),’ **says** (*‘amar* – promises and declares) **Yahowah** (*YaHoWaH*) **of the assembled spiritual envoys** (*tsaba’*).” (*Mal’aky* / My Messenger / Malachi 4:3)

We are reminded that the purpose of this day is to stamp out religious corruption, removing its stain and stigma from the presence of the people. And our attention is brought back to the role of the Red Heifer, with the cremated ashes purging the guilt of those who would otherwise be seen as worthless.

Also, while all of this has been in Yahowah's voice, God is telling His People that He will reengage in their lives in this way and on this day. Once again, Yada's sacrifice would mean nothing apart from what Yahowah does with it.

This is why God turns our attention to the Towrah. It is in the Towrah that the prophecy of the Red Heifer is presented. And this is also where we learn the purpose of Pesach, Matsah, and Bikuwrym as they enable Shabuw'ah, and then Taruw'ah makes Kipurym possible so that we might enjoy Sukah. It is also where we come to know Yahowah by name, appreciate what He is offering, and

understand what He is asking from us in return.

“**Remember** (*zakar* – recall the information, events, and man mentioned in) **Moseh’s** (*Mosheh* – the One who Draws Out), **My associate’s** (*‘ebed ‘any* – My coworker’s) **Towrah** (*Towrah* – Source of Teaching and Instruction, Guidance and Direction) **which, to lead to the benefits of the relationship and along the path to get the greatest joy out of life** (*‘asher*), **I instructed and directed** (*tsawah* – I decreed, ordained, and stated with authority) **through him** (*‘eth huw’* – with him) **upon** (*ba*) **Choreb | the Cutting Edge and Dividing Line** (*Choreb* – the cutting instrument and double-edged engraving tool, burning and cauterizing) **on behalf of all Yisra’el** (*‘al kol Yisra’el* – for all of those who engage and endure with God), **even the inscribed prescriptions which cut you into the relationship** (*choq*) **and the means to execute good judgment regarding resolving disputes** (*wa mishpat*).”
(*Mal’aky* / My Messenger / Malachi 4:4)

Yahowah likes working with us and through us. He partnered with Moseh in delivering His *Towrah* | Teaching by allowing His colleague to interpret portions of it, especially in Dabarym. By doing so, God not only becomes deniable and resistible by design, we get to witness how others have responded to Him over time.

Also, by concluding His message to mankind referencing the *Towrah* of Moseh, Yahowah is announcing that His Guidance and Instructions matter while the rabbinical Talmud is worthless. God wants us to be properly informed and then free to exercise good judgment regarding what He has shared with us. And of course, on the day, the Heifer of Taruw’ah brings the Children of Yisra’el back to Choreb where the descendants who heard and rejected Yahowah’s voice have the opportunity to make a better choice.

Not only is the brilliantly sarcastic ‘Elyah joining the loquacious Yada as one of the two Witnesses heralding Dowd’s return with Yahowah, he will be orchestrating the events pursuant to the sacrifice of the Red Heifer. He’s not

only the perfect choice, he's the lone individual who is practiced in this regard. In fact, the best way to appreciate what Yahowah is seeking to accomplish with the 'Adamah Parah is to consider what 'Elyah said and did 2,888 years ago.

“**Look** (*hineh* – pay close attention and behold), **I** (*'anky*) **will send out** (*shalach* – I will extend and dispatch) **on your behalf** (*la 'atem 'eth*), **'Elyah** (*'Elyah* – Yah is God), **the prophet** (*ha naby'* – one who proclaims the message of the Almighty), **to come** (*la bow'* – to arrive) **before** (*paneh* – the appearance and presence of) **the great** (*ha gadawl* – exceedingly important in magnitude and extent, intense and astonishing, distinguished) **and awesomely awe-inspiring** (*wa ha yare'* – highly regarded and revered) **day** (*yowm*) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name as guided by His *towrah* – instructions).” (*Mal'aky* / My Messenger / Malachi 4:5)

When 'Elyah returns, Yahowah's return is near. The Great, Awe-Inspiring Day of Yahowah is *Yowm Kipurym* | the Day of Reconciliations in Year 6000 Yah / Sunset, October 2nd, 2033.

Every word we will share will serve this purpose...

“**And he will promote change to turn around, restore, and return** (*shuwb* – will alter the thinking, perspective, and attitude and thereby transform) **the thinking and judgment, motivations and inclinations** (*leb* – the attitude, receptiveness, and feelings) **of parents** (*'abowth* – progenitors of offspring (feminine plural)) **over and regarding sons** (*'al benym*), **and thinking, judgment, and attitude** (*wa leb*) **of sons to their Progenitors** (*ben 'al 'aboth hem* – children to their Father and Mother), **lest** (*pen*) **I come** (*bow'* – I arrive and return) **and I strike** (*wa nakah* – I smite and afflict) **the Earth** (*'erets* – the Earth, region, and material realm) **as accursed, a gift which has been disfigured, mutilated, and destroyed** (*charam* – once a consecrated possession and now a disfigured curse).” (*Mal'aky* / My Messenger / Malachi 4:6)

Three millennia ago, Yahowah wrote that the religious failings of the fathers would haunt their children, which is what has occurred. God wants that to change. He wants parents to properly instruct their children and for children to recognize their Heavenly Father and Spiritual Mother so that we can be part of the Covenant Family.

The reason that the events of Taruw'ah, Friday evening and Saturday, September 23rd and 24th, 2033, mean so much to God that this day and these events dominate His final revelation to His people is because, without it, the Earth remains disfigured and accursed, polluted by religious and political rubbish. The Red Heifer is the cure, enabling the Homecoming and Family Reunion, making this day great, indeed.

Here is God's parting salvo to the people who have ignored Him for far too long...

“Please pay especially close attention because, as a matter of branding (*ky hineh*), the day (*ha yowm*) will vividly and actually arrive (*bow*) that a fiery light will burn, blazing and consuming that which is combustible as part of a burnt offering to purge and remove that which is senseless and stupid (*ba'ar*) like (*ka*) a flaming oven, a firepot, and furnace for an exceptionally brilliant blaze serving as a crucible to incinerate the serpent (*ha tanuwr*).

Then (*wa*), all who are presumptuous and arrogant, full of themselves and morally contemptible (*kol zed*), in addition to all who engage in and act upon (*wa kol 'asah*) that which is wickedly wrong so as to bear their guilt and remain condemnable (*risha'ah*), will become (*hayah*) worthless stubble and wasteful chaff (*qash*). And it will be scorched and set ablaze, burning them up and consuming them (*lahat 'eth hem*).

This day (*ha yowm*) which is coming (*ha bow*),’ says (*'amar*) Yahowah (*Yahowah*) of the heavenly hosts (*tsaba*), ‘for there to be joy in the relationship (*'asher*), the steadfast *Soresh* | Sucker emerging from the root of

the family line (*Soresh*) and ‘*Anaph* | Stem branching out from the trunk to provide cover (‘*anaph*), will not free or release them nor will he abandon or forsake those left behind (*lo’ ‘azab la hem*). (*Mal’aky* 4:1)

So, then (*wa*) she will appear at dawn with the sunrise, shining brightly, ascending with the sun for the dawning of a new day, providing enlightenment (*wa zarach*) on your behalf and for all of you to approach (*la ‘atem*) who respect and value (*yare’*) My name (*shem ‘any*), the rightful and vindicating Sun of Righteousness (*shemesh tsadaqah*), along with restoration and reconciliation, providing a remedy for mortal men, curing them of the plague (*wa marphe’*) within her extremities, the exposed epidermis in the outermost part of her appearance as she takes flight to the Cornerstone (*ba kanaph hy’*).

You should all come forth as during an exodus (*wa yatsa’*). Leaping and frolicking (*puwsh*) like (*ka*) young bulls who have come full circle, back to where it all began (‘*egel*), contemplating being able to stretch out in a restful dwelling place again (*marbeq*). (*Mal’aky* 4:2)

Then (*wa*) you will tread upon and trample down (‘*asas*) the religious who are wicked and wrong, guilty and condemnable (*rasha’*), because branded with a stigma (*ky*), they have chosen to be (*hayah*) ashes (‘*epher*) under (*tachath*) the soles of your feet and hooves (*kaph regel ‘atem*) during (*ba*) the day (*ha yowm*) which, for the benefit of the relationship (‘*asher*), I am going to engage and act (‘*any ‘asah*),’ says (‘*amar*) Yahowah (*YaHoWaH*) of the assembled spiritual envoys (*tsaba’*). (*Mal’aky* 4:3)

Remember, recalling the information, events, and men mentioned in (*zakar*) Moseh’s (*Mosheh*), My associate’s (‘*ebed ‘any*) *Towrah* | Source of Teaching and Instruction, Guidance and Direction (*Towrah*) which, to lead to the benefits of the relationship and along the path to get the greatest joy out of life (‘*asher*), I instructed and directed (*tsawah*) through him (‘*eth*

huw') upon (*ba*) *Choreb* | the Cutting Edge and Dividing Line (*Choreb*) on behalf of all *Yisra'el* | Individuals who Engage and Endure with God (*'al kol Yisra'el*), even the inscribed prescriptions which cut you into the relationship (*choq*) and the means to execute good judgment regarding resolving disputes (*wa mishpat*). (*Mal'aky* 4:4)

Look (*hineh*), I (*'anky*) will send out (*shalach*) on your behalf (*la 'atem 'eth*), *'Elyah* (*'Elyah*), the prophet (*ha naby'*), to come (*la bow'*) before (*paneh*) the great (*ha gadawl*) and awesomely awe-inspiring (*wa ha yare'*) day (*yowm*) of *Yahowah* (*YaHoWaH*). (*Mal'aky* 4:5)

And he will promote change to turn around, restore, and return (*shuwb*) the thinking and judgment, motivations and inclinations (*leb*) of parents (*'abowth*) over and regarding sons (*'al benym*), and thinking, judgment, and attitude (*wa leb*) of sons to their Progenitors (*ben 'al 'aboth hem*), lest (*pen*) I come (*bow'*) and I strike (*wa nakah*) the Earth (*'erets*) as accursed, a gift which has been disfigured, mutilated, and destroyed (*charam*).” (*Mal'aky* / My Messenger / Malachi 4:6)



Now that we are better positioned to appreciate what will occur on *Taruw'ah* ten days before *Yahowah*'s arrival, let's listen as He introduces His people to the purpose of the *'Adamah Parah* | Red Heifer. God's *Towrah* presentation is found in *Bamidbar* / In the Wilderness / Numbers 19 and was delivered during the *Yatsa'* | Exodus from *Mitsraym* | Crucibles of Religious and Political Persecution. It is among the least understood prophecies within the *Towrah*.

“Then (*wa*) *Yahowah* (*Yahowah*) spoke (*dabar*) to *Moseh* | One Who Draws Out (*'el Moseh*) and to

‘Aharown | the Alternative (*‘el ‘Aharown*) **to say** (*la ‘amar*), (*Bamidbar / In the Wilderness / Numbers 19:1*)

‘This is an inscribed prescription for living (*zo’th chuqah*) **of the Towrah | Teaching and Guidance** (*ha towrah*) **which, to enjoy the benefits of the relationship** (*‘asher*), **is instructed and authoritatively directed because it is appointed, and assigned** (*tsawah*) **by Yahowah** (*Yahowah*) **who spoke to affirm and promise** (*la ‘amar*), **“Speak to and tell** (*dabar ‘el*) **Beny Yisra’el | the Children who Engage and Endure with God** (*beny Yisra’el*) **to choose to accept and grasp hold of** (*laqach*) **for yourselves** (*‘el ‘atah*) **‘Adamah Parah | the bloody red man on the ground who is fruitful as a Red Heifer** (*‘adamah parah*), **moral, innocent, and perfected, entirely right and truthful** (*tamym*) **who, in showing the proper way** (*‘asher*), **there is not in her any shame or guilt** (*‘ayin ba hy’ muwm*). **As a result of the relationship, she has never taken up or carried** (*‘asher lo’ ‘alah*) **on her** (*‘al hy’*) **a yoke as means of being controlled or burdened** (*‘ol*).””” (*Bamidbar / In the Wilderness / Numbers 19:2*)

This is being conveyed to Moseh and ‘Aharown because it is both part of Yahowah’s written instructions to Yisra’el and specifically for those serving in the role of ‘Aharown in anointing the approach to the Covenant Home and the Mercy Seat of the Ark of the Covenant. It is a *chuqah* | inscribed prescription for living. It pertains to those who are willing to read what they must do to live. This is part of Yahowah’s *Towrah* | Guidance and Direction. Those who act upon it will *‘asher* | enjoy the benefits of the relationship.

Specifically, Yahowah has not only appointed and assigned this responsibility to someone of His choosing, He is offering authoritative directions on how to benefit from what He intends to accomplish through the deployment of the ‘Adamah Parah. This *tsawah* | instruction was pronounced and written on behalf of the Children of Yisra’el and applies to God’s People.

Yahuwdym are being encouraged to act on their own freewill to *laqach* | accept for themselves the '*Adamah Parah* | bloody red man on the earth who has been fruitful and productive, now designated as the Red Heifer. But why was the sacrificial animal described this way, and where would one find such a thing, much less know what to do with it?

To begin, '*adam* and '*adamah* convey much more than "ruddy or bloody red." '*Adam*, as the name of Yahowah's companion in the Garden, is used throughout the Towrah and Naby' to convey "man." As '*adamah*, it also means "land, earth, or ground." So, this is a "bloody red man on the earth."

Also revealing, the primary meaning of *parah* is "to be fruitful," which is the role of the Zarowa' who is cultivating the Shabuw'ah Qatsyr and Taruw'ah Laqat. In the Yasha'yah prophecy, the master instructor on Chotering concluded with *parah*, specifically to address the fruitful productivity of the Zarowa' pursuant to the harvests. It was his remark that led us to the Red Heifer.

Further, since the Zarowa's contribution to the Qatsyr is the reason the *par* | bull is sacrificed on Shabuw'ah and is used to anoint the Mercy Seat during Kipurym, *parah* speaks of a fruitful and productive *par* | bull which, in nature, is a *parah* | heifer. Therefore, both connotations apply.

While Yada is an '*adam* | man in his present *basar* | body, *parah* | fruitful, like *zarowa'* | one cultivating a harvest, is, as we have discussed, feminine, as is the *nepesh* | soul residing in and animating both. And following the sacrifice, the *nepesh* will be all that remains of the once bold bull.

In this case, since the '*Adamah Parah* is now a bloody red man tossed on the ground, treated appropriately in accordance with the Towrah, he will become the *parah* | heifer giving Yisra'el new life – which is a feminine role.

While I realize that we plumbed *Par* and *Parah* for

insights not long ago, there is so much at stake, I want to reassess what we discovered before we press on. And as I shared previously, *Par* | Bull was written Peh Rosh | פֶּה־רוֹשׁ. These letters are found among the final six in the Hebrew alphabet. They mean that this Bull will be a man known for his big head and big mouth. Yahowah's *Par* listens, observes, thinks, and then speaks, making him the Observant *Qowl* | Voice of God.

It is also insightful to reveal that *Parah* | the Fruitful One, is scribed Peh Rosh Hey, which is presented as פֶּה־רֹשׁ־הֵי in the original script of the Towrah. This means that the Heifer is human. The Bloodied and Productive One Pursuing Earth's Harvest is an exceptionally vocal, observant, and thoughtful man who takes a stand to point the way to God. In his final contribution in this role, he is dubbed the Red Heifer.

As is the case with almost every word sharing the *par* root of Bull, *para* ', which we will confront as we make our way through the Towrah from *Bamidbar* 19 to Numbers 5, from the Red Heifer to the Adulterous Woman, is defined as "to expose and dismiss, uncover then absolve." In this context of the Red Heifer's ensuing sacrifice on Taruw'ah on behalf of those left behind, it is to "unbind and discharge guilt with the payment remitted to forego the penalty." *Para* ' also speaks of "baring the skin and smashing away at it to provide compensation," which is why God spoke of there being healing in the outermost extremity of the Heifer's hide.

Describing the nature of those bludgeoning the Heifer at Satan's behest, *para* ' reveals that "an unrestrained mob will be out of control" as they slaughter the Heifer. Taking this one step further, the related *paryts* and *perek* speak of the Choter's adversary – Ha Satan, presenting him as "a savage and cruel creature who, as a violent and ravenous thief, is devoted to death and destruction." It reveals that he will pursue his agenda "in the most ruthless, barbaric, and brutal manner." The Adversary is "a rapacious and ferocious robber." Of Satan's minions, *pirhah* says that

they are “violent and immature men acting out like a swarming brood of brats.”

Then addressing the *Parah*'s positive traits, *para*' is used to describe a “shoot or stem which bears fruit” and it is indicative of a “leader who liberates.” *Pary* speaks of a “fruitful harvest of young offspring.” Addressing what will happen to the Zarowa's *nepesh* | soul in the waning hours of Taruw'ah, it will “*parah* | fly away, making a linear motion through the air” to Shamaym as his body is incinerated along with Yisra'el's guilt, while also justifying the *kanaph* | wings reference in Mal'aky.

Para', which means “to release and emancipate” in this context, would be reminiscent of, “Let My People Go.” It speaks of a final *Yatsa*' | Exodus. While it may not be material, a *paraz* is a “prince who governs” and a “fighter who defends.” When spelled with an Aleph rather than an Ayin, *para*' means “to thrive in fruitfulness.”

While the “heifer” definition of *parah* is deduced from the feminine *ah* suffix to *par* | bull, the actual meaning of the word is “to be very productive and fruitful, cultivating offspring through an abundant harvest.” To *parah* is “to cause others to blossom, flourish, thrive, and grow.” And in these ways, it is consistent with the implications of Zarowa', making it a fitting title on this occasion.

Returning to the text of this prophecy, according to the Towrah, the *nepesh* | consciousness residing within the 'Adamah *Parah* is *tamym*, which is to say, he/she is a beneficiary of Pesach and Matsah and has been “perfected.” The Red Heifer's soul has striven to be “*tamym* – moral, truthful, and right.” In so doing, he/she has '*asher* | shown the proper way to receive the benefits of the relationship.

Muwm is an uncommon word which, when negated by '*ayin*, reveals that the *nepesh* within the 'Adamah *Parah* has “nothing to be ashamed of,” and was “wrongly slandered and inappropriately mocked,” so as to be “without guilt.” From God's perspective, the 'Adamah

Parah is a perfect sacrifice as was the case when Dowd served as the *Pesach* 'Ayil.

It is intriguing that the 'Adamah *Parah* | Red Heifer has never been 'ol | yoked. That is to say, he/she has never been controlled or burdened by anyone. The 'Adamah *Parah* works and lives independently of human influences and is, therefore, unaffected by religion, politics, and economic pressures.

Beyond this, 'ol shares the same 'alal actionable root as does 'olelah – which was the most revealing term in the Yasha'yah 17:6 prophecy regarding those deliberately and forcibly thrust aside and left behind by the Zarowa' during Taruw'ah. This is Yahowah's way of foreshadowing, with the prophecy hinting at its fulfillment.

As we consider what is revealed next, there are two options – one far more likely than the other. Either one of the Yahuwdym that the Zarowa' has deliberately left on the uppermost branch will act in the role of priest while supported by God, or 'El'Azar is my fellow Witness, the Prophet 'ElYah. For reasons that will become apparent later, and based upon what we just read in Mal'aky, I'm expecting the latter because all of this will be accomplished correctly...

“And you should give that which is associated with her to (*wa nathan* 'eth hy' 'el) 'El'Azar | the One Supported by God ('el'azar), the one acting in the role of priest and royal advisor (*kohen*).

He will bring her out, withdrawing and removing her as in an exodus (*yatsa* 'eth hy') of God ('el) from out of the public place (*min chuwts*) of the militant fighters laying siege (*la ha machaneh*).

They will have slaughtered her, bludgeoning her without resistance (*shachat* – they will have beaten and killed him at that time, literally hammering him to death, for having offered his life (qal perfect third-person masculine plural [from DSS 4Q27Numbers])) in association with this ('eth hy') before his presence and

in front of him (*la paneh huw'*).” (*Bamidbar* / In the Wilderness / Numbers 19:3)

By using *nathan*, the ‘Adamah Parah is a “gift” offered to the surviving remnant of Yisra’el. Therefore, he, like Moseh, would precipitate a *Yatsa’* | Exodus, removing the Children of Yisra’el from the horrendous situation in which they find themselves. So, whether the man called ‘*El’Azar* | God’s Assistant is the mighty ‘Elyah, or whether this moniker means that those tasked with this responsibility will have God’s Support, each is possible. What is certain is that this individual will be a descendant of Ya’aqob and will be keenly aware of the roles of Moseh and ‘Aharown. And he will be performing each of their roles relative to the instructions which follow.

The verb, *yatsa’*, should be eminently familiar to Jews because it is the one Yahowah chose to designate the “Exodus” from *Mitsraym* | the Crucibles of Religious and Political Oppression. And that is to say the ‘Adamah Parah will be initiating the final exodus, withdrawing the remnant of Yisra’el from *Babel* | the Intermixing and Confusing Commingling of Religion and Politics.

At this point, the ‘*adam* | bloody red, *shachat* | bludgeoned body of the Zarowa’, which was *shachat* | slaughtered in the presence of Satan, will have been tossed on the ‘*adamah* | ground in public view out of animosity and as a trophy. It will be surrounded by the sadistic militants who beat him to death while praising their wannabe god – “Allahu Akbar!” Therefore, with ‘*El’Azar* | Supported by the actual God, he will follow His instructions which are to remove the body from the belligerents. And since Yada will have razed the Dome of the Rock and Al-Aqsa Mosque, the remnant of Israel ‘*olelah* | left behind will likely be retrieving it from where the Mosque once stood to appease Satan. It will then be moved to a less corrupted part of the Mount – north toward where the Temple once stood.

The Zarowa’s sacrificial death at the hands of those serving the Beast will not be quick or painless. He will be

shachat | beaten to death with something akin to hammers, clubs, and cudgels. In this way, his experience will be somewhat similar to what Dowd endured when whipped and crucified by Romans as an excruciating public spectacle.

In Ezekiel, which is Satan's autobiography and playbook, he brags that he will take the life of this *Gibowr* | Competent and Courageous Man of God. Then he boasts that he eat his flesh and drink his blood during what I have dubbed, "The Feast of the Beast." I have known for some time that I would be on the menu. And this means that, prior to being downgraded to a lowly Serpent, Satan was once a *Karuwb*, and as such, he would have been able to see his future, which he shared with Ezekiel in Babylon.

This known, the ghoulish display of cannibalism and of drinking blood, like a good practicing Catholic, by the corporeal manifestation of Halal ben Shachar will be mostly symbolic – one swig and chomp, neither to his liking. His ego satiated, Satan will walk away, leaving my body behind. And this, with Yahowah's assistance, will make the 'Adamah Parah retrievable.

The parallel to this is introduced in the preparations for the initial feast in connection with the Covenant. In *Bare'syth* / Genesis 15:9, in advance of their first meal together in the Beryth, "**And He said to him** (*wa 'amar 'el huw'* – Yahowah expressed to 'Abram) **obtain** (*laqach*) **to approach Me** (*la 'any*) **a heifer to establish a pattern that will repeat** (*'eglah* – a female cow; from *'agol* – to demonstrate that what happens now will reoccur) **who is three as well as the third in a series** (*shalosh*), **a helpful, strong, and steadfast goat** (*wa 'ez* – a powerful and productive she goat; from *'azaz* – one who prevails by being unwavering so as to strengthen and establish) **who is three as well as the third in a series** (*shalosh*), **and a ram** (*'ayil* – a lamb serving as the strong man who serves as the leader, pillar, and doorway; from *'uwl* – prominent, noble, powerful, and enriched) **who is three as well as the third in a series** (*shalosh*), **in addition to** (*wa*) **a beloved bird**

(*towr* – a turtledove, serving as the base of *towrah* – source of guidance and teaching, direction and instruction; from *tuwr* – one who seeks, finds, and explores and is beloved [representing Moseh and Yahuwdym]) **and** (*wa*) **a thieving and vicious bird that is torn away** (*gowzal* – an immature, nestling, ill-prepared to raise chicks; from *guwz* – to cut off, pass over, and then pass away and *gazaz* – to shear off, mow down, separate, and destroy by flaying victims alive [symbolic of Yisra’el’s defiance and estrangement]).” (*Bare’syth* / Genesis 15:9)

The Zarowa’, now cast as the Red Heifer, will be three years into his second life when this occurs. Serving the ‘Ayil while being extolled by the ‘Ez, he will be attacked by what Gowzal seems to represent for his love of what Towr conveys.

Should someone think I’m overreaching, think again. Not only are both stories presented within the Towrah recorded by the first Zarowa’, the same verb will be deployed – *laqach* | obtain and take. The purpose is also the same, which is to approach the God who is returning for His Covenant Family in a matter of days – even to enjoy a celebratory meal.

It gets better; the word chosen to convey “Heifer” was ‘*eglah*, revealing two essential insights. First, Yahowah was “establishing a pattern of conduct that would repeat itself, coming full circle” with respect to participating within the Covenant. And second, by using ‘*eglah* to depict a Heifer on the first occasion, when God spoke of a *parah* thereafter, there is something inherent in these words that is essential to understanding His explanation. And we have found it in both.

‘*Eglah* affirms that the *Beryth* will be reestablished through a Heifer. And *parah* reveals that on the final occasion, it will be through an ‘*adam* | man who has been notably “productive and fruitful,” which is the very definition of Zarowa’. And, of course, Yasha’yah led us to this prophecy by using *parah* in conjunction with the Zarowa’s productivity during Shabuw’ah, Taruw’ah, and

beyond.

Even *shalosh*, which means “three” and “third in a series,” is insightful. Just as Dowd arrived three years before serving as the Passover Lamb, Yada will return three years in advance of being sacrificed as the Red Heifer. And, of course, Yada is the third and final Zarowa’.

As for the other animals, Yahowah specified a goat and a ram of the same age. Yahowah called the goat an ‘ez, which is written Ayin-Zayin | א ז, just like ‘El‘Azar | א ז א, which is Ayin-Zayin-Rosh. ‘Ez, in addition to “goat,” means “physically and mentally strong, capable and, therefore, helpful.” The scapegoat whose blood is spattered on the Mercy Seat is an ‘aza’zel. It is derived from the verb ‘azab which means to “separate, forsake, and damn.” As noted, ‘El‘Azar concludes with a Rosh | א which tells us that this particularly Powerful and Capable, Strong and Helpful, Man of God is Observant and Thoughtful. He is as I suspected, ‘Elyah.

Returning to the debut of the ‘Eglah | Reoccurring Heifer foreshadowing Taruw’ah, and the ‘Ez | Capable and Influential Goat foreshadowing Kipurym, Yahowah added an ‘Ayil | Ram, bringing His Son, Dowd, into the mix as a harbinger of the Pesach ‘Ayil. They were all to be three and third in a series. This is because all three men, Yada, ‘Elyah, and Dowd, the Heifer, Goat, and Ram, would live three lives, each playing their part to fulfill three Miqra’ey, and all three will have been brought back three years in advance of their mission. Each of the three would be cut in half, with ‘Abraham falling asleep as Yahowah symbolically passed between them, indicating that while the Covenant’s conditions were binding upon God, ‘Abraham was not yet bound by them.

Also interesting, we are told in *Bare’syth* / Genesis 15:17 that Yahowah waited until the sun had *bow’* | come and gone, which may be a harbinger of the solar eclipse when the sun’s light is ‘alatah | covered up during the fulfillment of Taruw’ah. Then, addressing what the remnant of Yisra’el will witness as the Red Heifer is

sacrificed and then burned, the text reads, “*hineh* | **behold, look now and notice** ‘*asan* | **a furious fume of ashen smoke will emerge from a** *tanuwr* | **fiery furnace acting as a luminary in addition to a** *lapyd* ‘*esh* | **flaming torch as a lamp ablaze to** ‘*asher* | **show the way to the benefits of the relationship** ‘*abar* | **will pass over and move through the** *gezer* | **pieces cut in half and divided to** *bayn* | **encourage understanding by making the proper connections.**” Every element of this will prove prophetic as we consider how Yahowah will advance His Covenant’s aims through the sacrifice of the ‘Adamah Parah. And these statements also reveal what the Ram, Bull, and Goat will accomplish on behalf of God’s People.

However, let’s not leave out the *towr* | turtledove. While I cannot prove it, I suspect that *towr* which, while demarcated in the lexicons as feminine, is more correctly the masculine form of *towrah* without the feminine *ah* suffix. The verbal root, *tuwr*, which is spelled identically in the text, means “to seek, find, and explore” which is what Moseh has facilitated through the *Towrah*. Further, since the context here in *Bare’syth* / Genesis 15:9 and in *Qara’* / Leviticus 12:6 depicts a symbolic animal, we find that *towr* is commonly rendered as “turtledove.” And as a bird, we are drawn back to Moseh because in *Yasha’yah* / Isaiah 63:13, the prophet not only designates Moseh as the first of the three *Zarowa’*, he refers to him as a bird – *suws* – which is a “skipping and swift swallow.” Therefore, as we might expect, *towr* is a term of endearment. It is used in the *Mizmowr* of Dowd to describe his love for his people, *Yahuwdym*, specifically and by extension, perhaps *Yisra’el*.

If *towr* is addressing Moseh, his one long life was exemplary and endearing. And since he was retired after a job well done, symbolically, at the inception of the Covenant, he was not cut in two. And if *Yahuwdym* in contrast to *Yisra’el*, then it would be consistent with the meaning: Beloved of Yah.

Lastly, there was a *gowzal* | immature nestling who

was ill-prepared to raise chicks. It is typically translated as “a young pigeon” which, unlike *towr*, isn’t endearing. The most likely root is *guwz*, which means “to be cut off, passed over, and pass away.” *Gowzal* is often associated with *gazaz*, which means “to shear off, mow down, separate, and destroy.” In *Shaphat* / Judges 9:25, a picture is drawn of *gowzal* as people who lie in wait to rob the unsuspecting. Its connotations go well beyond the mere stealing of the belongings and work of others, to violently flaying victims alive. This is reflected in *Mykah* / Micah 3:12, where the verbal root is used to depict those who hate good and love evil to the extent that they tear the skin off of those who tell the truth.

Taking all of these things into consideration, the *gowzal* | immature pigeon represents either the worst of Yisra’el in contrast to the best of Yahuwdah or it is addressing the Towrahless One who will attempt to flay Yada as the Red Heifer alive on Taruw’ah.

Now that we are familiar with the players, let’s continue with Yahowah’s story...

“Now (wa) ‘El‘Azar | the One Supported by God (‘El‘Azar), the one acting in the role of priest (ha kohen), will obtain (laqach) a portion from its blood (min dam hy’) with his finger (ba ‘etsba’ huw’) and sprinkle and spatter it in the vicinity and toward the direction (wa nazah ‘el nokach) of the appearance or presence (paneh) of the ‘Ohel | Home (‘ohel – the radiant tent-dwelling and household) of the Mow’ed | Restoring Witness (Mow’ed) from out of part of its blood (min dam hy’) seven strokes (sheba’ pa’am).” (Bamidbar / In the Wilderness / Numbers 19:4)

‘Elyah, who is the One Supported by God, and acting in the role of a *kohen* | priest serving the remnant of Yahuwdym and Yisra’el who were left behind, is depicted obtaining a portion of the ‘*Adamah Parah’s* | Red Heifer’s blood at the beginning and conclusion of this statement but using only one portion of it, which means he is saving the other. The procedure he will follow will be to do as

‘Aharown had done and Dowd will do, dipping a finger into the blood and then spattering seven drops of it toward the object of Yahowah’s choosing. After all, it is the blood of the *par* | bull which makes it possible for the priest to approach the *Kaporeth* | Mercy Seat of the Ark of the Covenant on Yowm Kipurym such that the blood of the Goat can be added for the benefit of the people. ‘Elyah will be adding his to mine.

On this occasion, now less than ten days before Dowd’s arrival to do this very thing, the One Assisting God will sprinkle a portion of the blood he collected from the ‘*Adamah Parah* | Fruitful Man as the Red Heifer ‘*el nokach* | in the vicinity of *paneh* | the presence of the ‘*Ohel Mow’ed* | Home of the Restoring Witness. There are two ways to interpret this and the distinction between them is actually quite small. ‘Elyah and Yada will have been working onsite in Jerusalem for the past 42 months. The expectation is that they won’t be staying in the King David Hotel but will, instead, live in a reconstruction of the Tabernacle of the Restoring Witness. It will have been pitched on the Temple Mount by *mal’akym* after having razed the Islamic monstrosities. This tent may also be shared with the soon-to-be-gleaned members of the Covenant Family prior to their departure.

One of the reasons that I anticipate that Yada and ‘Elyah, with the help of Yahowah’s *mal’akym*, will erect a replica of the ‘*Ohel Mow’ed* representing the original “Tabernacle and Radiant Tent of the Witness to the Restoring Meetings” in the proper location is that, as part of the sacrifice, blood must be discharged in that direction. And we should not be surprised by its appearance where the Doom of the Rock served as a Muslim trophy on top of where Yahowah’s Covenant Home had once stood because Satan will want to build his own ostentatious temple to himself on the site. Further, since Yada is allergic to all things Islamic, the Temple Mount will have been cleared for the occasion or he would break out in hives.

These things considered, as a related possibility, since

Yahowah will be orchestrating the display of signs in support of His Witnesses above the Temple Mount, one of the most spectacular would be for Him to project a hologram of light establishing the outline of His future Home.

“Seven strokes” is initially symbolic of the realizations that the Choter has been imbued with the Seven Spirits of Yahowah and that there are seven Mow’edym leading mankind to God’s Home. With the fifth Mow’ed now fulfilled and the sixth looming, this is a marvelous way to encourage the remnant to stay the course. I find it interesting as well that the “spattering” is coming in the way of *sheba’ pa’am* | seven strokes because it suggests that we have moved past Moseh speaking to the rocky crag and now to striking it.

What follows is exceptionally unique. There is nothing exactly like this said anywhere else in the Towrah wa Naby’ – at least up to a point. Although, there is another spectacular example of burning a bull, and it was done in a similar context – showing Yahowah’s supremacy over the religious and political elite. And it was orchestrated by none other than the man who will be arranging the following spectacle...

“Then (*wa*) that which associated with (*’eth*) *ha Parah* | Fruitful Cow (*ha parah*), he is to be consumed by fire and burned (*saraph*) in his presence and sight (*la ’ayin huw’*) with its body and skin exposed to arouse, awaken, and alert (*’eth ’owr hy’*) along with the *Basar* | Corporeal Flesh of the Herald (*’eth ’owr hy’*), in addition to its blood (*wa ’eth dam hy’*) over its viscera, fecal matter, the contents of its stomach and intestines (*’al peresh hy’*), burned as if incinerating a venomous serpent (*saraph*).” (*Bamidbar* / In the Wilderness / Numbers 19:5)

Just as the mutilated remains of Dowd’s body as the Passover Lamb were incinerated 2,000 years prior to this event, the bludgeoned body of the Red Heifer will be engulfed in flames. And just as the Messiah serving as the

Lamb would be bludgeoned by the Beast of Rome, the bloodiest and most sadistic enemy of Israel at that time, his Herald will be ravaged by today's bloodiest and most sadistic beasts – Muslims acting at the behest of Satan, also known as Allah. But this is still just the beginning of the many similarities between the two Zarowa', both representing sacrificial animals, to carry out their missions.

Personally, I have always favored cremation over being consumed by worms, so it's nice to see my *basar* incinerated as was the case with Dowd's *basar* | corporeal body following Pesach exactly forty Yowbel previously in this same locale. But you will notice, as was the case with Dowd serving as the 'Ayil, the Parah is not consumed as part of the feast. In both cases, their physical bodies are purely sacrificial. And as was the case with Dowd, the *nepesh* | soul lives on, now unburdened by the mutilated flesh.

There are many reasons why Yahowah asked for a witness to what He will be orchestrating. And let's be clear in this regard because the Sacrifice of the Red Heifer is prophetic, not historic. Until the time of my initial visit to Israel in early 2002, there had never been a red heifer in the Promised Land. And there is no indication in the Towrah or Prophets that these instructions were followed previously. So, this is my funeral and it is being orchestrated by Yahowah to achieve His purpose.

By watching the fire consume the bloody and beaten flesh, the witnesses would see that something that initially appeared brutal can be turned into something brilliant. The fire transforms dead and decaying organic material into light and energy, similar to the geometric enhancement and empowerment of Bikuwrym and Shabu'wah. Also, fire and light are beacons, such that this elevating offering will 'owr | arouse, awaken, and alert the remnant of Yisra'el to Yahowah's imminent return. Without the benefit of the Red Heifer's sacrifice, no one amongst this remnant would be prepared to live in God's presence.

When the Heifer's ashes are mixed with water based

upon Yahowah's *Towrah* | Teaching in *Bamidbar* / Numbers 5, it will become obvious that without this sacrifice on the cusp of Yahowah's return, no one would survive the Homecoming. Ill-prepared because they still bear the religious and political guilt which caused them to be left behind, the remnant of Yisra'el would have been incinerated in the brilliance of Yahowah's and Dowd's presence. So, like it or not, in the end, a Gowy saves Yisra'el.

And it is as it should be because Yahowah began with Gowym – 'Adam, Chawah, Qayn, Hebel, Noach, his wife, his sons, and their wives, 'Abraham and Sarah, their nephew, Lowt, his daughters, and 'Abraham's and Sarah's son and grandsons, Yitschaq, Ya'aqob, and 'Esa'ow. So, the last will be as the first, coming full circle – just as the Covenant Family will be returning to Gan 'Eden on Sukah. This is one of the lessons learned from 'egel | heifer.

As we know, *Basar* | Human Herald is one of Yada's titles. In the fire, the Zarowa' turned 'Adamah Parah is now the Basar heralding the restoration of Yisra'el in advance of his King's arrival on Kipurym.

Throughout the *Towrah*, *dam* | blood is equated with *chay* | life. It was shed so that Yisra'el might live. It was even used to mark the Door to Heaven as well as the souls lifted up in the Wave Offering on Firstborn Children. It is equated to the new wine of inheritance.

Blood carries oxygen and nutrients, which are energy and fuel, to every cell of our bodies. Our blood not only carries the means to fight disease, it carries that which is not healthy away to eventually be discharged.

Since the 'Adamah Parah is serving as a reconciling sacrifice, and is not a menu item for a feast, everything is burned together – from the viscera to the intestines. And considering that Muslim swine have bludgeoned this body, it's covered in \$#!+, and that, too, must go.

But the picture Yahowah is painting is actually much bigger. While the Red Heifer has been declared perfect, he

has been smeared with the religious and political rebellion of the remaining remnant. Therefore, we should look at the excrement being incinerated from the perspective of what occurred when Dowd fulfilled Matsah. This time, however, rather than being carried into She'owl, the religious and political guilt of Yisra'el is being incinerated and obliterated, thereby facilitating reconciliation.

Dowd is the King of Redemption while Yada is the Prince of Reconciliation. He is hauling away and depositing the remaining trash. Fortunately, Yahowah has ways to filter out the stench.

And in this vein, *saraph* | consumed in flames is also the word for serpent, suggesting that he is now toast and his venom is no longer paralyzing or deadly. This is important because it is the Bull's business to stamp out serpents. Satan, as the Lord of Snakes, is the god of religion. This Adversary is Yada's adversary. This is something that Yahowah made abundantly clear in His final message in Mal'aky.

And now it gets really interesting...

“And the one acting in the role of priest should take (*wa laqach ha kohen*) cedar beams and planks (*'ets 'erez* – tree of standing tall and firm), along with hyssop (*wa 'ezowb* – a form of mint denoted for cleaning and purging) and a scarlet *Coccus ilicis* (*wa shany* – vivid red insect feeding on *Allah* | Oak leaves), a crimson grub and bloody red worm (*towla'ah*), and throw them (*wa shalak*) toward the midst (*'el tawek*) of the Productive One (*ha parah* – the heifer) burning, changing the composition from matter to energy while consuming the serpent (*saraphah*).” (*Bamidbar* / In the Wilderness / Numbers 19:6)

These symbols are profoundly important. Dowd was crucified as the Pesach 'Ayil on wood beams and planks such as these because Yitschaq was set upon them during the dress rehearsal for Passover. They form the Doorway to Heaven, which is plainly marked with the blood for all

to see. Even the door and beams of the Temple were constructed of cedar.

The next day during Matsah, Dowd's soul was laden with our religious and political guilt, which he purged from us when he took it to She'owl. I'm reiterating this because it is the root meaning of *'ezowb* | purge and cleanse.

Also, these beams would appear again during 'Elyah's practice run for what will soon occur. In *Melekym* / 1 Kings 18, we will find them in the scene of the burning bull to rid Yisra'el of the Lord's political and religious influence.

To show that every word is important, and that God's story is consistent from beginning to end, in his 22nd *Mizmowr* / Psalm, Dowd explained that his corporeal body was no longer human but had been reduced to that of a *towla'ah* | bloodied worm and crimson grub. These same things would be tossed into the fire with the *'Adamah Parah* | Bloodied, but Productive, Man now called a Red Heifer, so that it would be obvious Yada was following in Dowd's footsteps and reflecting the Messiah's commitment to redeem Yisra'el. In these ways, the Basar and Choter has come to be the counterpart of his Messiah and King.

Since it was important to Yahowah to make this comparison, let's consider what Dowd said of himself...

“I am but (*wa 'anky* – with regard to the speaker and this discussion, I now exist as) **a crimson grub** (*wa towla'ah* – a bloodied worm and scarlet pulp (*Coccus ilicis* from which red dye is extracted)), **no longer extant or present as a person** (*wa lo' 'iysh* – no longer a man or individual [i.e., I'm now less than human], *'ysh* is from an unused root meaning 'extant'), **rebuked and taunted, insulted and dishonored** (*cherpah* – scorned and disgraced as contemptible, defied and railed against, insulted with slurs) **by humankind** (*'adam* – mankind, specifically the descendants of 'Adam), **and disrespected and demeaned** (*bazah* – disregarded, held in contempt,

and ridiculed; seen as worthless, lightly regarded, and of little value) **by the family** (‘*am* – by the people who are kin of Yisra’el).” (*Mizmowr* / Song / Psalm 22:6)

The Roman Legions – the very soldiers who had beaten Dowd – were known the world over for their bloody red togas and banners. This color, which was designed to invoke fear in the hearts of those they were subjugating, was derived from this “*towla’ah* – crimson grub.” For a thousand years thereafter, the dye from the *Coccus ilicis* was valued above precious metals by nobility and clerics as a symbol of power and authority. The only difference here is that the species was specifically designated as the *shany* | *Coccus ilicis* because it feeds on ‘*alah* | oak leaves. Muslims would be the belligerents torturing the Heifer.

This worm cannot produce offspring without dying. And it voluntarily attaches itself to a tree in order to protect its young, surrendering its freedom to keep its offspring safe. Moreover, like an actual *Pesach* ‘*Ayl* | Passover Lamb, the successive generation is nourished by the *towla’ah*’s body before freely venturing out to explore the world.

God used three different words for man in this one sentence. After accurately describing the condition and appearance of his flogged body, he said that he was no longer present as a person. ‘*Ysh* is the term Yahowah used to describe God’s form when He visited with ‘Abraham and Dowd.

Further, Dowd was being accused by ‘*adam* – symbolic of the first man created in God’s image. This could also suggest that he was assuming some aspect of his guilt – and thus serving as a metaphor for ridding humanity of the evil it had ingested. But more than this, what made ‘Adam unique was his *neshamah* | conscience. After all, it is man’s inability to think that has caused so many to disregard the Lamb’s purpose. And by using ‘*adam*, the sacrifices of the *Pesach* ‘*Ayl* and ‘*Adamah Parah* are seen as similar, with actual men symbolically portrayed as sacrificial animals.

Also, *'am* means “people.” A millennium before it actually occurred, the prophet revealed that his offer of redemption would be disrespected by some and rejected by others, seen as worthless by members of his own family: Yahuwdym. Proper consideration of these carefully chosen terms opens a revealing window into the nature, character, and intellect of the Messiah as well as into the collective responses of mankind – doing the same for his *Basar*, who is also sacrificing his body for the *Beryth 'Am* | Covenant Family and *'Am Yisra'el* | People of Israel.

Even today, the vast preponderance of people show very little regard for Dowd's gift of life. Not one person in a million acknowledges the association between his suffering and *Pesach*. Fewer still appreciate the sacrifice Dowd's soul made on our behalf during *Matsah*. And in this regard, as his *Basar* | Human Herald, I was the first person in 2,500 years to make and share these connections, thereby completing God's story. Without having done so, there would be no Shabuw'ah Qatsyr or Taruw'ah Laqat. And without the Herald's sacrifice during the fulfillment of Taruw'ah, there would be no Kipurym.

I find this to be a highly satisfying conclusion to the final portion of my first two lives. Yahowah introduced Himself to me on Taruw'ah, a Wednesday afternoon, the 19th of September 2001, eight days after the Islamic suicide bombings on 9.11.2001. As I studied His Towrah, I came to realize that between now and the fulfillment of the Taruw'ah Laqat on September 23rd and 24th, 2033, we honor the intent of this day by being troubadours heralding Yahowah's message. Therefore, I have seen the past twenty-three years of my life as the living embodiment of Taruw'ah's purpose. Little did I know that I would die on this day to resolve the guilt of the remnant of Yisra'el, that after surviving thousands of death threats I would willingly allow Satan and Muslims to bludgeon me, or that Yahowah's most powerful and inspiring orator would be speaking at my funeral. That said, I'm glad God waited twenty-three years to share this with me because any

earlier, I might have run away.

Continuing on the previous theme, the reference to the *towla'ah* | bloodied worm is both prophetic and telling. The Romans, like Muslims after them, were and remain sadistic in their development and deployment of the most demeaning and excruciating ways to torture and kill. Having been under their control, the body that Dowd's *nepesh* still occupied was so abused, it no longer appeared human. The same would be true two millennia later with the Red Heifer, although his would come from the death cult he has done more to condemn than anyone else in human history with *Prophet of Doom* and *God Damn Religion*.

In the case of His Son, this is something God will never forget or forgive. Be assured, He will hold the leadership of Imperial Rome accountable, as well as the Roman Catholic Church because they would develop and popularize a conspiracy to blame Jews for what they, themselves, had done while robbing everyone of the value of Dowd's sacrifice. The same would be true with Muslims in their demonic Quran.

Yes, the body of the great Zarowa' and the reflective Zarowa' who would cultivate his harvest were there to die, but there was no reason to torture either of them. All it did was reveal the contrast between God's way and man's approach. And therein is a lesson lost on the preponderance of people.

Rome was validating Dowd's prophetic assessment, that it was the most vicious civilization in its dealings with Yahuwdym. Romans were brutalizing an innocent man. They saw fit to torture the King of Israel, God's Son. Not only were they in opposition to Yahowah and Yahuwdym, their animosity toward God and His People would metastasize in the Beast which evolved from them – the Roman Catholic Church and Christianity. And this is not a simple lapse in judgment, a momentary refrain from morality. The crucifixion of God's Beloved Son became the central plank of the emerging religion.

All the Messiah had to do to serve as the *Zarowa'* | Sacrificial Lamb and fulfill Passover was to surrender his life to ransom his people. Degrading and humiliating, revolting and agonizing torture was Rome's idea, not God's. The Christian logo – that of a tortured god on a stick – commemorates evil, not good. And so, on Taruw'ah, 2,000 years later, history would repeat itself in the same place for a similar result.

As for the lessons we should have learned, Dowd's testimony reveals that this body was disposable – as will be the case with his *Basar* | Human Herald. He was sacrificing it to serve as the lamb to save his people – as would the final Witness as the heifer. In this light, we should *lo' iysh* | not focus on the tortured body but, instead, on the good derived from it.

As we have discovered, Dowd's sacrifice was not only dishonored by the empire torturing him, he was also rejected by the people of Yisra'el – his family whose respect he was there to earn. Resolving this is our primary mission. And we are making tremendous headway because the Messiah's lives and lyrics are being heralded again.

However, in the case of the Red Heifer, at this late date, there will no longer be time for ignorance or rejection. And that is why the final *Zarowa'* tried to beat some sense into the remaining olives, lecturing them on what they must now do to survive. But thankfully, with 'Elyah following Yahowah's instructions, we can be confident that God's intent will be achieved.

With all of the prophecies pointing to Dowd serving as the Passover Lamb, there was and remains no excuse for Yisra'el getting this so wrong. And approaching 2,000 years later, and even with *Yada Yahowah* and *Coming Home* freely available, most still haven't figured it out. But this is changing as we approach Shabuw'ah, Taruw'ah, the Sacrifice of the Red Heifer, and Kipurym, all leading to Sukah.

That said, just as I was the first to realize and share that

Dowd, as the Messiah, Son of God, and past and returning King, came to fulfill Pesach, Matsah, and Bikuwrym in year 4000 Yah / 33 CE, I am the first to reveal the timing, identity, and purpose of the Red Heifer since Moseh scribed these words millennia ago. And that is as it should be.

Beginning a decade or more ago, I told everyone who would listen that we should all try to emulate Dowd. He is Yahowah's Chosen One and His Beloved. Little did I know at the time how close I would come. And while Yisra'el was the beneficiary of both the Pesach and Taruw'ah sacrifices, this will do for me what it did for Dowd – justify Yahowah's confidence in us. Since He trusts us, so should you.

While I'll readily concede that the lessons of Yasha'yah 17, and the related Bamidbar 5 and 19, Bare'syth 15, Mal'aky 4, and 1 Melekym 18 are a bit obscure, it requires the proper perspective, a thorough investigation with an open mind, an amplified translation, and a keen awareness of how the pieces of the portrait God is painting fit together. So, I'm not surprised that it took over twenty years of diligent investigation or that we didn't figure it out until we were within two years of the time available to us. But such was not the case with recognizing that Dowd is the Son of God, returning Messiah, that he fulfilled Pesach, Matsah, and Bikuwrym, and that he is returning on Yowm Kipurym to be the King of Sukah. There are affirmations everywhere, and he is the only candidate in all of them.

Also, while there are many hundreds of subtle and overt pronouncements declaring that Yahowah would appoint a Choter, Qowl, Nakry, 'Ed, Mal'ak, and Basar named Yada as the final Zarowa', seeing them all in conjunction with our time, fulfilling the final Miqra'ey, and restoring Yahowah's name and Dowd's acclaim, isn't hidden. To see the pattern, one must be either looking for it or open to it.

However, over the course of 3,500 years, someone

among God's people should have figured this out long before me. For example, the realization that Dowd was serving as the "worm of Jacob" and, thus, of Israel was foretold by *Yasha'yah* | Isaiah 300 years after Dowd wrote the 22nd Mizmowr. In Isaiah 41:14, we read...

“You should never be afraid (*‘al yare’* – you (singular) should not be anxious (qal imperfect second-person feminine singular jussive)), **O Worm** (*towla’ah* – bloodied grub (feminine singular)) **of Ya’aqob | Israel** (*Ya’aqob* – serving as a synonym for *Yisra’el*). **People** (*mathy* – men (masculine plural)) **of Yisra’el | Israel** (*Yisra’el*), **I, Myself, am here to help and support** (*‘any ‘azar* – I, Myself, will assist at this time (qal perfect first-person singular)) **you** (*‘ath* – you, feminine singular, and thus addressing the *towla’ah*),’ **prophetically announces** (*na’um*), **Yahowah** (*YaHoWaH*).

‘Your kinsman redeemer (*ga’al ‘ath* – the one from the same family who pays the price to reacquire those of you who are stained and defiled and ransom you from the control of others (qal participle)) **is the Set-Apart One** (*qodesh* – is the most uniquely qualified, respected, awe-inspiring, uncommon, and special, the essential, dedicated, and upright individual) **of Yisra’el | Individuals who Engage and Endure with God** (*Yisra’el* – Israel).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 41:14)

Dowd's Mizmowr and *Yasha'yah's* prophetic portrayals of our salvation are inseparable, as hand in glove, especially when identifying Dowd as the Sacrificial Lamb and when presenting the Set-Apart One of *Yisra'el* as the Kinsman Redeemer of his people. This realization was not hidden, and yet no one saw it until recently.

To a lesser degree, the same is true with how the first meal of the Covenant in *Bare'syth* 15 leads to the problem of *Yisra'el* breaking the *Beryth* in *Bamidbar* 5 which is then resolved in *Numbers* 19 with the Red Heifer. And *'Elyah's* magnificent work ridding *Yisra'el* of the religious and political actors in *1 Melekym* 18 puts us in the position to appreciate how *Yasha'yah* 17 will be

fulfilled. But there are so many more clues, all of which we will uncover, such as in Shemowth 15:22-27, Yasha'yah 1:1-11, and Malaky 4:1-4, along with reviewing the life and calling of the one chosen to perform as Yahowah expects.

Therefore, while Yahowah has already introduced the full cadre of metaphors and depictions for everyone who is paying attention, so that we come to recognize that Father and Son are orchestrating the story of the Red Heifer such that the connection would be made between Messiah and Messenger, the Branch and Stem, the King and Prince, the Sun and Moon, the Lamb and the Bull, and how Pesach, Matsah, and Bikuwrym are reflected again in Taruw'ah, Kipurym, and Sukah, there is more to the story.

To understand it, I first came to realize that Dowd would be serving in the role of the high priest to anoint the Mercy Seat of the Ark of the Covenant with the blood of the bull during Kipurym when reading the story in Zakaryah of how Yahowsha' was a disgusting and filthy mess. As a result, the high priest's clothes would have to be cleansed and placed upon our Messiah and King. But for that to be accomplished, 'Elyah would first cleanse his own in the ashen waters of the Red Heifer. And so now we read...

“Therefore (*wa*) the one acting in the role of priest (*ha kohen*) will launder and wash, cleansing his treacherous apparel (*kabas beged huw'*) and bathe his body, removing his impurities (*wa rachats basar huw'*) in the water (*ba ha maym*), and then in the end (*wa 'achar*); he may come (*bow'*) to the encampment (*ha machanah*). But the priest (*wa ha kohen*) will be unclean and defiled (*tame'*) as a witness until evening at sunset (*'ad ha 'ereb*).” (*Bamidbar / In the Wilderness / Numbers 19:7*)

While there are many in Israel wearing treacherous and traitorous religious apparel, neither ash nor water is going to resolve their religious rebellion. And the same could be said of those who drape themselves in rainbow

flags. It is more than what they wear on the outside that is corrupt and defiled – so are they.

However, once we peel away the 20% who are overtly religious, the 20% who are otherwise preoccupied with business or games, and the 20% who are too political on the right and left to make room for God, there is a potentially receptive remnant to be found among the remaining 20%. With the population of 7.3 million Jews currently in Israel growing by 100,000 per year, there is the potential for 8.2 million Yisra'elites properly positioned to benefit from the Red Heifer. There are another 6.3 million Jews living in the United States and 2.2 million elsewhere, of which some 20% of those in Diaspora will come home for a total of 9.9 million. Unfortunately, only one-third of that collective number will survive the Time of Troubles, leaving an available population of 3.3 million Jews on Taruw'ah. Of those left behind, some 20% will be potentially receptive, which is 660,000 people. This means that the 2 to 3 Yahuw'dym on the uppermost branches and 4 to 5 on those branches of Yisra'elites which had been cut off would represent one thousand individuals.

I will have given my all to restore them, and there has never been a more captivating and compelling orator than 'Elyah. And Yahowah's plan is brilliant. Therefore, depending upon how they respond, there could be anywhere from 70,000 to 700,000 ready and reconciled when Father and Son return. If the larger number, they would make a nice bookend to those dragged out of Mitsraym kicking and screaming 3,480 years prior to this day.

And, of course, in addition to these restored mortals, there will be many thousands of immortal sons and daughters of God who were withdrawn on Bikuwrym, Shabuw'ah, and Taruw'ah. Working all of this out is the reason that there are three harvests and why the Red Heifer is sacrificed and burned ten days before Kipurym. To come clean, it is now or never.

To appreciate why the one acting in the role of priest

in this context must be cleansed by way of the Heifer's blood, in addition to the ashes and water, we must turn to *Qara'* / Leviticus 8:14-17 and consider *Qara'* / Leviticus 16. There, we find many of the same elements: the water and ash, a bull's blood, and a goat, all being used to prepare the priest so that he can reconcile the people. But then to assess the prophetic picture of what will occur so that 'Elyah and then Dowd can perform as instructed, we must study *Zakaryah* / Zechariah 3 as well.

The cleansing of the priest is essential so that he is able to approach the Tabernacle, enter the presence of the Ark of the Covenant, and expunge the Children of Yisra'el of their religious guilt. And should you be curious about the connection between the ashes and the water in this story, and how one flowed from the other, the picture will become clearer when we review what 'Elyah has done previously with the bull, fire, and water before political and religious belligerents. We will turn to that story, which serves as the dress rehearsal for this one, and tie these things together momentarily.

The reason we are told that the impurities are resolved in the evening, which is after sunset, is because Yahowah and Dowd are returning at the commencement of *Yowm Kipurym* | the Day of Reconciliations at sunset, 6:22 PM in Yaruwshalaim on October 2nd, 2033. That is when this remnant of Yisra'el will either come clean or die in their political and religious filth. And this means that those left behind will have ten days to recognize and capitalize on what the Zarowa' is offering and 'Elyah is orchestrating.

“And the one who burns (*wa ha saraph*) it (*'eth hy'*), he should wash his clothes (*kabas begad huw'*) in the water (*ba ha maym*) and bathe (*wa rachats*) his body as a witness (*basar*) in the water (*ba ha maym*) but he will be unclean and defiled (*wa tame'*) as a witness throughout the evening, at least until sunset (*'ad ha 'ereb*).” (*Bamidbar* / In the Wilderness / Numbers 19:8)

This is reminiscent of Yahowah asking the Children of Yisra'el to clean their apparel before their first and last

meeting together. This was the time that they responded poorly and told God that they never wanted to see Him or hear directly from Him again. They have remained sullied all of this time – 3,480 years to be exact.

Now, rather than continue to wallow in the embittered Waters of Meribah, Yisra'el will soon have one final opportunity to be cleansed and purged of all of its antagonism and resentment toward God. Therefore, the story of the Red Heifer, which was revealed in the Towrah 3,471 years ago, is not only about an event that will unfold 9 years from now; by following Yah's instructions, the people will resolve the single worst episode in their history. If my math is correct, when a day is compared to the 6,000 years after the exile from the Garden, mankind has just over 1/3rd of a second to return.

In that the purification provided by the Red Heifer will be offered beginning in the waning hours of the Taruw'ah Laqat, we find that the restorative ashes of the Parah are to be *'asaph* | harvested – which is consistent with the purpose of this day. But more than this, they will be treasured by God and His People forevermore, becoming an eternal *Zikarown* | Reminder of what occurred on this day. And for the moment, by harvesting the ashes, Yisra'elites will be reminded that they missed the previous harvests and have very little time remaining before sunset on Kipurym.

Let there be no doubt – the *'Adamah Parah* | Red Heifer has offered his life to *taher* | restore and renew, and purify the remnant of Yisra'el. His sacrifice will also cleanse Mowryah, Yaruwshalaim, and Yisra'el – the Home of God.

“Then (*wa*) an individual (*'iysh*) who is restored and renewed, unsullied and purified (*taher*) will gather up and harvest (*'asaph*) the ashes (*'epher* – carbon byproduct of burning organic material) of the Productive Heifer (*ha parah*) and he should provide a spiritual respite (*wa nuwach*) from outside (*min chuwts*) of the encampment (*la ha machaneh*) within a restored and renewed, purified and cleansed site, dwelling place, and

home (*ba maqowm taher*).” (*Bamidbar* 19:9 in part)

The parallelism is sublime. Those who were not ready for the Taruw’ah Harvest are now given the opportunity to gather up the ashes provided during the Mow’ed so that they are ready for the spiritual respite provided on Kipurym which will allow them to camp out with Yahowah on Sukah.

Equally marvelous, since the Productive Heifer accepted their religious and political dung before it was engulfed in flame and incinerated, by bathing in what remains, they are restored and renewed, purified and cleansed. And just in the nick of time because Yahowah is quickly approaching His dwelling place and home.

Recognizing that the ‘Adamah Parah was an ‘*Edah* | Restoring Witness when serving as a *Zarowa*’ | Cultivating the Harvest, we find that his testimony will finally resonate with the resolutely observant among Yisra’el’s remnant.

I am unaware of any other place in the Towrah where Yahowah is this overt regarding the source of restoration and renewal, and of cleaning that provides a spiritual respite, as He is here with the sacrifice of the Red Heifer. Yada’s ensuing sacrifice is exceedingly important to God and His people. It is the method He has chosen to prepare Yisra’el for His Homecoming and Family Reunion on Yowm Kipurym – the Great and Awesome Day of Yahowah.

And the *Zarowa*’s sacrifice isn’t just for this day, but for all the days which follow. Dowd’s *Basar* | Herald is the ‘*Edah* | Eternal Witness to the Restoring Testimony of the Children of Yisra’el forevermore. It is and will always be their responsibility to closely examine and carefully consider what was given and what was gained. And while I am the ‘Adamah Parah, and will make this sacrifice as Yahowah has foretold, it is He who will use it to resolve the guilt of His people...

“And this will be (*wa hayah*) for a restoring witness to the eternal testimony (*la ‘edah*) of the Children of

Yisra'el (*beny Yisra'el*), the responsibility to observe the requirement to closely examine and carefully consider (*la mishmereth*), accordingly, the water (*la maym*) to resolve guilt through its offer to purify the corrupting scourge of having retreated and wandered away (*nidah chata'ah hy'*)." (*Bamidbar / In the Wilderness / Numbers 19:9*)

Should anyone think that Moseh and I are making too big a deal of the waters drenched in the Red Heifer's blood and ashes flowing over and off the Temple Mount, and that God should be able to wave a magic wand and make everyone sparkly clean and poop glitter, it does not work that way. This has not only been presented in Yahowah's voice, but it is also consistent with everything else He has said and accomplished. Moseh, as an old man, accompanied God to free His People and then deliver the Towrah. Dowd, as a young man, wrote prophetically of what he would endure and then returned to serve as the Passover Lamb. By the time this occurs, I will have written more than all of the prophets combined, comprehensively sharing what has and will occur as we move closer to Yahowah's return. Over the past score of years, I have translated and expounded upon the Towrah, Naby', wa Mizmowr and have revealed thousands of previously unheralded insights. And less than a decade from now, I will lay down my life to prepare Yisra'el for Yahowah's return. Therefore, God is explaining what will occur so that His People are able to capitalize on this gift. And it will be Yahowah who will do what is required for His plan to prevail.

Should you have a different plan, goody for you. Get a box of crayons, draw it all up, and staple it to your refrigerator. Look around to see if anyone cares or benefits. Otherwise, listen to this one and act upon it. After all, since practice makes perfect, we might as well start since it will be the responsibility of everyone who benefits from this to observe it forevermore.

As a reminder, Zarowa', as is the case with Parah, is a

feminine manifestation of the same individual. These titles serve as a projection of the *nepesh* | soul (feminine) as enabled by the *Ruwach* | Spirit (feminine), providing an 'edah | eternal witness to the restoring testimony (feminine) – on behalf of the Beryth (feminine) served by the sacrifice and the Towrah (feminine) in which the story is told. Even Yahowah, the God who made this possible, has a feminine name. So, it's clear that Yahowah values maternal qualities. And in this case, by responding properly to the Red Heifer's sacrifice, there will be a spiritual respite at the time it is most needed courtesy of the *Ruwach Qodesh* | Set-Apart Spirit – the Maternal Manifestation of Yahowah's nature. Even now, it is the women in the Covenant Family who are the most instrumental in bringing this message home.

There are very few absolute *mishmereth* | requirements conveyed by God. Other than we must disassociate with religion and politics to engage in the Covenant, that men must be circumcised to benefit from Passover, and that negating Yahowah's name is unforgivable, almost everything else is a simple condition with a consequence. But here, with something that has not yet been experienced in the lives of God's People, we are told that we have the responsibility to observe this requirement, to closely examine and carefully consider the restorative and cleansing waters associated with the ashes of the 'Adamah Parah.

There are many reasons that this is so. First, the Choter has reintroduced Yahowah's name. Second, the Basar has restored Dowd's acclaim. Third, the Zarowa' will have cultivated the Shabuw'ah and Taruw'ah Harvests of God's Covenant Family. Fourth, the 'Edah has written the *Yada Yahowah* Series to awaken the world and lead Yisra'el Home. Fifth, the Nakar will be offering his life to make Yowm Kipurym possible. Sixth, the Qowl, as prince to the King, will need the credibility this provides to do the job effectively. And seventh, Yahowah likes to share credit. When one of His children does something worthwhile, He

views it as commendable and says so.

Since the ‘Adamah Parah’s contribution to Yisra’el will be memorialized forevermore, let’s consider this illustration from the Textbook on Proper Chotering. And as we do, recognize that ‘*Edowm* is derived from ‘*Adam* and it is, therefore, addressing the ‘*Adamah Parah*. It not only reaffirms that the Red Heifer will be a man, but also that he will become bloody red.

Further, what was once just a private curiosity, now matters; my genetics are primarily R1b – a blend of Ibero-Celtic blood from the borders of Iberia/Spain and Gaul/France with the Romans of Amoric (in northern Gaul). As a genetic marker, R1b-U152 came to the British Isles with the Roman legions, first with Julius Caesar and then with Hadrian. While I have vociferously denounced Imperial Rome and its legacy, Roman Catholicism, I, nevertheless, hail from ‘Edowm...

“Who (*my*) is this (*zeh*) who comes (*bow*) – who arrives by returning at this moment (qal participle perfect absolute active third-person masculine singular)) **out of ‘Edowm (*min* ‘Edowm** – from those influenced by the bloody red nature of Rome, and thus the Western World, and perhaps the one who exposed the bloody nature of Islam) **in bloody red (*chamuwts*** – crimson, brilliant and vibrant red, deriving its color from those who are yeasted and ruthless, cruel and oppressive) **garments (*beged*** – apparel) **from a sheepfold in the sense of a protected place (*batsrah*** – from a fortified abode)?

He is the one (*zeh*) who is shown great favoritism and is respected (*hadar* – who is honored on high and treated with distinction). **Therefore, he is suitably adorned and arrayed (*ba lebuwsh huw*** – with his clothing, raiment, vestments, and apparel), **striding purposely (*tsa’ah*** – walking forthrightly with a sense of intensity and urgency, attentively pursuing the goal) **in the abundance (*rob*** – in the upper range and extent) **of His influence and authority (*koach huw*** – His power and might, His potential and ability, His substance and means).

I am sharing this message (*'any dabar* – I am communicating, verbalizing and announcing this matter with these words) **accurately** (*tsadaqah* – correctly and verifiably, honestly and forthrightly) **to liberate and save** (*la yasha'* – to rescue and deliver, freeing) **many** (*rab* – numerous, a great many).” (*Yasha'yah* / Isaiah 63:1)

Apart from Moseh and Dowd, no other participant in Yahowah's story receives such acclaim. The reason God respects this man with blood on his clothing, which is attire that suits the occasion of the Red Heifer, is that he has striven forthrightly and with a sense of purpose and urgency, recognizing the responsibility and authority He has placed on Him. And since Yasha'yah is keenly aware that such an endorsement is unheralded, he assures us that he is rendering Yahowah's position accurately. The bloody red man from 'Edowm will do as Moseh and Dowd have done – *yasha'* – liberate and save a great many people.

In that the religious are searching for red cows in order to slaughter them, instead of a man – this man – it is important that we consider more of what Yasha'yah revealed at the conclusion of his prophetic witness. And in this case, the great prophet used *bow'*, meaning “comes, returns, and arrives” because, like Moseh returning to Mitsraym and especially Dowd, this individual will produce a written record of his insights during his lifetime and then he will return to fulfill this mission. And at this point, Yasha'yah is addressing all three phases of his life.

By stating that the man in bloody attire is coming out of 'Edowm, Yasha'yah is designating him as a non-Yisra'elite – affirming the *Nakar* | Observant Foreigner designation. Further, 'Edowm speaks of those things which were influenced by the legacy of Rome, which would include Roman Catholicism, Christianity, Europe, and America. He does not represent any of these things, but, instead, like Moseh and Mitsraym, he has come *min* | out of them. However, unlike Moseh and Dowd who were descendants of 'Abraham, Yitschaq, and Ya'aqob, the bloody red man is a Gowy.

Also, while the progenitor of 'Edowm, Esau (whom God hated), was described as a ruddy red color at birth, the crimson stains on this man's garments will have come from his willingness to die so that Yisra'el might live.

Up to this point in the prophecy, the realization that the man tasked with preparing Yisra'el for reconciliation will do so by debunking the political and religious proclivities of the Jewish people has no doubt been cathartic for those even loosely entangled in the prevailing culture. And yet, from the onset of Yasha'yah's final revelation, the only prophetic text found completely intact among the scrolls preserved by the Essenes, we have learned that this *Nakar* | Observant Foreigner will restore Yisra'el by bringing them back to the *Towrah* of Moseh by leading the willing away from the Babylonian Talmud. And while that may be shocking to the senses of today's Israelites, it pales in comparison to the realization that the third *Zarowa'* is symbolically a descendant of Esau, Ya'aqob's disenfranchised brother. It is the bitter pill the rebellious nation needs to swallow along with their pride. And even this is telling because Yada, as the Red Heifer, reconciles Yisra'el unto itself and also unto God.

Yahowah has made Yada and the Red Heifer less palatable by design, because this symbolic descendant of Esau, who exposes the ugly soul of Judaism and Progressive Israeli politics to save Yahuwdym from themselves, is "*hadar* – shown great favoritism and is respected, honored on high and treated with distinction." What the rabbis have claimed for themselves, this exceptional Gentile has been afforded by God. The very *Choter* | Sucker who has belittled religious dress-up, will be "*ba lebuwsh* – suitably adorned and arrayed" by Yahowah through His Ruwach Qodesh both as a witness and as a sacrifice.

This is so atypical for a foreigner to garner Yahowah's respect, it is hard for us to process – as was surely the case for Yasha'yah, who introduced his people to him. And so here, the prophet strove to be resolutely accurate by

dispensing with all potentially equivocating commentary. This Witness would be suitably adorned and arrayed to complete God's mission, striding with a sense of urgency as time descends from man's hourglass. With so few days remaining, and with the challenge being so great, this man will be operating with an abundance of God's power and authority. And this means that his testimony is accurate and inspiring. It also means that the prophet is describing the *Choter* | Stem who was the lone individual said to have been enlightened, empowered, and emboldened by the seven Ruwach of Yahowah.

Affirming how distinct this is from everything else, Yasha'yah says something which only appears twice in all of the Towrah, Prophets, and Psalms. First, after presenting a long list of promises regarding Dowd, Yahowah concludes by saying that we can call Him a liar if it isn't all true. And now we read Yasha'yah saying that he is telling us the truth, "sharing this message accurately to liberate and save many."

Therefore, we can surmise a number of things. First, this is so out of the norm, even for God, that the prophet is concerned that we won't take him seriously. Second, this revelation shades the way our generation will perceive Isaiah's viability and credibility. Third, the messenger and message Yasha'yah is acknowledging, even endorsing, will liberate and save many.

In other words, this is important to Yah, Yasha'yah, Yahuwdah, and Yisra'el. And therefore, since there is no other candidate for *Yada* and the *Nes*, the *Choter*, *Nakar*, or *Zarowa'* in our presence, much less the *'Adamah Parah*, any attempt to disavow Yahowah's approach to His people is disrespectful of God's intent and disruptive to His purpose. Doing so will be measured in lost lives.

While *batsrah* means "sheepfold," the city of Batsrah was a major metropolis under the Romans. It was home to the Judaea-menacing III Legion, the Cyrenaica – which took part in the siege of Jerusalem in 70 CE and was deployed again to oppose the Bar Kokhba revolt in 133 CE.

As Roman Catholicism grew, *Batsrah* / Bosra became a religious center for the Byzantines. Muslims captured the city shortly after Muhammad's death in 634 and turned its churches into mosques. Batsrah, therefore, serves as the microcosm of Imperial Rome and Roman Catholicism, of religion and politics, and eventually, of the dire effects of Islam. The town is also on the road to Damascus, which is where the religion of Christianity was born. Before approaching the Word of God, I came out of all that Batsrah has come to represent.

Now explaining why the favored witness is adorned in red, Yasha'yah explains...

“What can be known (*maduwa*’ – why therefore and what is the reason) of your apparel (*la labuwsh* ‘*atah* – is your clothing (your is masculine singular)) being red (*‘adom* – the color of wine) is that your garments (*wa beged* ‘*atah*) are similar to (*ka*) those of one who treads (*darak* – who sets out to walk, trampling) within the winepress (*ba gath*).” (*Yasha'yah* / Isaiah 63:2)

The grapevine is symbolic of Yisra'el. Wine is used as a metaphor to convey the value of the Passover Lamb marking the Doorway to Life, as well as of the new wine of inheritance. And the press is indicative of the fact that grapes, like olives and grain, are typically crushed before they become useful. Stress also builds character in people. This is representative of the realization that Yisra'elites will be hard-pressed before they return to God. Moreover, Dowd's *nepesh* | soul was crushed during Matsah to redeem his people.

However, there is obviously more to this because the continued focus on being blood red is a harbinger of the '*Adamah Parah* | the Productive Bloody Red Man on the Ground serving as the Red Heifer. This is his time and his story. By treading within the winepress that is Yisra'el, he and his Father will make an abundance of sweet new wine. And it will be served during the Kipurym Homecoming.

To serve Yahowah, we must all do time in the winepress. Yasha'yah, therefore, draws a comparison to himself. And in doing so, the prophet reveals why he is so excited over what he is witnessing. He has been toiling alone, and for a very long time thereafter, there was no one to join him...

“I have tread (*darak* – I have set out to walk within, trampling) **the wine vat** (*puwrah* – the winepress; from *puwr* – to crush) **alone** (*la bad* – by myself).

Among the people (*wa min 'am*), **there was not a single individual** (*'ayn 'iysh*) **with me** (*'eth 'any*).

And so, all of my apparel (*wa kol malbuwsh 'any* – everything I have worn) **is defiled and stained** (*ga'al* – is unclean and discolored, polluted and desecrated [from 1QIsa because the MT includes some angry and bloody remarks]).” (*Yasha'yah* / Isaiah 63:3)

Ouch, that is painful to read. As a Jew, it should cause you to weep in shame. When it comes to listening to Yahowah and responding appropriately, Jews have been few and far between – bordering on zero. And on this issue, announcing the role the final Zarowa' would play in preparing Yisra'elites for Yahowah's return, Yasha'yah was leading an exceedingly small band of brothers.

Apart from the most recent twenty years, for the past 247 decades, there hasn't been a single Yahuwd willing to engage and serve as a prophet, much less as a witness to the prophets. And as a result, everything associated with Yisra'el has been defiled and desecrated. But now, at this time, there is someone who has emerged from the modern manifestation of 'Edowm who has finally stepped into the vat with Yasha'yah. And better still, he is conveying the same message found throughout *Yasha'yah* / Isaiah. This would include the realization that those who have sequestered the prophet's message and harmed his people must pay for their crimes while Yisra'el is redeemed from theirs. Now, that's a tall order for the Man Out of Edowm...

“Therefore (*ky* – as a result), **I was inclined to pursue in my best judgment** (*ba leb ‘any* – I felt was appropriate and reasonable in my heart) **a day of recompense** (*yowm naqam* – a time to inflict retribution and revenge, to harm those who have been harmful, and thus of vengeance and punishment) **because** (*wa*) **the year of my redemption** (*shanah ga’uwlym ‘any* – the time of my restoration and redeeming work) **had come** (*bow’* – had arrived at this moment (qal perfect)).” (*Yasha’yah / Isaiah 63:4*)

This is an interesting insight because it means that Yasha’yah’s advocate realizes that the Day of Reconciliation is both a time of redemption and of recompense. While clearly stated throughout the prophets, it is a seldom-acknowledged part of Yahowah’s return. This also means that Yasha’yah isn’t just content to have a fellow worker; he wants all of those who blocked his engagement held accountable.

It is odd to our ear to hear this mighty man of God speak of his redemption. Yasha’yah was not only uniquely devoted to Yahowah, but he was also a gifted linguist – the only prophet whose oratory rivals Moseh’s and Dowd’s. And yet, in spite of his lofty credentials and superlative performance, his message and warnings were squandered by those to whom they were intended. He had endured a lifetime without a single soul to show for his work, and so he was exasperated.

Then at long last, he is taken into the distant future, traveling 2,700 years from the land of his frustration to witness the glorious result of his endeavors manifest through the Choter he would introduce and equip. Finally, there would be one, the first soul he could claim as his own – an odd victory to be sure considering the individual’s descendance from Esau – but success, nonetheless. Then the floodgates would be opened and as the prophet saw his words poured out upon his people, there would be countless thousands returning to Yahowah. And so, he felt redeemed, even when he saw that the Choter’s life would

conclude covered in blood. And that is why he made the connection between the Zarowa' and the Parar in the prophecy pursuant to Taruw'ah. As was the case with the Passover Lamb, the prophet recognized what the Red Heifer's blood would accomplish.

Reflecting on the frustrations which had preceded this vision, Yasha'yah acknowledged...

“Having continuously looked (*wa nabath* – having been especially observant and perceptive, considering it all while looking for the proper response (hifil imperfect)) **and having found no one to help** (*wa 'ayn 'azar* – only to have no support or assistance), **I was devastated and had felt abandoned** (*shamem* – I was deeply affected and hurt, feeling inadequate, actually stunned, even astonished and appalled that I had been deserted (hitpael imperfect – this ongoing sense of disappointment and inadequacy was self-imposed)).”

Imagine being Yasha'yah. God has entrusted him with delivering the most relevant and inspiring prophecies in human history, and yet no one listened. A lifetime of devotion seemed to be for naught. The message had been so clear and compelling, and the benefits of what Yahowah was offering so marvelous, the apparent failure tugged at his soul. He felt betrayed and abandoned by his people – and for good reason.

Therefore, Yahowah allayed the concerns of humankind's most recognized prophet. He took *Yasha'yah* | Isaiah forward in time so that he could enjoy what would become of his message. God showed him how a non-Yisra'elite would come to cherish his words, and serving his God, he would breathe new life into them. Yasha'yah's prophecies would resonate within the hearts of the Children of Yisra'el – it would just take a while.

There would be a final *Zarowa'*, someone to follow after Moseh and Dowd, who would shine under the spotlight Yasha'yah had brilliantly provided. The long-spurned prophet was so excited by what he had been

shown, he may have written my *zarowa*’ to indicate that this witness was sowing his seeds – disseminating Yasha’yah’s own inspiring words. But regardless, when we juxtapose what Isaiah revealed about the Zarowa’ and Parah in concert with Taruw’ah earlier with how the bloodied man from ‘Edowm will reconcile and restore Yisra’el in connection with this same Zarowa’, the conclusions are evident...

“So when there was no one to provide any support (*wa ‘ayn samak* – because there was no one to help establish this, uphold it, or work with), **my Zarowa’ | the Strengthened Arm Sowing my Seeds to Cultivate the Harvest** (*Zarowa’ ‘any* – the one shepherding the flock for me, my capable arm who prevails by being fruitful and productive in his ways and who cares about me accomplishing my mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the Sacrificial Lamb), **he will deliver victory for me by bringing salvation through me** (*wa yesha’ la ‘any* – he will bring this to a successful conclusion for me) **even though my disappointment and emotional turmoil** (*wa chemah ‘any hy’* – my displeasure and frustration, even heated perceptions and antagonism) **remain** (*samak* – pressing heavily upon me, making me anxious at the moment (qal perfect)).” (*Yasha’yah* / Isaiah 63:5)

The success the prophet rightly coveted for his people would occur at long last. The seeds he had sown will finally take root and grow, becoming manifest through productive and fruitful harvests and ultimately, the redemption of his people. And so, while he remained disappointed by the lost time and lost souls, Yasha’yah was granted a well-deserved victory.

This is actually the second time Yasha’yah has mentioned the final *Zarowa*’, and it represents his second pass on sharing how this Witness would go about distributing these seeds. This course was set in the 59th chapter...

“Truth is lacking, and no one is honest because there is a lack of integrity, and no one is dependable (*wa hayah ha ‘emeth ‘adar*). Furthermore (*wa*), anyone who turns away from what is wrong, who departs from that which is perverted (*suwr min ra’*) is victimized, attacked, and discredited (*shalal*). (*Yasha’yah 59:15*)

When (*wa*) Yahowah (*YaHoWaH*) witnesses this (*ra’ah*), it is disturbing (*ra’a*) in His sight (*ba ‘ayn huw’*) that, indeed (*ky*), no one exercises good judgment (*‘ayn mishpat*). (*Yasha’yah 59:16*)

He looked and saw (*wa ra’ah*) that there wasn’t anyone, not a single individual (*ky ‘ayn ‘ysh*). So (*wa*), He was devastated, even appalled (*wa shamem*), that there was no one to intercede and plead His case (*ky ‘ayn paga’*).

So, it was then (*wa*) His *Zarowa’* | His Emboldened Arm Sowing His Seeds to Cultivate a Fruitful Harvest (*zarowa’ huw’*) came to the rescue and began the process of liberation on His behalf, freeing those wanting to approach Him (*yasha’ la huw’*). Thereby (*wa*), the realization that he was right and had engaged correctly (*tsadaqah huw’ ‘asah*) was upheld and sustained (*huw’ samak huw’*).” (*Yasha’yah 59:17*)

Not long thereafter, we read about the one whom the Spirit would inspire to sow these seeds such that they would mature and grow...

“The *Ruwach* | Spirit (*Ruwach*) of Yahowah (*Yahowah*) is upon me (*‘al ‘any*). For this reason (*ya’an*) Yahowah (*YaHoWaH*) has anointed, designating and appointing (*mashach*) that which is associated with me (*‘eth ‘any*) for the purpose of bringing this proclamation regarding the *Basar* | Herald (*la basar*) to the unpretentious and sincere who are ready to respond (*‘anaw*).

He has sent me at this time (*shalach*) to encourage and gird (*chabash*) those whose desires have been shattered and whose thinking has been thwarted such

that their judgment has suffered (*la shabar leb*), to provide an invitation which can be read aloud (*qara*) to be liberated without constraint (*darowr*) to those who are being led away and controlled (*la shabah*), and to those who are obligated and bound, who have sworn an oath of allegiance and who have joined in (*wa la 'asar*) by providing a means of release, offering an opening to extricate themselves from being controlled (*paqach-gowach*). (*Yasha'yah* 61:1)

The seeds you have sown and your resulting offspring (*wa zera' 'atah*) will be known, Yada, and recognized (*yada'*) among the gentiles (*ba ha gowym*) in addition to (*wa*) what you have produced with your descendants (*wa tse'etsa' 'atah*) within (*ba tawek*) the Family (*ha 'am*).

Everyone who witnesses them (*kol ra'ah hem*) will recognize and acknowledge the *Nakar* | **Observant Foreigner along with them (*nakar hem*) because (*ky*) they are the offspring of the seeds sown (*hem zera'*) which Yahowah (*YaHoWaH*) has blessed and lovingly raised, now beneficially extolled (*barak*).” (*Yasha'yah* 61:9)**

This is cohesive story has been unfolding before our eyes since the opening chapter of *Yasha'yah* / Isaiah. God and His prophet have led us to this place for a reason. He wants His people to pay attention, listen to H/him, and return home.

This next statement is the only one which appears to be in Yahowah's voice rather than *Yasha'yah*'s. It seems as if God is inserting Himself into this discussion to express His disappointment and to show His empathy for His prophet. It should not have happened this way. Yahowah had given His people every advantage, establishing His Covenant with them, liberating them, revealing His Towrah through them, and inviting them to His Feasts. And He did it all in their language and in their presence. And in spite of this, He would have to deploy a *gowy* to get their

attention because they had told Him to shut up and go away.

“So, having rejected the people, I have exerted my dominance over the nation (*wa buws ‘am* – I neglected and even tread upon the people comprising Yisra’el) **in My displeasure and resentment** (*ba ‘aph ‘any* – in My anger and overt frustration). **I made them drink their fill of** (*wa shakar hem* – I incapacitated them with) **My righteous indignation** (*chemah ‘any* – in My hostility born out of extreme disappointment).

Then I will bring forth (*yarad* – I have poured out) **upon the earth** (*la ha ‘erets*) **their preeminence and opportunity to endure forevermore** (*netsach hem* – the brilliance of their lifeblood).” (*Yasha’yah* / Isaiah 63:6)

In spite of the religious sentiments otherwise, when it comes to deadly dogmas, we ought not be accepting or forgiving. To be loving, we must know when, what, why, and how to hate. This juxtaposition between God’s overt animosity toward the religious while demonstrating His enduring affection for those within the relationship demonstrates this point.

Further, after affording Yahuwdaym with every advantage, Yahowah poured their birthright and superiority out upon the Earth. He would not allow their prior position to aid and abet their religion. For the better part of 3,000 years, Yisra’elites have squandered the opportunity Yahowah has given them – which is why the Jewish religion forgoes mention or means to eternal salvation.

After hearing Yahowah say this, Yasha’yah, realizing that the God he loved had been given no alternative, wanted his people to know what they had rejected to advance their lifeless and debilitating, parasitic religion...

“I will recall and will recount (*zakhar* – I remember and will mention) **the loyal love, unfailing kindness, and enduring affection** (*chesed* – the resolute goodness, devotion, favor, and mercy) **of Yahowah** (*Yahowah* –

God's name transliterated as guided by His *towrah* – instructions), **the praiseworthy character, renown, and reputation** (*tahilah* – the positive and excellent words) of **Yahowah** (יהוה – a transliteration of *YaHoWaH*) **in accordance with all** (*ka 'al kol* – consistent with everything) **which, for the benefit of the relationship** (*'asher*), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of our *'elowah* – God regarding His *hayah* – existence) **has done for our enrichment** (*gamal 'anachnuw* – has produced so that we might grow), **as well as the abundant** (*wa rab* – great) **blessings** (*tuwb* – beneficial and enriching effects, good things which are delightful and productive, joyful and pleasing) **for the House and Family** (*beyth* – the Household) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **which show the way to get the greatest joy out of life that** (*'asher*) **He has accomplished so that they might grow** (*gamal* – He has done to wean and rear them) **in accordance with** (*ka* – consistent with) **His compassion and mercy** (*rachamym huw'* – His willingness to favor those who are not deserving), **and in harmony with** (*wa ka* – consistent with) **His steadfast love and devotion** (*chesed huw'* – His genuine kindness and enduring affection).” (*Yasha'yah* / Isaiah 63:7)

That is a lot to give up, Yisra'el and Yahuwdah, especially for a religion which continues to hold you hostage and rob you of your soul. Is there any wonder Yahowah is disappointed in the horrid decisions which have led you to this place? God is everything your rabbis are not. A relationship with Him does everything your religion cannot.

In the flow of events, the third *Zarowa'* has teamed with Yahowah to awaken God's people and to condemn their enemies. As a result, Yahowah is able to transition from accusing to accepting, from despising to loving. Properly guided and equipped, a solitary life matters.

“For He said (*wa 'amar*), **‘Now it will be true** (*'ak* – indeed by contrast), **My people** (*'am 'any* – My family),

will no longer be children who deceive and mislead (*hem ben lo' shaqar* – they are not sons who lie, who betray, and who deal falsely, claiming that which is untrue, promoting a fraud which is disappointing and wrong). **And so** (*wa* – then, therefore), **he will become** (*hayah* – He will be (qal imperfect)) **for them** (*la hem*) **an approaching Savior** (*la mowshya'* – a Liberator who delivers them from harm's way).” (*Yasha'yah* / Isaiah 63:8)

This is the intent of the Red Heifer. It is why the story is detailed in the Towrah and then affirmed in *Yasha'yah*.

“Throughout all of their afflictions and anguish (*ba kol tsarah hem* – with all of their adversity and troubles, confinements and tribulations, persecutions and subjugations), **the messenger announcing** (*wa mal'ak* – the informative witness, representative, and herald making these pronouncements) **His presence and appearance** (*paneh huw'* – His personal existence and characteristics) **who is liberating and saving them** (*yasha' hem* – who is now rescuing and delivering them, removing them from danger) **will not be restricted** (*lo' tsar* – will not be opposed, restrained, or prohibited, nor even troubled). **With His love** (*ba 'ahabah huw'* – because of His affection), **and due to His compassion and mercy** (*wa ba chemlah huw'* – as a reflection of His concern), **He will redeem them** (*huw' ga'al hem* – He will ransom and deliver them, reassess and release them, freeing them from bondage, having paid the price to do so).

Then He will lift them up (*wa natal hem*) **and carry them away** (*wa nasa' hem*) **based upon everything which has previously transpired and will occur throughout eternity** (*kol yowmym 'owlam* – for all that had transpired in the past and forevermore). (*Yasha'yah* / Isaiah 63:9)

When they became recalcitrant and rebellious (*wa hem morah* – when they were defiant and obstinate, contentious and uncooperative), **they distressed and grieved** (*wa 'atsab* – they irked and distraught, they pained) **His Set-Apart Spirit** (*'eth Ruwach Qodesh huw'*). **Therefore** (*wa*), **He was transformed** (*haphak* – He was

turned and converted) **into their enemy** (*la hem la 'oyeb* – becoming hostile and demonstrating rancor and animosity), **and He, Himself, opposed them** (*huw' lacham ba hem* – He was hostile toward them). (*Yasha'yah* / Isaiah 63:10)

Then He remembered (*wa zakar* – He recalled) **the days of old** (*yowmym 'owlam* – a time in the distant past) **where** (*'ayah*) **Moseh** (*Mosheh* – One who Draws Out) **and His people** (*wa 'am huw'*) **were brought up and out of the sea** (*ha 'alah hem min yam*) **through the shepherding** (*'eth ra'ah*) **of His flock** (*tso'n huw'*). **It is where He placed** (*'ayah ha sym*) **His Set-Apart Spirit** (*'eth Ruwach Qodesh huw'*) **within his midst** (*ba qereb huw'*). (*Yasha'yah* / Isaiah 63:11)

His honorable (*tiph'areth huw'* – His courageous and radiant, and now famous) **Zarowa'** | **Productive Shepherd** (*Zarowa'* – One with the strength, resolve, and ability to prevail, a remarkably impactful individual of action who, as a leader is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission when sowing the seeds which advance the purpose of the Sacrificial Lamb and the One Cultivating the Harvests), **Moseh** (*Mosheh* – the One who Draws Out), **journeyed** (*halak* – traveled) **such that with the right hand** (*la yamym*) **he divided** (*baqa'* – he split and separated) **the waters** (*maym*) **before their presence** (*min paneh hem*) **to engage and establish** (*la 'asah* – to act and make) **for himself** (*la huw'*) **an everlasting reputation and name** (*shem 'owlam*). (*Yasha'yah* / Isaiah 63:12)

He led them (*halak hem* – he walked with them, journeying) **through the depths of the sea** (*ba ha tahowm* – beneath the surface of the waters), **like a skipping swallow** (*ka ha suws*) **in the desert** (*ba ha midbar* – in the place where the word is pondered; from *my* – to consider the implications of the *dabar* – word), **so that they did not falter** (*lo' kashal* – they did not stumble or fall). (*Yasha'yah* / Isaiah 63:13)

Similar to (*ka* – like) **the herds** (*bahemah* – lifeforms and livestock) **which descend** (*yarad*) **into the valley** (*ba ha biqa'ah*), **the Spirit** (*Ruwach*) **of Yahowah** (*YaHoWaH*) **settled upon and reassured him** (*nuwach huw'* – was placed upon him, comforting him). **In this way** (*ken*), **You led** (*nahag* – You guided) **Your people** ('*am 'atah*), **acting and engaging on Your behalf to make for Yourself** (*la 'asah la 'atah*) **an honorable name and splendid reputation** (*tiph'areth shem*). (*Yasha'yah* / Isaiah 63:14)

I wanted to share this at this point because of *Yasha'yah's* pronouncement that *Moseh* was the first of the three *Zarowa'*, and that the Spirit of Yahowah was upon him as it was and remains on the other two. This links the past with the present, as is God's style. Yahowah conveyed His intent by working with *Moseh* | *Moses*, His *Zarowa'* | Productive Shepherd. Inspiring him with His *Ruwach Qodesh* | Set-Apart Spirit, and guiding him with His *yamym* | right hand, Yahowah was able to *ra'ah* | shepherd His flock, bringing them home.

Similarly, the present-day *Zarowa'* | Cultivating the Harvests is committed to reestablishing Yahowah's name while accurately representing *Moseh's* *Towrah*, so that in this way, the Children of *Yisra'el* will answer their Father's *Miqra'ey* | Invitations and follow them back to the *Beryth* | Covenant as time flickers away. To satisfactorily complete this mission, an otherwise irrelevant and unqualified *gowy* | gentile has been supported by the seven marvelous manifestations of His *Ruwach* | Spirit. After awakening and enlightening *Yisra'el*, he will die for them.

A *Choter* | Stem or Sucker, growing out of the rootstock of *Dowd* | *David*, became *Nakar* | Observant and Responsive, thereby able to compile Yahowah's *Nes* | Banner. Then serving as a *Zarowa'* | Capable Arm Sowing the Seeds Producing a Fruitful Harvest, God is able to enrich His *Beryth* | Covenant Family while reinforcing His *tiph'areth shem* | marvelous reputation and honorable name.

If you are a *Yahuwd* | Jew and feel slighted that, after speaking exclusively through Yisra'el, Yahowah would choose a *gowy* | gentile to call the Chosen People back home, you are perceptive. It's embarrassing that Yahowah had to get your attention in this way. Nevertheless, He desires and values your company...

Please look down and choose to respond (*nabath* – be observant, and of Your own freewill, show regard (hifil imperative)) **from the spiritual realm** (*min shamaym*), **and see** (*wa ra'ah*) **from Your magnificent, set-apart, and honorable dwelling** (*min zabuwl qodesh 'atah wa tiph'areth* – from Your lofty, separated and exalted, distinguished, and glorious habitation) **where** (*'ayah*), **as a reflection of Your nature** (*me'eh 'atah*), **Your passion and zeal** (*qin'ah 'atah* – Your desire for exclusivity in the relationship and Your devotion to it), **combined with Your ability to perform, doing great things** (*gabuwrah 'atah* – the feminine application of Your power and strength), **are abundantly enriching** (*hamown* – are resounding, significant, and on display), **such that Your compassion and mercy** (*wa rachamym 'atah* – so that Your love and affection) **for me influence my thinking and emotional response** (*'el 'any 'aphaq* – on my behalf, restrain me so that I do not overreact, such that I keep it together and muster the courage and strength to respond appropriately). (*Yasha 'yah* / Isaiah 63:15)

Now that we can bring a greater perspective to the role and result of the *Zarowa'* | Cultivator of Harvests turned *'Adamah Parah* | Red Heifer, let's return to the Towrah. As stated previously, Yada will be providing the last opportunity to resolve the religious guilt Yisra'el has wallowed in as if pigs in the sty. There will be no more retreating or wandering away from Yahowah this time. Come sunset, an individual is either Family or gone for good.

Also, tying the ashes of the *Parah* | Productive and Fruitful One to an *'asaph* | harvest reminds us that Yahowah is still gathering His People and bringing them

together. And now it is the final remnant who were deliberately left behind because they were still filthy. And now with the cleansing waters flowing off the Temple Mount, many will be washing their clothes again in anticipation of seeing and hearing their God after 3,840 years of separation and silence. Stunning, poetic, beautiful...

“So (wa), the one who gathers up and harvests (*ha ‘asaph*) the ashes (*‘eth ‘epher*) of the Fruitful Heifer (*ha parah*) will wash and cleanse (*kabas*) his apparel (*‘eth beged huw’*) and be unclean (*wa tame*) as a witness until sunset (*‘ad ha ‘ereb*).

And this will be (*wa hayah*) for the Children of Yisra’el (*la beny Yisra’el*) as well as for the newcomer of a different ethnicity dwelling therein (*wa la ha ger*) who lives and remains on a journey (*ha guwr*) within their midst (*ba tawek hem*) as a perpetual and eternal, everlasting (*la ‘owlam*) inscribed prescription for living that cuts them into the relationship (*chuqah*).”
(*Bamidbar* / In the Wilderness / Numbers 19:10)

The realization that this one life – that of a gowy – matters so much to Yahowah and Yisra’el that the remembrance of his sacrifice on behalf of the Family Reunion is to be celebrated forever is so extraordinary, my only regret is having to wait until the last minute.

I admire Yahowah’s plan. And I’m glad He gave me the time to figure it out on my own. I am appreciative that He waited until I was not only able to process what He was asking but was so committed to His Son and Family that I’m honored to know that He would trust me to do this for His People. And I am humbled by the realization that my life matters to God – and that I will have lived up to His expectations.

The Sacrifice of the Red Heifer, this Fruitful Man who was bloodied and red, then tossed on the ground after being bludgeoned, will transform the remnant of the Children of Yisra’el, removing their guilt, so that they are prepared to

reencounter Yahowah at long last, and just moments before His return.

The ordeal of the ‘Adamah Parah, as Yahowah planned it and ‘Elyah performed it, is a prescription for living. It is what must occur to prepare Yisra’el to welcome Yahowah back into their lives. The Fruitful and Productive One not only cuts them back into the Covenant Family, the sacrifice of the Red Heifer will be part of our lives forevermore.

And that is important because it means that Yahowah explained the way He and His People will ultimately be reconciled three millennia before this approach would be made available. And it has such marvelous symmetry in that the one who was the first to reveal that Dowd fulfilled Pesach, Matsah, and Bikuwrym, preparing the Covenant Family to capitalize upon Shabuw’ah and Taruw’ah, is now the one making the King’s Homecoming possible.

Before we venture into the story of ‘Elyah’s dress rehearsal for this day, and then into the story of Dowd’s reconciliation with his reformed whore, as told through the story of the Adulterous Woman, let’s take one last look at the prophecy which brought us to this place.

“Then (*wa*) there will exist (*hayah*) something which can be compared to (*ka*) the collecting and bringing together of an intensely dramatic ingathering, the removal and receiving (*‘asaph*) of a harvest, cutting away and reaping during a short but vexing time (*qatsyr*) of standing grain, deeply rooted, steadfast, upright, and established (*qamah*).

And (*wa*) His Zarowa’, the One who is Cultivating the Seeds Sown for His Harvest to be Fruitful and Productive (*zarowa’ huw’*) will reap the harvest with unfolding implications, cutting the valued crop away from a troubling time (*qatsar*) of first fruits forming an overflowing torrent moving swiftly from one place to another in linear fashion as a result of the stem off of the main branch (*shibolym*).

In addition (*wa*), there will be at a time certain (*hayah*) that which is similar to (*ka*) a rapid gleanings of what is left in a final ingathering to be quickly prepared and removed (*laqat*) of first fruits flowing from one place to another in linear fashion (*shibolym*) in (*ba*) the profound depths of Rapha'ym where the sick have been healed and the defective have been restored while the feeble falter and the souls of the dead remain ('*emeq Rapha'ym*). (*Yasha'yah* 17:5)

And he will remain, enduring being left behind as flesh and blood for having caused people with leavened physical bodies to be spared as a remnant (*wa sha'ar*), during it (*ba huw'*).

Thrust aside and left on the stems and branches ('*olelah*) as would be the case when an olive tree is beaten from all around to shake off some of the fruit (*ka noqeph zayit*): two or three (*shanyam shalowsh*) mature olives (*gargar*) in the top, most crucial, and foremost (*ba ro'sh*) vocal branch ('*amyr*), four or five ('*arba' chamesh*) in the clefts of his crag from his branches which have been broken off (*ba sa'yph huw'*), of the fruitful and productive heifer, of the one cultivating a flourishing and abundant harvest on behalf of future generations (*parah*), prophetically declares (*na'um*) **Yahowah (*Yahowah*), God ('*elohym*) of *Yisra'el* | Individuals who Engage and Endure with the Almighty (*Yisra'el*)." (*Yasha'yah* / *Yahowah's Deliverance* / *Isaiah* 17:6)**

The conclusion of this prophecy speaks of the relationship the *ro'sh 'amyr* | most essential and vocal branch has developed with those who have been estranged. He is shown protecting them within the fissures of his crag. And while this is sufficient to identify the Zarowa' as the Choter named Craig, we are told that he is a *Parah* | Fruitful Heifer engaged in a productive harvest on behalf of future generations. And now we know his ultimate role and fate.

Yasha'yah has revealed the future. The Shabuw'ah Harvest of Standing Grain comprised of Gowym and

Yahuwdym will be seen as a river of light from Earth to Heaven. The Taruw'ah Gleaning will follow seven years later, with these Ingatherings serving as bookends for the Time of Israel's Troubles. Then, by connecting this prophecy to the Towrah, we find that as the sun rises over those deliberately left behind on Saturday, September 24th, 2033, the Zarowa' responsible for cultivating these productive harvests will turn to the remaining remnant of Yisra'el, let down his guard, and allow Satan to kill him, recognizing the good that will result from his sacrifice as the *Par* | Bull turned *Parah* | Heifer.

There are times like these when I am left speechless, in awe of my God and His Prophets – particularly Moseh, Dowd, 'EiYah, and Yasha'yah. And yet, as his *Ro'sh* '*Amyr* | Most Essential and Talkative *Choter* | Stem (as well as the only one which makes the superlatives superfluous), I have noticed a pattern. While God is magnanimous and exceedingly generous in His appreciation when His chosen to live up to the expectations He has placed on us, He has a way of keeping us humble. For example, Dowd, the roaring lion of Judah, the King of Kings who fought and won 66 consecutive battles, was rendered a lamb in his most heroic and courageous moment. And after surviving thousands of death threats without a scrape, and decades of trampling down devilish men and demonic spirits as a fearless bull wherever I have found them, the moment I offer my life to prepare Yisra'el for Yahowah's arrival, I'm presented as a bloody cow.

It is telling in a way. When we have Yahowah's full support, buttressed as we are by His Spirit, we are presented with the inspiring courage and strength of a lion and bull. But when we step out on our own, let our guard down, and offer our lives to inferior beasts, we are vulnerable and adorable creatures. I suspect God sees us both ways, and it is how He wants His Family to view us in these diverse roles. A roar is a baa, a snort becomes a moo.

Even my buddy, my brother Yasha'yah, couldn't help

Taruw'ah | Life or Death

The Dress Rehearsal...

As bad as Israel appears today, a nation divided, pummeled by savage and relentless enemies, and denounced by the world while tearing itself apart, it's been worse. The most reprehensible story in the long history of sordid tales pertaining to the religious and political affairs of Yisra'el is the one we will consider next. King *'Ach'ab* | Father of the Brethren (Ahab) and Queen *'Iyezebel* | Worships the Lord (Jezebel) scarred Yisra'el by building their royal residence in Jezreel. It served as the capital of the degenerate Northern Kingdom. Therein, this reprobate and his whore came to represent the paradigm of commingling false gods with self-serving politics – becoming the worst religious and political tyrants God's people would ever endure. And it was in this miserable milieu that we become acquainted with the hero of our story – *'EliYah* | Yahowah is God (Elijah).

Following the disastrous reigns of *Yarob'am* | Jeroboam I, Nadab, and Baasha, Yisra'el was polluted with religiosity. As corrupted by egocentric politics as could be imagined, God's wayward nation fell from bad to worse, opening the gates of Hell. And this is not my opinion but, instead, God's assessment as presented in 1st Kings 16.

During this religious turmoil and political intrigue, Baasha killed Nadab. He reigned for 24 years before his son, Elah replaced him. Then Zimri, a chariot commander, conspired to kill Elah. After also murdering all of Baasha's family and supporters, the Yisra'elites turned on Zimri. After ruling for just seven days, and perhaps distraught over the Philistine victory at Tirzath, Zimri burned the

Jezreelian palace to the ground with himself inside. And with Yisra'el fractured, Omri followed in his predecessors' religious ways, causing the people to worship all manner of false gods. It was in this cesspool that, upon Omri's death, 'Ach'ab | Ahab, the reprobate's son, became king.

As He had with the litany of men who preceded Ahab, God announced 'Ach'ab's reign with... **“And 'Ach'ab did that which is evil in the sight of Yahowah – worse than all who were before him.”** (*Melekym / 1 Kings 16:30*) That's hard to imagine.

Yisra'el continued to be an exceptionally religious place, irritating God all the more...

“And it came to be, as if it was a trivial thing to him, to walk in the offensive religiosity of Yarob'am | Jeroboam, the son of Nebat, such that he took 'Iyezebel | Worships the Lord ('Iyezebel – Alas, the Lord's Country Exalts and Worships Ba'al) to be his woman and wife, the daughter of 'Ethba'al | With the Lord Ba'al, king of Tsydowny | the Hunters. And they walked with and engaged on behalf of Ba'al | the Lord. They bowed down, prostrating themselves in worship to him.” (*Melekym / 1 Kings 16:31*)

Since “the Lord” is Satan, this was a horrible idea. Yisra'el was insulting the God who had brought them to this land and had given them Moseh and Dowd, the Towrah and Beryth.

“He erected an altar to Ba'al | the Lord in Beyth Ba'al | the House of the Lord, which he built in Shomarown | Samaria. (*Melekym / 1 Kings 16:32*)

Then 'Ach'ab | Father of the Brethren engaged with 'Asherah | the Canaanite Goddess of Fortuitous Relationships. 'Ach'ab | Father of the Brethren did more to antagonize and provoke, as well as grieve, Yahowah, Almighty God of Yisra'el, than all of the kings of Yisra'el that came before him.” (*Melekym / 1 Kings 16:33*)

It is a record of sorts, but not one to aspire to. Nevertheless, overtly political and religious Jews remain in competition with him.

To stem the rising tide of malevolence, *'Elyah* | Yahowah is God spoke out against the corrupt religious leadership of Israel. With his words, he brought a drought upon the land. The Waters of Marybah would run dry.

All the while, Queen *'Izebel* | Worships the Lord was doing what the religious do best – silencing those who speak for God as a service to Satan. Then, following the queen's murderous spree, there was a showdown at the western end of the Jezreel Valley near Mount Carmel. The ensuing episode is the most entertaining throughout the prophets. And it served to prepare *'Elyah* for what he will soon orchestrate when he presides over the Red Heifer on Taruw'ah.

The great debate between *'Elyah* | Elijah and the 850 prophets of the Lord | *ha Ba'al* and the Mother of God | *'Asherah* is presented in *Melekym* / 1 Kings 18. It reveals that Yahowah's prophet was fully aware of the claims the Canaanites had made in favor of their gods. The Lord | *ha Ba'al*, as a storm god, was shown to be impotent by *'Elyah* when he couldn't so much as ignite a fire beneath an altar with a lightning bolt. And *'Asherah*, as the Goddess of Fortuitous Relationships, was shown otherwise when the fortunes of her prophets took a turn for the worse and they were killed. After Yahowah kindled the fire, and *'Elyah* sought to embarrass the Prince of the Air further, it was Yahowah who caused it to rain, extinguishing the fire that *ha Ba'al* was unable to snuff out. But we are getting slightly ahead of *'Elyah*'s story.

The day begins with Yahowah asking *'Elyah* to present himself to 'Ach'ab, very much like Yada will be asked to confront the corporeal manifestation of Satan on Taruw'ah.

“And it came to pass after the passage of many days that the word of Yahowah came to be with *'Elyah* in

the third year, saying, ‘Go and see ‘Ach’ab and I will send rain on the ‘adamah | ground.’ (*Melekym / 1 Kings 18:1*) So, ‘Elyah went to see ‘Ach’ab when there was a formidable famine in Shamaria. (*Melekym / 1 Kings 18:2*)

Then, ‘Ach’ab called out to ‘Obadyahuw, who was over the house. ‘Obadyahuw had come to respect Yahowah tremendously. (*Melekym / 1 Kings 18:3*)

So it came to be that while ‘Iyezebel cut off and demeaned the prophets of Yahowah that ‘Obadyahuw took a hundred who spoke for God and hid them, some fifty individuals, in a cave. And he had nourished them with bread and water.” (*Melekym / 1 Kings 18:4*)

While ‘*Obadyah* | Works with Yah was out running an errand looking for water... “**As ‘Obadyah was on the road, he was met abruptly by ‘Elyah. *Nakar* | while being somewhat foreign, by being observant, he thought he recognized him and fell on his face. He said, ‘Is this you, ‘Elyah, my Upright One?’** (*Melekym / 1 Kings 18:7*)

He answered him, ‘I am. So go tell your Lord that you’ve seen ‘Elyah.” (*Melekym / 1 Kings 18:8*) “**‘Elyah said, ‘As Yahowah of hosts lives, whom I stand before, today, I will surely see to him.”** (*Melekym / 1 Kings 18:15*)

It was essential to make the point Yahowah was sending ‘Elyah to meet with the Devil, because on the morning of Taruw’ah year 6000 Yah, 2,888 years after this encounter, God will send His messenger, Yada, to meet with Satan.

As the debate proceeds, we witness the oldest political trick in the book. Politicians project their flaws and vulnerabilities upon their opponents in the hope of confusing constituents and deflecting criticism away from themselves, all while muddying the waters and slandering their rivals.

“**And so** (*wa*), **‘Obadyahuw** (*‘Obadyahuw* – Works with Yahowah) **walked** (*halak*) **to meet** (*qara’* – to encounter, summon, and call out) **‘Ach’ab** (*‘Ach’ab* – Father of the Brethren) **and he informed him** (*wa nagad la huw’* – he conspicuously announced to him). **Then** (*wa*), **‘Ach’ab** (*‘Ach’ab* – Father of the Brethren) **walked** (*halak*) **to meet** (*la qara’* – to encounter) **‘Eiyah** (*‘Eiyah* – Yahowah is God).” (*Melekym* / 1 Kings: 18:16)

It was as it will be. Although next time, ‘Eiyah will be summoning Satan to meet with Yada. He, as the ‘Adamah Parah, will offer his life to prepare the remnant of Yisra’el to reestablish their relationship with Yahowah after 3,480 years of estrangement.

When the corporeal manifestation of ha Satan walks up to Yahowah’s Choter on the southern end of the Temple Mount overlooking the City of Dowd, he will say this very thing – projecting what he has done to trouble Yisra’el unto the one who is there to save God’s people from Satan’s influence over their lives...

“**It came about** (*hayah*), **when** (*ky*) **‘Ach’ab** (*‘Ach’ab* – Woeful Father and Father of the Brethren; a compound of *‘ach* – woe or brother and *‘ab* – father (king of *Yisra’el* and husband of *Iyzebel* | Jezebel)) **saw** (*ra’ah*) **‘Eiyah** (*‘Eiyah* – Yahowah is God) **that** (*wa*) **‘Ach’ab** | **Woeful Father of the Brethren** (*‘Ach’ab*) **said to him** (*‘amar ‘el huw’*), **‘Is this you** (*ha ‘atah zeh*), **you troubler who causes chaos while confusing, anguishing, and disassociating** (*‘akar* – the source of hardship and agony who distresses and oppresses, excommunicating the people of) **Yisra’el** (*Yisra’el* – Individuals who either Strive or Struggle with God)?” (*Melekym* / 1 Kings: 18:17)

While Satan likes to confuse by disparaging Yahowah, His prophets, and witnesses, his accusations reflect his own failings. In this way, the Adversary possessed Paul and Muhammad to create the menacing religions of Christianity and Islam. Nevertheless, humanity has long favored deception and oppression. The history of civilization is the story of religious and political control

leading to war and the plundering and enslaving of others. Satan is, quite frankly, overrated. He and his minions would lose on this day when intelligently and forthrightly opposed, just as they will lose on September 24th, 2033 in their final confrontation with Yada. His last kill will be his undoing.

On this day, 'Eiyah knew what to say against the political and religious leadership of Yisra'el...

“And (wa) he answered ('amar), ‘It is not I who has troubled, confused, or estranged (lo' 'akar 'eth – I am not the source of hardship, anguish, distresses, oppression, or disassociation of the people of) Yisra'el (Yisra'el) but you (ky 'im 'atah), and your father's household (wa beyth 'ab 'atah), by (ba) neglecting, rejecting, and abandoning ('azab 'atah – by forsaking, annulling, and foregoing) the instructive conditions pursuant to the relationship with ('eth mitswah) Yahowah (Yahowah). You have followed after (wa halak 'achar) the Lords (ha Ba'alym – the ones who control and possess in the name and title of Satan, the god of Babylon and Canaan).” (Melekym / 1 Kings 18:18)

It was the Babel Effect – tidbits of truth commingled with prolific lies to facilitate the integration of politics and religion. This is Satan's stock and trade. And through it all, the Beryth is neglected, the Towrah is rejected, and Yahowah and Dowd are forsaken so that the Lord can rise in their stead.

“So now (wa 'atah), send for (shalach), assembling together (qabash) unto me ('el 'any), all (kol) Yisra'el (Yisra'el) to ('el) Har ha Karmel | the Mount of the Garden (Har ha Karmel) along with ('eth) the 450 ('arba' me'ah wa chamesh) prophets (naby' – those claiming to be messengers who can predict the future) of Ba'al | the Lord (ha Ba'al – the master and owner who possesses and controls, the name and title of Satan and the god of Canaan and Babylon) and the 400 ('arba me'ah) prophets (naby') of the 'Asherah | Beneficial Relationships (ha 'Asherah – the Queen of Heaven and

Mother of God in the Babylonian and Canaanite religions, the basis of Easter, a pagan goddess associated with Venus; from 'ashar / 'asher – to benefit by blessing) **who eat** ('akal) **at 'Iyezebel's | Worships the Lord | Jezebel's** ('Iyezebel – the Beast of Ba'al Dwells with Me because the Controlling Lord is Exalted; from 'ay – alas, a howling beast, zabal – is honored and exalted while dwelling, and Ba'al – the Lord) **table (shulchan).**” (Melekym / Rulers / 1 Kings 18:19)

False gods are nurtured and feast at the tables of religious and political despots. 'Ach'ab and 'Iyezebel were prime examples of institutionalized evil.

These relative numbers are actually far more favorable than Yahowah is accustomed to when it comes to differentiating Himself from false gods. Today, it is more like a million to one, with the religious overwhelmingly outnumbering Yahowah's witnesses. But then, again, the prophets were only part of this dire picture. Corrupted by their leaders, the Yisra'elites had become incurably religious, with the preponderance of the people favoring Ba'al | the Lord and his cohort, 'Asherah | the goddess of Beneficial Relationships, to Yahowah.

The question 'Elyah poses and the answer he provides at the conclusion of the following statement should be plastered on the door of every home, synagogue, and church the world over. For this alone, we have been rewarded for having delved into the great showdown between the Lord and God.

This also foreshadows what will occur. In the final debate between Yada and Satan, both will reveal their nature before the remnant of Yisra'el. Yada will use words to expose Halal ben Shachar as the Lord of Babel and then offer his life to save Yisra'el from Satan's delusions. Satan will equivocate and prevaricate while continuing to posture the absurd notion that he is God. Then he will take the life of his last victim in full view of Yisra'el, which will be his undoing because Yada's life will be transformative.

And when this reoccurs on Taruw'ah in 2033, 'Elyah will reprise his speech, at least up to the point of asking how much longer...

“And (wa) ‘Ach‘ab (‘Ach‘ab) reached out (shalach) to all of the children of Yisra‘el (ba kol ben Yisra‘el) and assembled (wa qabash) the prophets (‘eth ha naby’) on Har ha Karmel | the Mount of the Garden (‘el Har ha Karmel). (Melekym / 1 Kings 18:20)

Then (wa) ‘Elyah (‘Elyah) approached and presented himself (nagash) to all of the people (‘el kol ha ‘am). He said (wa ‘amar), ‘For how much longer (‘ad matay) will you waver, vacillate, and fail to engage (‘atah pasach – will you continue to pass by the issue of Passover, becoming unsustainable by failing to confront it, bouncing between such things, incapacitated and unable to commit) over (‘al) the two (shanaym) opposing views (sai‘phym – different perspectives, variant thoughts, contradictory conclusions, conflicting opinions, and irreconcilable divisions)?

If (‘im) Yahowah (Yahowah) is God, Almighty (ha ‘elohym – the God), choose to walk after Him (halak ‘achar huw’). But if it is (wa ‘im) the Lord (ha Ba‘al – the Master who Controls and Possesses), make the choice to follow after him (halak ‘achar huw’).’

However (wa), the people (ha ‘am) did not respond or reply to him (lo’ ‘anah ‘eth huw’) with a word (dabar – with any statement).” (Melekym / Rulers / 1 Kings 18:21)

So I ask those who favor Judaism, Christianity, and/or Islam over Yahowah, “What do you call your god? Is it ‘the Lord’ or is it ‘Yahowah?’”

Turning a deaf ear to God cannot be resolved, nor can anyone fix stupid. Even when in the presence of one of God’s most articulate and brilliant prophets, everyone was dumbfounded. Not a single Jew had the courage or character to stand up for what is right. And that is Satan’s greatest victory; the reason he is the author and advocate of religion. Faith intoxicates the mind and corrupts the

conscience – often irreversibly paralyzing and incapacitating its victims. And it spreads virally, quickly becoming a deadly plague.

For those not similarly lost, for the twenty percent of Yahuwdym not rendered comatose by politics and religion, this is the most life-altering proposition anyone will ever encounter. With the referendum between God and the Lord, Yahowah or Satan, it is essentially unfathomable that most people cannot or will not distinguish between them. For most, the Lord is their god. They unwittingly worship Satan and irrationally view Yahowah as their adversary.

In this crowd on that day, there wasn't a single person who could correctly distinguish between the Lord and God. And it remains true throughout Israel even now. But time is running out to figure this out.

The most incredulous part of this lingering conundrum is how much more rational and rewarding one option is over the other. Yahowah has proven through prophecy that He is God and has demonstrated that He can be trusted. By contrast, based upon the contradictory and irrational rants found in the Talmud, New Testament, and Quran, the Lord has demonstrated that he isn't God and that he cannot be trusted.

Yahowah is offering to perfect our souls, make us immortal, adopt us into His Family, raise us as His children, enrich our lives, enlighten our minds, and empower our souls while liberating us to explore the universe. Satan would deny all of that, beguiling the religious into being controlled by his delusional protestations.

Yahowah has Moseh, Dowd, and 'Eiyah, Yasha'yah and Yada, speaking for Him, while Satan deploys the likes of Paul, Akiba, Maimonides, and Muhammad. This referendum is the *Towrah, Naby', wa Mizmowr* versus the New Testament, Talmud, and Quran. It is brilliant vs. stupid, right vs. wrong, life vs. death, and the truth vs. lies.

All God asks of us is to stop vacillating between these

two contradictory and irreconcilable options. If the Lord is your god, if you address your deity as Jesus Christ, HaShem, Adonai, or Allah, then, just as you do not know Yahowah, you are unknown to God.

“Then (wa) ‘Elyah (‘Elyah) said (‘amar) to the people (‘el ha ‘am), ‘I am the only remaining (‘any yathar) prophet of (naby’) Yahowah (Yahowah). I am the only one (la bad ‘any).

But (wa) the prophets (naby’) of the Lord (ha Ba ‘al) are 450 (‘arba’ me’ah wa chamesh) individuals (‘ysh).”
(*Melekym / Rulers / 1 Kings 18:22*)

It’s far worse today because there are none. And there hasn’t been a prophet for 2,500 years. Over that vast expanse of time, not a single Yisra’elite has been willing to reject religion and politics and listen to God to the extent Yahowah requires to speak through them as a prophet to His people.

As a result, Jews speak for many rabbis but never for God. And since there has never been a Gentile prophet, humanity has endured a long intermission – one consistent with Howsha’s declaration. This dearth of acceptable candidates among Yisra’elites is so bad that the next time Yahowah speaks to His people through a prophet, He will be sending ‘Elyah back as one of His two Witnesses.

It is telling that the religious have continually and universally worshiped their god as “the Lord.” This is curious, indeed, because there are only three ways that the god of the Canaanites, Babylonians, Assyrians, Greeks, Romans, Roman Catholics and Muslims, and even Yisra’elites, became addressed in a manner so contrary to Yahowah’s nature. There is the possibility that pagans selected this title because they saw their sun god lording over them. If so, by continuing to use this title, a petitioner is implying that the pagan deities were real. And yet, a person might as well call their god Ba’al, Amen Rah, Adonis, Jupiter, Dionysus, Apollo, or Zeus, even Jesus or Allah should they continue to acknowledge the Lord. They

are all the same.

Second, the false prophets and pagan priests, the self-serving and self-aggrandizing kings, queens, and dictators, leagued together and created gods in their image so that they could use them to justify lording over and controlling everyone else. My lord and My Lord shared the same title because they were cut from the same self-serving and fabricated cloth. Just as the Christian Jesus was shaped by Paul, an egomaniac to serve as a counterfeit of Dowd, and Allah was Muhammad's alter ego, reflecting his sadistic nature, humankind has long anthropomorphized their gods and goddesses. In particular, those in charge, those lording over others, named them after themselves, bequeathing their gods with their preferred title. Christianity and Islam are just the worst of a bad lot with a dead and tortured god/man on a stick and a purely demonic deity.

Third, Satan may have chosen this moniker for himself because it serves his interests. It replaces *ha Satan* | the Adversary title he is trying to dismiss while positioning himself to be worshiped as if he were God. But if so, a prayer to the Lord is a plea to Satan. The title reflects the Adversary's desire to be seen lording over Yahowah and controlling His creation.

As we move to 'Elyah's next statement, we find yet another harbinger of what is to come...

“We want to offer two fully mature and productive bulls for ourselves (*wa nathan la anachnuw shanaym par* – we want to provide a pair of thriving and fruitful bullocks, one for the second, repetitive occurrence (qal conjunctive imperfect jussive third-person plural)) **and let them select for themselves, a single preferred bull for their test** (*wa bachar la hem ha par ha 'echad*). **Cut it** (*wa nathach* – divide it like a piece of meat) **and set it on** (*sym 'al*) **the wood planks** (*ha 'ets*) **but put no fire to it** (*wa 'esh lo' sym*).

Then, I, myself, will engage to prepare (*wa 'any 'asah* – so I, myself, will act on an ongoing basis with

unfolding implications over time to perform what is necessary (qal imperfect first-person, singular)) **that which is associated with the one, uniquely productive and mature bull** (*'eth par ha 'echad*). **I will offer him as a gift** (*wa nathan*) **over and above the wooden beams** (*'al ha 'ets*) **but I will not set fire to him** (*wa 'esh lo 'sym*).” (*Melekym / Rulers / 1 Kings 18:23*)

This is a dress rehearsal for when it really matters during the sacrifice of the ‘Adamah Parah on Taruw’ah ten days before Yahowah’s return with Dowd. That is the reason ‘Elyah stated that he wanted two bulls for us. Even shanaym indicates that this will be repeated a second time. Also, nathan speaks of a gift, reminding us that Yada will willingly give his life so that Yisra’el might live.

As for the *par* | bull, this variation of bovine was selected for several reasons. First, Yada is an *'adam* | man. Second, it is the blood of a *par* that anoints the Mercy Seat of the Ark of the Covenant on Kipurym. Third, *par* forms the base of *parah*, which is to be an especially fruitful and productive soul in keeping with the role of the final *Zarowa'* | One Cultivating the Seeds during the Shabuw’ah Qatsyr and Taruw’ah Laqat. And fourth, with *par* we also see the alternative to Yahowah advanced by Satan because the bull was the primary symbol of the false god *Ba'al* | the Lord in pagan mythology – particularly in *Babel* | Babylon. And even as these events play out one last time, Yahowah’s gift, featured as the ‘Adamah Parah, will be countered by the Lord of Bullshit.

Even here, by using *qara'* | to summon and invite, to read and recite, to call out and welcome, we are reminded that this will all play out on Yahowah’s terms and schedule, with *qara'* serving as the basis of *Miqra'* | Invitation to be Called Out and Meet with God.

“You call upon the name (*wa qara' ba shem*) **of your gods** (*'elohym 'atem*), **and** (*wa*) **I** (*'any*) **will invite, calling upon the name** (*qara' ba shem*) **of Yahowah** (*Yahowah*). **Then** (*wa*) **let it be** (*hayah*) **that the God** (*ha 'elohym*) **who** (*'asher*) **answers, responding** (*'anah*) **with**

fire (*ba 'ets*), **He** (*huw'*) **is God** (*ha 'elohym*).’

And all the people (*wa kol ha 'am*) **replied** (*'anah*), **‘This statement and resolution** (*ha dabar*) **is appropriately** (*wa towb*) **stated** (*'amar*).’” (*Melekym / 1 Kings 18:24*)

This is the referendum *Yada Yahowah* seeks to arbitrate and that Yada and ‘Elyah will resolve forevermore. We are inviting you to call upon the name of Yahowah while the religious would have you submit to the Lord. Truth is on our side – as is every benefit.

It should be obvious, but if not, ‘Elyah’s focus on the two *parym* | bulls has very little to do with what occurred nearly three millennia ago and everything to do with what will transpire with the Red Heifer less than a decade from this writing.

“Then ‘Elyah said (*wa 'amar 'Elyahuw*) **to the prophets** (*la naby'y* – to those claiming to speak for gods) **of the Lord** (*ha Ba'al*), **‘Choose for yourselves, a single preferred bull for your test** (*wa bachar la 'atem ha par ha 'echad*). **Prepare it first because you are the more numerous** (*wa 'asah ri'shown ky 'atem ha rab*). **Call out to and summon, making a proclamation** (*wa qara'*) **in the name of your gods** (*ba shem 'elohym 'atem*). **But do not set it on fire** (*wa 'esh lo' sym*).’” (*Melekym / Rulers / 1 Kings 18:25*)

One of the great myths of religion is that, because it is popular, it must be true, even better than less pervasive options. And yet, when we look back over time, every popular religious scheme turned out to be untrue. Nevertheless, the faithful can never seem to process this undeniable reality.

Also, there is no appreciable difference between a monotheistic religion with one god, a pagan belief system with scores of them, or the humanist appeal where man replaces God. There is no justification for the popular myths that atheism and monotheism are somehow superior to paganism.

In addition, appeals and prayers to the gods are a waste of breath and time. This is true of every religion and deity. The only actual God wants us to listen to Him, which is why He never asks us to pray to Him. Prayer meetings and the such, including bobbing one's head against the Western Wall are nothing but irritating to Yahowah. Stop it already. Yahowah isn't listening and the religious gods are all a figment of men's imaginations.

They huffed and puffed and nothing happened...

“Then they called upon the name (*wa qara' ba shem*) of the Lord (*ha Ba'al* – of the Master who seeks to own and possess) from the morning (*min ha boqer*), (*wa*) up until midday when the sun is at its highest and brightest during the day (*'ad ha tsoharym*), saying (*la 'amar*), ‘O Lord (*ha Ba'al* – Master), answer us (*'anah 'anachnuw* – respond to us, reply to us and provide some evidence, lift up your voice and speak)!’

But (*wa*) there was no voice (*wa 'ayn qowl*) and no one answered (*wa 'ayn 'anah*). So (*wa*) they vacillated and wavered (*pasach* – crippled over their failure to confront Passover, being incapacitated by improperly engaging, bouncing back and forth) over (*'al*) the altar (*ha mizbeach*) which they had made (*'asher 'asah*). (*Melekym* / 1 Kings 18:26)

And it came to be (*wa hayah*) at midday, when the sun was at its highest and brightest point (*ba ha tsoharym*), that (*wa*) ‘Elyah (*'Elyah*) mocked and taunted them, pointing out the irony to them (*hathal ba hem* – ridiculed them, scorning and deriding them, openly showing his contempt for them while playing with them and laughing at them), saying (*'amar*), ‘Call out (*qara'*) in a loud voice (*ba qowl gadowl*) for (*ky*) god (*'elohym*) because he (*huw' ky*) is meditating, preoccupied with his devotional, pondering a frivolous conversation (*syach*), or perhaps (*wa ky*), he is having a bowel movement and is relieving himself (*syg la huw'*), or rather (*wa ky*), he is out on a walk (*darak la huw'*). Maybe (*'uwlay*) he is sleeping (*yashen huw'*) and must be awakened (*wa*

yaqats).” (Melekym / 1 Kings 18:27)

Just as we can be certain that Jesus Christ was not God, that Paul was a false prophet, and that the New Testament is unreliable, we can be assured that the Christian religion is invalid. The same is true for rabbis and Judaism. Neither Jesus nor HaShem ever answered a prayer.

‘Elyah recognized that *Ba'al* | the Lord was not God and that his prophets were frauds. So, rather than respect them, or even tolerate them in a politically correct and multicultural fashion, he mocked them. And he did so cleverly by pointing out the irony of this situation. At high noon, their god should have been at the peak of his powers, and yet, his devotees were getting nothing but a sunburn.

Sarcasm, like satire and cynicism, is intellectual humor. It is used effectively to point out the absurdity in things through association. It is often denounced as unacceptable and is condemned today because people are insufficiently judgmental to interpret the humorous comparisons appropriately. But let’s be clear, the man inspired by God on this day was sarcastic. He mocked and ridiculed the prophets and gods of the people’s preferred religion. Therefore, in the great debate between religion and Yahowah, let it be known that those speaking on behalf of religion are opposed to God, and those who speak for Him expose and condemn the religious – we do not and should not respect them.

And of all of the tens of billions of men and women who have left their footprints on the Earth, Yahowah picked this one individual to return and work alongside Yada to awaken His People. Why is it that no one seems to appreciate the many reasons this is so?

I will tell you. ‘Elyah knew Yahowah. He listened to God and then did as He requested. He had no respect for or fear of religious or political leaders of their institutions. He was properly prepared and knew what to say and how to say it to garner the desired result. He was bright, articulate, and funny – attributes that Yahowah appreciated.

‘Eiyah had to be irreverent and fearless because the religious seldom play nice. Since they are unable to refute criticism of their faith with evidence or reason, they dismiss critics by inferring that it is inappropriate and impolite, even unGodly, to criticize the underpinnings of their faith. They go so far as to claim that an individual attacking their religion is influenced by Satan, while the opposite is true. If you have a stomach for shrill voices, listen to Hasidic rabbis address Conservative or Reform Jews. Or you may want to watch a Muslim respond to someone with the courage and compassion to speak honestly about Muhammad and his pet, Allah.

Especially relevant, ‘Eiyah was equipped to do this job – much like Moseh before him. He not only knew Yahowah, he understood and despised the Canaanite religion that underpins Christianity today. His education made it possible for him to accurately and effectively expose and condemn the Lord and the Mother of God. This is why he was so effective at embarrassing the Yisra’elites who were worshipping them. It is also why Yahowah is sending him back during the Time of Ya’aqob’s Troubles. Who better to mock the religious and confront the political, pointing out the irony of their beliefs, than the man who has proven he could do so?

I also tend to suffer fools poorly. I will toy with those who contact me to irrationally defend their religion, often pointing out the asinine nature of their claims. And while this approach is often criticized as inappropriate, we know otherwise. We should all be more like ‘Eiyah. Our God has a sense of humor – and so should we.

As is the case today with rabbis and priests, the Lord’s ministers were either unwilling or unable to accept the fact that their religion was disingenuous and their gods were worthless. Rather than listen to Yahowah’s “*qara*’ – invitation,” they continued to protest. It is reminiscent of the foolishness of Paul’s “pray without ceasing” and indicative of the Haredi bobbing their heads toward a Wall while chanting. When the religious flap their lips and wag

their tongues, they are not listening to Yah but, instead, to themselves and those who concur with them.

“They continually called out (*wa qara*) with a great many loud voices (*ba qowl gadowl*), and cut themselves with their blades (*wa gadad* – they banded together and sliced themselves as part of their worship (hitpael imperfect – they acted upon their own initiative and made a habit of cutting themselves with sharp objects)) as was their way of resolving disputes (*ka mishpat hem* – consistent with their prescription and practice), using swords and lances (*ba chereb wa ba ha romach*) until blood gushed out (*‘ad shaphak dam*) upon them (*‘al hem*).” (*Melekym* / 1 Kings 18:28)

Rather than accept Yahowah’s terms and cut themselves into the Covenant, they cut themselves out of it, lacerating their bodies in the process. And they were not alone. Self-inflicted wounds have long been part of religion. Christians did it throughout the Middle Ages, and some continue to do so today. Shi’ite Muslims whip themselves during the celebration of ‘Asherah Day – in honor of the Queen of Heaven and Mother of God. Even Rabbinic Jews speak of self-affliction each year during Yom Kippur. It is hard to fathom why the faithful would want to spend an eternity with a god who enjoys watching his devotees hurt and demean themselves.

Having debated countless religious apologists, I realize that no matter how many times you prove them wrong, they turn the page and cite another inane verse from their twisted scriptures. That is what occurred on this day, and what will transpire during Taruw’ah...

“It came to be (*wa hayah*) as (*ka*) the sun passed by its highest and brightest point (*‘abar ha tsoharym*), they prophesied (*naby*)’ – they claimed to speak on behalf of their god, predicting what would soon occur) until the time (*‘ad la*) to lift up (*‘alah*) the sacrifice (*ha minchah* – the obligatory tribute in submission), but (*wa*) there was no voice (*‘ayn qowl*), no answer (*‘ayn ‘anah*), and (*wa*) no one paying attention (*‘ayn qesheb*).” (*Melekym* /

Rulers / 1 Kings 18:29)

That is the blight of religion. The misled voices of the many drown out the lone voice speaking on behalf of God. Nothing Yahowah or His prophets and witnesses reveal matters to those titillated by faith. Even when God is addressing them, they ignore Him. Jews, in particular, have raised the notion of rejecting God to an art form.

The religious will claim that their god answers prayer, but that is not true. The events they seek to alter play out unaffected by the petition. The only correlation between their requests and the resulting outcome is attributable to the placebo effect – one so common it must be addressed in clinical trials.

“EYah (wa ‘Elyah) said (‘amar) to all the people (la kol ha ‘am), ‘Move toward me, drawing near (nagash ‘el ‘any).’ So, all of the people (wa kol ha ‘am) approached him (nagash ‘el huw’). Then he repaired and restored (rapha’) the altar (mizbeach) to Yahowah (Yahowah) which had been previously destroyed and lay in ruins (ha haras). (Melekym / 1 Kings 18:30)

And (wa) ‘EYah (wa ‘Elyah) took (laqach) twelve stones (shanaym ‘esreh ‘eben) according to (ka) the number of tribes (misphar) of the children of Ya’aqob (beny Ya’aqob), because it was unto them that (‘asher ‘el huw’) the Word (dabar) of Yahowah (Yahowah) had come to exist (hayah). He declared (la ‘amar), ‘Yisra’el | Individuals who Contend Against or Endure with God (Yisra’el) is your name (hayah shem ‘atah).’ (Melekym / 1 Kings 18:31)

Then (wa) with the stones (‘eth ha ‘eben), he rebuilt for the family (banah), an altar (mizbeach) in the name of (ba shem) Yahowah (Yahowah). He engaged to fashion (‘asah) a restoring channel (ta’alah) to approach the altar (la ha mizbeach) suitable (ka) to house (beyth) two measures (sa’ahym) of seed (zera’).” (Melekym / 1 Kings 18:32)

The reason for the mention of restoring an altar to

Yahowah is that it serves as a place of sacrifice – something that will be necessary for the Red Heifer. And the means to approach Yahowah in this manner has been in ruins, eliminated from Judaism, Christianity, and the culture and traditions of the Jewish people.

Restoring the relationship the twelve tribes of Yisra’el once had with Yahowah through the Covenant is the purpose of Taruw’ah’s sacrifice of the ‘Adamah Parah and the events which follow on Kipurym. Just as it was unto them that the Word of Yahowah came to exist, so it will be again.

Also relevant, it is *zera’* | sowing seeds that will restore Yisra’el. This is not only the root definition of *Zarowa’*, it describes his purpose and, therefore, sings of the future. And so does all of this...

“He arranged the wood planks and beams in the proper positions, such that it was properly prepared and would continue to be of value (*wa ‘arak ‘eth ha ‘ets*). Then he divided (*nathach* – he cut into pieces) the mature and productive bull (*‘eth ha par*). And he placed him on the wood (*wa sym ‘al ha ‘ets*).

He said with lingering implications over time (*wa ‘amar*), ‘Fill to the point of overflowing (*male’*) four large pitchers or barrels (*‘arba’ kad*) of water (*maym*) and pour it out (*wa yatsaq*) on the uplifting sacrificial offering (*‘al ha ‘olah*), as well as on the wood (*wa ‘al ha ‘ets*).” (*Melekym* / 1 Kings 18:33)

If you recall, at the formation of the *Beryth* | Covenant between ‘Abraham and Yahowah, God’s instructions were to divide the heifer into two halves. Also, we find in the dress rehearsal equal attention to the wood upon which the sacrifice is placed. These are parallel events, forty Yowbel and 888 years apart – which is not perchance. As clearly as prophetic words allow, Yahowah is revealing that ‘Elyah will deliver the eulogy at my funeral with the fountains of water and towering flames streaming and leaping from the Temple Mount. So, while I’m not much for funerals, and

would normally miss my own, this one will stimulate the mind, tug at the heart, and tickle the ears. Funerals aren't normally funny, but this one has the makings of something very special.

The difference here versus next time is who adds the cleaning waters, and how much will be provided. During the dress rehearsal on Mount Carmel, it was people carrying jugs. But on Mount Mowryah, Yahowah will release a spring. And on Mount Carmel, the intent was to impede the ignition of the wood, while on Mount Mowryah, it will be to cleanse the people and the city.

Again, while it should be obvious, since no one has put these events together, connecting the dots between the burning bovines under the acerbic tongue of 'Elyah, the reason for doing it a second time is because he will be doing it a second time. This is all prophetic of the *'Adamah Parah* | Red Heifer.

“And he said (*wa 'amar*), ‘Repeat the process and do it a second time (*shannah*).’ And they did it a second time (*wa sanah*). Then he said (*wa 'amar*), ‘There will be three, with a third thing occurring (*shalash*).’ And they will have the third thing occur (*wa shalash*).” (*Melekym* / 1 Kings 18:34)

If you recall, it was the water mixed with the ashes which proved transformational and restorative in the case of the Red Heifer on Taruw'ah so, in this harbinger of things to come, there would be copious amounts of water.

As for the third thing occurring, Taruw'ah leads to Kipurym and to Sukah. Also, in addition to the *Laqat* | Gleaning in the evening, there would be Yada's sacrifice as the Red Heifer in the morning. It is then that 'Elyah serves as the master of ceremonies over the ensuing flames and flood. There is even the realization that when Yada and 'Elyah are joined by Dowd, they will be three of a kind.

As was the case with the conduit of waters surrounding the sacrifice on the altar, so it will be around the Temple Mount. The surviving remnant of Yisra'el will find

satisfaction and fulfillment in what is being achieved as they bathe in these healing waters...

“And they walked (*wa halak*) around (*sabyb*) the waters (*ha maym*) of the altar for the sacrifice (*la ha mizbeach*) and also within (*wa gam 'eth*) the ascending trench (*ha ta'alah*) filled to overflowing, satisfying and fulfilling (*male'*) with water (*maym*).” (*Melekym* / 1 Kings 18:35)

The Towrah's prophetic portrayal of the Red Heifer, revealed in 1445 BCE by Moseh, is more clearly understood when compared to the bull, altar, wood, water, fire, and seeds in 'Elyah's dress rehearsal for the main event. His repudiation of religious mythology, and then the annihilation of the clerics promoting it, played out in the southwest corner of the Jezreel Valley, some 75 miles or 120 kilometers northwest of Jerusalem. The overarching theme and intent are the same – expunging the stench and stigma of religion from the Promised Land while directing everyone's attention back to Yahowah. The sacrificial animal is the same, as is the emphasis on fire and water, wood and the seeds of new life. The same master of ceremonies has the same effect, which is to eliminate the political and religious schemes polluting Yahowah's People and Home.

“When it came to be the time for the sacrificial offering and gift which is bestowed to rise (*wa hayah ba 'alah minchah*), the Prophet (*ha naby'*) 'Elyah (*'Elyah*) approached (*nagash* – he came forth and was present with ongoing implications), and said (*wa 'amar*), ‘Yahowah (*Yahowah*), God (*'elohym*) of Abraham (*'Abraham*) Yitschaq (*Yitschaq*), and Yisra'el (*wa Yisra'el*) this day (*wa ha yowm*) let it be known (*yada'* – let everyone choose to acknowledge and accept Yada while becoming aware of and understand, announcing) that You are Almighty God (*ky 'atah 'elohym*) in *Yisra'el* | those who Engage and Endure with the Almighty (*ba Yisra'el*) and that I am Your associate and coworker (*'any 'ebed 'atah*). In accordance with Your Word (*wa ba dabar 'atah*), I have

engaged and made all of these statements (*wa 'asah 'eth kol ha dabarym ha 'eleh*).” (*Melekym / 1 Kings 18:36*)

The bull on this day was not a sacrifice or a gift, nor would it rise, but all of these things would occur forty Yowbel, 888 years, later. On both occasions, 'Elyah would approach at the appropriate time and he will once again speak for Yahowah. It is likely significant that Ya'aqob's name was replaced by Yisra'el since on Taruw'ah, it will be those who Engage and Endure with God who will receive the benefit of the sacrifice. It is also telling that Yahowah will be known as well as Yada. And this is because Yada is not only the sacrifice, he is also Yahowah's co-worker along with 'Elyah.

All of this is not only consistent with the Word of God, it is the Word of God. 'Elyah will engage on the Temple Mount during Taruw'ah as he did here on Mount *Karmel* | Vineyard of the Shepherd.

“You have chosen to reply to me (*'anah 'any* – You want to respond to me (*qal imperative*)), **Yahowah** (*Yahowah*), **because it is Your will to answer me** (*'anah 'any*) **so that these people** (*wa ha 'am ha zeh*) **may come to acknowledge Yada and know** (*yada'* – may choose to accept, recognize, understand, admit, and appreciate (*qal imperfect jussive*)) **that, indeed, it is true and certain, You** (*ky 'atah*), **Yahowah** (*Yahowah*), **are the Almighty** (*ha 'elohym*), **and that You** (*wa 'atah*) **will, at a point in time, affect change, turning around** (*sabab* – come full circle to transform (*hifil perfect*)) **their inclinations and judgment, their motivations, emotions, and thinking** (*'eth leb hem*) **back again in the end** (*'achoranyth* – returning it to what was originally intended at a future time).” (*Melekym / 1 Kings 18:37*)

When someone is as devoted to observing the Word of God as was 'Elyah, they engage, doing what Yahowah wants done. As a result, God is motivated to respond to them, even support and encourage them.

In this case, 'Elyah was advancing the benefits

associated with Yada Yahowah. He may also have wanted to introduce Yisra'el to Yada, the man who will not only help them *yada'* Yahowah but will also offer his life to make it possible.

When we examine the prophet's words closely, we find that he makes an abrupt transition from the continual and ongoing implications of the imperfect conjugation with verbs like *yada'* prior to applying the time-constrained nature of the perfect conjugation with *sabab*. This means that while knowing is always in vogue, there is only a finite period of time when God will affect this change, such that His People will disavow religion and politics for the opportunity to come full circle so that He can transform their lives. And that day is this day, culminating with Yowm Taruw'ah with the sacrifice of the Red Heifer.

And on Taruw'ah, the radiant light of Yahowah will ignite the fire, just as occurred on this day...

“Then (*wa*) the radiant light and transformative fire (*ha 'esh*) of Yahowah (*Yahowah*) descended, moving from a higher position to a lower one (*naphal*).

It consumed (*wa 'akal*) the offering which elevates (*ha 'olah*) and also the wooden timbers (*wa 'eth ha 'eshym*), along with (*wa 'eth*) the stones (*'eben*) and that which pertains to the ashes (*wa 'eth ha 'aphar*), licking up (*lachak*) the water (*'eth ha maym*) which (*'asher*) was in the healing and restoring channel (*ba ha ta'alah*).”
(*Melekym* / 1 Kings 18:38)

There is a difference between what occurred then versus what will occur during Taruw'ah. With the sacrifice of the 'Adamah Parah, the ashes are to be harvested and the waters will be cleansing as they pour from beneath the Heifer. But in this case, 2,888 years ago, the water and the ash were consumed, as were the memorial markers of Yisra'el. This is because God's People would neither be transformed nor restored on that day, but would remain estranged, while on Taruw'ah, reconciliation is the sole intent. Therefore, the events of this day would be stored up

to play out on another.

With ‘Elyah providing the eulogy for Yada on Taruw’ah, and with Yahowah illuminating the sky and cleansing the ground with fire and water, no one will be falling on their faces, but will instead, be looking up to God.

“When each person (*wa kol ha ‘am*) witnessed it (*ra’ah*), they fell upon their faces (*wa naphal ‘al paneh hem*). They said (*wa ‘amar*), ‘Yahowah (*Yahowah*), He (*huw’*) is the Almighty God (*ha ‘elohym*).”

Yahowah (*Yahowah*), He is God, Almighty (*huw’ ha ‘elohym*).” (*Melekym / 1 Kings 18:39*)

On this day, nearly 600 years after the *Yatsa’* | Exodus, these people did not know Yahowah any better than they had in the minutes before the fire devoured everything that had been arranged before them. They did not understand any of the symbols that you and I have considered – nor the correlation with the prophetic portrayal of the Red Heifer. By falling down, they demonstrated that they were still influenced by the religion, politics, and culture of the Lord.

Their proclamation was for another time – between Taruw’ah and Kipurym in year 6000 Yah, September 24th to October 3rd in 2033 CE. Only then will the final remnant of the Children of Yisra’el finally come to embrace the Light and actually mean it when they look up and call out, “Yahowah. He is God, Almighty.”

The fact that their allegiance was fleeting is why Yahowah seldom conveys His presence through signs and wonders. Miracles do not promote understanding, and all too often cause those who experience them to bow down in fear. That is not the intent of a loving Father.

Even though the Yisra’elites were as dumb as the stones which disappeared on this day, and perhaps symbolic of the Haredi in this way, and although ‘Elyah had agreed to represent them, this didn’t mean Yahowah’s prophet could be counted among the religious. He

understood the consequence and fate of false prophets – of those who speak for the Lord. Therefore, as a lesson to all who would dare promote religion, especially Judaism, we read...

“So then (wa), ‘Elyah (‘Elyah – Yahowah is God) said (‘amar) to them (la hem), ‘Seize (taphas – of your own volition, having caught them in the act, arrest and restrain) the prophets (‘eth naby’) of the Lord (ha Ba’al – of the one acting as master and owner with the intent of possessing and controlling), not letting a person among them escape or be spared (‘ysh ‘al malat min hem).”

And they, after catching them in the act, took control of them, restraining them (wa taphas hem). They brought them down (wa yarad hem) to ‘Elyah (‘Elyah) and to the Qyshown (Qyshown – to Lure and Snare in Serpentine Fashion) River (nachal). He killed them then and there (shachat shem).” (Melekym / Rulers / 1 Kings 18:40)

For these and all subsequent religious ministers, clerics, theologians, false prophets, rabbis, priests, and pastors, there would be no salvation or escape. Their souls were on a collision course with She’owl where the preponderance will spend eternity incarcerated with the others who would speak in the name of the Lord.

‘Elyah did not try to rehabilitate them or save them. He did not negotiate with them, respect them, compromise with them, or tolerate them. They, like every religious cleric before and after, sought to negate the value of Yahowah’s name by referring to their god as “the Lord.” It is the unforgivable sin that serves as the basis of the Third Statement Yahowah etched in stone.

This is a fitting close to the dress rehearsal for the sacrifice of the Red Heifer. On that day, just nine years from now, the remnant of Yisra’el will acknowledge that Yahowah is God while the religious are exterminated. It is the same story, foreshadowing a similar result.

For those listening closely, this is not the only mention

of *Nachal Qyshown* | the Lure of the Serpentine which flows through the heart of the Jezreel Valley. During Dabowrah's day, Yahowah performed a miracle in this place, liberating His wayward children from oppression and abuse. Now they were abusing Him.

Since God is fair, those who align themselves with the Lord will remain associated with him. They are afforded an express ticket to She'owl, which was established to incarcerate *ha Satan*. Considering the consequence of not restraining them and of failing to prevent their lies from continuing to infect His people, eliminating them from their presence was the most compassionate and reasonable response.

However, be careful because we are not counted among Yahowah's prophets. We do not live in Yisra'el under the authority of the Towrah. And so today, and for the next nine years, we must limit our interactions with religious advocates to words, using Yahowah's testimony against them. Well, that is unless they are Muslims seeking to annihilate Jews, then self-defense is always an option. But even then, the best way to deflect the next Islamic onslaught is to expose and condemn Satan's death cult. And this is achieved by reading and sharing *God Damn Religion*.

When 'Elyah returns on the 1st of 'Abyb in 2030, and then throughout the following three and a half years, his words will continue to torch the religious. One after another, they will all go down in flames. Yada will have the same effect.

However, in this case, as will reoccur, death was not the penalty. The prophets of the Lord would be sentenced to spend eternity locked up in the lightless realm of She'owl – from which there would be no escape. They were given what they wanted: an eternity with the Lord. In this regard, when Muslims claim that their martyrs live forever, they would be correct.

We ought not to be bothered by the conclusion of this

affair. It was not just a test between Yahowah and the Lord, it was a referendum on life and death. This same choice is before all of us, and the consequence and penalty remain unchanged.

The Lord is deadly. Do not ever lose sight of this reality. This is not a game.

✠

Taruw'ah | Testing Yisra'el

The Whore Needs a Bath...

Turning now to a related pronouncement, we encounter one that has stumped scholars for millennia – the supposed Trial of an Adulterous Woman in Numbers 5. But before we get there, Yahowah offers this advice to His sickly people...

“Yahowah (YaHoWaH) spoke (dabar) to Moseh (Mosheh – One who Draws Out; from mashah – to cause people to leave one place and go to another) to say (la 'amar), (Bamidbar / In the Wilderness / Numbers 5:1) ‘Provide instruction and direction (tsawah – you should choose to authorize and appoint (piel imperative)) regarding ('eth) the Children of Yisra'el (beny Yisra'el) that they voluntarily send out (wa shalach – they choose to remove (piel conjunctive imperfect jussive)) from the encampment (min ha machaneh – apart from the dwelling place) everyone who is infectious, whether mentally disoriented with chronic anxiety, hopelessly confused, plagued by a pandemic disease, or leprous (kol tsira' – is diseased, depressed, or discouraged (qal passive participle)), in addition to everyone (wa kol) with oozing sores discharging copious amounts of puss, including those with venereal disease and covered in boils (zuwb), as well as everyone whose soul is contaminated, polluted, or defiled with religious idolatry (wa kol tame' nepesh). (Bamidbar / In the Wilderness / Numbers 5:2)

Including both male and female, men and women, boys and girls as a memorable and restoring witness (min zakar 'ad naqebah), you should consistently send them away to outside the encampment, putting them

apart from where the community is living (*shalach 'el min chuwts la ha machaneh shalach hem*) **so that they do not contaminate, corrupt, or infect** (*wa lo' tame'*) **their community** (*'eth machaneh hem*) **in which, for the benefit of the relationship and to show the correct path to get the most out of life** (*'asher*), **I dwell** (*'any shakan – I, Myself, reside*) **in their midst** (*ba tawek hem*).” (*Bamidbar / In the Wilderness / Numbers 5:3*)

In the preamble to a chapter of the Towrah devoted to the “Adulterous Woman,” Yahowah is, by using contagious pathogens as a metaphor, telling us how we should deal with those whose toxic political and religious ideas are contagious. Isolation is His recommendation.

This is what I’ve been urging for decades. The only sane approach to a deadly pandemic like Islam is to quarantine it. Similarly, Israelis should isolate the Haredim so that their delusions do not spread. And when there is a viral pandemic like Covid-19, those who are infected should never be brought into hospitals, where they put those who are already sick at risk. There are copious reasons that God is a steadfast advocate of *Qodesh* | Separation.

For a home and community to be safe, we are most compassionate and wise when we remove those who are unhealthy. They can and should be treated but apart from the community.

“And, therefore (*wa ken*), **the Children of Yisra’el** (*beny Yisra’el*) **did so** (*'asah – acted and engaged accordingly*) **and sent them out** (*wa shalach 'eth hem*) **such that they were apart in a public place outside the encampment of the community** (*'el min chuwts la ha machaneh*), **consistent with the beneficial manner** (*ka 'asher*) **Yahowah (Yahowah) had spoken** (*dabar*) **to Moseh** (*'el Mosheh*). **The Family Engaging and Enduring with God** (*beny Yisra’el*) **did** (*'asah*) **what was right** (*ken*).” (*Bamidbar / In the Wilderness / Numbers 5:4*)

Yahowah designed us, and He knows how to keep us

safe. And in this regard, God realizes that misleading political and religious platitudes are as infectious and deadly as any disease. Therefore, those desirous of living with God must either remove this caustic element from their midst or move away from them.

It should have been obvious to everyone long ago that when Yahowah speaks of “adultery” He is addressing those who are disloyal to Him, cheating on Him with false gods. He is nonplussed by the number of girlfriends or wives the men who advance His agenda may share. For example, Yahowah was not bothered by ‘Abraham having sex with Sarah’s slave. His issue was that Sarah wasn’t the mother and that His Family would not be born of servitude. Years later, we heard nothing from God about Dowd’s eight wives and ten kept-women. His only concern is that His Son acted inappropriately to satiate his desire for Bathsheba.

“Yahowah (YaHoWaH) spoke (dabar) to Moseh (Mosheh – One who Draws Out; from mashah – to cause people to leave one place and go to another) to say (la ‘amar), (Bamidbar / In the Wilderness / Numbers 5:5) ‘Declare this to (dabar ‘el) the Children of Yisra’el (beny Yisra’el), Branded with a stigma as a sign of being possessed and controlled by another (ky), is a man or a woman (‘iysh ‘ow ‘ishah) who chooses to continually act upon or habitually engage in (‘asah – they willingly and consistently commit (qal imperfect jussive third-person plural)) any part of (min kol) that which is offensive and wrong with ensuing guilt for those missing the way and leading others astray (chata’ah – misleading by denying and forfeiting the relationship while incurring condemnation).

By acting in an adulterous and unfaithful manner, being defiant and treacherous by rising above (la ma’al ma’al ba – trespassing by pretending to ascend over and be superior to (qal infinitive construct)), Yahowah (Yahowah), the soul (wa ha nepesh) of this descendant of ‘Adam (ha ‘adam – that person as part of humankind) will

be deemed guilty and will suffer the consequence (‘*asham* – will be liable for being wrong and suffer penalty or recompense (qal perfect)) **of this** (*ha hy*’).” (*Bamidbar* / In the Wilderness / Numbers 5:6)

Yahowah was speaking through Moseh to mankind because the Children of Yisra’el made the single worst decision in human history. A few years back, in His presence, and after He had freed them from being enslaved under conditions which had become tantamount to genocide, they told God to go away. They said that they never wanted to see Him or hear from Him again.

This is why Yahowah spoke indirectly through His Prophets for the next one thousand years. It is why the lives of His People were so miserable and unfulfilling. It was this attitude which had led to their enslavement. This is why they were wandering around in the wilderness. It is why they have been invaded and persecuted more than any other people.

The Yisra’elite problem became so bad, they strayed so far from Yahowah that they forgot His name. And so, He did not intervene on their behalf and allowed ten of the twelve tribes to be hauled off into oblivion. But even then, even with the best of the twelve, Yahuwdah, after a while there were none with whom to communicate. And that is why He asked and then equipped the *Nakar* | Observant Foreigner as the Man from ‘Edowm, to serve as His *Qowl* | Voice to awaken Yisra’el before they all miss Shabuw’ah, Taruw’ah, the conflagration of the ‘Adamah Parah, all leading to the Kipurym Homecoming.

Being wrong and missing the way, especially leading others astray, has become the Yisra’elite stigma – a brand they have seared upon themselves. From god’s perspective, it is adulterous and offensive. It has become a sign of defiance and revolt because so many have claimed to speak for the God they silenced – talking over Him in the Talmud and New Testament.

The consequence is guilt. And it is this rotten residue

that must be expunged even after we have stopped adding to it. And for those included in the Shabuw'ah Qatsyr and Taruw'ah Laqat, their souls will have been purged by Dowd, with him having taken their guilt with him into She'owl during Matsah. However, for the remnant left behind during the final gleaning, and with no intervening Chag Matsah to remove this fungus prior to Yahowah's return, it will have to be tossed upon the mutilated carcass of the 'Adamah Parah for incineration.

It is reassuring to see this explanation of adultery presented before commencing this prophecy regarding an "Adulterous Woman." From Yahowah's perspective, those who are religious and political are branded and, thus, identified as being part of these foul institutions committed to cheating on Him. It is as if they were wearing a sign scratched with their own blood on their foreheads – "I belong to the Haredi or Likud." And for these things there is a consequence in life and in death – both of which entail separation from God.

Let's be clear, since God has been. The primary use of adultery in the Towrah has nothing to do with sexuality or marriage. The men and women portrayed in the Towrah were not monogamous. They were neither criticized for having more than one lover nor were they encouraged to act differently. What Yahowah expressed here and in the context provided throughout His Towrah and Naby' makes it obvious that Yahowah's concern is His people cheating everyone out of a loving relationship with Him by being religious.

That said, since we have all grown up in religious and political households and communities, Yahowah isn't holding what we may have done previously against us. It is only when someone continues to act upon or engage in that which leads them and others away from Him that it becomes a problem. And God sees both the overtly political and religious as being defiant and treacherous, for not only leading others astray but also for exerting their propositions above God's instructions. Such is the nature

of the Talmud.

As a result, it is the guilt incurred prior to changing attitudes toward Yahowah, His Son, and the Covenant that must be expunged. Dowd has done his part, but soon the final Zarowa' must do his. Reconciliation must precede Yahowah's return. And for this, Yahowah has a plan.

For the past twenty-three years, I have filled the pages of *Yada Yahowah* with this message. We must come to appreciate what is right and wrong, good and bad, and take the initiative to acknowledge where we have erred. Even then, we must cast that which was wrong aside, separating ourselves from all that separates us from God. It is then that we are subject to being restored. And it is only then that anyone can return Home.

Recognizing that we have been led astray by religious affiliations and political parties is the first step in the right direction. Disassociating from both is the second. And in this case, Yahowah's instruction was presented in the hitpa'el stem which states that this admission and resolve must be of our own initiative. This means, the barrier to entry for most is the filth they continue to carry with them, religious rubbish God will not allow in His Home.

Therefore, this is a necessary first step...

“On their own initiative, unaffected by others, they should understand, acknowledge, and then cast aside (*wa yadah* – independently, and on their own accord, at that time, they should recognize and admit, then throw away (hitpa'el perfect)) **their guilt from having been wrong and misleading** (*'eth chata'ah hem*) **that they had engaged in up to this point in time** (*'asher 'asah* – which they had done prior to this).

Then, he will return to transform and restore (*wa shuwv* – he can come back to turn his life around, repairing the damage while encouraging change (hifil perfect)) **with the first and foremost making a reconciling guilt offering for him** (*'eth 'asham huw' ba ro'sh huw'* – with an essential, esteemed, high ranking, and crucial leader

making an atoning sacrifice for him, providing restitution and offering compensation for him) – **then adding something over and beyond the fifth to it** (*wa chamyshy huw' yasaph 'al huw'*).

And so, for the benefit of the relationship (*wa la 'asher*) **he will offer this as a gift at that point in time** (*nathan* – he will produce and bestow (qal perfect third-person masculine singular)) **to the one who was guilty and liable for wrongdoing** (*'asham la huw'* – whose guilt requires consequence of recompense (qal perfect)).” (*Bamidbar / In the Wilderness / Numbers 5:7*)

It is a simple, straightforward process. Come to know and acknowledge that religion and politics are misleading and that God wants us to disassociate from both. Cast these villains aside. Recognize that Yahowah has a plan to resolve the guilt incurred prior to accepting the truth about Him and His way.

Almost anyone can be restored and come to Yahowah by acting upon this message once restitution is made to resolve prior guilt. For most, they will capitalize upon what Dowd has done for us on Matsah when he removed our shame and carried it with him into She'owl, where he deposited it, never to be seen again. But not everyone because nine years from now, the last Passover, UnYeasted Bread, and Firstborn Children will have come and gone. Those who were among the last to observe Chag Matsah and capitalize upon the Messiah's gift will be among the souls gleaned during the fifth Mow'ed – Taruw'ah. Those who had not, who were left behind, will now need to have their guilt removed by Yada serving as the 'Adamah Parah. It is his sacrifice as the Red Heifer that will provide the final opportunity to come clean and come home.

Therefore, in the preamble to the story of the Adulterous Woman, Yahowah is revealing that there will be a time when those who were deliberately passed over and excluded from participating in the fifth Mow'ed due to their lingering guilt, and who have failed to avail themselves of Dowd's sacrifice, will need immediate

restitution. And for this, Yahowah's foremost reconciler will offer to take their guilt upon himself and have it obliterated along with what is left of his *basar* | mortal body.

For Yada to refer to what Yahowah has and will continue to do with him as His foremost means to reconciliation is accurate because Moseh was Yahowah's foremost liberator and teacher and Dowd has been Yisra'el's foremost protector, role model, and savior. And while both the first and second Zarowa' offered the means to reconciliation, it was not their primary mission.

As foretold, the 'Adamah Parah's gift of reconciliation will be over, during and beyond the fifth Mow'ed. As did his King before him, he will offer his life to restore the remnant of Yisra'el on the cusp of the Messiah's return. Consistent with the prophecy of the Red Heifer, his offer will be to cleanse their souls by accepting and then incinerating their religious and political malfeasance.

As we know, Yisra'elites will be in this predicament with only seconds remaining because, heretofore, they have discredited and denied their *Ga'al* | Kinsman Redeemer. And so, while he will be returning to his city, the remnant will have to find transformation and restoration another way. Therefore, the final Zarowa', after devoting himself to cultivating the Qatsyr and Laqat, will offer restitution by honoring the promise of the Red Heifer. And as the hofal stem suggests, he will be as compelling and forceful as words and deeds allow. There will be no better option or a day after tomorrow for those who look elsewhere.

What follows seems to suggest that even after the Time of Yisra'el's Troubles, a horrific war, two compelling Witnesses, two magnificent Harvests, and the spectacle of the Red Heifer, Yisra'elites will be hesitant again. They will not be running to 'Elyah to capitalize on this gift from God to His People. Many will be as they have always been, stubborn and recalcitrant. But at this late moment, Yahowah will not allow His Zarowa's sacrifice to be

annulled. So, He will apply it as He deems fit. And as we read these words, it is evident that the Bull and Ram, the Prince and his King, will work together to transform and restore Yisra'el.

“But if there are none to approach this individual (*wa 'im 'ayin la ha 'iysh*) **to be redeemed** (*ga'al* – to deliver salvation through an acceptable exchange (qal participle)), **to be transformed and restored** (*shuwb* – to recover, change, and to return (hifil infinitive)), **the guilt offering providing restitution** (*ha 'asham* – the atoning sacrifice to pay the penalty to resolve guilt) **will be for whom the removal of guilt for reconciliation** (*'el huw' ha 'asham*) **will change and restore** (*ha shuwb* – turns around, brings back, and transforms by an irresistible and compelling transformational force (hofal participle)) **to approach** (*la*) **Yahowah** (*Yahowah*).

Accordingly, the one acting in the role of priest (*la ha kohen*) **in addition to** (*min la bad*) **the Ram** (*'Ayil* – the Leader and Door) **of Reconciliations** (*ha Kipurym*), **for the benefit of the relationship** (*'asher*), **will make amends through the removal and purging of guilt** (*kaphar* – the one who is providing reconciliation through a release, discharging guilt through an atoning sacrifice, annulling wrongdoing (piel imperfect third-person masculine singular)) **with him and for him** (*ba huw' 'al huw'*).” (*Bamidbar / In the Wilderness / Numbers 5:8*)

The purpose of all of this last-minute maneuvering will be to prepare the reluctant remnant of the Children of Yisra'el to survive Yahowah's approach so that they can exist in God's presence – something they have not done in nearly 3,500 years. It is why I have written *Yada Yahowah*. It is why I will do as Yahowah requests. Will you?

And while the answer should be emphatic, “Yes!” long before this point, especially with Yisra'elites perishing and the planet decaying, religion dies hard. There is an excuse for everything, from God's action to His inaction, their continual failure or temporal success. Therefore, this seems to be saying that the reason this remnant was left behind is

that they remain lost in their own ways. And so, Yahowah is going to offer a special exemption to anyone who makes an effort to resolve their guilt.

This is brilliantly scribed. The two animals sacrificed to provide reconciliation on Kipurym are a bull and a goat – Yada and ‘Elyah. The *‘Ayil* | Ram is offered during Pesach. Therefore, by speaking of the “one acting in the role of the priest in addition to the Ram of Reconciliation who amends the relationship by offering to remove guilt,” Dowd will be joining ‘Elyah. This would place ‘Elyah before the Mercy Seat of the Ark of the Covenant beside Dowd with my blood. They may well anoint it together.

Also, by acknowledging the “Ram of Kipurym,” we see the Pesach *‘Ayil* returning after fulfilling Passover on the Day of Reconciliations. This is as it should be since Dowd fulfilled Pesach, Matsah, and Bikuwrym, leaving the Shabuw’ah and Taruw’ah Harvests to his Basar, knowing that he would return and they would work together again beginning on Kipurym.

Therefore, ‘Elyah and Dowd are capitalizing upon what Yahowah arranged during and beyond Taruw’ah with the sacrifice of the *‘Adamah Parah* | Bloody Red Man and Productive Bull. According to the first Zarowa’, and now in the presence of the second Zarowa’, God is saying that the third Zarowa’ will have made a special contribution to Yisra’el, lifting them up to be with Him. His gift of life will apply to all who are set apart unto God among the Children of Yisra’el. They will continue to live.

The idea of God going over and beyond the fifth Miqra’ is not only reinforced in this next pronouncement, the very presence of the *‘Adamah Parah* sacrifice after the Taruw’ah Gleaning demonstrates that Yahowah has gone over and beyond the annual intent of the fifth Miqra’ to save His people from themselves. This will be their last chance for romance.

“And the entire offer on Taruw’ah makes a special contribution to being lifted up and raised and is a gift

(*wa kol taruwmah* – so everything pertaining to a thoughtful interpretation of Taruw’ah is uplifting) **for everyone who is set apart** (*la kol qodesh*) **among the Children of Yisra’el** (*ben Yisra’el*) **for those who, to enjoy the benefits of the relationship** (*‘asher*), **approach and are present** (*qarab* – come near and present themselves (hifil imperfect)) **with regard to the one acting in the role of priest** (*la ha kohen*) **regarding this** (*la huw’*). **He will continue to exist** (*hayah* – he will be ongoing (qal imperfect third-person masculine singular)).” (*Bamidbar / In the Wilderness / Numbers 5:9*)

I am delighted to see the second reference to Taruw’ah, with the first being “over and beyond the fifth.” This is because, as we shall soon see, the Adulterous Woman, representing Yisra’el, is brought back into a relationship with her King as a result of what occurs over and beyond Taruw’ah with the sacrifice of the Red Heifer.

When Yahowah revealed in the previous pronouncement that there would be a special dispensation for the reluctant remnant of Yisra’el on the eve of His return with His Son on Kipurym, I had been curious to know their ultimate fate – and here we have it. They aren’t necessarily reconciled, much less saved, but simply afforded an extension on life. They are being given a second chance, the opportunity to respond differently to Yahowah now that they are in His presence once again.

Clarifying this conclusion, God said...

“Each individual (*wa ‘iysh*) **set apart to Him** (*qodesh huw’*), **to approach Him** (*la huw’*) **will have chosen to continue to exist** (*hayah* – will, of their own initiative and freewill be ongoing (qal imperfect jussive)).

By approaching the one acting in the role of priest (*la ha kohen*) **who is offering this gift** (*nathan* – by him appointing, allowing, and bestowing this offer (qal imperfect third-person masculine singular)), **a person benefits from the relationship** (*‘iysh ‘asher*), **continuing to exist** (*la huw’ hayah* – he is ongoing (qal imperfect third-

person masculine singular)).” (*Bamidbar / In the Wilderness / Numbers 5:10*)

We know that this is addressing the future because the result is consistently presented as continued existence, which has not been available previously. Even those who embraced the Beryth and capitalized upon the Miqra’ey had their ongoing existence interrupted by their physical mortality – that is with the exception of ‘Elyah. So, what we are witnessing in this preamble is prophetic of the sunrise on Taruw’ah and the sacrifice of the ‘Adamah Parah as officiated by ‘Elyah.

This fabulous introduction brings us to the misunderstood and never previously applied test for the adulterous woman. But make no mistake, she isn’t one, but many, and her suitor is the most extraordinary man who ever lived.

“Yahowah (YaHoWaH) spoke (dabar) to Moseh (Mosheh – One who Draws Out; from mashah – to cause people to leave one place and go to another) to say (la ‘amar), (Bamidbar / In the Wilderness / Numbers 5:11) ‘Declare this to (dabar ‘el) the Children of Yisra’el (beny Yisra’el), and express in words to them (wa ‘amar la hem), “When branded and stigmatized (ky), the most important person’s (‘iysh ‘iysh – the man among men) wife (‘ishah huw’ – his woman or female companion) will be untrustworthy and unreliable regarding the relationship (wa ma’al – acts treacherously while egregiously trespassing, acting as if more important) with him (ha huw’) uppity, dishonest, and grievously disloyal (ma’al).”” (Bamidbar / In the Wilderness / Numbers 5:12)]

There is but one Qodesh Qodesh in Yahowah’s Family, and so the identity of the ‘Iysh ‘Iysh is readily known. He is Dowd, the Firstborn and Chosen One of Yahowah, and the Untrustworthy Woman, who has been Grievously Disloyal to him, is Yisra’el. There is no reason to be coy since Yahowah has made this obvious for the observant.

This treatise on how to return to the Messiah and King's good graces is being told using the metaphor of an adulterous woman so that it replicates the condition God condemned in the preamble when He declared that His people had been cheating on Him. And even worse than the cold shoulder Jews have given Yahowah, their treatment of Dowd has been more grievous.

“Then a person (*wa 'iysh*) individually crawls into bed with her (*shakab 'iysh 'eth hy' – he sleeps with her*). He lies down to procreate offspring (*shikabah zera'*) but it is concealed (*wa 'alam – it is hidden*) from the eyes of her man (*min 'ayin 'iysh hy'*) such that she is undetected for a while (*wa satar*). And yet, she is dirty and defiled, even idolatrous (*wa hy' tame'*).

A witness does not exist (*wa 'ed 'ayn – there is no testimony*) against her (*ba hy'*), so she was not caught or seized (*wa hy' lo' taphas*).” (*Bamidbar / In the Wilderness / Numbers 5:13*)

This has long been the case with Yisra'el. God's chosen people have chosen to breed defiant children who continue to be drenched in the filth of their religious and political schemes. She remains dirty and defiled, largely because no one has dared expose and condemn Judaism for fear of being slandered as an anti-Semite. But let it be known, rabbis are largely responsible for the proliferation of Christianity and Islam in addition to Judaism and Progressive politics. And these are the four greatest foes of the Jewish people. As they currently exist, Dowd cannot lead them or save them, and Yahowah cannot be anywhere near them.

Fortunately, there is a solution, but it comes by way of that same fellow they are prone to call an Anti-Semite. And that's quite the dilemma because to see their Messiah and God again, the Chosen People must admit that they have chosen poorly and accept help from the individual who is holding them accountable for all of the whores they have invited into their beds.

“Then he will have passed over him (*wa ‘abar ‘al huw’*) a jealous spirit, seeking spiritual exclusivity in the relationship (*ruwach qina’ah* – a passionate and zealous spirit) and he will become passionately jealous, desiring the undivided attention (*wa qana’*) of his wife (*‘eth ‘ishah huw’* – his female companion). But she has defiled and sullied herself (*wa hy’ tame’*).

Or as an alternative (*‘ow*), he will have passed over him (*‘abar ‘al huw*) a jealous spirit, seeking spiritual exclusivity in the relationship (*ruwach qina’ah*), and he becomes passionately jealous, desiring the undivided attention (*wa qana’*) of his wife (*‘eth ‘ishah huw’* – his female companion) and she has not defiled or sullied herself (*wa hy’ lo’ tame’*).” (*Bamidbar / In the Wilderness / Numbers 5:14*)

Either way, the Messiah and King is going to want Yisra’el back – or what’s the purpose of returning? But since that cannot occur if she remains slathered with the infidelity of religion, or remains stained by Progressive politics, Yahowah is presenting the alternative. However, for Yisra’el to come clean after 3,500 years of rebellion, something, or someone, is going to have to give.

“And this individual should come with this female of his (*wa bow’ ha ‘yish ‘eth ‘ishah huw’*) to the priest (*‘el ha kohen*) and he should bring (*wa bow’*) a contribution to approach (*‘eth qarban* – something of value as a voluntary gift to come near) regarding her (*‘al hy’*), a tenth measure of barley flour (*‘asyry ha ‘eyphah qemah sa’orah*) without pouring out oil on it (*lo’ yatsaq ‘al huw’ shemen*), and no offering on it of frankincense (*wa lo’ nathan ‘al huw’ labownah*) because (*ky*) a gift (*minchah*) of desire and passion (*qina’ah* – of zeal for exclusivity in the relationship) for him (*huw’*) is a gift (*minchah*) of remembrance (*zikarown*) to be mindful of (*zakar*) guilt from the liability of religious corruption (*‘awon* – from distorting, corrupting, twisting, and bending to pervert the truth).” (*Bamidbar / In the Wilderness / Numbers 5:15*)

The inclusion of barley speaks of Bikuwrym,

suggesting that the best option for Yisra'el would be to capitalize on Dowd's gift of Pesach and Matsah such that they are readmitted to the Family on Bikuwrym. However, it will be too late for that, especially since she has continued to wallow in religiosity. And as we can see, the oil, representing the Spirit, normally added to the wave offering on Bikuwrym, is to be excluded. The returnees from the remnant are to remain mortal for a time, which is why the oil is excluded.

As for frankincense, it is a fragrant resin used to mask unpleasant odors. And so, there will be no covering up her stench. Further, frankincense was imported into Judea from Arabia and elsewhere, making it a foreign substance. And while it was prescribed for incense during the Mow'edym, by excluding it, Yisra'el wasn't going to come clean in this way. There would be no smokescreen and no covering up her religious corruption.

“And he should approach with her (*wa qarab 'eth hy'*) to the one in the role of the priest (*kohen*) and present her standing (*wa 'amad*) to approach the presence (*la paneh*) of Yahowah (*Yahowah*).” (*Bamidbar / In the Wilderness / Numbers 5:16*)

Therefore, Yahowah is going to serve as the officiant should the nuptials be allowed to progress. And for this to occur at this late date, 'Eiyah will have to apply the remedy offered by the Red Heifer. And that is why the solution is water and ash...

“The one acting as priest (*wa ha kohen*) should obtain (*laqach*) the set-apart water (*maym qodesh*) in a clay, earthenware, vessel (*ba kaly cheres*). And the priest (*wa ha kohen*) will obtain (*laqach*) from the pulverized ashes (*wa min ha 'aphar* – the greyish fine dust), which, for the benefit of the relationship (*'asher*), have come to exist (*hayah* – is on an ongoing basis) within the floor (*ba qarqa'* – associated with that which has been torn to pieces and torn away) of the Tabernacle (*miskan* – Home and Dwelling Place; from *my* – to ponder the implications of *shakan* – the place to settle down, abide,

and reside) **and he will place it as a gift** (*wa nathan* – he will bestow it) **into the water** (*‘el ha maym*).” (*Bamidbar* / In the Wilderness / Numbers 5:17)

This is further evidence that a replica of the Tabernacle of the Witness will be erected on the Temple Mount and that the Red Heifer will be burned in proximity to it. This is the same recipe that is prescribed in *Bamidbar* / Numbers 19. In fact, it was at this point in the proceedings that I returned to augment the prophetic portrayal of the Red Heifer due to the inclusion of *para*’...

“The one acting as the priest (*wa kohen*) **will present the woman standing** (*‘amad ‘eth ha ‘ishah*) **before the appearance** (*la paneh* – approaching the presence) **of Yahowah** (*YaHoWaH*).

Then he will release (*wa para*’ – he will have let loose and cast off, letting go of (qal perfect)) **the woman’s head along with her toxicity** (*‘eth ro’sh ha ‘ishah* – the woman’s gall, venom, and bitterness in addition to her leaders and those who rule over her).” (*Bamidbar* / In the Wilderness / Numbers 5:18 in part)

It is apparent that the one acting in the role of the priest is going to be drawing attention to the woman’s head and, therefore, her inclinations and thinking, by cupping her head in his hands. Symbolically then, he will *para*’ | release it, along with her toxicity. And in this regard, it is interesting that *ro’sh* can be rendered three different ways, as “head,” as “leader,” or as “gall, venom, and bitterness.” All of this must go for Yisra’el’s attitude, thinking, and judgment to be restored.

But that is where it gets interesting because *para*’ is a direct cognate of *Par* and *Parah*, the Bull who serves Yisra’el as the Red Heifer.

Para’, which means “to release, let loose, and emancipate” reveals in this context that the *Par* | Bull and *Parah* | Heifer contribute to the removal of Yisra’el’s bitterness and toxicity. It is the result of a *Yatsa*’ | Exodus – this one from the continued propensity to be overtly

political and religious which has kept Jews estranged from Messiah and God. And as we discovered is the case with many words sharing the *par* root of bull, *para'* can be rendered as “to expose and dismiss, uncover then absolve,” which is the result of the *Parah's* | Heifer's sacrifice on Taruw'ah and the *Par's* | Bull's blood on Kipurym.

Addressing the *Parah's* other traits, *para'* is used to describe a “shoot or stem which bears fruit” and of a “leader who offers freedom.” This is designed to call our attention to the Zarowa' cultivating the harvests before becoming the 'Adamah Parah. And as we are aware, the definition of *parah* is modified by adding the feminine *ah* suffix to *par* | bull, rendering the result as “to be productive and fruitful, cultivating offspring through an abundant harvest.” This is a lovely way to integrate the benefits of the Zarowa' and Parah.

As I have shared previously, *Par* | Bull was written Peh Rosh | רֹשׁ. These letters indicate that this will be a man known for his thoughts and speech. It is also insightful to reveal that *Parah*, scribed Peh Rosh Hey is presented as פֶּה־רֹשׁ. This affirms that the Heifer is human – with all three characters depicting key aspects of a thoughtful, observant, and talkative man. Therefore, the Productive and Fruitful Bull Pursuing the Harvest is an exceptionally vocal and reasonably intelligent as he points the way to God.

And yet, we are just beginning to explore this amazing pronouncement...

“Place as a gift (*wa nathan* – then offer as something being bestowed) **on the palms of her hands** (*'al kaph hy'*) **the sacrificial offering** (*minchah* – of the gift bestowed and apportioned as a present; if associated with *minazar* – then of the anointed prince) **of the memorable man** (*zikarown* – of the remembrance of the man; from *zakar* – to recall and human male) **apportioned as the sacrificial gift** (*minchah* – of the gift presented as a present; if associated with *minazar* – then from the anointed prince) **for exclusivity in her relationship** (*qina'ah hy'* – of her zealous and jealous passion).

And in the hand of the one acting in the role of the priest (*wa ba yad ha kohen*), **they will choose to have** (*hayah* – they will continue to be by choice (qal imperfect jussive third-person masculine plural)) **the waters** (*maym*) **of vexing and provoking bitterness** (*ha mar* – of a pungent, disagreeable, grievous, and toxic nature) **of the curse of harmful consequences** (*ha ‘arar*).” (*Bamidbar / In the Wilderness / Numbers 5:18*)

Once again, we are being reminded that the cure for Yisra’el, and the means she has to come clean and embrace both Messiah and God, are to accept the gift the ‘Adamah Parah is offering. He is being apportioned to Yisra’el to regain exclusivity in the relationship, providing reconciliation.

It is the water mixed with ash as a gift from the sacrificial offering that will be poured over the palms of her hands. And while Yisra’el has brought the pungent and bitter Waters of Marybah with her, it will be washed away.

We are even told that the sacrificial offering will come by way of a *Zikarown* | Memorable Man. And while Moseh and Dowd are both far more important and, indeed, memorable, Dowd is the bridegroom and Moseh is retired. So, this fellow is Yada, the third Zarowa’, the final Witness, Herald of the King, and ‘Adamah Parah. Through the sacrifice of the Red Heifer, the curse of harmful consequences will be lifted from Yisra’el.

“The one acting in the role of priest (*wa ha kohen*) **will have her swear an oath and make a solemn promise to earnestly affirm the truth regarding herself at this moment in time** (*shaba ‘eth hy’* – he will ask her to make a truthful statement seven times (hifil perfect)).

He will say to the woman (*wa ‘amar ‘el ha ‘ishah*), **‘If a person has not lain with you** (*‘im lo’ shakab ‘iysh ‘eth ‘atah*), **and if you have not gone astray, turning away to** (*wa ‘im lo’ satah*) **that which is filthy and defiled** (*tuma’ah*) **under your individual person** (*tachath ‘iysh ‘atah*), **you are released, pardoned, innocent, and free**

(naqah) from the waters (min maym) of vexing and provoking bitterness (ha mar – of a pungent, disagreeable, grievous, and toxic nature) of the curse of harmful consequences (ha ‘arar ha ‘eleh).” (Bamidbar / In the Wilderness / Numbers 5:19)

Yahowah is using the analogy of a troubled marriage to present the state of affairs between Dowd and Yisra’el at present. It is actually quite similar to the presentation in *Howsha’ / Hosea*, where Yisra’el is equated to a religious prostitute, prompting God to announce a divorce. And, just as is the case in *Howsha’*, this is something which must be resolved prior to Yahowah returning with Dowd for the Family Reunion on Kipurym.

Therefore, in this prophetic statement, Yisra’el is being asked to renew her wedding vows, being truthful for a change. But since it is obvious that she is filthier than a pig in a pungent sty, the curse of religious indoctrination remains. This being the case, Yahowah is proposing a solution...

“By contrast, branded and stigmatized as a sign of ownership by another (wa ‘at ky), you having gone astray (satah – you have moved in a different direction) under your person (tachath ‘iysh ‘atah), and rather instead (wa ky) you are polluted and unclean (tame’).

A person is being offered to you as a gift (nathan ‘iysh ba ‘atah – he is bestowed to you as a gift with you), with her horizontal (‘eth shakobeth hy’), apart from your individual man (min bala’dey ‘iysh ‘atah).” (Bamidbar / In the Wilderness / Numbers 5:20)

Religion is stigmatizing. It is a sign that one’s soul is owned and controlled by another.

I’ve considered a wealth of things over the years, but I never thought it would come to this – to being a whore sanitizer. And yet, as we read the effect of the Red Heifer’s ashes when mixed with water on the remnant of Yisra’el, it became obvious that this was God’s intent. It’s funny in a way. The very gowly the Yisra’elites will want to dismiss

for being filthy will be the only effective means of cleansing them.

Clearly, with the Zarowa' becoming the 'Adamah Parah | the productive bloody red man on the ground, a person is being offered as a gift to reconcile God's wayward people, even if he / she (man and heifer) is horizontal at this time.

It is essential that Yisra'el not only admit that they have gone astray but also acknowledge their newfound commitment to the truth...

“The one acting in the role of priest (*wa ha kohen*) shall have the woman swear an oath and make a solemn promise to earnestly affirm the truth regarding herself at that moment in time (*shaba 'eth ha 'ishah* – he will ask the woman to make a truthful statement seven times (*hifil* perfect)) by way of (*ba*) *Shabuw'ah* | the Promise of Seven (*Shabuw'ah* – the Oath of Seven Shabats) for the curse of Allah (*ha 'Alah* – to swear, curse, and condemn).

The one acting in the role of priest (*wa ha kohen*) should say (*'amar*) to the woman (*la ha 'ishah*), 'Yahowah (*Yahowah*) wants to offer the gift (*nathan* – He has decided to bestow (*qal* imperfect jussive)) for you (*'eth 'atah*) regarding the curse of Allah (*la 'alah*) and regarding (*wa la*) *Shabuw'ah* | the Promise of Seven (*Shabuw'ah* – the Oath of Seven Shabats) in the midst of your family (*ba tawek 'am 'atah*).

Yahowah (*Yahowah*) is dramatically offering to give with ongoing implications (*nathan* – He is bestowing (*qal* infinitive – a verbal noun intensifying the action over time)) such that pursuant to your procreative power (*'eth yary'owth 'atah* – with your loins and body) you will give birth (*naphal*) and your womb (*wa 'eth beten 'atah*) will swell (*tsabeh*).” (*Bamidbar* / In the Wilderness / Numbers 5:21)

Speaking of surprises, I did not expect to see *Shabuw'ah* or Allah in this story of the Adulterous Woman. By mentioning *Shabuw'ah*, Yahowah is drawing His

people's attention to the Zarowa' and Parah – the Fruitful One Cultivating the Harvests. He is also reminding them that, because they missed it, they were left to endure the curse of Allah – seven years of terror and torment at the hands of sadistic and demonic Muslims. The Time of Israel's Troubles is Allah's time to slander, abuse, plunder, abduct, and kill Jews. His musings on the matter can be found in Ezekiel, where Satan brags about raping Jewish girls and of his twenty-five creative ways to kill Jewish men. Should you not concur, I encourage you to read the volumes of *Babel*.

Yahowah's parting statement is typically mistranslated. I say this because it opens with God wanting to offer Yisra'el a gift, something to salve the wounds inflicted by Allah. And in this case, as a result of the Red Heifer's sacrifice, the barren woman that has been Yisra'el, the nation of stillborn children too corrupted by religion to survive, will give birth to healthy offspring once again. So, the gift is swelling wombs and a return to childbearing. After all, what's the point in bringing Dowd back if only to hassle with a single generation of religious and political malcontents and perverts?

Considering the seriousness of my pejorative, and Yahowah's constant references to embittered and toxic waters, it's time I share the torrid tale of the Waters of Meribah. Not surprisingly, we not only find it in *Bamidbar* / Numbers, these are the first words spoken in the Towrah after the prophetic portrayal of the Red Heifer...

“And the entire community (*wa kol ha 'edah* – everything associated with the enduring witness and restoring testimony) **of the Children of Yisra'el** (*beny Yisra'el* – the Offspring of those who either Engage and Endure with God or Struggle and Strive against the Almighty) **came to** (*bow'* – arrived at) **the Desert** (*midbar* – lifeless wasteland where the Word is questioned) **of Sin** (*Tsin* – a thorn or barb which is used to prick, prod, or goad) **in the first and foremost** (*ba ha ri'shown*) **month** (*chodesh* – time of renewal [in *'Abyb* around *Pesach*]).

And the people (*wa ha 'am* – and the extended family) **dwelt** (*yashab* – stayed and lived, settling down) **in Qadesh** (*Qadesh* – to be set apart and separated), **where Mirym** (*wa sham Mirym* – it was there that rebellion and bitterness) **died** (*muwth* – perished) **and was buried** (*wa qabar sham*). (*Bamidbar* / In the Wilderness / Numbers 20:1)

There had not been any water (*wa lo' hayah maym*) **for the community** (*ha 'edah* – for the enduring witness and restoring testimony). **So they were gathered and assembled against** (*wa qahal 'al* – they grouped together over) **Moseh | Drawn Out** (*Mosheh* – one who removes; from *mashah* – to draw out) **and to oppose** (*wa 'al*) **'Aharown | the Alternative** (*'Aharown* – Enlightened Expression of Freewill as an Alternate, a bringer of light and choice; from *'ar* – presenting a desirable option under the auspices of freewill as an alternative and *own* – pertaining to enlightenment). (*Bamidbar* / Numbers 20:2)

Then the people (*wa ha 'am*) **quarreled in opposition, ridiculing and mocking, while being contentious** (*ryb* – they were hostile, insulting, accusing, and taunting (qal imperfect)) **toward** (*'im* – with and to) **Moseh** (*Mosheh* – one who draws out; from *mashah* – to draw out). **They protested and said** (*wa 'amar la 'amar*), **'If only** (*wa luw* – why not and what would have been the difference if) **we had perished** (*gawa'* – we expired) **along with the death** (*ba gawa'* – breathing our last and ceasing to live) **of our brothers** (*'ach 'anachnuw* – our relatives and compatriots) **in the presence of** (*la paneh* – approaching the very face of) **Yahowah** (*Yahowah*).” (*Bamidbar* / Numbers 20:3)

Early in the Exodus, while Moseh was receiving Yahowah's *Towrah* | Guidance on the Summit of Mount Choreb, wayward Yisra'elites rejected the God who had saved them, and they built an idol in the form of a golden calf to worship the sun god they had been subjected to in Mitsraym. As a consequence, Yahowah shortened their mortal existence, in essence canceling the gift of life He

had given them. Having learned nothing from that lesson, the survivors said that they would have been better off if they had died right along with their religiously misguided brethren.

But it is actually worse than this because the Yisra'elites were still harboring animosity against Yahowah, blaming God for truncating the lives of those He had liberated. Rather than accept responsibility for having spit in God's face, for doing the single worst thing anyone could have done at this moment – being religious – they would have preferred to have suffered the fate of those Yahowah exposed and condemned. Moreover, they were identifying with and longing for their *'ach* | brethren, not Yahowah. Their preference was to be with their religious brothers instead of God.

Therefore, while historic, the Waters of Marybah is also prophetic, depicting what is occurring between the Haredi and Yahowah at this very moment. Rather than admit that their religion is an affront to God and that they are wrong, rabbis claim they speak for G-d. And based on the way that they congregate, where they live, how they dress, what they read, and who they spend their days listening to and venerating, the Haredi overwhelmingly prefer their own religious company to a relationship with Yahowah. Ultra-Orthodox Judaism is a cult of parched religious men who prefer their rhetoric, even unto death.

One can surmise that Yah would have been pleased to comply with their wishes – dispatching them as would be His preference today. After all, He was now witnessing the people He had rescued from religious and political oppression taunting, mocking, and insulting Him by continuing to be religious.

And once again, this is something we witness in Judaism, where the absurd claim is made that their religious text – the Talmud – was conveyed by G-d at the very time He was eliminating those who were religious for the crime of being religious. Please ponder the implications of Yisra'elites preferring to die with their brethren than live

with God. And then think about why there is no means to eternal life in Heaven in Judaism. They would prefer to die with their religious kin – and most of them will.

These miserable and ungrateful bums didn't give their tongues a rest. They continued to demonstrate their disdain for God, further alienating themselves from the Author of the Towrah and Creator of life with each word...

“So, for what purpose (*wa la mah*) did you bring (*bow*) Yahowah (*YaHoWaH* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence) with this contingent (*‘eth qahal* – community and mob) to (*‘el*) this desert (*ha midbar ha zeh* – this lifeless wilderness of questioning the word; from *my* – to question and *dabar* – word): so that we could die (*la muwth*) here (*sham*) along with our livestock (*‘anachnuw wa ba ‘yr ‘anachnuw*)?” (*Bamidbar* / Numbers 20:4)

They did not know the answer then, and they don't know it now – which is why the ‘Adamah Parah is the Man from ‘Edowm. Then as now, religious Jews would prefer to complain and die surrounded by others who act like them than live with God. They were as oblivious to the purpose of the Covenant on that day as they are on this day. Indeed, the story of the Waters of Marybah is prophetic of Judaism as it was and as it remains.

“And for what purpose (*wa la mah*) did you withdraw us in such a grandiose manner (*‘alah ‘anachnuw* – did you make this sacrifice, lift us up and exalt us (*hifil* perfect)) from (*min* – out of) *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility) to come with us (*la bow* ‘*eth ‘anachnuw*) to this horrible, good-for-nothing place (*‘el ha maqowm ha ra*’ – to this

miserable, harmful, troubling, and all-around bad site, this worthless, noxious, and disagreeable location)?

This is not a place (*ha zeth lo' maqowm*) **for sowing seed** (*zera'* – for families to grow and produce offspring) **or for figs** (*wa ta'edah* – edible fruit), **or for vines** (*wa gepen*), **or pomegranates** (*rimown*). **And besides all of that, there is nothing to drink** (*wa maym 'ayn la shatah*).” (*Bamidbar* / Numbers 20:5)

Yahowah had been explicit, telling all who would listen that, after liberating them from religious and political oppression, they were headed to the Promised Land where they would grow as a family and enjoy working together. God’s agenda was clearly articulated vocally and in writing. However, the Yisra’elites were deaf to God, a condition that continues for most Jews. They prefer to be subject to religious edicts. It is as if they never left Mitsraym.

By using *ra'*, the disgruntled Yisra’elites were describing themselves rather than their location. Nature, even in its rawest form, inspires those who approach it with the right attitude. And yet, an unspoiled wilderness becomes hellish among those who are this miserable. It takes a special kind of rotten to prefer religion to a relationship with Yahowah, death to life, disagreeable to desirable. But they had one thing right: they were in the wrong place for a family to grow.

Not very long ago, these ingrates had been slaves mucking around in the mud. Now free, they were bellyaching about everything – including the viability of the flocks they had been given. There was no pleasing them. It was as if they thought that the God who had defeated the Egyptian Empire by drowning Pharaoh’s army in the Red Sea was incapable of providing a little water.

While it is a small detail in the midst of a larger story, before they began to act up, the Children of Yisra’el were “*edah* – an enduring witness to the restoring testimony.” But now they had become “*qahal* – a conditional

community and mob.” That is quite a demotion.

“**Moseh** (*wa Mosheh* – one who draws out) **and** (*wa ‘al*) **‘Aharown** (*‘Aharown* – enlightened freewill and the alternative) **moved away from** (*bow’ min*) **the presence** (*paneh*) **of the contingent community and mob** (*ha qahal*) **to** (*‘el*) **the doorway** (*petah* – the opening) **of the Tent** (*‘ohel* – the Home and Covering, the clearly shining dwelling place) **of the Eternal Witness to the Appointed Meetings** (*Mow’ed* – Scheduled Appointments which are designated and fixed; a compound of *mow’* and *‘ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains while also shaded by *ya’ad* – to designate and fix an appointment to meet) **and they dropped** (*wa napal* – when they fell) **on their faces** (*‘al paneh hem* – over their appearance and presence).

The glorious presence (*kabowd* – the abundantly honorable splendor and great significance; from *kabad* – the overall merit, massiveness, power, and value) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **appeared and was seen** (*ra’ah* – was revealed and shown, such that He was witnessed) **by them** (*‘el hem*).” (*Bamidbar* / Numbers 20:6)

Outnumbered by hundreds of thousands, they were likely seeking refuge from the malignant mob. Then, perhaps embarrassed by not having stood up to them, they did a nose plant, either falling or tripping such that they were face down in the dirt. It can happen to the best of us.

But that is the last thing God wanted because, when we fall on our faces, it inverts everything the Covenant represents. After all, as our Father, it’s God’s job to lift us up. And it is hard to be observant when we are looking in the wrong direction. So, this was not starting off well – and it was about to get worse. Even Moseh wasn’t listening.

“**And Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence) **spoke** (*dabar* – communicated using words) **to** (*‘el*) **Moseh** (*Mosheh*) **for the purpose of saying** (*la*

'amar), (*Bamidbar* / Numbers 20:7) **'Grasp hold of** (*laqach 'eth*) **the staff** (*'eth ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **and summon** (*qahal* – call together, gathering and assembling) **the community of witnesses** (*ha 'edah* – the assembly to convey the restoring testimony).

You (*'atah*) **and also** (*wa*) **your brother** (*'ach 'atah*), **'Aharown** | **the Alternate** (*'Aharown* – Enlightened Freewill), **should speak** (*dabar* – should communicate using words (piel perfect)) **to** (*'el*) **the rocky and jagged crag** (*ha sela'* – to the sharp and hard crag) **before their eyes** (*la 'ay hem* – in their sight so that they might gain understanding and perspective) **and it will give** (*wa nathan* – and it will bestow and produce) **its water** (*maym huw'*).

And thereby (*wa*) **you shall bring out** (*yatsa'* – you will withdraw and remove) **for them** (*la hem*) **water** (*maym*) **from** (*min*) **the rocky crag** (*ha sela'* – the stone outcropping) **and you will be providing a drink** (*wa saqah*) **for** (*'eth*) **the community to witness on behalf of the restoring testimony** (*ha 'edah* – the assembly of the enduring witness) **and also** (*wa*) **for their livestock** (*'eth ba 'yr hem*).” (*Bamidbar* / Numbers 20:8)

Honestly, it isn't why I turned to this embittering experience, but nonetheless, in it, Yahowah has revealed the identity of the Red Heifer and the source of the waters beneath him. They would come from Crag.

God has also done something that I missed up to this moment, and I'm a bit ashamed of myself. I never understood why Yahowah responded to this mutiny against Him by giving these revolting reprobates what they wanted. And now I understand. The reason that God didn't explain the source of the water mixed with the Heifer's ashes pouring out to cleanse the remnant of Yisra'el is because He provided the answer in the very next conversation – one which explained the reason that the 'Adamah Parah would be the last chance for God's people to drop their embittered and toxic religious rebellion. Strike the Crag and waters will flow from the Rock to restore the

community.

On this occasion, Yahowah provided Moseh and ‘Aharown with clear and specific directions. Words matter. They were asked to speak to the rocky Crag and then he would deliver as instructed. And this is particularly insightful because it was from a *sela*’ | sharp crag that Yahowah first appeared to Moseh. The message is that Crag can be talkative and enlightening, even provide living and cleansing waters, so long as we listen to God, do as He asks, and do not lash out at those who serve Him.

“And Moseh (*wa Mosheh*) grasped hold of (*laqach ‘eth*) the staff (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) from the presence of (*min la paneh*) Yahowah (*YaHoWaH*) in the manner which (*ka ‘asher*) He instructed him (*tsawah huw*’ – directed and guided). (*Bamidbar / Numbers 20:9*)

Then Moseh (*Mosheh*) summoned (*qahal*) along with ‘Aharown (*wa ‘Aharown*) the contingent community (*qahal*) to (*‘el*) the presence of (*paneh* – before) the sharp Crag (*ha sela*’).

And (*wa*) he said to them (*‘amar la hem*), ‘Please (*na*’ – I implore you), listen (*shama*’), those of you who are rebellious and embittered (*ha marah* – those who are defiant and obstinate malcontents): is it possible that from (*ha min*) this (*ha zeth*) Crag (*ha sela’ ha zeh*) we will bring forth (*yatsa*’ – we will withdraw) water (*maym*) for you (*la ‘atah*)?’” (*Bamidbar / Numbers 20:10*)

He did not wait for an answer because the question was prophetic. So, I ask you, “Is it possible that from this Crag the waters beneath the Red Heifer will come forth? And will they resolve the defiant and obstinate rebellion and bitterness of Israel?”

“Then (*wa*) Moseh (*Mosheh*) raised up (*ruwm* – lifted up) his hand (*‘eth yad huw*’) and he struck (*nakah* – he lashed out at, attacking and beating) the rocky outcropping and Crag (*ha sela*’) with (*ba*) his staff (*ha mateh* – the branch which is symbolic of the tribes which

comprise his kin) **twice with two strikes** (*pa'amym* – multiple times, representing the steps one takes in life) **and** (*wa*) **abundant** (*rab* – massive amounts of high quality) **waters** (*maym*) **came out** (*yatsa*). **So** (*wa*) **the community of the restoring testimony** (*ha 'edah* – the assembly of the enduring witness) **drank** (*shatah*), **as did** (*wa*) **their livestock** (*ba'yr*). (*Bamidbar* / Numbers 20:11)

Therefore (*wa*), **Yahowah** (*YaHoWaH* – pronounced as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **said** (*'amar*) **to** (*'el*) **Moseh** (*Mosheh* – One who Withdraws) **and to** (*wa 'el*) **'Aharown** (*'Aharown* – the Alternative and Enlightened Freewill), **'Because** (*ya'an* – since and for the express reason, based upon this account that) **you did not place your trust in Me and you were not trustworthy** (*lo' aman ba 'any* – you did not validate or affirm the enduring veracity of My assurance, you did not depend or rely upon Me, and you were not supportive or affirming of Me, neither supportive nor reliable this time in upholding what I had avowed (hifil perfect)) **for the purpose of demonstrating that I am unique, special, set apart, and very different** (*la qadash 'any* – to distinguish and separate Me from that which is normal, common, and pervasive) **before** (*la*) **the eyes** (*'ayn* – the sight and understanding, the perspective and vantage point, the observation and witness) **of the Children of Yisra'el** (*beny Yisra'el* – children who either struggle or engage with God), **therefore, the correct approach is that** (*la ken*) **you will not bring** (*lo' bow' 'eth* – you will not arrive and be included, entering along with) **this contingent community** (*ha qahal ha zeth* – this moblike assembly, crowd and horde) **into** (*'el*) **the land** (*ha 'erets*) **which, to show the way to the benefits of the relationship** (*'asher* – which to live the most satisfying life), **I gave to them** (*nathan la hem* – I offered to them, appointed for them, and placed before them (qal perfect)).' (*Bamidbar* / Numbers 20:12)

These are (*hem*) **the Maym Marybah** | **the Waters of**

Embittered Contention (*maym marybah* – the waters of provocation and quarreling, conflict and strife, and of willful rejection and deliberate betrayal; from *mah* – to question and ponder the implications of *ryb* – contentious words, quarreling and complaining, of controversy and disputes) **where** (*‘asher* – to show their way) **Beny Yisra’el | the children who are contentious and quarrelsome with God** (*beny Yisra’el* – the descendants who strive against and are in conflict with the Almighty) **were contentious with and taunted, disputed and opposed, quarreled against and deliberately accused** (*ryb ‘eth* – were cantankerous and argumentative, combative and antagonistic, petulant and mocking, creating controversies and complaints, finding fault with (qal perfect)), **Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence). **And through them** (*wa ba hem*), **He demonstrated that He was different** (*qadash* – He showed that He was set apart, distinct, uncommon and, thus, unlike them).” (*Bamidbar* / Numbers 20:13)

How is it possible that the Yisra’elites, who said that they would rather have died being religious with the rest of the Jews than live with Yahowah, who were clueless as to why they had been liberated and were oblivious to the message of the Towrah, were allowed into Yisra’el while Moseh, the one who made it possible for the rest of us to know Yahowah and engage in His Covenant, was excluded? One would have thought that it would have been just the opposite.

The answers are mirrored in the Waters of Marybah which served as a reflecting pool – one designed by God to reveal what the Yisra’elites had become and would remain. Yahowah recognized that there was no reason to speak to His people because they were not listening to Him anyway – like the Jews today playing religious dress-up with their fancy weasel hats. There was no merit in reasoning with them because they were anything but reasonable – like their religious descendants. And there was no reason to judge them because they had already done this to

themselves. The Waters of Marybah is a story of unwitting self-assessment and self-disclosure leading to self-determination.

But more than this, when we turn the prophetic clock forward 3,440 years from the end of this Exodus to the beginning of another, and we witness the waters flowing from the stones of the Temple Mount rather than in the Desert of Sin, we witness something quite similar. The Crag turned Parah would be retired, his job done. His *nepesh* | soul, like Moseh's before him, will then get an elevated tour of the Promised Land. It will be left to 'Elyah to restore the remnant of Yisra'el based upon all we have done up to this point.

So, let's be clear: Moseh was being rewarded. This was his retirement party after having accomplished the most difficult job in the world as well as it could be done. Yahowah would give him the ultimate tour of the Promised Land – flying him over its full expanse. And then He took him to Heaven. His time of herding bickering bozos was over. As of the day of this writing, however, in the fall of 2024, the last Zarowa's mission is ongoing.

So, now that we have the proper perspective to appreciate the Red Heifer and the Adulterous Woman, let's return to God's depiction of Yisra'el in the wake of the 'Adamah Parah's sacrifice. There is hope, even for those who have long rebelled against Yahowah...

“And the waters (*wa ha maym*) of the curse (*ha 'arar ha 'eleh*) will enter and exit (*bow*) through your bowels (*ba me'ah 'atah*) to enlarge (*la tsabah*) the womb (*beten*) and the procreative power of the woman will give birth (*wa la naphal yarek*). And the woman (*wa ha ishah*), she will say (*'amar* – she will express in words at that moment (qal perfect)), **“Amen, 'Amen | I accept this affirmation as reliable and true (*'amen 'amen* – this is trustworthy and dependable, acceptable and loyal).” (*Bamidbar* / In the Wilderness / Numbers 5:22)**

In the religious translations of these words, we read

that the woman, who they claim will be disfigured, her thigh swelling and her belly so bloated it falls off, will then be heard offering a pair of “Amens.” But why, after being tortured in this way by God, would she say, “This is reliable and true!” Don’t the religious read what they are writing?

In actuality, Yahowah is painting the cure for Yisra’el’s religious infidelity. Thanks to the Red Heifer, her guilt will pass right through her, such that she poops out all of the bullshit. Then purged of this toxin, her womb will function properly again, such that she is no longer bearing the stillborn. And that is why Yisra’el is heard declaring, “*Amen, Amen* | I accept this affirmation as reliable and acceptable such that I will now be loyal, trustworthy and true.”

Write it down and then blot it out, forever eliminating the stench and stigma of religion. This is the intended result of the sacrifice of the Red Heifer...

“The one acting in the role of priest (*wa ha kohen*) will write (*kathab* – he will inscribe) that which pertains to the curse of Allah (*‘eth ha ‘alah ha ‘eleh*) in the record, documenting it (*ba ha sepher*), and then he will blot it out, wiping it away, and destroying it (*wa machah* – he will blot it out) along with the waters of the disagreeable bitterness and poisonous toxicity (*‘el maym ha mar*).” (*Bamidbar* / In the Wilderness / Numbers 5:23)

With this now being the second mention of the “curse of Allah,” it is germane to know that Allah is Satan and that Islam will perpetrate the hellish conditions depicted as the Time of Ya’aqob’s Troubles. And since we are in the midst of being judgmental, since the subject is women and them bearing children, and of Muslims killing them, I have a story to tell. Islam is so hideously disgusting that, in 2014, when the Islamic State enslaved thousands of Yazidi girls, after gang-raping them and then marching them for days without food, when these Muslim monsters finally offered them something to eat, it was the chopped-up remains of Yazidi babies – the pictures of which they displayed after

the meal. Allah is no better than the crap passed through the bowels of Yisra'el.

And as for writing down all that Allah has done to curse God's People, 'Elyah will be given the volumes of *God Damn Religion* – appropriately entitled for this purpose and previously prepared – just like 'Elyah, himself.

“And he should have what pertains to this woman drink (*wa shaqah 'eth ha 'ishah*) the waters of the disagreeable bitterness and poisonous toxicity (*'eth maym ha mar*) of the curse (*ha 'arar*). And it will come and go (*wa bow'*) with her (*ba hy'*) these waters that bring the consequence of the curse (*ha maym ha 'arar*) of pungent and disagreeable bitterness (*la mar*).” (*Bamidbar / In the Wilderness / Numbers 5:24*)

They came upon her three millennia ago, but they will soon pass. The poisonous toxicity of Judaism is not long for this world. So lucky for the Haredi, they are dressed for their own funeral.

If you recall, when the greatest of men presented his adulterous bride before the appearance of Yahowah, he did not bring her empty-handed. She came with evidence of the sacrificial offering.

“So (*wa*), the one acting in the role of priest (*ha kohen*) will obtain and accept (*laqach*) from the woman's hand (*min yad ha 'ishah*) that which is apportioned as the sacrificial gift (*minchah* – the offer presented; if associated with *minazar* – then from the anointed prince) for exclusivity in the relationship (*ha qina'ah* – of the zealous and jealous passion). Then he will wave (*wa nuwph*) the voluntary sacrificial offering apportioned as a gift (*minchah*) before the appearance and to be near the presence (*la paneh*) of Yahowah (*Yahowah*), and approach (*wa qarab*) with it and her (*'eth hy'*) to the place of the sacrifice (*'el ha mizbeach*).” (*Bamidbar / In the Wilderness / Numbers 5:25*)

Throughout this prophetic portrayal of the restoration

of Yisra'el before the Messiah seeking exclusivity in the relationship, the man acting in the role of priest is 'Elyah. Having played the lead role in the burning of the Red Heifer, he will know just what to do with this mixture of blood, ashes, and water. And that is why it has become the final wave offering to Yahowah – now different in composition from the one presented on Bikuwrym. But, once again, it is the gift which brings life. And here, Yisra'el, on 'Elyah's instructions, is being brought right up to the place of the sacrifice, which is likely in the porch area leading to the First Temple.

When we considered the letters comprising Parah, we noted that the Hey was scribed to depict a man with both hands raised up to God. We also noted that the *Parah* | Heifer was the feminine manifestation of the *Par* | Bull who had lived his life trampling down demonic serpents and devilish men. He is, at least at this place and time, the *Zikarown* | Memorable Man transformed into the '*Azkarah*...

“The one acting in the role of priest (*wa ha kohen*) should grasp a handful (*qamats*) from that which is apportioned as the sacrificial gift (*min minchah*) of the burnt offering ('*eth 'azkarah hy*' – to remember her sacrifice, being the one who was burned as a male presented with feminine attributes; from '*azal* – to go way and *zakar* – to remember a man) and send the sacrifice up in smoke (*qatar*) at the place of the sacrifice (*ha mizbeach*). Thereafter, in the end (*wa 'achar*), he should have the woman drink (*shaqah 'eth ha 'ishah*) the water ('*eth ha maym*).” (*Bamidbar* / In the Wilderness / Numbers 5:26)

'Elyah will grasp a handful of the remains of the freewill sacrificial offering being apportioned to reconcile the remnant of Yisra'el. And in his acclaimed hands we will find the '*Azkarah* | the Burnt Offering of the Feminine Manifestation of the Memorable Man. And just as the remains of his sacrifice rise up to the Heavens, his *nepesh* | soul will have preceded it. This is Yahowah's final recipe

for what ails His embittered children in the end.

“When he has had her drink the water (*wa shaqah hy’ ‘eth ha maym*), as it was to be (*wa hayah*) on the condition (*‘im*) she had caused herself to be sullied (*tame’* – she caused herself to be defiled at this time (nifal perfect)), and had acted unfaithfully in an unreliable and untrustworthy manner (*wa ma’al ma’al*) against her man (*ba ‘iysh hy’*), and had entered into her the waters (*wa bow’ ba hy’ ha maym*) pursuant to the consequence of the curse (*ha ‘arar*) of toxic bitterness (*la mar*), then she has swelling in her womb (*wa tsabah beten hy’*) from her procreative power to give birth (*wa naphal yarek hy’*), the woman will only be for a finite time (*wa hayah ha ‘ishah*) among those cursed of Allah (*la ‘alah*) in the midst of her people (*ba qereb ‘am hy’*).” (*Bamidbar / In the Wilderness / Numbers 5:27*)

That was a complicated sentence with a host of dependent clauses seeking an acceptable conclusion. But in the end, what we learned is that even though Yisra’el has wallowed in these toxic waters for millennia, making herself filthy, and enduring the consequence, God has a cure. Not only will she no longer be spiritually barren, in a matter of ten days, she will pass through the time of Allah’s curse and will be living at Yahowah’s side.

The purpose of the Story of the Adulterous Woman isn’t to test her because she has been openly whoring around with false gods for millennia. It is to cure her, specifically to give her a spiritual bath so that Yahowah and Dowd aren’t subjected to her stench. Just like the story of the Red Heifer, it leads to restoration and a pardon.

“And if the woman is no longer sullied, defiled, or polluted (*wa ‘im lo’ tame ha ‘ishah*), then she is cleansed and restored (*wa taher hy’* – she’s purified and renewed). She will be pardoned, seen as innocent, and be free (*wa naqah*) and she will conceive, sow, cultivate, and harvest seeds, producing offspring (*wa zera’ zera’*).” (*Bamidbar / In the Wilderness / Numbers 5:28*)

Yahowah milks his metaphors for all they are worth. As we learned from Yasha'yah, the Choter is a Fruitful Stick, and as the One Cultivating the Harvests, he, as the final Zarowa', becomes the *Parah* | Fruitful and Productive One. And so now, once reconciled, a restored remnant of Yisra'el is shown honoring the Red Heifer's sacrifice by *zera' zera'* | conceiving, sowing, cultivating, and harvesting seeds which produce offspring who flourish and grow.

This is Yahowah's *Towrah* | Teaching on the subject of Yisra'el's reconciliation...

“This is the *Towrah* | Guidance and Teaching (*zo'th Towrah*) of jealousy for exclusivity in the relationship (*ha qina'ah*) when a woman (*'asher 'ishah*) goes astray and turns away (*satah*) under or in place of (*tachath*) her man (*'iysh hy'*) and she trashes herself, making herself filthy and polluted (*wa tame'*), (*Bamidbar* 5:29) and for the man (*'ow 'iysh*) when, for the benefit of the relationship (*'asher*) he crosses over and he has passed over him (*'abar 'al huw'*) a jealous spirit, seeking spiritual exclusivity in the relationship (*ruwach qina'ah* – a passionate and zealous spirit) and he becomes passionately jealous, desiring the undivided attention (*wa qana'*) of his wife (*'eth 'ishah huw'* – his female companion). Then, he should present the woman standing (*wa 'amad 'eth ha 'ishah*) before the appearance and to approach the presence (*la paneh*) of Yahowah (*Yahowah*) and the one acting in the role of the priest (*wa kohen*) should engage at that time and act, carrying out for her (*'asah la hy'*) everything in accordance with the *Towrah* | Directions and Guidance on this (*'eth kol ha Towrah ha zo'th*).” (*Bamidbar* / In the Wilderness / Numbers 5:30)

Twenty-three years ago, when Yahowah approached me on Taruw'ah in 2001, I didn't even know His name. But then over the years as His *shem* became precious to me, and I began to share it in *Yada Yahowah*, my life's ambition was to teach *Towrah*. I could not have imagined then that I

would be Towrah. And even more amazing for a Crag who did not know that he would become a Choter, much less Zarowa' or Parah, is the realization of how much one can accomplish when we listen to Yahowah and do as He asks.

In this case, the man from whom Yisra'el has turned away, and who now wants his people's undivided attention, is Dowd, the Messiah and Son of God who fulfilled Pesach, Matsah, and Bikuwrym – all of which they have denied. Restoring Dowd to the rightful place among his embittered people while reintroducing them to Yahowah's name, is Yada's prime objective, making *Yada Yahowah* the cure.

My King wants her back, and as his Herald, it is my privilege to explain to Yisra'el how this becomes possible. I even play my part, offering my life so that Yisra'el might live.

By the time 'EiYah has completed his part in representing Yisra'el, clean and presentable before Yahowah, Father and Son can return and the Family Reunion can commence. It is the Towrah's Great Reset.

The man without guilt, unstained by religious corruption, is the Messiah Dowd. And so now, I present his bride, cleansed and forgiven...

“And so, the individual (*wa ha 'iysh*) will be without the guilt (*naqah*) of religious and political corruption and distortion ('aown – of bending, twisting, or perverting). And the woman (*wa ha 'ishah*), her religious and political corruption and distortion ('aown *hy*' – her bending, twisting, or perverting), she will have forgiven and lifted away (*nasa'* – she will have carried off and borne, removing her guilt (qal imperfect third-person feminine singular)).” (*Bamidbar* / In the Wilderness / Numbers 5:31)

It is all one story from the beginning to the end. And while there have been too many intermissions along the

way, it is about to be Happily Ever After.

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Taruw'ah | Trumpets

Dastardly Dogs...

There is yet another, even more phenomenal, affirmation of *Shabuw'ah* and *Taruw'ah* found in *Yasha'yah* / Isaiah. This prophetic insight is shared in the 55th and 56th chapters, running through the 57th.

The prophet sets the stage, placing these harvests of souls into the context of their time. And that is essential because there are no more chances after they pass.

Within this prophecy, *Yasha'yah* reveals the societal conditions which will persist immediately before, during, and after *Shabuw'ah* and *Taruw'ah* are fulfilled. Then he explains why rabbis will be unfazed by the sudden disappearance of thousands of Covenant members. Of particular interest, *Yasha'yah* confirms that the initial harvest of souls precedes the Time of *Ya'aqob's* Troubles – making it a preemptive rescue mission – while the other follows it. Also interesting, at the conclusion of *Yasha'yah* 57, we will find a compelling presentation of how we should be observing a *Shabatown*.

By taking the time to study this prophetic portrayal within the context in which it is presented, we will come to appreciate why God is opposed to religion and come to better appreciate the consequence these doctrines have on our children. The prophet's inspired commentary in *Yasha'yah* 55, 56, and 57, provides a scathing rebuke of Judaism during the time the *Miqra'ey* of *Shabuw'ah* and *Taruw'ah* are fulfilled – thereby revealing *Yahowah's* assessment of the Haredi. Turns out, His every word is germane to the purpose of the Shabat, of Promises, of

Sevens, of Trumpets, and Showphars. They all convey an aspect of Yahowah's reconciling message with His people at this moment to counteract the influence of religions.

So, by way of introduction, in *Yasha'yah* / Isaiah 55, Yahowah declares that, unlike the costs associated with Judaism, His redemption is free...

“This is an announcement and warning (*howy*) to everyone who thirsts (*kol same*): choose to walk toward the water (*halak la ha maym* – move of your own volition to and approach the source of cleansing and life (qal imperative)). Then let the one who wants to enjoy the benefits of the relationship do so without cost (*wa 'asher 'ayn la huw' kesep* – the path to walk to get the most enjoyment out of life does not require anyone to pay anything because money is not allowed).

You have been given the opportunity to go about (*halak* – it is your choice, so under the auspices of freewill, travel through life by (qal imperative)) acquiring food (*shabar* – choosing to procure and obtain what is needed (qal imperative)) which is nourishing (*wa 'akal* – and being fed (qal imperative) [correcting the scribal error in 1QIsa based upon 4QIsa]).

Come hither (*wa halak* – choose to move, walking (qal imperative)) to obtain (*shabar* – to procure and acquire (qal imperative)) wine (*yayn*) without any money (*ba lo' kesep* – without cost, without any silver coins or any transactional value, neither property, belongings, nor unit of exchange) and milk (*chalab*) without remuneration or compensation (*wa ba lo' machyr* – freely without buying it or offering any portion of your earnings, without a donation, a fee, or price).” (*Yasha'yah* / Yahowah Frees / Isaiah 55:1)

Following Taruw'ah, the waters will be running off of the Temple Mount, cleansing everything they touch. The seeds of the Feasts have taken root and grown, providing a nourishing meal. The wine is symbolic of the 'Adamah | Bloody Red Man on the Ground. And milk comes from

pregnant heifers after they have given birth to her first calf.

This is God's plea to His people. He wants them to stop enriching the rabbis. They have been paying them to rob them of their souls. All the while, Yahowah continues to offer all of the benefits of the Miqra'ey and Beryth without monetary compensation. Yahowah's words are not only nourishing, satisfying, and pay dividends, they are free.

Water is the symbol of the Spirit who makes it all possible, and of the life and cleansing She provides. Wine, bread, and milk represent Pesach, Matsah, and Bikuwrym – providing the means to prolonged life, being perfected, and our adoption as children. They are all provided without remuneration. And there is nothing more valuable.

“So why do you spend, continually paying out money (*la mah shaqal kesep*) for that which is not actually bread (*ba lo' lechem* – without the loaf) such that your labor (*wa yegya' 'atem* – so that your toil) is not satisfying and produces nothing of lasting value (*ba lo' la saba'ah* – is gluttonous and voracious, even insatiable without ever being enough [from 1QIsa])?”

Listen diligently (*shama'* – hear this as if your life depends upon it, paying attention (qal infinitive)) to Me (*'el 'any*) and be nourished by (*wa 'akal* – and choose to consume (qal imperative)) that which is good, useful, and beneficial (*towb* – productive, desirable, and valuable, in addition to being moral), even exquisitely pleasurable and extravagantly superb (*'anag* – divinely delightful and abundantly enjoyable, privileged and tender (hitpa'el imperfect jussive – consistently act on your own initiative, free of all societal interference, religious pressure, or political compulsion, and enjoy the pleasurable pampering)), with these being the most desirable and beneficial options (*ba ha dashen* – with the best possible choices, and with that which anoints) for your soul (*nepesh 'atem*).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:2)

On the surface, Yahowah is revealing that there is nothing nourishing about Judaism. It is a fraudulent transaction. And beyond this, God is particularly annoyed that His people have eliminated Chag Matsah from among His Miqra'ey – thereby ensuring that there is no cure for the religion that is killing them.

In addition, the rabbis, who commandeered Yahowah's redemptive calendar and replaced Taruw'ah with Rosh Hashanah, exposing their Babylonian roots, are leeches, parasites on God's people. So, God is asking Yisra'el to stop consuming the toxins they are distributing and turn to the only eternally nurturing source. While the rabbinic way has been unfulfilling, indeed miserable, and costly beyond measure, Yahowah is offering something exquisitely pleasurable and extravagantly superb.

What do Jews have to lose apart from the yoke of an impoverishing and archaic religion? Why not give Yahowah's approach a try? After all, it is either insane or, shall we say, inadvisable, to continue on the same path, doing the same things that have brought the people such abject misery.

This is good advice, especially recognizing that the path to Yahowah and to life eternal is through the Mow'ed Miqra'ey. Making this known so that it is heard around the world is the stated purpose of *Yada Yahowah*.

“Incline your ear (*natah 'ozen 'atem* – take note of your own freewill (hifil imperative)) **and walk to Me** (*wa halak 'el 'any* – then move in My direction of your own volition (qal imperative)). **Choose to actually listen** (*wa shama'* – hear this (qal imperative) [from 1QIsa]) **so that your soul may continue to exist** (*wa hayah nepesh 'atem* – your consciousness may continue (qal imperfect jussive)).

Then I will cut you into, establishing for you (*wa karat la 'atem* – and I will make, affirming on your behalf (qal imperfect [not optional (cohortative) in 1QIsa])) **the everlasting** (*'owlam* – eternal, never-ending, always

existing) **Covenant** (*Beryth* – Family Relationship Agreement) **which was affirmed and verified** (*'aman* – confirmed and enduring, made dependable and steadfast) **with unremitting love and unfailing devotion** (*chesed* – genuine affection and steadfast favoritism, loyalty born out of a sense of mutual support) **by Dowd** (*Dowd* – the Beloved, David).” (*Yasha'yah* / Yahowah Delivers / Isaiah 55:3)

Your decision regarding the words you are reading will determine the fate of your soul – whether it is extinguished as a flickering flame blown out by the religious, or whether it grows to become nearly as brilliant as Dowd. If we were to condense Yahowah’s Towrah and Covenant into a summarizing statement, it would be that Dowd provided the benefits of the Covenant by fulfilling the Mow’edym and serves as the ultimate example of what it represents. The Zarowa’ is the Son of God, His Chosen One and Firstborn, the Shepherd and King of His people, a prophet and psalmist, the Branch from which all things grow, the one anointed as the Mashyach and immersed in the Spirit as the Eternal Witness. He served as the Passover Lamb and is our Savior.

And let it be known: Yahowah is offering to give us what He achieved with His Son! All we have to do is listen and respond. This is the message Yisra’el and Yahuwdah most need to hear. And there are only nine iterations of Shabuw’ah and Taruw’ah remaining. So, partake while the getting is good.

While Dowd is an enduring and restoring witness, he spoke and wrote on behalf of Yisra’el. Further, calling the King of the Universe a *nagyd* | authorized leader would be a demotion. And while the Messiah was a great teacher, his message was not for an archaic or misled world. Therefore, these words speak of Dowd’s *Basar* | Herald, the *Nakar* | Observant Foreigner, who has long sought to be a Towrah Teacher. In His presentations of the final Zarowa’, Yahowah and His prophets consistently state that he will address Gowym and Yahuwdym, harvesting both.

“Behold (*hen* – pay attention because surely), **I bestowed him as a gift** (*nathan huw*’ – I offered him as a present and I enabled him to be (qal perfect)) **an enduring witness to the restoring testimony** (*’ed* – as a source of everlasting testimony; from *’uwd* – someone who bears witness to that which is affirming and who will return to restore) **to people of every ethnicity and culture** (*la’om* – to the nations of the world, no matter how antiquated or misled, estranged people; appears to be a compound of *la’ / lo’* – not and *’am* – family), **an authorized leader publicly promoting the truth** (*nagyd* – a worthy guide to that which is valuable and true, a legitimate and proper ruler; from *nagad* – one who accurately reports the evidence, declaring it openly and conspicuously, proclaiming and publishing to inform and make known), **and as an instructor** (*wa tsawah* – as well as someone who has been appointed and assigned to provide clear and authorized directions, a person who speaks loudly, verbally shouting over the noisy crowds) **for an archaic and misled world** (*la’om* – for people of every ethnicity and from different cultures, the misguided nations which are antiquated and estranged and thus not part of the family).” (*Yasha’yah / Yahowah Frees / Isaiah 55:4*)

There have been a number of epiphany moments in our time together. One of these occurred several years ago. As I was making a transition from *Observations*, and *Yasha’yah / Isaiah*, to *Coming Home*, and the *Mizmowr / Psalms*, we came to realize *Dowd’s | David’s* relevance. He is the central figure in Yahowah’s story – the most brilliant and articulate man who ever lived. He is the Son of God and the Messiah, the returning King of Kings. He is the one who rabbis allowed Christians to rob to create the counterfeit caricature of Jesus which they then used to bludgeon God’s people.

This was a giant leap forward in our understanding of Yahowah’s redemptive message to His people – but it was not our most reconciling insight. That would come five years later when, after rewriting some 30 volumes of the

Yada Yahowah Series to incorporate what we had learned about the Messiah, we discovered the greatest treasure ever beheld by man. Dowd was more than Messiah and King, more than the Firstborn Son of God, more than Yahowah's Chosen One and His Most Set Apart. Dowd is the *Zarowa'* | Sacrificial Lamb. It was Dowd, who by choice, fulfilled Pesach and Matsah leading to Bikuwrym in year 4000 Yah. And so today, Shabuw'ah and Taruw'ah exist to capitalize upon what he has done to restore the Family. And this will all lead to a wonderful celebration of reconciliation on Yowm Kipurym in year 6000 Yah.

While it has always been apparent that Dowd is returning to protect his people and serve as sovereign of Sukah, no one heretofore had come to realize that Dowd will have lived three lives – just as he was anointed three times. And it was the failures of his first life and the responsibilities of the third which convinced *ha Mashyach* to serve as *ha Zarowa'* in his Second Coming.

This known, none of it mattered because no one knew. And therefore, Yahowah is speaking through Yasha'yah to awaken Yisra'el to the voice of Dowd's Herald, the man reintroducing the Messiah to his people.

The implications are world-altering and individually transforming. When it comes to our salvation, no matter the question, Dowd is the answer. He not only fulfilled the first three Miqra'ey, but he also provided the only eyewitness accounts of what he endured to facilitate our redemption. He is everything Jews should await and Christians should opine – and infinitely more. Simply stated: by working together Father and Son have made life within the Covenant Family possible for everyone who acknowledges and accepts what they have accomplished.

This means that Jews were not condemned by God for failing to recognize “Jesus Christ” as a Messiah or as the Son of God because he was neither. Their mistake was failing to acknowledge Yahowah and accept their Messiah and Son of God as the Passover Lamb. And it means that Jews ought not to be looking for the arrival of an unknown

Mashyach to rescue them but, instead, eagerly anticipating Dowd's return on Kipurym to reconcile the relationship.

While these conclusions are obvious and rationally undeniable, like billions before me, I had also been deceived into believing that prophecies that were actually written to draw our attention to the life and lyrics of Dowd somehow applied to “Jesus” whom I had referred to as *Yahowsha*’ | Yahowah Delivers and Saves. However, once immersed within the *Mizmowr* / Psalms, and with a willingness to go where those words led, an entirely different picture emerged. This portrait was painted of our Mashyach writing in first-person of his experience as our Zarowa’. The reason Dowd wrote about what he would endure to save us from ourselves in first-person is because he would actually live it, making it all possible.

Once this treasure was revealed, I realized the importance of sharing what Yahowah achieved through this man, delineating what can be known about their relationship. Yahowah was calling Yisra’el back home to their King – to one of their own.

Simultaneously, I came to recognize the toxic root of Christianity: Replacement Theology. Every prophecy and promise Yahowah made to His Son and people was misappropriated, literally stolen, from Dowd and Yisra’el to legitimize the bogus claims of a contradictory faith.

I immediately realized that I had to correct my commentary. To convey the truth, I would have to position Dowd in the role Yahowah intended. Therefore, after completing the second volume of *Coming Home*, I rewrote the five volumes of *Observations* and then four volumes of *Questioning Paul*, now again rewritten as *Twistianity*. That led to this, the rewriting of the eight volumes of *Yada Yahowah* beginning five years ago.

When this was done, I turned my attention to the two books written in Babylon and composed the three volumes under the *Babel* banner – eye openers to be sure. It was then, with eager anticipation, that I returned to *Coming*

Home and started writing the third volume. And it was there, translating the Mizmowr again that I recognized that Dowd had volunteered to fulfill the initial three Mow'edym with Yahowah's support. To be King of forever, he knew that he would need to earn his people's respect. And the best way to achieve that would be to fulfill Pesach and Matsah. It would be two days of agony and hell for an eternity of admiration in heaven. In the process, he would save his people and please his Father. Only, no one noticed until now.

Today, the treasure of this realization is our reward, an unequivocal affirmation of the role Dowd plays in Yahowah's plans and our salvation. And to highlight this discovery, there are several recurring themes that run throughout *Yasha'yah* / Isaiah. Foremost among them is painting the proper prophetic portrait of Dowd, as was done here, because he is the fulcrum of God's unfolding plan of redemption. Second to that, at least here in *Yasha'yah* / Isaiah is the realization that a gowy will be deployed by Yahowah to call His people home by disclosing this treasure...

“I want to emphasize this here and now while asking you to pay attention (*hen* – behold, look now and see); **there is a lone Gentile** (*gowy* – someone who is not a Yisra'elite or Yahuwdy (absolute common masculine singular – one specific and particular individual who is not ethnically or religiously Jewish) [singular in 1QIsa]) **whom you consistently fail to recognize and acknowledge** (*lo' yada'* – whom you do not know or understand, whom you are ignoring out of disrespect (qal imperfect)), **whom you can actually read calling out to you** (*qara'* – continuing to offer you an invitation which you can recite, summoning you by making announcements to welcome you, calling you out to a meeting (qal imperfect)).

In addition (*wa* – moreover and furthermore), **this lone Gowy** (*gowy* – this singular and unique Gentile who is not Jewish), **who is neither acknowledged nor**

respected by you, and who possesses information you fail to comprehend (*lo' yada' 'atah* – who actually understands what you do not know, possessing information you genuinely need to comprehend at this moment in time (qal perfect)), **shall be and now has been hurriedly brought before you** (*ruwts 'el 'atah* – is intense in his continual focus on you, not wasting any time, genuinely working as quickly as possible to pursue you (qal imperfect) [singular in 1QIsa]) **on behalf of** (*la ma'an* – for the express purpose of approaching) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **your God** ('*elohym 'atah*), **to approach the Set-Apart One** (*wa la qadowsh* – to draw near the Special and Unique One [from 1QIsa]) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

For indeed (*ky* – because truly, emphasizing and strengthening this statement), **he is reaffirming your status, lifting you up by shaking the tree and knocking off the fruit so that you can be gleaned** (*pa'ar 'atah* – making contact to dislodge you, preparing you for the harvest, by recognizing and respecting your value).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:5)

I work for Yahowah and serve His Son, Dowd, on behalf of their people, not myself. I have never sought recognition or a following, preferring to remain anonymous, which is why I wrote under the *nom de plume* of Yada. But my preference is not relevant here because Yahowah has chosen to disclose our relationship. He did so because He wants His people to listen to Him and come home.

Let's be clear: Dowd is King, the Messiah, and our Savior, and he is the prophet providing God's eternal and restoring witness. I am his Herald, pointing his people in his direction. I am a witness to the witness, a voice calling out in the wilderness of lost souls. And yet, with so little time, so much at stake, and a shortage of Heralds, God

chose to work through this one.

Should you want to know his qualifications, should that matter more to you than the fact he is presenting Yahowah's testimony, Yasha'yah conveyed his credentials in the 11th chapter of his prophetic revelation. You will find a review of it in chapter 7 of volume 4, *Spirit of Understanding in Observations*.

Yasha'yah advised...

“**Seek** (*darash* – inquire about and consult with, learn all of the information that has been made available regarding, especially, that which was not previously understood, caring enough to develop a relationship with) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our 'elawah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **while He may be found and encountered** (*ba matsa' huw'* – while He may be learned about and experienced (nifal infinitive) [He is specified in 1QIsa]).

Choose to call upon Him (*qara' huw'* – of your own volition, summon Him, read all about Him, invite and welcome Him (qal imperative)) **while He is near** (*ba hayah huw' qarowb* – while His very existence is approaching and His presence is within reach, especially, while He can be engaged in a close personal relationship).” (*Yasha'yah* / *Yahowah Delivers* / *Isaiah 55:6*)

Since I was the first in 2,500 years to reintroduce Yahowah's name to His people, this was not even possible prior to that time. It is only now, with and in *Yada Yahowah*, that this is possible. And it is all in the nick of time.

If you have not done so already, you only have nine years left at the time of this edit of the *Qatsyr ~ Harvests* volume to learn what you need to know about Yahowah to engage in a relationship with Him. However, please seize this opportunity, because with each passing day, the truth will become increasingly censored and accepting it more difficult.

As religious and political delusions develop over time and become more pervasive, as they become more fully established and integrated within a culture, it becomes increasingly difficult to “find Yahowah” through the maze of societal clutter. This is especially true in Yisra’el and with Ultra-Orthodox Judaism and Progressive politics. Further, when belief systems are unchecked, and allowed to permeate people’s minds, they preclude rational thinking, and cause most to react adversely to evidence that is contrary to their faith, no matter how legitimate or convincing. That is the message Yahowah is communicating here.

Why wait? You have everything to gain and nothing to lose.

“Those in violation of the standard (*rasha*’ – the unethical and immoral, the religious and political, the wicked and criminal) **should choose to reject his own way** (*‘azab derek huw*’ – should abandon and forsake, departing from his path) **and the evil and deceitful individual** (*wa ‘awen ‘ysh* – the corrupt and idolatrous man whose beliefs are untrue) **his musings and thoughts** (*machashabah huw*’ – his opinions and rationale, his intentions and desires, his imaginings and beliefs).

Let him choose, of his own volition, to return (*wa shuwb* – of his own freewill, may he desire coming back and being restored (qal imperfect jussive)) **to** (*‘el*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **so that He may have compassion on him and love him, re-engaging in a relationship with him** (*wa racham huw*’ – so that He might show His affection toward him, demonstrating His concern, greeting and welcoming him (piel imperfect)).

And as for our God (*wa ‘el ‘elohym ‘anachnuw*), **He will actually forgive** (*la salach* – He will pardon, removing all traces of guilt from) **many** (*rabah* – numerous, an increasing number (hifil imperfect)).”

(*Yasha'yah* / Yahowah Frees / Isaiah 55:7)

This is what makes Shabuwa'ah and Taruwa'ah possible. It is our message and our mission. Come out of Babylon and return to Yahowah and He will shower blessings on your soul. Without exception, everyone who makes this decision will find God waiting to embrace them, love them, and raise them.

In the religious debate between man and God regarding whom should be trusted, Yahowah has once again been unequivocal. Man's ways are not God's Way.

“For My thoughts (*ky machashabah* ‘any – My reasoning and purpose) **are not your thoughts** (*lo' machashabah* ‘atem). **And neither are My ways** (*wa lo' derek* ‘any) **your ways** (*derek* ‘atem), **prophetically declares** (*na'um*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence).” (*Yasha'yah* / Yahowah Saves / Isaiah 55:8)

We humans, some 95% of us, are political and religious, patriotic and conspiratorial – and God is not. Man holds opinions and God knows. Humans are typically wrong, and God is always right.

One of the many conclusions we have deduced from the evidence Yahowah has provided is that the universe is beyond the four dimensions of spacetime we currently understand. We have surmised that it is actually six-dimensional, with the repulsive nature of dark energy and the attraction of dark matter best explained in terms of their dimensionality. We have then come to perceive Yahowah as existing in the seventh dimension. This would help explain what follows...

“For the spiritual realm of the heavens (*ky shamaym*) **are dimensions beyond** (*gabah* – are higher, even beyond the comprehension of) **the material realm** (*min 'erets* – those on Earth). **Likewise, so** (*ken*) **My ways** (*derek* ‘any) **are well in advance** (*gabah* – past the dimensions) **of your ways** (*derek* ‘atem – your mannerisms and conduct of life, and especially, your most popular

paths) **and** (*wa*) **My reasoning** (*machashabah* ‘any – My thoughts and conclusions) **distant from** (*min* – separate and distinct from) **your inclinations and opinions** (*machashabah* ‘atem – your thoughts and reasoning).” (*Yasha’yah* / Yahowah Delivers / Isaiah 55:9)

I would certainly hope so considering the utter insanity of conspiracy theorists, even of the irrational and immoral nature of Progressive politics, especially cancel culture, critical race theory, multiculturalism, gender manipulation, socialism, communism, patriotism, and political correctness. It is as if the least sane are running the asylum and the least intelligent, administer our schools.

The metaphors we surmised were indicative of Yahowah pouring out His Word such that it would take root and grow are affirmed with this declaration...

“Indeed, just as (*ky ka* ‘*asher*) **the rain** (*geshem*) **descends, coming down** (*yarad*), **along with snow** (*wa ha sheleg*) **from the sky** (*min ha shamaym*), **and they do not return there without watering and refreshing the earth** (*wa shem lo’ shuwb ky* ‘*im rawah* ‘*eth ha* ‘*erets*) **such that it conceives life, buds** (*wa yalad hy*’ – it gives birth), **sprouts, and grows** (*wa tsamach hy*’), **give seeds** (*wa nathan zera*’) **to the one who sows** (*la ha zera*’ – dispersing and planting the seeds), **and there is bread to eat** (*wa lechem la ha* ‘*akal*). (*Yasha’yah* 55:10) **So shall My word be** (*ken hayah dabar* ‘any).

For the benefit of the relationship (‘*asher* – to show the way to get the most out of life), **that which goes out of My mouth** (*yatsa’ min peh* ‘any) **shall not return to Me without result** (*lo’ shuwb* ‘*el* ‘any *reqam* – will not come back to Me without having fulfilled its purpose, delivering what was expected). **Without exception** (*ky* ‘*im*), **it will accomplish** (‘*asah* – it will engage, act, and do, producing) **the relational benefits which** (‘*asher*) **I desire** (*chaphets* – I want and I choose what I deem beneficial and pleasing). **And it will succeed** (*wa tsalach* – it will prosper and thrive, always accomplishing the goal) **for the benefit of the relationship for which I extended it** (‘*asher shalach*

huw’).” (*Yasha ’yah / Yahowah Saves / Isaiah 55:11*)

Yahowah spoke life into existence, documenting His oration using the three-dimensional language of DNA. He then nurtures and restores the living with His words. They convey what God wants, which is to benefit the relationship He sought to establish with humankind.

While the religious have done their utmost to change, counterfeit, and conceal Yahowah’s Word, His purpose, which is to form loving, familial relationships with men and women who choose to know Him and who elect to trust and rely upon Him, will not be thwarted.

Our reunion will be joyous, our relationship reconciled, our lives guided, and our countenance serene...

“For in joy (*ky ba simchah* – because in gladness, with a positive attitude), **you will come out** (*yatsa’* – you will be brought out), **and with the relationship reconciled** (*wa ba shalom* – prosperous and satisfied, as friends and companions, blessed and in peace, completely sound), **you will be guided and led** (*yabal* – you will be directed and escorted (hofal imperfect paragogic nun – the beneficiaries are being overtly led by God who is providing the ongoing guidance)) **to the mountains and the hilltops** (*ha har wa ha giba’ah*), **becoming worry-free, peaceful, and serene** (*patsach* – becoming stress-free) **as you appear** (*la paneh ’atem*), **singing** (*rinah* – shouting for joy). **All of the trees of the field** (*wa kol ’ets ha sadeh*) **shall clap their hands, bending in a celebratory manner** (*macha’ kaph*). (*Yasha ’yah / Yahowah Delivers / Isaiah 55:12*)

Instead of (*tachath* – in place of) **the thornbush** (*na’atsuwts* – a prickly shrub), **a cypress tree** (*berowsh* – an evergreen pine or noble fir) **shall ascend** (*’alah*). **And in place of** (*wa tachath* [from 1QIsa]) **the brier** (*sirphad* – the stinging nettle), **the myrtle** (*hadas*) **shall rise** (*’alah*).

And it will exist (*wa hayah*) **as a place to approach** (*la sham la* – as a means to know the name of) **Yahowah** (𐤏𐤃𐤅𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **an**

everlasting sign and symbol (*la 'owth 'owlam* – an eternal example and illustration, a banner and signal for all time) **which shall never be uprooted or cut down** (*lo' karat* – which shall never cease or be cut away).” (*Yasha'yah / Yahowah Frees / Isaiah 55:13*)

Not only are we returning to the Gan 'Eden, Yahowah will be there to greet us. And all of the irritating and toxic plants which vexed 'Adam upon his exile will be replaced with trees Yahowah finds shapely and pleasing. This is among the most enlightening prophecies we have read thus far.



Breathless, and now on to the 56th chapter, we are introduced to the result of *Yasha'yah 55*...

“For this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*'amar* – promises and avows): **‘Be observant and consider** (*shamar* – remain focused, closely examining while thinking about) **the means to exercise good judgment and justly resolve disputes** (*mishpat* – making good decisions; from *my* – to question the implications of and *shaphat* – deciding).

Then (*wa*) **engage, acting upon** (*'asah* – do, profiting from) **that which is correct and vindicating** (*tsadaqah* – that which is right, justifiable and acquitting), **because indeed** (*ky*), **My deliverance and resulting salvation** (*yashuw'ah* ‘*any* – My liberation and freedom; from *yasha'* – to save, liberate, free, and deliver) **are approaching** (*qarowb la* ‘*any* – is near, close, and intimately personal).

And (*wa*) **the one who is correct about Me** (*tsadaqah* ‘*any* – the one who is right about Me, the one with a just cause, and even My Righteous One) **will come** (*la bow'* – will arrive) **and he will be revealed** (*galah* – he

will be made known, disclosed, and seen).” (*Yasha’yah* / Yahowah Saves / Isaiah 56:1)

To be saved we must know, and to know requires being observant. We must also act, engaging based on what Yahowah has requested. Importantly, God wants us to be right, and to be correct we must exercise good judgment. So, while Yahowah saves, He is discriminating.

In this regard, Yahowah repeatedly affirms that Dowd is *tsadaq* | right. He is not only the Righteous One who is returning, but he is also better known than anyone in Yahowah’s unfolding story. And that is partly because he has been here twice before. Therefore, *Yasha’yah* is reminding his people that the *gowy* which *Yisra’el* is wont to deny, the one conveying *Yasha’yah*’s and Dowd’s message, is telling them what they most need to hear. His reference serves to affirm that he is right about Father and Son, and so if they listen to him, they can be part of the remaining harvests of saved souls.

“Blessed by the benefits of the relationship (*‘ashry* – joyous and productive by way of being on the correct path) **is the person** (*‘enowsh* – is the mortal man and otherwise ordinary individual) **who acts upon and engages based upon this** (*‘asah zo’th* – who participates in, celebrates, and profits from, doing these things).

Because (*wa*) **the son** (*ben* – the child) of **‘Adam** (*‘adam* – mankind), **by observing** (*shamar* – by closely examining and carefully considering) **the Shabat** (*Shabat* – the seventh day of promise), **and by not defiling and profaning it** (*min chahal huw’* – without making it common and ordinary or treating it with contempt), **he is empowered and strengthened, enlightened and restored** (*chazaq* – he prevails and is established, invigorated and enabled, becoming intensely steadfast and unwavering, renewed and resolute, firm and capable) **by it** (*ba hy’*).

And by being observant (*wa shamar* – by remaining focused and thoughtful), **his hand** (*yad huw’* – his actions

and that which he influences) **is kept from acting upon or engaging in** (*min 'asah* – does not do) **anything unjust, immoral, or irrational** (*ra'* – unethical, harmful, troubling, counterproductive, or evil).” (*Yasha'yah* / Yahowah Delivers / Isaiah 56:2)

This begins by stating that the person who engages in the aforementioned is blessed. Therefore, we receive the benefits of the Covenant relationship by being observant, by exercising good judgment, and by acting upon that which is right. This leads to our deliverance and salvation.

God then discloses that the child of ‘Adam, who is a man created in God’s image with a *neshamah* | conscience, by observing the Shabat is strengthened and empowered, enlightened and restored, even becoming steadfast and unwavering. This means that our active and studious approach to the seventh day is valid.

The religious all profane the Shabat, making it common. By doing nothing during it, the Haredim make it like every other day in their lives.

Christians replace it with “Sunday Worship Services.” And Muslims, clueless as ever, after claiming that their Quran confirms the Towrah, play jihadist on Fridays between prostrations to Allah.

This is also a scathing indictment of Roman Catholicism and its stepchildren, Orthodox and Protestant Christianity. According to God, our salvation is dependent upon how we observe His Shabat. It is impossible to square any of this with Sunday Worship Services, the Lord’s Day, or Replacement Theology.

When we observe the Towrah and act upon its instructions, we do not become pollyannish but, instead, real, established, confident, and truthful – like Dowd. Our actions are guided by Yahowah, keeping us from being “*ra'* – unjust, immoral, or irrational, harmful, troubling, or evil.”

Continuing to speak of the *gowy*, we find that this

observant foreigner and authorized designee is directly associated with Yahowah...

“Do not say to (*wa ‘al ‘amar* – do not claim) **the *Nakar* | Observant Son of a Foreign Land** (*wa ben ha nekar* – one who pays attention and is observant; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is discerning and respectful) **who has formed a relationship with** (*lawah ‘el* – who is associated with, having joined forces with, who is attached and bound to, engaged in a very close friendship with and therefore accompanying) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalown* – reconciliation as *‘elowah* – Almighty God) **something which would infer or suggest** (*la ‘amar*), **‘Yahowah** (𐤆𐤏𐤅𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **has abandoned me, preventing me from being included** (*badal badal ‘any* – has separated me and forsaken me, left, dismissed, and exclude me) **as part of His family** (*min ‘al ‘am huw’* – from His people).’

And let not an esteemed and authorized designee say (*wa ‘al ‘amar ha sarys* – let not the official representative and qualified leader who has been castrated or emasculated by the society and thus cast off and neutered, profess), **‘What now, if** (*hen*) **I have become a silenced counselor and muted messenger** (*‘any ‘ets yabesh* – I have become a paralyzed worker akin to a shriveled, withered, and dried up tree; from *‘etsah* – an advisor and counselor who has been shut down, and from *y-basar* – one who proclaims My message to humanity and *yabab* – speaking loudly on My behalf)?’ (*Yasha ‘yah / Yahowah Saves / Isaiah 56:3*)

To the contrary, this is what (*ky koh*) **Yahowah** (*Yahowah* – a transliteration of 𐤆𐤏𐤅𐤁𐤏, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **says** (*‘amar* – promises and declares) **on behalf**

of individuals who have been castrated as a result of the positions they have taken as leaders (*la ha sarys* – regarding highly valued individuals who have been granted authorization, these official guides, who have been emasculated and neutered by their societies as a result of their leadership), **of those who provide guidance regarding the benefits of the relationship** (*‘asher* – who walk along the correct path) **by being consistently and continually observant** (*shamar* – by closely examining and carefully considering (qal imperfect active – who are literally and genuinely, constantly and habitually attentive)) **during My Shabats** (*‘eth shabatowth* ‘any – with regard to the celebration of My promise pertaining to the seventh day), **who evaluate and choose** (*bachar* – who prefer and desire, who after probing and examining the evidence prefer (qal perfect)) **to walk along the correct path** (*ba ‘asher* – the proper way) **in deference to Me** (*chaphets* – out of respect for Me and to please Me by expressing their desire to be with Me, volunteering and eager to experience this with Me (qal perfect)), **and** (*wa*) **who are willing to demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered** (*chazaq* – who are resolutely focused upon, committed to studying, and dedicated to accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage others to grasp hold of and prevail (hifil participle – the subject causes the object to participate in this manner, becoming ever more like them to the point that they are literally defined by this approach)) **by My Covenant** (*ba beryth* ‘any – through My Family-Oriented Agreement), (*Yasha’yah* 56:4) **I will offer, freely giving** (*wa nathan* – I will bestow and grant) **to them** (*la hem* – concerning them and on their behalf) **in My Home and within My Family** (*ba beyth* ‘any – in My household) **and within My protected enclosure** (*wa ba chowmah* ‘any – inside of My secure and impenetrable walls, in My especially compassionate embrace as the Father- and Mother-in-law; from an unused root meaning to join) **an outstretched,**

welcoming, and empowering hand (*yad* – the support, authority, and ability to powerfully influence so as to accomplish an essential mission) **and a name** (*wa shem* – a personal and proper designation and renown) **even better** (*towb* – more pleasing and satisfying, beneficial and valuable) **than other sons and daughters** (*min ben wa min bath*).

I will give to him and them (*nathan la huw' / hem* – I will offer him and bestow upon them, appointing for him and them [*huw'* | him in 1QIsa^a and LXX, *hem* | them in 1QIsa^b and MT]) **an everlasting and eternal** (*'owlam* – an enduring) **designation and reputation** (*shem* – personal and proper name) **which, for the benefit of the relationship** (*'asher* – to convey the correct way to get the most out of life), **will never be removed** (*lo' karath* – will not be taken away (nifal imperfect – the subject carries this out and receives the benefit for all time)).” (*Yasha'yah / Yahowah Saves / Isaiah 56:5*)

Let it not be said that Yahowah has abandoned His people or prevented them from being part of His Family. He has done no such thing – and the *Nakar* and *Sarys* knows better. Yisra'elites are estranged from God because they have done this to themselves. The mission is to share this truth with all who will listen. Moreover, this *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee has not sought to replace Yahuwdym but, instead, to welcome the Beloved of Yah. He is committed to guiding God's people home.

Yahowah values the observant, especially when they take their lumps for standing up against the ways of man. He wants us to provide guidance, especially regarding the benefits of the Covenant relationship.

The insight which stands out, grabbing our attention, is the way Yahowah describes His designee's observance of the Shabat. He is not inactive, doing nothing, as the religious profess but, instead, explores the word and actively shares what he has learned. As a result of his approach to the day of promise, he is found leading others

down the path which provides the benefits of the relationship.

This is something the *Nakar* | Observant Foreigner and *Sarys* | Authorized Designee is eager to experience with Yahowah, as it is born out of his respect for God and his desire to please Him. As always, I will demonstrate an intense desire to learn, to be enriched and empowered by His words. And He will respond to this steadfast devotion to His Covenant by ensuring that the harvests are productive.

While it is apparent that the *Nakar* is seeking to please Yahowah, and is not pursuing accolades, God, as his Father, is offering him a name better than any other. He will forever be known as one who shared the benefits of the relationship. And having done so, others will benefit...

“The children (*wa beny*) of the *Nakar* | Observant and Discerning Foreigner (*ha Nakar* – of the one who pays attention and is attentive; from *nakar* – one who knows and understands through thoughtful examination, who recognizes and acknowledges, and who is perceptive and respectful) have formed a relationship with (*ha lawah* ‘*al* – are associated with, having joined forces with, are attached and bound to, and are engaged in a very close friendship with and are therefore seen as accompanying) **Yahowah (𐤃𐤏𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).**

They serve Him (*la sharath huw*’ – they render assistance to and help Him), **in love with** (*wa la ‘ahab* ‘*eth* – in a close personal relationship, they show their genuine affection for and appreciation of) **Yahowah’s** (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **name** (*shem* – personal and proper designation and reputation).

Seeking to exist as His coworkers (*la hayah la huw*’ *la ‘ebed*), **they always observe** (*kol shamar* – exclusively,

literally, and continually they examine and consider (qal participle active – known for actually and actively being attentive and thoughtful) **the Shabat** (*Shabat* – the promise of the seventh day), **making it special by not disrespecting it** (*min chalal huw'* – not treating it with contempt by allowing it to become commonplace and ordinary).

They willingly demonstrate an intense desire to learn about, to be steadfastly committed to, and to become empowered (*chazaq* – they are resolutely focused on and committed to studying, then dedicated to accomplishing the intended purpose through their unremitting and unrelenting resolve to help encourage others to grasp hold of and prevail (hifil participle)) **by My Covenant** (*ba beryth 'any* – through My Family-Oriented Agreement). (*Yasha 'yah 56:6*)

It is My desire (*taphilah 'any* – due to My intervention and assessment and as a result of My reasoning and judgment, it is My decision) **to bring** (*wa bow'* – to pursue and carry) **them to My Set-Apart Mountain** (*hem 'el har qodesh 'any*) **and cause them to rejoice, being elated** (*wa samach hem* – to have them enjoy a positive attitude, happy) **in the family** (*ba beyth* – within the home). **Their uplifting sacrifices and elevating offerings** (*'olah hem wa zebach hem*) **will be accepted and favored** (*la ratsown* – will be approved with pleasure) **on My altar** (*'al mizbeach 'any*).

This is because (*ky*) **My House** (*beyth 'any* – My Home and Family) **shall be called** (*qara'* – will be designated and summoned as) **a Home** (*beyth*) **of Intervention** (*taphilah* – of reasoned requests and sound judgment; from *palah* – to be separated and designated as marvelous and wonderful) **for the entire family** (*la kol ha 'am*).” (*Yasha 'yah / Yahowah Saves / Isaiah 56:7*)

This is role reversal. Hasidic Jews look down upon non-Ultra-Orthodox Jews, and they are racists in their degradation of Gowym. With all evidence to the contrary, they view themselves as superior. And yet those receiving

preferential treatment from Yahowah are *gowym* and secular Jews. As the proverbial sons and daughters of the *Nakar* | Observant Foreigner, they would all have been decidedly anti-religious.

However, the *gowym* being adopted by Yahowah are not accepted because they are *gowym* but, instead, because they exemplify the meaning of *Yisra'el* | “individuals who engage and endure with God.” And these *Yahuwdym* are not being rejected or replaced because they are *Yahuwdym* but, instead, because they have chosen to behave like *gowym*. Therefore, the Covenant relationship is correct while Judaism is wrong.

There are a number of commonalities between what has been said of the *Nakar* and those who have come to know Yahowah through this partnership. Following ‘Abraham’s footsteps, they have all come to enjoy a close, personal relationship with Yahowah. These Children of the Covenant have fallen in love with Yahowah’s name, which is why you will find so many of them congregating around a place called *Yada Yahowah*.

We are thrilled to be employed by our Heavenly Father and consider it a privilege to serve Yah. As unqualified as we may be, we recognize that with time short and workers few, God is more than capable of overcoming our inadequacies – enlightening and empowering us with His Word and Spirit.

As Yasha’yah’s prophecy attests, we are actively engaged on the Shabat, celebrating the promise of the seventh day by being observant. We use this day to closely examine and carefully consider Yahowah’s *Towrah* | Teaching and Guidance. For many of us, the seventh day gets underway as the sun sets on a Friday evening, and we begin our Shabat *Towrah* Study.

For us, the Shabat is liberating. It is the antithesis of the rabbinical approach of being paralyzed by ridiculous religious edicts which ensures that this weekly opportunity to enhance one’s relationship with Yahowah is squandered.

With Hasidic Jews having made their stifling and antiquated religion their life's work, the Shabat is profaned as the most religious day of the week. Unlike those who have come to know Yahowah through the *Nakar*, they show their contempt by honoring their Talmud and then calling their religious drivel the Torah. They despise Yahowah's name to such a degree that they have edited it out of the Towrah and Prophets.

The majority of souls who have come to know Yahowah through the *Nakar*'s translations and insights are *Yahuwdym* | Jews. We are "*chazaq ba beryth* – steadfastly committed to learning all there is to know about the Covenant" and "demonstrate our unremitting and unrelenting resolve to encourage others to prevail, as we have, by becoming part of God's Family."

Upon Yahowah's return with Dowd on Yowm Kipurym, we joyfully anticipate being brought to the *Har Qodesh* by Yahowah. We will be there to celebrate God's reconciliation with Yisra'el and Yahuwdah – a reunion we served to enhance by openly sharing the words of the prophets. As part of Yahowah's growing Family, we will rejoice, knowing that we contributed as Yahowah had requested.

Our offering on this day will be accepted because it is comprised of Yisra'elites and Yahuwdym. We will have played our part in calling them home. The favored of God will be lifted up on this day because they, too, have come to love the name, people, place, and word of Yahowah, our God. We intervened in this dispute on behalf of the entire family by rebuking Judaism as we celebrated what it means to be Yahuwdym.

It would be impossible to overemphasize what Yahowah has inspired Yasha'yah to convey on our behalf. These are transformative words, serving as a life-changing revelation.

Perhaps the most pondered question throughout time has been: If there is a God, how do I approach Him? And

here we find the answer. These prophetic writings demonstrate that Yahowah is God. And He has just provided a list of things shared by those who are invited into His home.

As members of our Heavenly Father's Family:

1. We form a relationship with Yahowah. We choose to associate with God in a manner that is consistent with the Covenant's Terms and Conditions. Man was created for this purpose and, therefore, is rewarded for choosing to know, love, trust, and rely upon our Creator's and Savior's Instructions.

2. We serve God. Those of us who accept the invitation to live in Yahowah's home render assistance, fulfilling our roles in our Heavenly Father's Family. Our contribution enables the family to grow.

3. We love Yahowah's personal name. More than just knowing it, we adore and treasure it. We wear Yahowah's name proudly in recognition that God is our Father. And we proclaim Yahowah's name boldly, recognizing that it alone has the power to save, especially when it is associated with His beloved Son.

4. We are and will always be devoted to learning. By closely examining and carefully considering the Towrah, we are motivated to share Yahowah's guidance. This inspires us to expose and condemn religious lies as witnesses to the truth of the Towrah. We do so, especially on *Taruw'ah*, so that God's intent to reconcile His relationship with His people is known.

5. We actively observe the Shabat. We use this day to increase our understanding of Yahowah's plan and prophetic timeline while seeking to enhance our relationship with our Father.

6. We are passionate about the Covenant, and as such, we walk with God and respond to Him in accordance with the five conditions which comprise and define the agreement. And by responding to and accepting the

Covenant's instructive conditions, we are afforded abundant and eternal life within Yahowah's Family.

7. We respond to Yahowah's requests and appreciate His intercession on our behalf. As beneficiaries of Passover, UnYeasted Bread, Firstborn Children, and Seven Shabats, we are thrilled to blow the Showphar on Trumpets. As a result, Yahowah is pleased to bring us to His mountain and home so that we can celebrate His return on Yowm Kipurym.

Continuing to teach us, God says:

“**Yahowah** (יהוה – the proper pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **My Upright One and Foundation** (*'edony*), **who gathers** (*qabats* – who collects, unifies, saves, and assembles) **the scattered** (*nadach* – the exiled and cast out) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **yet again** (*'owd* – now and forevermore) **announces, in advance of it occurring** (*na'um* – prophetically prophesies), **‘I will assemble, bringing together** (*qabats* – I will accumulate and amass (piel imperfect – the saved are obtained by God's actions which are enduring)) **before him** (*'al huw'* – in front of him) **those he has obtained** (*la qabats huw'* – those he has encouraged to draw near, to be called out and gather together (nifal participle – the subject passively receives the benefit of having played a role in having obtained these people, and he is now defined by his actions) [from 1QIsa].” (*Yasha'yah / Yahowah Liberates and Delivers / Isaiah 56:8*)

It appears as if Yasha'yah is acknowledging two related events. The beloved prophet is reminding us that Yahowah will once again “*qabats* – collect, unify, assemble, and save” the “*nadach* – scattered” sheep of Yisra'el. This process began on January 27th, 1945, with the liberation of the Auschwitz concentration camp, leading directly to the return of Yahuwdym to Yisra'el. It will conclude 88 years 248 days thereafter (777,360 hours)

on October 2nd, 2033 (in year 6000 Yah) on the Day of Reconciliations.

The second aspect of this appears to be deeply personal – letting us see an aspect of Yahowah’s character seldom considered. God has arranged a glorious reception on behalf of the *gowy* frantically blowing the *showphar*, the *Nakar* | Observant Foreigner, and *Sarys* | Authorized Designee. Yahowah wants the man He has deployed to call His people home to witness the product of his efforts: a united Yisra’el gathered before Yahowah. It is an acknowledgment of a job well done and greatly appreciated.

And while Yada views his contributions as negligible compared to Moseh and Dowd, God realizes that a joy shared is a joy magnified. The *Nakar* will get, albeit in a much more dramatic fashion than he anticipated, what he has long desired – the opportunity to experience Yahowah’s joy in the presence of His people. So, while he has requested nothing more than being allowed to stand in the back of the room when Yahowah greets His Family for the first time, it seems that God wants more. It is what Fathers do when their children please them by accomplishing something worthwhile. He, as a proud Father, wants to see His Son’s response to all they have achieved by working together. Turns out, they want the same thing and for the same reason.

On behalf of Yisra’el, I have shared the prophetic pronouncement regarding the *Nakry* throughout *Yada Yahowah*. In the Hebrew text, the only difference between *nakar* נִכָּר and *nakry* נִכְרִי is the addition of the Yowd נ, or hand of Yahowah, making *nakry* “My Observant Foreigner.” In the pictographic characters which originally shaped these words, *nakar* means: the seeds which take root and grow are being handed to the observant to see and consider. And while that is good, presented as נִכְרִי, *nakry* is far better. Hebrew words are determined to be beneficial or counterproductive based on whether the characters which comprise them move toward or away from one of

the four letters comprising Yahowah's name יהוה. And in the case of *nakry*, the child of the Covenant bearing the seed כ, and the observant individual נ, are drawn looking toward Yahowah's outstretched hand מ.

With an eye to these characters, the *Nes | Banner the Choter | Secondary Branch* has been tasked with writing at Yahowah's behest is scribed נכ. It speaks of a son sowing the seeds which grow and bear fruit on a sign which is being lifted up for all to read. With this in mind, here is *Shalomoh | Solomon's commencement address to the Children of Yisra'el upon the completion of Yahowah's Home on Mount Mowryah* – the very place the Nakry will offer his life to spare the remnant of Yisra'el. And since this prophetic pronouncement was delivered in 968 BCE, standing in the very place the Nakry will stand as the 'Adamah Parah, these words will have echoed above the Temple Mount for exactly 3,000 years prior to their fulfillment on Taruw'ah, September 24th at sunrise, year 6000 Yah / 2033.

After addressing the exemplary lives and lyrics of his father, Dowd's son proclaimed...

“Therefore (*wa gam*), regarding someone else, this Nakry | Observant and Discerning Foreigner from a different ethnicity and geographic location who will come to understand (*ha nakry* – the Nakry, a man from a different place and culture, speaking a different language, who, having paid attention, will comprehend; from *nakar* – someone who, by being attentive and astute, will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect), who, to show the way to the benefits of the relationship (*'asher* – who, to reveal the correct and restrictive path to walk to get the most out of life), is not of your people (*lo' min 'am 'atah*), this Yisra'el (*Yisra'el huw*).”

He will come (*wa bow'* – he will arrive and enter the scene) from a distant country in a distant time (*min 'erets rachowq* – out of a land far from Yisra'el and

following a long interval of time (explaining why *'erets* was associated with Yah's Nakry when introduced by Moseh)) **for the express purpose of being a reliable witness and providing truthful answers regarding** (*lama'an* – for the sake of responding and replying, providing testimony, as a witness with the express intent and purpose of revealing; from *'aman* – to be trustworthy and reliable, even verifiable, regarding) **Your** (*'atah* – 'y'our would be *Yahuwdah* – Yahowah's beloved while 'Y'our would be Yahowah's) **exceedingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation).

Your hand and influence are felt (*wa yad 'atah* – Your ability to accomplish the mission is perceived, especially Your *Yowd*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand is experienced (also serving as a reference to influencing the perceptions of Dowd, Yah's Right Hand)), **with this Chazaq | Influential and Passionate Man who is prepared to lead** (*ha chazaq* – the strong and steadfast individual with a fighting spirit who protects others from harm, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending the family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who knows how to lead in the proper direction and will do so with a firm hand (speaking of the one who will serve alongside Dowd)) **as (wa) the Zarowa' | One Sowing the Seeds and Cultivating His Harvests on behalf of His Protective Shepherd and Sacrificial Lamb** (*Zarowa' huw'* – the prevailing and fruitful nature of the one with the strength, resolve, and overall ability to serve as His shepherd among His sheep, who is prolific in all of His ways, accomplishing His mission by sowing the seeds which encourage new life and growth while denoting and

advancing the purpose of the Arm of God, of His Shepherd, and His Sacrificial Lamb (the latter being *Dowd*) **whom You have reached out and will extend** (*'atah ha natah* – through whom You have stretched out).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow'* – when he (speaking of the *Nakry*, *Chazaq*, and *Zarowa'*) comes, bringing and bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter back into the relationship and be included within the family (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he (the *Nakry* and *Zarowa'*) will intervene in the relationship by providing an accurate assessment of the evidence, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*'el ha beyth ha zeh* – pertaining to and concerning God's home and family (bringing *Yisra'el* back home, back to the Temple in *Yaruwshalaim*)). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear this out of the heavens, coming from the atmosphere (*wa 'atah shama' min ha shamaym* – when you listen to what comes out of the spiritual realm by way of the sky (perhaps prophetic of radio waves and especially satellite-based broadband internet connections now archived in the cloud under *Yada Yahowah*)) **within the location where you live** (*min makown yashab 'atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*'asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern

he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the Nakry | Observant Foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – the Nakry, this man from a different place and culture, speaking a different language, who is uniquely discerning) **has invited you to read** (*qara’ el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect – literally with unfolding consequences)), **for the express purpose of being a witness who provides answers such that** (*lama’an* – for the sake of responding, providing testimony, with the express intent and purpose of revelation so that) **every person on the Earth** (*kol ‘am ha ‘erets*) **will have a genuine and ongoing opportunity to become familiar with Yada, to know, acknowledge, accept, and understand** (*yada’* – will be shown by Yada’ so that they might appreciate and comprehend (qal imperfect – genuinely and actually on an ongoing basis)) **Your name** (*‘eth shem ‘atah* – that which is associated with Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, will approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*), **Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also so that (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that, truthfully** (*ky* – assuredly), **Your Family, and this House** (*‘al ha beyth ha zeh* – that Your home) **which, to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son), **are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your

proper designation, reputation, and renown (*Yahuwdah* – Yahowah’s Beloved)).” (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

Since this was written 2,924 years before I was born, 2,970 years before I was called and engaged, and 3,000 years before I will have achieved what Yahowah is acknowledging through this prophecy, I did not ask Yahowah to draw your attention to me. My desire was to work together, such that the mission would be successfully completed and done correctly. And yet, I would be doing God and His people a disservice to run from these prophetic pronouncements. Yahowah wants Yisra’el to listen to Him and to come home. And not finding a *Yahuwd* who was willing to listen or engage, God selected a *gowy*. Nevertheless, He seems to be pleased with what we have accomplished on His People’s behalf.

I love this job. As I learn and come to understand, I am afforded the opportunity to teach God’s Family. And yes, I am thrilled by what we have accomplished. I am, however, overwhelmed. It is one thing to read of and share the heroics of Moseh and Dowd, but entirely another to see oneself spoken about in the ways we have just read. Aware of my flaws and failings, but also my steadfast devotion, I have at times struggled to put this all into the proper perspective – especially as *Yasha’yah* led us from *Choter* to *Nes*, from *Basar* to *Qowl*, and from *Zarowa’* to *Parah*.

My intent was to remain *Yada’*, an invisible and transparent witness, striving to share Yahowah’s testimony as accurately as possible. But my Father wanted more, and He incorporated His adopted son into His story. I have become the Voice calling out in the wilderness of words, preparing all who will listen for Yahowah’s arrival with His Firstborn, our Shepherd, Messiah, and King – as well as our Savior. I have even been afforded the opportunity to cleanse the whore, preparing the remnant of Yisra’el for the Great Reset in advance of my beloved God’s and King’s return.

Having a *gowy* perform in this fashion for God may

come across as a bit insulting, and perhaps that is the point. Given every advantage, Yahuwdym turned a blind eye to Yahowah. And so, by using a gowy, our Father may be taunting His children, saying, “If he gets it, why are you all so clueless?” God has tried every other approach, including speaking directly to His people, but with limited success, so this is His final attempt at awakening them. If you are offended, good. Live up to your calling and we’ll sing together.

The reunion with His Family on this day may be the single most joyous moment in Yahowah’s eternal existence. And to think that He wants to share it with you and me speaks volumes about Him. And yet, it is so Yah, so much like the loving Father we have all come to know and respect.



So as not to disappoint, let’s move on to the next line in His program. As a tenderhearted soul who adores animals, a sentiment shared with Yah, to the extent that we have one more positive statement before rebuking the religious and political among His people, let’s celebrate nature...

“All of your (*kol* ‘*atem* – your every [from 1QIsa]) **animals** (*chayah* – lifeforms, living creatures; from *chay* – to be alive) **of the open environs** (*sadeh* – of the countryside), **may come** (*‘atah* – you have arrived) **to eat** (*‘akal* – to be fed) – **including your every lifeform** (*gam kol chayah* ‘*atem* – even all of your living beings [from 1QIsa]) **of the forest** (*ba ha ya’ar*).” (*Yasha’yah* / Yahowah Frees / Isaiah 56:9)

It would be like ‘Eden if Yahowah brought all of the animals He had created before His children. We might learn to more fully appreciate and enjoy them – perhaps even speak with them. I expect to see animals like these

throughout eternity. Life is something Yahowah celebrates. It is the most interesting aspect of creation.

There is the possibility that Yahowah is using *chayah* metaphorically. *Chay* speaks of those who are alive and *yah* is the familial form of our Father's name. Those of us who are returning following the Shabuw'ah and Taruw'ah Harvests to witness Yahowah's return on Yowm Kipurym, are now living with Yahowah integrated into our nature. And one Feast will be followed by another, since after the Homecoming on Kipurym we will Camp Out together on Sukah with Dad.

In the following statement *keleb* | dog is being used symbolically to depict vicious and rabid rabbis. It is a challenging metaphor today because, unlike 2,700 years ago when this was written, dogs have become part of our families. Even the Hebrew word, *keleb*, means "all heart," depicting why we have come to love them so much. But back then, dogs were not cute, they hunted in packs and were cunning scavengers – often preying on the young, old, unprotected, and weak.

And to be fair to Yah, one of His favorite people bore the name Kaleb. When the Yisra'elites cowered at the opportunity to enter the Promised Land as a result of hearing that there were others living there, it was Kaleb, whose courage and understanding caused him to rise up before the people. Kaleb was willing to trust Yahowah and confidently go where God's words and presence had led them. As a result, Kaleb and Yahowsha' alone, among that entire generation, were invited into the Promised Land. It was because they did not hesitate or equivocate in Yahowah's presence. (Numbers 13:30 and Deuteronomy 1:35-36)

Having not learned the lesson of Kaleb nearly 3,500 years later, with another open invitation to enter the Promised Land, we find Yisra'el's leaders once again paralyzing the people. Of those working to silence God's voice by shouting over Him in the aftermath of the *Taruw'ah* harvest, God says:

“**His watchmen** (*tsaphah huw’* – those assigned to be Israel’s lookouts and keep watch, protecting Yahuw’dym (i.e., political, religious, military, academic, and media representatives) [scribed in 1QIsa such that “his” is a reference to Yisra’el]) **are blind** (*’iwer* – are unable to see and are unaware). **They are all** (*kol hem*) **ignorantly opposed to Yada’** (*lo’ yada’* – without understanding, unaware and irrational, without revelation or respect, clueless and stupid (qal perfect)).

They are all (*kol hem*) **dumb dogs** (*’ilem keleb* – conniving male prostitutes incapable of intelligent speech) **without the capacity to understand or the ability to prevail** (*lo’ yakol* – unqualified and incapable, utterly incompetent), **barking and howling** (*la nabach* – making incomprehensible sounds (only used this one time, with the closest cognate being *nabuw’ah* – babbling Babylonian prophets)), **panting while dreaming** (*hazah*), **lying around smitten with their inactivity and lack of awareness** (*shakab ’ahab la nuwm* – sleeping around and yet enamored with inability and impotency while essentially comatose). (*Yasha’yah* / Isaiah 56:10)

These dogs (*wa ha keleb* – conniving prostitutes) **have the soul of a goat, as they are stubborn, aggressive, and disagreeable creatures, bitterly antagonistic** (*’ez nepesh* – they are obstinate, and yet forceful, fiercely belligerent individuals). **They never acknowledge that they have taken too much** (*lo’ yada’ saba’ah* – they do not realize how gluttonous and dissatisfied they have been, nor do they acknowledge that their sexual desires are unrestrained and insatiable, wallowing in abundance, they are unconcerned about those they have deprived).

They are shepherds (*wa hem ra’ah* – those tending to the flock, feeding and leading the sheep, serving as a metaphor for religious leaders, are) **without Yada’, ignorant and irrational, devoid of understanding** (*lo’ yada’ byn* – they are clueless, disrespectful, and unaware, neither perceiving nor comprehending, lacking the capacity to teach).

All of them have turned their own way (*kol hem la derek hem panah*), **every man for his own ill-gotten gain and dishonest advantage** (*'ysh la betsa' huw'* – because of his own personal greed, being immoral and using deception to steal) **without exception or restraint** (*min qatseh huw'* – every last one of them, from beginning to end).” (*Yasha'yah / Yahowah Liberates / Isaiah 56:11*)

A watchman in the prophet's parlance is an official representative of the people who has the responsibility to keep watch over them, protect and inform them, and be aware of what is happening all around them. The *tsaphah* are Israel's political, religious, military, academic, and media leaders. And according to God, they are all blind.

Yada' has been used prolifically throughout this prophecy. As both the title under which these 35 volumes devoted to more accurately translating Yahowah's testimony have been written, and as my pen name, I am especially attuned to its use. And on each of the previous three occasions, *yada'* has been negated, thereby showing the degenerative effect of Judaism on Jews, causing the world's brightest to become ignorant and irrational when addressing HaShem.

As more and more Jews denounce Judaism and engage in the Covenant, many as a result of what they have read in *Yada Yahowah*, rabbis will become ever more *lo' Yada'*, fulfilling this prophecy. They will behave like a pack of rabid dogs – too sick to realize that they are the reason their people are dying. Incapable of anything other than worn-out platitudes and ad hominem insults, they will remain completely out of touch with reality.

Since rabbis are acclaimed as sages, wise men, and great and godly thinkers, the religious will find Yahowah's rebuke untenable. And yet, how does one deny the word of God, scribed by your prophet, to your people, in your language?

This attack on the motives and credibility of Yisra'el's rabbis is not only blistering, but it also specifically

denounces the pack leaders at this moment and time. And it is comprehensive in documenting the extent of their malfeasance. We have just begun.

These “dastardly dogs” are religious prostitutes. Pretending to be wise, God claims that they are ignorant – deprived by their religion and greed of the capacity to understand. In His view, rabbis are blathering idiots, impotent and incompetent – essentially comatose. From Yahowah’s perspective, the men who claim to represent HaShem are bitterly antagonistic and disagreeable creatures, obstinate and belligerent souls, making them more like goats than sheep.

God is calling Yisra’el’s religious leaders gluttonous and insatiable, sexual predators, pursuing their own agenda. They are *lo’ yada’ byn* – not just ignorant, but irrational, both clueless and stupid, unaware and incapable of understanding. To *yada’* is to know while *byn* speaks of understanding by way of making intelligent connections. They practice neither.

Should you think that Yahowah is prone to hyperbole, let’s consider the facts. The ten richest rabbis in Israel have a combined wealth of \$765 million. The grandson of the Kabbala Master, Baba Sali, Rabbi Elazar Abuhatzeira, became the wealthiest of them all by charging Jews exorbitant sums for his blessings. Rabbis are the highest-paid clerics in the world, with average annual salaries 350% higher than Christian clerics and 600% more than Imams. There is a fee for almost every occasion, and nothing is free. And for what: lying to their stooges? You know it’s true Yisra’el. Your God said it, you’ve witnessed it, now admit it.

These “shepherds” have become thieves, with every rabbi, without exception, dishonest in their solicitation of ill-gotten gain. Worst of all, they are paid by the state of Israel, with taxpayers even forced to send these deadbeats to rabbinical school – as if it takes a special education to deceive and swindle the people.

When it comes to issues of control, rabbis are ruthless. They will stop at nothing to keep someone from slipping away from their religious tentacles. Moreover, they suffer from normalcy bias, which causes them to rebuff manifest warnings of impending doom, such as this, and live like nothing is ever going to change.

“Come, let us consent to assemble together and agree to change everything around (*‘atah* – let’s approach things differently (qal imperative)). **Let us reach for and receive** (*laqach* – let us select and accept, taking) **the wine** (*yayn*), **drinking fermented, alcoholic beverages** (*shekar* – alcohol) **to remain inebriated and intoxicated** (*saba’* – to the point of drunkenness).

Tomorrow (*machar* – the future) **will be like** (*wa hayah ka* – will come to exist similar to) **this day** (*zeh yowm*), **with us more powerful and important** (*gadowl* – greater and more distinguished), **even more exalted and wealthier** (*yether* – considered superior, abundantly enriched through the binding nature of religion), **exerting our power and influence** (*ma’od* – being praised and honored as inspirational).” (*Yasha ’yah* / Yahowah Frees / Isaiah 56:12)

And such is the toast of the rabbis. With their bearded noses in the air, they will fall flat on their tuchuses – soiling their ugly religious outfits in the process. Yahowah is describing people who are rallying to change His message and His Word to suit their own political and religious agendas.

The undercurrent of both the Talmud and Zohar is change – moving from God to man, from freedom to control, from enlightenment to ignorance. But a new day is dawning. Yahowah is returning with Dowd and neither finds stupid appealing – especially when the idiots are braggarts.

Intoxicated with their own sense of self-worth, their own words, their own religion and political schemes, Israel’s leadership, especially rabbis (exalted ones), have

controlled Jews for so long, they cannot imagine this ever changing. And yet, during the *Miqra'* of *Taruw'ah*, as rabbis think they are ushering in a new year on Rosh Hashanah, all but one of their harshest critics will vanish. What then?

—

The Final Blast...

We have reached our intended destination, the point in the prophecy where Yasha'yah presents the rabbinical response to Shabuw'ah and Taruw'ah at the beginning and conclusion of the Time of Ya'aqob's Troubles. In this regard, it is instructive to know that, in this next statement, the Masoretic renders *'abad*, "have vanished," as a completed action, while the Dead Sea Scrolls depict something that has not yet come to fruition, and thus as "will vanish," predicting a yet unfulfilled disappearance.

"Then (*wa* – and so [in 1QIsa but not the MT]) **those who are right** (*tsadyq* – the vindicated, righteous and just, those who are correct and in accord with the standard and thus upright) **will vanish, their whereabouts unknown** (*'abad* – will disappear such that those who remain will not know where they have gone).

And no one will give it any thought (*wa 'ayn 'ysh sym 'al leb* – not one individual will take it to heart, will examine what may have occurred, with no one pondering the portent).

Loyal and devoted individuals (*'ysh chesed* – the most steadfast and relationship-oriented people) **will be harvested, gathered together and taken away** (*'asaph* – will be withdrawn as they are escorted away, removed from their places and transported to a new location and state) **while no one makes the connection to comprehend what has occurred** (*ba 'ayn byn* – without anyone comparing this prophecy to what has transpired so that they understand, not a soul realizing what happened).

For indeed (*ky* – surely), **from** (*min* – separated from and out of) **the presence of** (*paneh* – the existence and appearance of, even having to face or be confronted by) **this disastrous calamity and miserable suffering, such wickedness and wrongdoing** (*ra’ah* – having one’s fellow countrymen, friends and associates, even neighbors and companions become so destructive and harmful during this troubling time), **those who are correct** (*ha tsadyq* – those who are right, and thus vindicated, just and righteous, upright and innocent) **will be taken away** (*‘asaph* – will be gathered together and harvested, removed and escorted away).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:1)

Let it be known: Yahowah is a gentleman. The Covenant is His Family, and He is not going to expose His children to the worst man has to offer. This is why Shabuw’ah precedes the miserable suffering and wickedness and why Taruw’ah provides one last opportunity to avoid carnage pursuant to the cleansing of the Land and Earth.

Yasha’yah / Isaiah 57:1 is foretelling that during the Shabuw’ah and Taruw’ah *‘Asaph* | Ingatherings, only those who are correct will disappear. They will be withdrawn so that they will not have to endure the impending calamity known to us as the Time of Israel’s Troubles or the depopulation of the Earth.

Not only will these *tsadyq* | right-minded individuals vanish, but their whereabouts will also remain unknown to those left behind. And that is bewildering because the answers are so clearly delineated in this prophecy.

Once those who are correct about God, and thus vindicated, are gone, no one will give them a second thought. The prophetic portent of this event is among the most important in human history, with Covenant members being escorted to Heaven, and yet no one remaining will be the wiser for it.

Those of us who are “*‘Asaph* – Gathered In and Taken Away” on Shabuw’ah and Taruw’ah “will be withdrawn”

from a troubled world and then “transported to a better place” where we will be “transformed into a superior state of being.” Even though we will leave this written legacy, one of the reasons that so few will notice is that our “*chesed* – loyalty and devotion” is to One they do not know. We are focused on our relationship with Yahowah at a time when they are consumed by their religion and politics. Rabbis will discount and disparage us as having no value.

Since Yahowah was clear, let’s be resolute: Shabuw’ah and Taruw’ah are “*Asaph* – Ingatherings.” And of these, at least at the time of this writing in the fall of 2024, only two remain. The next will occur on the 22nd of May 2026 and the second will transpire seven years later, on the first day of the seventh month in year 6000 Yah, which is September 23rd and 24th, in 2033. This day will be announced by a full solar eclipse. Therefore, the dunderheads will remain clueless for as long as they have left, which isn’t long. Time is spiraling down. And following the Shabuw’ah Qatsyr, for the next three and a half years, the only voice proclaiming Yahowah’s existence or His Son’s sacrifice will be *Yada Yahowah*. Then on the first of ‘Abyb in year 5997 Yah, April 4th, 2030, Yada and ‘Elyah will return as fellow Witnesses, heralding Dowd’s arrival on Kipurym at the conclusion of the storm.

We have learned two things about those who will be withdrawn: they are *tsadyq* | correct and *chesed* | loyal. Since this is an open-book test, where the answers are all provided, being right is relatively easy. And considering God’s generosity, loyalty is only natural.

Byn is one of my favorite words. I consistently view it in connection with the dot-to-dot puzzles I adored as a child. By connecting the dots in the correct order, a picture emerges out of a sea of seemingly random points.

This Hebrew word for “understanding” reveals that the transition from knowing to comprehension necessitates making proper associations, coming to appreciate how one thing leads to another and how they are

related. In this case, to properly assess who was harvested, by whom, and why, one would have to make the connection from this prophecy to its fulfillment. And it is by using *byn* that we made the connections between Yasha'yah's and Moseh's prophetic pronouncements regarding the Zarowa' and Parah, Shabuw'ah and Taruw'ah – even in how Numbers 20 is the cause of Numbers 5 with Numbers 19 providing the cure.

The triggering event for the remaining Ingatherings will be “*ra'ah* – a time when one's fellow countrymen, friends and associates, neighbors and companions, especially shepherds, and thus pastors and rabbis, are universally and hideously wrong.” The *ra'ah* | deceived are being contrasted with, and separated from, the *tsadyq* | right.

A time of terrible calamity is on our horizon. Far worse than the Covid-19 lockdowns of 2020, by 2026, Israel will be dissected, and shortly thereafter, the world will be at war with itself and with God's People. There will be suffering beyond our comprehension. Billions will die. Those who are correct will be withdrawn early and late in the process. And we now know that the religious and political leaders of the day will brush off our disappearance as if it were to our shame and their gain.

This passage provides yet another clue as to when the Shabuw'ah and Taruw'ah Harvests will transpire. It states: **“For indeed (*ky*), away from and out of (*min*) the presence of (*paneh* – the existence and appearance of, having to face or be confronted by) this disastrous calamity and miserable suffering (*ra'ah*), those who are correct (*ha tsadyq*) will be taken away (*'asaph*).”** The Children of the Covenant will be taken to Heaven prior to the worst of Ya'aqob's Troubles and then again on the cusp of world annihilation. This timing is reinforced in Yasha'yah 17 – which we considered in great detail. There we were told that the Shabuw'ah Qatsyr would occur after the fall of Damascus when Yisra'el is thinned at the waist. That is, of course, indicative of imposing the “Two-State

Solution,” making Israel indefensible. Taruw’ah would follow seven years later and come with a big surprise.

Therefore, before our departure becomes imminent, we will know exactly when this will occur. So, in the interim, let’s invest our time trying to increase the number and quality of the individuals who travel with us, especially since we have Yahowah’s promise to withdraw us before it gets really nasty – and that means we should be accepting and appreciative.

Speaking of the loyal and correct who will be harvested in Yahowah’s vernacular, we discover that they will go to a better place...

“And then (*wa* – in addition [in 1QIsa but not the MT]), **he will arrive, entering into, and included among** (*bow’* – he comes by way of a harvest, is brought into, and is associated with) **the reconciled, tranquil, prosperous, safe, and saved** (*shalown* – those in protective custody, totally satisfied, absolutely content, renewed, healthy, peaceful and harmonious, secure and restored, enjoying the most favorable of all circumstances with friends and companions).

They will be spiritually allied (*nuwach* – they will be led and guided to a favorable and restful spirituality; from *ruwach* – becoming a child of the Spirit) **within** (*’al*) **His** (*huw’* – His [in 1QIsa but “their” in the MT]) **restful environs** (*mishkab* – His lodging and furnishings designed for comfort, rest, reflection, and thoughtful meditation; from *my* – to ponder the implications of *shakab* – a restful place and situation, possibly *mishkan* – dwelling place, a home and tabernacle), **walking in a manner which is right, honest, fitting, and proper** (*halak nakoach* – traveling through life in an appropriate manner, truthful and sincere, in accord with what is correct while being straightforward and upright) **with Her** (*hy’* – Her, as in our Spiritual Mother [in 1QIsa as “*hy’* – her” vs. “*huw’* – his” in the MT]).” (*Yasha ’yah* / Yahowah Saves / Isaiah 57:2)

Those enjoying Yahowah’s hospitality have

anticipated Dowd's return, observed the Towrah, attended the Miqra'ey, and accepted the Beryth. As a result, we will be among the *shalowm*: reconciled and prosperous, safe and saved. We will enter the "*shalowm* – protective custody" of our Heavenly Father and Spiritual Mother, finding "total satisfaction, absolute contentment, renewed health, peace and harmony, security and restoration in the most favorable of all circumstances with friends and companions." If there was not so much to accomplish between now and then, every Covenant member would like to depart next Shabuw'ah.

It is telling that Yahowah added "upright" and "journey" to His heavenly depiction. This confirms that, after a well-deserved respite, we will be out and about exploring the universe. We are being imbued with Yahowah's Spiritual energy, making us more like Him. He is, thereby, enriching, enlightening, and empowering His children.

One of the reasons rabbis will miss this harvest, and miss its significance, is explained in the next pronouncement.

“But as for you all (*wa 'atem*) who are present (*qarab* – who are offering your legal retort) at this time and place (*henah*), you are children of fortune-tellers who are blowing smoke (*beny 'anan* – sons of those casting obscure spells, pretending to foretell future events with clouded judgment, and conjuring up a respect for the dead, while cavorting with evil spirits and making things appear to be other than they actually are), the seed (*zera'* – the offspring, byproduct, and consequence) of adultery (*na'aph* – of being unfaithful by being religious) and prostitution (*wa zannah* – whereby you accept money for being unfaithful and luring others away from a loving relationship, and are thus despised and loathed).”
(*Yasha'yah* / Yahowah Liberates / Isaiah 57:3)

By selling their blessings promising a more fortuitous future, rabbis are *'anan* | fortune-tellers. By promoting their Talmud, Mishnah, and Zohar over the Towrah, they

are *'anan* | blowing smoke and clouding the issue. In the Babylonian Talmud, there are copious reports of rabbis *'anan* | casting spells. But their *'anan* | judgment is obscured, especially when they *'anan* | conjure up respect for the dead, all but worshiping the rabbis who have deceived before them. From Yahowah's perspective, the rabbis are *'anan* | cavorting with evil spirits while *'anan* | pretending to be what they are not.

Rabbis are the product of spiritual adultery, making them prostitutes in God's view. And make no mistake, Yahowah is describing today's rabbis. There are no others present at this time and place qualifying for this scathing indictment. Moreover, as we have seen, they are a perfect fit: size infinitesimal and only available in black.

The rabbis, or "exalted ones," see themselves as being in control, and they present their words as law. Seven hundred years before the term "rabbi" was first applied to men by religious zealots, Yahowah asks...

“Over whom and upon what basis (*'al my*) are you effeminate and overly sensitive individuals exploiting and mocking (*'anag* – manifesting feminine attributes, more like women than men, verbally ridiculing and exploiting the sensitivities of others, while finding pleasure in being pampered by the resulting luxury)?

Against what and over whom (*'al my*) do you open your mouth and boast (*rachab peh* – do you exalt yourselves, pretending to be big shots, exuding confidence which is not justified, especially in your arrogant speech), sticking out your tongues (*'arak lashown* – prolonging your speeches)?

Are you not (*lo' atem*) the children (*yeled* – the little boys) of rebellion who rose up in clear defiance of authority (*pesha'* – of the revolt, of those contrary to the established standard, of offensive criminals, and thus of the religious), the seed of (*zera'* – offspring and product, the means of discriminating) vain and useless liars and mistaken beliefs (*sheqer* – of false and fraudulent

testimony, of misleading witnesses, of irrational deception and disappointing oaths)?” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:4)

Woe! Rabbis beware. God has your number, and you are not going to like His call. He has exposed you – laying you bare.

Who do you think you are playing with? On what basis are you mocking the Almighty? You have nothing to offer by comparison.

Just looking at the Haredi gives me the creeps – and evidently, I am in good company. They are so effeminate with their mourning clothes and curlicues. With arms the size of straws, it is apparent that these societal parasites have not worked an honest day in their lives. Mind you, God loves women, and so do I, but these little boys look and act more like little girls.

And they have wee little brains, too. Indoctrinated in an antiquated religion, unable to think for themselves, deprived of freewill, and without instruction in languages, the sciences, or rhetoric, they are mentally atrophied. To be Haredim is to waste one’s life and potential while antagonizing Yahowah in the process.

I suspect that Dowd would find the rabbis particularly annoying. As Yisra’el’s most stalwart supporter, he would reject them out of hand for their universal failure to lift a finger in defense of their country.

Rabbis claim their authority from the Towrah, and yet they are not mentioned in it, other than to be condemned by the prophets. They claim to represent “G-d,” and yet, they despise His name and rebel against His authority. Without a reason to boast, they are obnoxious.

Yahowah provided a fitting depiction of these religious leeches, calling them: “*yeled* – the little boys” who “*pesha*’ – have rebelled, rising up in open defiance” of His “authority.” Their “religious revolt remains contrary to the established standard” of the Towrah.

Rabbis are “*sheqer* – vain and useless liars fraudulently promoting mistaken beliefs.” Their “testimony is irrational, deceptive, and disappointing.” And yet 20% of Jews, the most Ultra-Orthodox, guzzle down their diatribes as a dog returning to its vomit.

If you are among them, go away. You are as disgusting as your religion. God wants nothing to do with you, which makes your lies all the more appalling. It is only after the Orthodox disinfect themselves by disavowing their debilitating lifestyle that there will be hope, and hopefully, since it is being made available on the Shabat of Taruw’ah, the Haredi won’t find Yahowah’s Parar disinfectant.

Speaking of these malcontents, rabbis will protest that their title means “teacher,” and yet that is not true. To “instruct and teach” in Hebrew is *lamad*. To be a “teacher” is *mowreh*.

The root of the title, rabbi, is “*rab* – exalted and great.” Therefore, *Rabbi* would be from *raby*, which means “I am great.” The verbal root is *rabah*, meaning “to become great.” Applying this sentiment to oneself conveys arrogance, with man acting as if he were God. And yet, this hubris is the essence of the religion.

“**Are you not those who burn with lust and rage** (*ha ha chamam* – with strong feelings of animosity and getting overly excited and heated) **over the lamb and leadership** (*ba ha ‘ayil*) **and under** (*tachath* – in relation to) **every spreading tree** (*kol ‘ets ra’anan*), **killing the children** (*shachat ha yeled* – slaughtering, taking the lives with little or no remorse or hesitation) **within the depressions** (*ba ha nachal* – in the valleys and gorges, wadis and ravines) **beneath the clefts in the rocky Crag** (*tachath sa’yph ha sela’* – the fissures of stone in the protective cracks provided by Craig)?” (*Yasha’yah / Yahowah Liberates / Isaiah 57:5*)

The rabbinical defiance against providing a healthy portion of lamb on the Seder plate is a legend. Their meatless bone, surrounded by a medley of vegetables, aptly

reflects *Qayn's* | Cain's offering. It is defiant.

But also insightful, this prophetic pronouncement suggests that the rabbis will seek to kill those the Zarowa' has pulled from the tree and then hidden for their protection so that they can capitalize on his sacrificial offering as the Parah. Remember...

“Then (*wa*) there will exist (*hayah*) something which can be compared to (*ka*) the collecting and bringing together of an intensely dramatic ingathering, the removal and receiving (*'asaph*) of a harvest, cutting away and reaping during a short but vexing time (*qatsyr*) of standing grain, deeply rooted, steadfast, upright, and established (*qamah*).

And (*wa*) His Zarowa', the One who is Cultivating the Seeds Sown for His Harvest to be Fruitful and Productive (*zarowa' huw'*) will reap the harvest with unfolding implications, cutting the valued crop away from a troubling time (*qatsar*) of first fruits forming an overflowing torrent moving swiftly from one place to another in linear fashion as a result of the stem off of the main branch (*shibolym*).

In addition (*wa*), there will be at a time certain (*hayah*) that which is similar to (*ka*) a rapid gleanings of what is left in a final ingathering to be quickly prepared and removed (*laqat*) of first fruits flowing from one place to another in linear fashion (*shibolym*) in (*ba*) the profound depths of Rapha'ym where the sick have been healed and the defective have been restored while the feeble falter and the souls of the dead remain (*'emeq Rapha'ym*). (*Yasha'yah* 17:5)

And he will remain, enduring being left behind as flesh and blood for having caused people with leavened physical bodies to be spared as a remnant (*wa sha'ar*), during it (*ba huw'*).

Thrust aside and left on the stems and branches (*'olelah*) as would be the case when an olive tree is beaten from all around to shake off some of the fruit (*ka*

noqeph zayit): **two or three** (*shaneym shalows*) **olives** (*gargar*) **in the top, most crucial, and foremost** (*ba ro'sh*) **vocal branch who speaks and relates** (*'amyr*), **four or five** (*'arba' chamesh*) **in the clefts of his Crag from his branches which have been broken off** (*ba sa'yph huw'*) **of the fruitful and productive heifer, of the one cultivating a flourishing and abundant harvest on behalf of future generations** (*parah*), **' prophetically declares** (*na'um*) **Yahowah** (*Yahowah*), **God** (*'elohym*) **of Yisra'el** (*Yisra'el*).” (*Yasha'yah* / Isaiah 17:6)

Those the Zarowa', now serving as the Parah, will seek to protect so that they can enjoy a relationship with Yahowah, the religious will condemn for abandoning Judaism. I am appalled even now as I witness rabbis dispatching their flying monkeys to demonize and harass Jews who wisely disassociate from Judaism.

Not long ago, I recall the time when the rabbinical parties became apoplectic over the appointment of Prime Minister Naftali Bennett, who excluded them from a role in his government. They had become spoiled and fat supporting Benjamin Netanyahu, who paid exorbitant fees to buy their loyalty under the parliamentary system – and is doing so again during a successive rewrite in the summer of 2023 – taking the nation to the brink of civil war and invasive war. Moreover, in keeping with the prophecy, the rabbis fought for control of the Western Wall.

But what about their passion for trees? The answer may lie in *Tu BiShvat* | the Fifteenth Day of Shevat, which is celebrated as *Rosh HaShanah La'llanot* | New Year of the Trees. As one of four new years in the rabbinical calendar, it is presented in the Mishnah for the purpose of establishing an annual cycle of tithes – which they receive as a religious mandate. It is similarly promoted in the Talmud and in Kabbalistic and Hasidic literature. It has morphed into Israeli Arbor Day.

Even in their malfeasance, there are insights into the rotting hearts of rabbis. Fifteen would typically be written Yowd 𐤎 Hey 𐤅 ($10 + 5 = 15$). But since this spells Yah,

the name of their nemesis, the rabbis went with Theth ⊗ Wah ׀ (9 + 6 = 15). The same goes for 16 because Yahowah was contracted to Yahow and then to Yow over time. And that is why virtually every lexicon affirms the connection between “Yow,” “Yahow,” and ultimately “Yahowah.” So, 16 is usually written as Theth ⊗ Zayin א (9 + 7) instead of Yowd ׀ Wah ׀ (10 + 6 = 16 and spells Yahow). Further, the rabbis chose to impose their assembly in Shevat, meaning “scepter,” thereby staking their dominion over Yah. Gotcha.

Rabbinical malfeasance has “*ra’anan* – spread” far and wide, not only among Jews in the Diaspora but also through Jewish contributions to Christianity, Islam, and Socialist Secular Humanism. These deep and dark depressions of religious thought have killed more children than all of man’s other institutions and civilizations combined. And every child forced into Hasidic Judaism by his father is destined to die.

In this regard, *ra’anan* is based upon *ra’*, which is to disseminate evil. The two Nuns ׀ indicate that the recipients are children. Likewise, *nachal* also denotes “disease, the infliction of a mortal and incurable wound.” Further, the same three letters speak of “taking a possession, especially an inheritance right.” The associations with “stealing a child’s inheritance” and “spreading disease” are appropriate when viewed in a religious context.

Further, the root of *sa’yph*, translated as “clefts,” is likely *se’eph*, meaning “disloyalty, twisted thinking, despicable and contemptible behavior, moral corruption and lawlessness.” Rendered in this manner, the rabbis were “killing their own children, taking their inheritance (which is eternal life with God), by way of their own “disloyal, twisted, and despicable behavior.”

These options considered, if we were to associate each word with its root, we would read Yahowah saying: “**You spread out and grow rich (*ra’anan*) by taking the lives of (*shachat*) children (*yeled*), spreading disease and**

stealing their inheritance (*nachal*), **under the auspices of** (*tachath*) **highly** (*sela'*) **twisted thinking and despicable behavior** (*sa'yph*).” (Yasha'yah / Isaiah 57:5)

Continuing to use symbolic language and a play on words to dress down the religious dress-ups...

“**Your fate** (*chalaq'ath* – your share and reward, your apportionment reflecting your choice), **grave, and inheritance** (*nachal* – depression and pit, infirmity and disease) **are among** (*ba*) **the smooth-talking and insulting flatterers and thieves who destroy** (*cheleq* – harmful slippery-tongued false preachers who steal, taking booty, as well as the smooth stones used to encourage idol worship).

There they go as your lot (*shem bow'ka goral'ath* – there they are as your allotment and recompense [from 1QIsa]). **And so, to them** (*gam la hem*), **you have poured out drink offerings** (*shaphak shaphak*), **uplifting** (*'alah* – raising up) **grain offerings** (*minchah* – gifts). **For these things** (*ha'al'el-leh*), **shall I relent and change My mind** (*nacham* – shall I be consoled and comforted)?” (Yasha'yah / Yahowah Liberates / Isaiah 57:6)

God is fair: people get to choose their fate. An individual can accept His inheritance or cast lots among men and see where their flattering talk leads. But be certain of this: Yahowah will not change His mind or approach. The religious cannot appease Him. Heaven comes on His terms while hell awaits those who advocate a different approach.

Yahowah is saying that He isn't going to change His nature or His Covenant to accommodate those who work against Him to the detriment of His children. The Third Statement Yah etched in stone stands as He wrote it. Lifting up and supporting deceitfulness and lifelessness in God's name continues to be unforgivable.

Speaking to the Jewish religious leadership...

“**On a high mountain, you have arrogantly** (*'al har*

gaboah) **made** (*suwm* – set up, established, appointed) **your bed** (*mishkab 'ath*), **raising it up and advocating it** (*nasa'* – carried away with it, praising and exalting it).

Additionally (*gam*), **there** (*sham*) **you ascribed high status to yourselves** (*'alah* – lifting yourselves up) **by slaughtering the living** (*zabach zabach* – sacrificing life as an act of worship).” (*Yasha 'yah* / Isaiah 57:7)

Rabbis have made their own bed, and in it, they will sleep. No matter how lofty a perch they set it upon, every edifice they contrive will come crashing down. If not for the lives they sacrifice in the name of their religion, no one would care about the harm they bring upon themselves.

Throughout human history, and around the globe, clerics and kings used child sacrifices to drive fear into the hearts of their subjects and thus gain control of them. But the brutal murder of children is not the most heinous crime political and religious leaders have perpetrated. More abhorrent still, at least in the eyes of God, is the spiritual assassination of children at the hands of their parents and the religious. This occurs in churches, synagogues, temples, and mosques.

It is our responsibility to educate our children, to expose them to the evidence which exists in favor of Yahowah and against all other claims to divinity. That way, when confronted by false witnesses, they will be forearmed and equipped to deal with the wide variety of threats launched against their souls. Fearful of the truth, the Hasidics deny their children access to the internet. Now you know why.

In this passage, God has also warned us that religions have a bad habit of extending their power and influence by motivating their adherents to plunder and kill all those who do not capitulate. All too often, the religious warrior is promised admission to paradise along with a dubious list of heavenly rewards for killing others.

While Islam is renowned for offering terrorists virgins

in paradise, they do not have a patent on it. Shinto Imperial Japan had kamikazes – the “divine wind.” Spartans valued no life and lived to die in battle. The Vikings had stations in Valhalla equivalent in reward to how ferociously one died. Pope Urban II offered crusaders a pardon from judgment if they died fighting to regain the Holy Land.

Returning to the “gatekeeper” metaphor, Yahowah, speaking through His prophet, predicts that religious rulers would stake out their claim on the wrong side of the door.

“Then lingering at another (*wa ‘achar* – delaying while holding back, hesitating at a different and subsequent) **door** (*deleth* – gate or entrance) **and its framework** (*wa mazuwzah* – doorposts and jam), **you have set up and placed** (*sym* – you have appointed) **your own memorial and maxims, even men to be remembered** (*zikarown ‘ath* – your own symbols and signs, proverbs and statements).

Indeed (*ky* – clearly), **separated from Me** (*min ‘eth* ‘*any* – apart from Me), **you have revealed and uncovered** (*galah* – you have exposed and aired) **your bed** (*mishkab ‘ath* – and your death brier) **and climbed up into it** (*‘alah*) **while enlarging it** (*rachab* – making it roomy so as to accommodate many). **Then** (*wa*) **you established** (*karath* – you cut, making) **for yourselves and with them** (*la ‘ath min hem*) **devotees and lovers** (*‘ahab* – a relationship with those who are attracted to you and find you desirable), **in whose bed** (*mishkab hem*) **you have beheld, choosing to gaze upon** (*chazah* – observed and preferred) **their phallus** (*yad*).” (*Yasha ‘yah* / Yahowah Liberates / Isaiah 57:8)

Mazuwzah, translated as “framework,” is from *zyz*, meaning “the fullness and abundance of life.” If it had not been a rabbinical replacement, this would have been the doorway to heaven, the passageway to eternal life.

The Door to Life is found in the Towrah and opened during the Mow’ed Miqra’ey as Dowd fulfilled Pesach, Matsah, and Bikuwrym. To lead Jews in a different

direction, rabbis wrote their alternative in the Talmud.

Having chosen to make their bed apart from God, the rabbis stand exposed by Yasha'yah. It is, therefore, a shame that the religious charlatans retain their lovers.

The sexual abuse crisis pummeling the Roman Catholic Church is not exclusive to pedophile priests. While they can claim Olympic gold in all-around perversity, the bronze medal goes to the rabbis who are only slightly less egregious. Muslims can claim the silver medal for reasons explained in *God Damn Religion*. And true to form, when exposed by those they have abused, the Hasidics condemn the victims while rallying around the rabbinical scum.

Recognizing that we turned to this passage to affirm the nature and timing of the Shabuw'ah Qatsyr and Taruw'ah Laqat, this subsequent material provides valuable insights into the religious and political landscape that will exist immediately before and after the fulfillment of the Invitations to be Called Out and Meet of Shabats and Trumpets. And what we are seeing here is that Judaism is now on center stage because it is what a remnant of Yahuwdym will be saved from as we progress past the 'Adamah Parah toward Yowm Kipurym.

In the next statement, the Dead Sea Scrolls confirm that the rabbis modeled their religion after Molech – the Ammonite and Phoenician sun god whose religious rituals Yahowah condemned repeatedly, calling Molech the “Harlot, the Whore of Babylon.” Admonitions against Molech, and veneration of him, can be found in *Qara'* | Leviticus 20:5, where Yahowah says that “He will separate Himself from those who chase after this whore.” In *Yasha'yah* / Isaiah 30:33, we learn that hell was created for Satan in the guise of gods like Molech, and that fire and brimstone will be his lot. Molech is called “a detestable idol” in *Melekym* / 1 Kings 11:7. He is the “abomination of Ammon” in *Melekym* / 2 Kings 23:13. Molech's religion is excoriated in *Qara'* / Leviticus 18:21, 20:2-5, *Melekym* / 2 Kings 23:10, and *Yirma'yah* / Jeremiah 32:35, saying that

“honoring Molech profanes the name of Yahowah.”

God reveals that “anyone who performs a religious rite in Molech’s honor will lose their life.” And we are told that the Lord Ba’al, Satan’s most common title, and Molech are one and the same: “They built shrines to Ba’al and caused their children to pass through the fires of Molech...which is an abomination.” These associations considered, let’s proceed...

“You descended toward (*shuwr* – you traveled from a higher place to a diminished one, lowering yourself by showing a regard for) **Molek** (*la ha Molek* – Molech, king of the gods, the god of the Ammonites and Phoenicians to whom Israelites sacrificed their infants in the valley of Hinnom; from *malak* – to become a sovereign ruler) **with** (*ba*) **oil** (*shemen* – anointing olive oil) **and numerous perfumes along with your medicinal ointments** (*wa rabah raquach*), **sending out** (*salah* – dispatching) **delegations of your anguished envoys** (*syr ‘ath* – your tormented messengers and troubling representatives) **as witnesses into perpetuity** (*‘ad*) **unto the distant separation of** (*min rachoq*) **the humbling and lowly status** (*shaphel* – the abasing and destructive nature of being diminished) **endured upon reaching** (*‘ad*) **She’owl** (*She’owl* – Hell, the place of separation and no return where those being punished are incarcerated forever in what appears to be a black hole; from *sha’al* – granted upon request).” (*Yasha ‘yah* / Yahowah Delivers / Isaiah 57:9)

This is the ultimate place of departure. Those harvested by Yahowah on Shabuw’ah and Taruw’ah are escorted to *Shamaym* | Heaven while those dispatched by the rabbis are sent away to *She’owl* | Hell. We are all afforded the opportunity to descend with the religious or ascend in the relationship. Either way, up or down, there is no check-out time, so I’d be careful before booking reservations.

Based upon all we have learned about She’owl, this place of eternal separation from the Light, of perpetual incarceration where nothing escapes, of being infinitely

diminished except in time, it is similar to a black hole. And to think that the rabbis are sending their devotees to this place while denying its existence is reprehensible.

Speaking of those who sided with the Whore of Babylon, God says...

“With the variation and duration of your long rabbinical (*ba rob*) journey, your ways (*derek ‘ath*) were wearisome (*yaga’* – required the expenditure of considerable effort), but you never admitted (*lo’ ‘amar*), ‘It is hopeless (*yarash* – it is futile).’ Reinvigorated (*chayah*), you will express (*matsa’* – you extended) your influence (*yad ‘ath* – your desire to reach out and attempts to gain control) such that you try to avoid showing weakness (*‘al ken lo’ chalah* – so that you did not appear weak or grieved).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:10)

There are countless variations of Judaism as rabbis have added their personal pronouncements to the pile of manure which preceded them. The notion that the Talmud is an alternative “Torah” dating to the time of Moses is, well, to use the Irish name for such things, malarkey. The preponderance of the Talmud was compiled in Babylon around 500 CE. The Rambam, Rabbi Moses ben Maimon, or Maimonides, as a converso Muslim, codified this Talmudic Law in his fourteen-volume *Mishnah Torah* in the 12th century. In modern parlance, we would call him a “trash collector.”

The Zohar was written in a cryptic, obscure style of Aramaic used only by rabbis in the Late Middle Ages. It first appeared in Spain in the 13th century when it was published by Rabbi Moses de Leon. To garner undeserved “credibility,” de Leon falsely credited the book to Rabbi Shimon bar Yochai – a disciple of Rabbi Akiba, who was the most nefarious of Jews, having brought the wrath of Rome upon Judea while promoting a false Messiah.

In particular, Hasidic Judaism is an even more recent phenomenon, emerging like the Black Plague in the

Ukraine in the 18th century and then spreading like a virus throughout Europe and then infecting New York. It was concocted by *Baal Shem Tov* | Lord of the Good Name, also known as Rabbi Israel ben Eliezer. Judaism now had a *Shem* | Name and a *Baal* | Lord, but it was anything but good. As a result, Hasidic Jews remain mired in the 18th century – unable to progress or extricate themselves from the reclusive religion known for the suppression of women and weaselly, good-for-nothing men with ratty beard and girly curly cues disgustingly adorned in their funeral attire and black hats. Lying about being Towrah-observant, they have replaced Yahowah and Moseh with Rabbi Luria’s Kabbalah and Yiddish rather than Hebrew. It is Replacement Foolology to the extreme, with “Adam honored with the title Hasid” in the Talmud tractate Eruvin 18b by Rabbi Meir, “Adam was a great Hasid, having fasted for 130 years.” Desperate for the traditions they lacked, they made them up as they went along.

These are your assassins Yisra’el – the five deadliest Jews. To this Most-Wanted list, I would add the wannabe rabbi, *Sha’uwl* | Paul, of New Testament infamy, and then Muhammad of Quranic infamy, but those are stories for different books. Although, even apart from *Twistianity* and *God Damn Religion*, it is germane to God’s point to acknowledge that Paul was the first Jew to publicly announce that he was a rabbi, and he’s responsible for the counterfeit of Dowd that became Christianity. Further, without rabbis selling Talmud recitals to Muhammad, the Quran would have been the size of a pamphlet. And without these same rabbis mocking him for twisting their stories to fit his situation, Islam’s genocidal rage against Jews wouldn’t exist.

With life becoming ever more miserable for Jews due to right-wing religious parasites and Progressive political divisiveness, coupled with debilitating anti-Semitism, no one is standing up against the rabbis or liberal political elite to announce the obvious: this is not working. With every word spoken and written, with every deception that has

flowed from their poison pens, no one ever admitted, “This is futile.”

As Stockholm children, they redoubled their efforts. They never wearied of being played by their own. Jews rallied around their rabbis, clinging to them for advice, when they were actually the reason Jews were suffering – separated from their Land and their God.

Jewish religious leaders are going to spend eternity in She’owl for committing the unforgivable sin. They led souls away from Yahowah and to gods bearing other titles and names. This prophetic proclamation from God’s lips to rabbinic ears is among the saddest we have encountered...

“What did you find so troubling that you were afraid of Me (*wa ‘eth my da’ag wa yare’* – what was so worrisome and concerning that you did not respect Me [from 1QIsa with the conjunction and second you]) **such that** (*ky* – so that) **you became deceptive in so many ways becoming proven liars, weaving your delusions on behalf of a false god** (*kazab* – your opinions are wrong about God, what you write and say is counter to reality, you are worshiping something that is not real, only imagined (piel imperfect active – believers suffer the effect of these continual and deliberate lies))?

You have not thought about these things, nor have you been inclined to (*wa lo’ sym ‘al leb ‘ath zo’th* – you have not set it upon your heart or placed it in your mind to [from 1QIsa where these things appear]) **be associated with Me** (*wa ‘eth ‘any*), **and you have not mentioned Me because you do not remember who I am** (*lo’ zakar* – you do not proclaim the truth about Me or respond to Me in an appropriate manner, never recalling anything memorable about Me [from 1QIsa]).

Have I been negated because I have been silent (*ha lo’ ‘any chashah* – have I been eliminated and nullified for not responding)? **Has it been so long** (*wa min ‘owlam*) **that you do not respect Me and are against Me** (*wa ‘eth ‘any lo’ yare’* – that antagonism toward Me has foreclosed

any reverence for Me)?” (Yasha 'yah / Yahowah Saves / Isaiah 57:11)

The answer to the first question is simple. God has no use for the rabbis. He only mentions them to condemn them. So, the rabbis created a different god, by a different designation, in their own Talmud masquerading as the Torah, to replace Yahowah's anti-religious testimony. They needed a god who would support their lust for control and money, so they made their own.

There is no room for religion, no opportunity to get rich deceiving the people, in the Towrah. Therefore, rabbis substituted their Talmud. Compare the two, and it becomes readily apparent who is lying. Rabbis have been deceptive in so many ways that it is obvious to anyone who reads the Towrah and Prophets that Judaism is counter to reality – filled with the unsubstantiated opinions and wild imaginings of rabbis. To believe them is to be deluded. That is God's conclusion – you may form your own.

Claiming to speak for God and pretending that they are the only ones qualified to study the words of HaShem, in actuality, the rabbis do not give Yahowah a second thought. They are not the least bit inclined to consider anything meaningful about Him. Rabbis say nothing of Yahowah because they do not know who He is.

If that sounds harsh to your ears, you can blame me if you like, but I am conveying Yahowah's sentiments. There is no mention of Yahowah anywhere in the vast array of rabbinic writings: not in the Talmud, not in the Mishnah Torah, nor in the Zohar, not even in the more recent drivel attributed to Baal Shem Tov. The rabbis have left a written legacy, one dating back 2,000 years and continually updated by their ilk, providing absolute proof that they “have not thought about,” that they “have not been inclined to be associated with,” and that they “have not so much as mentioned” Yahowah even once.

Should you disagree, prove God a liar. But good luck with that because this prophetic statement, like every other,

was and remains accurate. There is no rabbi today, nor has there ever been one, who knows or speaks the truth about Yahowah.

And so, now we know why the Almighty ventured outside of the tribe to find and develop a *Nakar* and *Nakry* | Observant Foreigner, a *Choter* | Secondary Branch, a *Basar* | Herald, *'Ed* | Witness, and *Mal'ak* | Messenger, a *Qowl* | Voice serving as the final *Zarowa'* | One Cultivating the Harvests known as Yada to awaken His people and call them home, offering his life as the 'Adamah Parah. Yisra'elites have been too busy deceiving one another to listen to Yahowah or consider His Son, Dowd.

The answer to the second question posed by God is found in the first. Rabbis were able to neglect and negate, actually nullify, Yahowah among their brethren because God has remained silent for so long. It has been nearly 2,500 years since the Word of Yahowah was last conveyed through a prophet. The reason is simple: there was no one willing to serve Yahowah in the role of *naby'*. As a result of the rabbinical influence, Jews were led so far away from Yahowah, that none were willing to listen to Him. Without a *naby'*, there would be no new revelations – just the fulfillment of the prophetic writings.

As a result of Rabbinic Judaism, Jews have lost all contact with and respect for Yahowah. It is only by walking away from Judaism that Jews become Yahuwdym again – and once more embody what this name represents.

Earlier in this discussion, Yahowah explained that He spoke through a *Nakar*. Now you know why.

These words may be disorienting for Jews. To know that God despises rabbis, and has called them liars and parasites, is a bitter pill to swallow. It means that one hundred generations of Jewish men, women, and children have been lost among their deceptions. The only thing worse would be continuing along their deviant path away from the truth.

Since it matters, I share your pain because I was once

entangled in the myths of Christianity – an ordained elder and evangelist. Forty years ago, I believed Paul and led Bible studies on the New Testament. The realization I had been played for a fool was traumatic. I was angry at the religious and disappointed in myself. I remain apologetic that I was once part of the problem, but I am also delighted with this opportunity to share the truth. And this is particularly germane for Jews because Shabuw’ah is your second chance, Taruw’ah your third opportunity, and the sacrifice of the Red Heifer by the Man from ‘Edowm will be your last – and they are rapidly approaching.

If you elect to join me, you will find that a horrible burden will be lifted from you. For the first time in your life, being receptive to Yahowah, at long last, you will journey to the place where His words lead. Joy will replace sorrow as the darkness will be swallowed up by the light. This is the opportunity that awaits Jews en route to becoming Yahuwdym again.

Religion continues to be the greatest obstacle to knowing Yahowah. And since Yahowah wants His people to know Him, He is resolutely forthright in exposing and condemning Judaism...

“I will correctly recount your work, accurately portraying your customs and practices (*‘any nagad tsadaqah ‘ath wa ‘eth ma’aseh ‘ath* – I will truthfully report your decisions, what you believe is right, and your sense of justice, even your righteousness, along with your deeds [from 1QIsa which corrects the MT’s “their” to “your”]), **but it will not be to your benefit** (*wa lo’ ya’al ‘ath* – so that you are shown to be without merit or value).” (*Yasha’yah / Yahowah Liberates / Isaiah 57:12*)

Yasha’yah is addressing those who claim that they are “*tsadaqah* – righteous and right, just and justified” among his people. Therefore, this remains a focused attack by God on rabbis and Judaism. To condemn them and repudiate their religion, Yahowah will tell the truth about them. In fact, that is what you are reading here.

Nothing is more caustic to religious beliefs than Yahowah's testimony when it is accurately presented. Every rabbi, pope, cardinal, and bishop, every imam, pastor, and priest, along with many politicians and teachers will be exposed in this way – hanged by their own words and deeds. Whether they taught that there was no God, or they spoke of a god by a different name, Yahowah has put them on notice that He will hold them accountable by correctly recounting their words and deeds.

For those of you who have read them, you know that this is how *God Damn Religion*, *Twistianity*, and, more recently, *Babel* were composed. I destroyed the credibility of Muhammad, Paul, and even *Ha Satan* using their own words and deeds, nothing more.

There may be a less damning fate awaiting those who have justified the unjustifiable without having become aware that their representations of God are inaccurate. At best, they will have their souls destroyed at the end of their counterproductive lives. But it should be noted that it is unlikely that a person would reach the level of rabbi, pastor, preacher, imam, mentor, spokesperson, politician, or professor and have done so without realizing somewhere along the way that there were serious flaws and inconsistencies in the system they were advocating. Yet, most continued pontificating their errant message, even fooling themselves into justifying what they had come to suspect was unreliable. And yet, they are not willing to surrender the status they have achieved, nor endure the indignity of being ostracized by their peers, to admit that they were promoting myths.

For the souls who waited too long to choose Yahowah over the rabbis, who may have become too comfortable relying upon one another, Yahowah says:

“When you finally cry out for help (*ba za’aq ‘ath* – when the time comes that you wail in agony and summon assistance, finally offering a proclamation to gather together (qal infinitive construct – as a verbal noun, those who cry out are actually defined by their response,

irrespective of time)), **let your assemblies and what you have accepted** (*qibuwts* ‘*ath* – your accumulation of things, your companions, your convocations, and that which you have received and assumed to be true; from *qabal* – to receive and accept assumptions which correspond to that which is actually the opposite) **save you** (*natsal* ‘*ath* – deliver you to a more favorable circumstance, sparing you). **Every one of these meaningless and futile things, as if they were a fleeting breath** (*wa* ‘*eth kol hem hebel* – all of the useless content and idle statements as if vapor, arrogant and worthless opinions imbued with false hopes [from 1QIsa]), **the Spirit** (*ruwach*) **will grasp hold of and carry away** (*nasa* ‘*laqach*).

But (*wa*) **the one who takes refuge in Me** (*ha chasah ba* ‘*any* – the one who seeks My protection by trusting and relying upon Me to keep him or her safe, comforting them (qal participle active) [the one is from 1QIsa]) **will inherit** (*nahal* – will receive as an inheritance and thereby take possession of (qal imperfect – actually and without limitation)) **the Land** (‘*erets*) **and become an heir to** (*wa yarash* – receiving the inheritance of) **My Set-Apart mountain** (*har qodesh* ‘*any*).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:13)

Bygones are bygones and thus forsaken. Those who cling to the past will be unheralded in the future.

The use of *qibuwts* is clever, albeit biting. On the surface, it reveals that far too many Jews will expect their devotion to their High Holy Days, these counterfeit and replacement religious assemblies, to save them. They will also turn to their beliefs, expecting the rabbinic delusions to suddenly prevail after a millennium of failures.

Neither their religious assemblies nor what they have accepted will deliver them from the Time of Ya’aqob’s Troubles. Their great “*qibuwts* – accumulation of things, their many companions, their plethora of convocations, and the vast magnitude of what they have received from the rabbis and assumed to be true” will be as vapor.

Digging deeper, *qibuwts* forms the basis of kibbutz – the farming collectives in Israel which became the seed from which the Socialist Secular Humanist dreams of Communism would emerge. Even worse, *qibuwts* is from “*qabal* – to receive and accept assumptions which correspond to that which is the opposite.” *Qabal* in the feminine is *Qabalah* – the spiritualism of the rabbis as proclaimed in their Zohar. Whether it is Socialism or Spiritualism – Yahowah described His people accurately – just as He said He would.

Religious pronouncements are all futile, holding no more weight with God than a fleeting breath and the residual vapor. The *Ruwach Qodesh* will blow them all away, cleansing the Earth of these debilitating lies.

The answer, the antidote for religion, is to trust and rely upon Yahowah. Those who do will inherit the Land of Yisra’el – along with all the benefits of the Covenant. As God’s children, we will live in His presence atop His set-apart mountain.

There is but one eternal, universal, deserving, completely informed, rational, just, and moral Judge with the authority to determine the fate of souls. But there are three types of souls who will come before Him and three outcomes derived from those meetings. Those who have come to know Yahowah, love Him, trust Him, rely upon Him, adore His Word, His Covenant, His Shabat, and His Name will be greeted as Family and welcomed as God’s children by their Father. There will be no judgment, no bowing down, no review of our words and deeds. We will inherit all that is Yahowah’s and live forever with Him as *Yahuwdym* | Beloved by Yah.

The second group of souls who will come before the Judge, or more accurately, His Witnesses, is identified in these words. God has told us that the record of their beliefs and deeds will be exposed and denounced. They will be found guilty of an unforgivable crime. With their cultural codes, societal edicts, and religious tomes, they led people away from Yahowah. Their sentence will be to endure

eternity with like-minded souls. They will be incarcerated with demons and be forever separated from Yahowah in *She'owl*.

As such, *hebel* is “breath,” the symbol of mortal life and of spoken words. Yahowah’s Spirit will, therefore, seize mortal souls whose lifeless words misled others, carrying them away to an eternity in *She'owl*.

The third category of souls who will come before the Judge is the most numerous. They represent 99.9% of humanity. These mortals will have died not knowing Yahowah and, therefore, God does not know them. They will have lived their lives uninterested in God or deceived as to His nature. They are the victims of man’s religious, political, and cultural schemes, not their advocates. These mortals without any spiritual affiliation will simply cease to exist. There will be no punishment. They lived their lives as they saw fit. There will be nothing more. Their souls will die and cease to exist, just as their bodies succumb and ultimately decompose.

With so much at stake, and with this being the pivotal point in history where those seeking a relationship with Yahowah are forever separated from those who chose to be religious, Yahowah is sending His people a herald, someone to blow His *showphar*, a witness to the witnesses...

“Then one will make an announcement (*wa ha ‘amar* – so one individual will declare at this moment in time (qal perfect active third-person masculine singular) [the depiction of this timing and the limitation to a single individual comes from 1QIsa]), **‘You should choose to build up and decide of your own freewill to esteem, honor, and cherish** (*salal salal* – you should lift up and think highly of (twice scribed as qal imperative – volitionally and genuinely lift up and value)) **this about-face, turning around and observing the signs before the appearance** (*panah* – this notice to change and prepare for the presence) **of the way** (*derek* – the path), **choosing to take action and remove** (*ruwm* – opting of your own

freewill to take away (hifil imperative)) **the obstructions and impediments which are stumbling blocks** (*mikshowl* – obstacles in the way which cause people to trip and fall) **from the elevated path** (*min masilah* – away from the raised highway; from *my* – to ponder the implications of *salal* – being lifted up and exalted, becoming esteemed [from 1QIsa]) **for My family** (*'am 'any* – for My people).” (*Yasha 'yah / Yahowah Saves / Isaiah 57:14*)

This is reminiscent of Yasha'yah revealing that the Voice of God will call out to His people in the last days, encouraging them to build a raised highway to Heaven. And while he was speaking of Yada, 'Elyah will return to make a similar announcement. While we are not told if this particular pronouncement is being made preceding the Time of Ya'aqob's Troubles, or in the midst of it, I suspect that it will be made prior to the arrival of the two Witnesses.

Yahowah is returning. You can mark it on your calendar. The date is *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – as the sun sets on October 2nd, 2033. Therefore, the time remaining to heed this announcement, to choose of your own volition to cherish and honor God's Way, and to do an about-face and prepare yourself for His appearance is short. This is among the final notices Yahowah's people will be given to come home. It may be the last blast of the *showphar*.

Join me in becoming part of the solution, removing the impediments blocking the way to Yah. Clear the path home of every religious and political obstacle. If you do, you will live alongside the one who made this pronouncement. We have Yahowah's word on it...

“For (*ky* – indeed) **thus** (*koh*) **says** (*'amar* – claims and promises) **the One who lifts up** (*ruwm* – the One who raises others to a higher dimension), **and the One who carries away those He has forgiven** (*wa nasa'* – the One who spares and pardons), **who lives** (*sakan* – who dwells and abides) **forever as an eternal witness** (*'ad* – for all eternity providing everlasting testimony), **the One whose name** (*wa shem huw'* – the One whose proper designation

and renown) **is set apart** (*qodesh* – special and unique, and thus neither well-known nor commonly used),

‘He will dwell (*sakan* – he will live and abide within the home, he will camp out and reside, remaining (qal imperfect active – he will actually and continually, even actively live) [from 1QIsa and 4QIsa because the MT reads “I” not “he”]) **in the set-apart** (*qodesh* – special, separated, and unique, highly uncommon and thus unpopular) **heights of heaven** (*marowm* – holding an esteemed position and high rank; from *mah* – consider the implications of *ruwm* – rising on high), **along with** (*wa ‘eth*) **those slandered for having unpretentiously regretted and corrected their mistakes** (*daka’* – the contrite, accepting that he or she was wrong and regretting having once been misled), **in addition to the spirit** (*wa ruwach*) **of the abased** (*shaphal* – of the lowered and diminished, even humbled and ill-treated).

The spiritually abused (*shaphal ruwach* – the demeaned and degraded of spirit) **will be revived and restored** (*la chayah* – will be renewed and nurtured) **while invigorating and enlivening** (*la chayah*) **the heart, mind, and soul** (*leb* – the inner person and judgment) **of the unpretentious and contrite** (*daka’* – of the slandered who are criticized for having corrected their mistakes and apologized for having been mistaken).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:15)

There are two ways to render the opening segment of this prophecy. It is either Yahowah affirming that He is above the fray, high and lofty which, while true, will change upon His return. Or He is affirming His role in conjunction with His Son as our savior. I prefer the latter and have, therefore, translated *ruwm* and *nasa’* as Yahowah offering to lift up and carry away those who have been saved. As such, Yahowah is our living and eternal witness, the One whose name matters.

The second statement then is best understood in context. The one whom Yahowah is lifting up and carrying away so that he can live in the elevated dimensions of

Heaven is the one who has or will proclaim the previous announcement. This being the case, the implication is that, by responding to it, others will follow. And that, after all, is the purpose of the announcement.

Accordingly, *marowm*, translated as “heights of heaven,” speaks of considering the implications of rising on high, of being afforded greater dimensionality. Those so blessed will be esteemed by God, earning acclaim with the Almighty. Yahowah is, therefore, recognizing those who served on behalf of His people.

I am less confident with my rendering of the third stanza because it appears self-serving. It seems to be saying that God appreciates the spirit of those who recognize that they were wrong and who have striven to correct their mistakes. If so, I am relieved, because being contrite in this way and correcting my mistakes defines this stage of my life. I was once lost in religion and enmeshed in politics. I was patriotic and said and did many things I regret. And even since then, it has been seven steps forward and one back. This is now the eighth and most comprehensive edit of *Yada Yahowah*, and when we are through, the Covenant Family and I will have retranslated and rewritten 35 volumes – devoting three years being *daka*’.

This known, the path to *chayah* | restoration and renewal has been a delight. Every moment with the Spirit and the Word has been uplifting, liberating, enlightening, and inspiring. Yes, we did it all on behalf of those the world has abused, including those religious Jews are now abasing, but all along, we have been the biggest beneficiaries. My only regret now is that I did not begin sooner, that I was not smarter, and that I cannot work any faster.

It may appear contradictory to say that these are my only regrets. But it is true. If not for my past, I would not have been able to serve Yahowah or Yahuwdym effectively. Like Moseh, I had to experience what is wrong with religion and politics and disassociate from both before appreciating why God needs us to walk away from them

before approaching Him. Further, if not for my mistakes, I would not have gone back and retranslated and rewritten these books. Had I not done so, you and I would have benefited from the floodgates of understanding have been opened to us. I would not have thought so, but it is nonetheless true, by being contrite, and eager to correct our mistakes, we have learned more, faster than ever before.

Life would become boring if we knew it all. What's the purpose of exploring and living if there is nothing to gain? So long as we are devoted to learning, being observant and thoughtful, the future remains bright.

As this suggests, we are part of the process of restoring souls when we learn and share. And no people in all of human history have been as abused and abased as Yahuwdym. But this will soon change.

This transformation will not occur because of a change in God's approach but instead in man's approach to God. When we stop being contentious with Him, He can refrain from being contentious with us.

“**For** (*ky* – by contrast to what has just been revealed) **I will not quarrel, contend with, or plead** (*lo' ryb* – I will not accuse, oppose, prosecute, or defend, remaining in a hostile dispute) **forever** (*la 'owlam*), **nor will My righteous indignation** (*wa lo' qatsaph* – nor will My frustration with injustice and disappointment, My discord and dissension, or My displeasure) **be unending** (*la netsach* – last forever).

Indeed (*ky*), **before My appearance** (*min la paneh* ‘*any* – prior to the approach of My presence), **the Spirit** (*ruwach*) **will lose contact with and ebb away** (*'ataph* – will turn aside, fading away) **along with** (*wa*) **the conscience** (*neshamah* – the cognitive, ethical, and moral ability to exercise good judgment, be discerning, and distinguish between right and wrong, good and bad) **that I have acted upon and endeavored to engage** (*'asah* – produced and worked with, assigned and profited from).”
(*Yasha 'yah* / Yahowah Liberates / Isaiah 57:16)

The opening statement affirms that we are approaching the end, when God is going to cease contending with the religious and political. For that to occur, they will cease to exist because neither God nor man is going to change. Yahowah is tired of being disappointed, and who can blame Him after all we have done these past 6,000 years to frustrate His intent?

The closing statement is profound and somewhat unexpected. Yahowah is going to withdraw the *Ruwach Qodesh* prior to His return. She will ebb away from man as we move from decision day to judgment day. This will occur on Shabuw'ah when the Covenant Family is withdrawn, and it will remain so for several years prior to the Witnesses returning to a world now spinning out of control.

Regarding the second part of God's concluding remark, I had long suspected it from observation – but had not seen an affirmation heretofore in His witness. The one aspect of humanity which differentiates us from other animals is our God-given *neshamah* | conscience. The *neshamah* is our moral compass, our ethical computer, and the human capacity for being judgmental and discerning. Without it, God becomes unknowable, and humans become savages. It has begun to increasingly fail in the preponderance of people – especially in the overtly political and religious and, unfortunately, among those younger than 30. Most people are so easily swayed by idiotic notions, from socialism to cancel culture, from global warming to conspiracy theories, even the underlying claims of Black Lives Matter, that it has become obvious humanity is losing the ability to think rationally. And this has never been as evident as it is now with Muslims and Progressives blaming Jews for what was done to them.

Without a *neshamah*, God cannot interact with humankind. As it fails, so does Yahowah's capacity to engage with His people.

God has good reason to be disappointed...

“With the perversity and depravity associated with (*ba ‘awon* – as a consequence of the error and wrongdoing of) his ill-gotten and dishonest gain (*betsa’ huw’* – his deception and thievery), I was provoked to anger (*qatsaph* – I was enraged, becoming furious, exceedingly displeased).

I lashed out at him (*nakah huw’* – I struck him down), concealing Myself (*wa sathar* – vanishing), due to My displeasure (*qatsaph* – because I was antagonized and furious). Nonetheless (*wa*), he went on backsliding, walking in a rebellious fashion (*halak showbab* – he behaved like a self-assured and untrustworthy hypocrite), by way (*ba derek*) of his thinking and inclinations (*leb huw’* – his judgment and motivations).” (*Yasha’yah* / Yahowah Delivers / Isaiah 57:17)

In the process of adding to their bank accounts, rabbis are impoverishing their souls and bankrupting the nation. The perversity and depravity associated with such thievery have provoked God to the point of all but disappearing. The religious literally pushed Yahowah away, provoking Him at the same time.

It would not matter whether Yahowah responded by lashing out at His people or abandoning them, they continued to behave poorly. Judaism is a collective rebellion against God. The *Halakhah* | Walk the religious are so intent on enforcing is a migration away from Heaven and, thus, an anathema to the Almighty.

Loving and supportive fathers tend to see their children as redeemable. And since a remnant of Yisra’elites and Yahuwdym will disavow religion and politics en route to the truth, there is hope...

“I have seen and considered (*ra’ah* – I have examined) his ways (*derek huw’* – paths and conduct [plural in 1QIsa]), but nonetheless (*wa*), I will heal him (*rapha’ huw’* – I will restore him to favor, repair him to health, and renew him to the original state). I will lead and guide him (*nachah huw’* – I will reliably and personally

direct him, creating the opportunity for him (hifil imperfect) **to reconciliation and restoration** (*shalem* – to restitution and being fulfilled), **providing comfort and compassion to him** (*nichuwmyim la huw'* – consoling him [1QIsa]) **and to those who are grieving** (*wa la 'abel huw'* – as well as to those who mourn during the calamity for him).” (*Yasha 'yah / Yahowah Liberates / Isaiah 57:18*)

They had been bad, but they are His children. So Yahowah will once again, this final time, lead them out of harm's way – guiding them away from *mitsraym* – the crucibles of religious and political oppression. For those who are contrite and responsive, willing to go where His words lead, God will heal them. He has promised to restore His relationship with His people – and He will do so. Reconciliation and restoration are in the offing. Peace is at hand.

For this to occur, Yahowah will do as He has always done, albeit in short order this time. He will lead Yisra'el and Yahuwdah to reconciliation by walking them through His Towrah, addressing the Beryth conditions and Miqra'ey attendance along the way. Father and Son will be escorting the Covenant's children through Pesach, Matsah, to Bikuwrym, enabling Shabuw'ah and Taruw'ah, then orchestrating the sacrifice of the 'Adamah Parah to celebrate Yowm Kipurym and beyond.

With their relationship restored, Yahowah will comfort Yisra'el and Yahuwdah – providing the means to resolve their anxiety and pain. This will occur when they willingly partake in His *Towrah* | Guidance, incorporating its prescriptions into their lives.

Today, on this side of the Shabuw'ah Harvest and Taruw'ah Gleaning, Jews are slowly awakening to Yahowah's best and final offers. They are doing what we, who have led them here, have done, which is to accept what Yahowah is offering by becoming Towrah-observant.

Fortunately, while Yahowah's renewing and restoring witness is ebbing away from humankind, that is not the

case with Yahuwdym. They remain Yahowah's Chosen People, the First Family. And they will be back on duty after a 2,500-year-long recess.

“**When I bring about** (*ba bara*’ – when I perform based upon what I have created [from 1QIsa]) **the fruit** (*nowb* – nourishing product which simulates growth and causes life to flourish) **of the lips** (*saphah* – of words, of speech and language), **there will be reconciliation and restoration** (*shalowm shalowm* – there will be fellowship through redemption, friendship through relationship, and contentment through blessings, bringing salvation [in 1QIsa^a there is one *shalowm* while in 1QIsa^b, LXX, and MT it is repeated]) **for those who are afar** (*ha rachowq* – distant geographically) **and for those who are nearby** (*wa la ha qarowb* – those who are in close proximity, approaching and engaged in the relationship),’ **says** (‘*amar* – affirms, announces, and promises) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ as directed in His *towrah* – teaching).

“**Then I will heal him** (*wa rapha*’ *huw*’ – I will restore him to favor, repair him to full health, and I will renew him to his original state, mending the relationship with him).” (*Yasha*’*yah* / Yahowah Saves / Isaiah 57:19)

It has been a long silence, but Yahowah will once again speak to the remnant of His people. He will affirm what He said 3,480 years prior to this date by reciting His *Towrah* | Guidance. It is the “fruit of Yahowah’s mouth,” providing salvation by restoring the Covenant relationship. This is the message of the Miqra’ey and the focus of the Harvests. It is why we are called to proclaim these profound truths.

We should be pleased to read that fellowship will be extended to those afar and near. This is good news because, while Yahowah is calling His people home, Home is the Covenant, even more so than Yisra’el itself. And Israel is a tough place to live. It is infected with rabbis and their Hasidic ilk, and with Hamas and Fakestinian Muslims

itching to be terrorists. While the country is a beacon of hope in a sea of Islamic despair, in today's political climate, the specter of building millions of homes for the Jews still in the Diaspora is not realistic. So, while God wants Yisra'el to live in the land He provided, some will come home to the Covenant before establishing residence in the Promised Land.

Yahowah's offer of restoration is not universal, however. While all mankind is invited to avail themselves of His gift, most will be swept away by the raging sea. For there to be harmony and contentment, for there to be peace and fulfillment, the religious and political must go.

“However (wa), the wickedly wrong and condemnable, the unGodly and unjustified (*rasha'* – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned), who have been stirred up, will be banished like the retreating tide (*garash* – who are tossed to and fro, expelled and driven away, estranged and cast away) like the sea (*ka ha yam* – like the ocean, serving as a metaphor for *gowym* still estranged from Yisra'el), because (*ky*) they cannot remain silent (*shaqat* – they cannot accept this favor or be at peace because all they know is dissatisfaction and strife).

They do not have the capacity to understand or prevail (*lo' yakol* – they will not process this information correctly and therefore will fail to grasp its meaning, so they will neither comprehend nor endure (*hofal* imperfect passive – they will never be able to get out of their own way long enough to understand)). And so (*wa*), the muck and mire (*rephesh wa tit* – the sticky slime and malleable, pliable, and impressionable clay) of his waters (*maym huw'*) will be stirred up and tossed around by the motion of the retreating waves (*garash* – will be tossed to and fro, then expelled and driven away, estranged, they will be banished like the retreating tide).” (*Yasha'yah* / Yahowah Delivers / Isaiah 57:20)

While the Haredim in Yisra'el were apoplectic over

being excluded from Israel's former secular government, it is hard to imagine how enraged they will become when Yahowah returns, and not only excludes them, but continues to excoriate them in the process of expelling and exterminating them. But you have to love God's sense of justice. After they have sought to define Jews by their religion rather than their ethnicity, Yahowah is comparing the Ultra-Orthodox to the Sea – which is the Towrah's metaphor for *gowym*.

The religious who claim to be right will be branded and banished as wrong. They are beyond hope because they are incapable of understanding. No amount of prophecy is sufficient to cause a believer to accept Yahowah's testimony over that of those who have betrayed them. Their faith has disabled their capacity to comprehend – and that is a death sentence because we must think our way to God. His every word is a bit of *yada'* | knowledge we can process using our *neshamah* | conscience to *byn* | understand.

Judaism has a long history of *shaqat* | dissatisfaction and strife. It has made life miserable for God's people and driven a wedge between them and their Creator. It will be their undoing, as the Hasidics will not survive their faith. It will kill them, finally putting them out of their misery.

Yahowah describes the Ultra-Orthodox as muck and mire, malleable and impressionable clay. Tossed to and fro as they lean back and forth in their religious stupor, and stirred up by the rabbis, they will be expelled from the Promised Land, banished upon the retreating tide – never to return.

Remorse over prior religious entanglements, sufficient to disassociate from them and condemn them, is a precondition for admission into the Covenant. It is a bridge too far for most believers. But this would also be true of those who have had their brains scrambled by the thoughtless and immoral platitudes of Progressive politics or conspiracy theories.

“Therefore (*wa* – and so [from 1QIsa]), there is no

reconciliation, restoration, or salvation (*'ayin shalown* – there is no peace, renewal, return to health, satisfaction, blessing, ransom, favor, fellowship, or redemption), **my God says** (*'amar 'elohym 'any*), **'for those who are wrong and unjustified** (*rasha'* – those who remain errant and are guilty of continuing to violate the standard, those who will be judged and condemned).” (*Yasha'yah / Yahowah Saves / Isaiah 57:21*)

This is a simple and direct statement from God to us through His prophet, *Yasha'yah / Salvation is from Yahowah*. Those who are wrong about Yahowah cannot be saved. Period.


This is why Yahowah provided so much compelling information in His Towrah and through His Prophets about His Covenant and Invitations to Meet. Our reconciliation with God is predicated upon us knowing, understanding, and accepting the importance of these things to our lives and to the relationship.









We end this prophetic portrait God has painted where we began, with Shabats and Trumpets. During the *Miqra'ey* of Shabuw'ah and Taruw'ah, this is what we are asked to do...

“Choose to call out, summon and proclaim, read aloud and announce, the news to all publicly (*qara'* – issue an invitation to be called out, choosing to recite what is written and remember what has been spoken about entering into the company of God and being received and welcomed by Him (qal imperative)). **Do not spare your throat** (*ba garon 'al hasak* – do not withhold or restrain, holding back your speech). **Lift up and raise** (*ruwm* – proudly act, increasing the volume of) **your voice** (*qowl 'atah*) **like a Showphar** (*ka ha Showphar* – as if it were the ram's-horn trumpet symbol of the *Miqra'* of *Taruw'ah*).

Choose to boldly announce this report openly and publicly (*wa nagad* – of your own volition, and because it is your desire, in a straightforward fashion, conspicuously inform by choosing to convey this message serving as a

warning (hifil imperative)) **to My people** (*la 'am 'any* – to My family, the Children of Yisra'el), **to the House of Ya'aqob** (*wa la beyth Ya'aqob* – to the Family of Yisra'el): **they are in religious rebellion and political revolt** (*pasha' hem* – they are in defiance, indignant and offensive) **and they are wrong, having missed the way** (*chata'ach hem* – they are immoral, guilty, and offensive and will be condemned for having gone astray, forfeiting their opportunity).” (*Yasha'yah* / Yahowah Delivers / Isaiah 58:1)

This message is sponsored by the letter Q . It speaks of the ending of one day and of the beginning of the next. It draws us to the horizon of new possibilities, of being done with the old and ready for a fresh start. With the light fading on some, it shines ever more brightly and clearly on others.

Qara' |    is at the center of it all. Those moving forward and experiencing this opportunity are looking toward the protective ram leading the flock. They  see  in the Aleph , the first letter in the Hebrew alphabet, the first letter in *'el* |  | God, their *'ab* |  | Father.

Qara' is an “invitation to meet with” God, “to be welcomed into” His presence. It is our “opportunity to be called out” of *rasha'* to *shalowm*. *Qara'* speaks of “issuing a summons, of calling out to” our fellow man, “making a public proclamation comprised of the information needed to capitalize upon the announcement by reading and reciting” Yahowah’s words. It is through *qara'* that God “becomes known and we are received into” His company. *Qara'* serves as the actionable root of *Miqra'*.

The first three were fulfilled nearly forty Yowbel ago by the Messiah and Son of God, Dowd. Four remain. Two are Harvests. One denotes the Family Reunion and God’s Homecoming. The last reveals that we are returning to ‘Eden.

Our proclamation to God’s people is to be bold and blunt, neither diplomatic nor politically correct. Our

summons is to be straightforward and public, as if blasting away on a trumpet. There is nothing subtle about any of this. It is a warning – plain and simple. It is why there is a Showphar sitting behind my desk, serving as a constant reminder of what remains to be accomplished.

This is the final blast that will be directed toward Yisra’el, the House of Ya’aqob. Yahowah wants His people to know in no uncertain terms that they have forfeited their opportunity to be included within the Covenant because of their *peshah* | religious and political rebellion. Listen or be condemned. Change or die.

For Yisra’elites, Yahowah is providing the ultimate opportunity to join Him forevermore. And this is extraordinary considering all that the House of Ya’aqob has done over the centuries to provoke Him.

Shout for joy; signal an alarm...



Since so much of what we have read has come from Yasha’yah’s Textbook on Proper Chotering, let’s consider the prophet’s opening appeal to his wayward and reprehensibly religious kin. He began...

“The revealing communication (*chazown* – the written prophetic record of the relationship agreement and covenant contract enabled by the ability to perceive the vision; from *chazah* – to see and perceive, to look intelligently, to observe and understand) **of Yasha’yahuw** (*Yasha’yahuw* – Liberation, Deliverance, Freedom, and Salvation are from Yahowah; a compound of *yasha’* – to remove from harm’s way, to keep safe, to liberate and deliver, to make free and save and *Yahowah*), **son (ben) of ‘Amowts** (*‘Amowts* – Trustworthy and Steadfast; from *‘amown* – valid, confirming, upholding, supportive, and establishing and *‘amats* – to be strong, courageous, secure, steadfast, and bold), **whereby** (*‘asher* – beneficially as a

result of the relationship) **he compiled and revealed a written prophetic record** (*chazown* – he intelligently observed, being perceptive and discriminating to see, thereby receiving information from God which he chose to communicate prominently) **concerning** (*‘al* – about and in proximity to the Most High’s) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching, Instruction, Guidance, and Direction Regarding Reconciliation and Restoration Flow; a compound of *yarah* – source of teaching and guidance (the basis of *towrah*) and *shalowm* – to completely restore and totally reconcile), **Yahuwdah** (*Yahuwdah* – Related to Yah and Beloved of Yah) **in the days** (*ba yowmym*) **of ‘Uzyahuw** (*‘Uzyahuw* – Boldness and Empowerment are from Yah; from *‘oz* – to strengthen and embolden, to prevail by being steadfast and *Yahowah*, commonly known as Uzziah (791-740 BCE)), **Yowtham** (*Yowtham* – Yahowah is Perfect, complete, and upright; from *Yahowah* and *tam* – perfect and complete, lacking nothing, typically transliterated, Jotham (750-734 BCE)), **‘Achaz** (*‘Achaz* – He Has Grasped Hold, known as Achaz (734-718 BCE)), **Yachizqyah** (*Yachizqyah* – I Am Strengthened by *Yahowah*; from *chazaq* – to grow firm and resolute, rigid and steadfast, courageous and strong, prevailing by being emboldened by *Yahowah*, commonly known as Hezekiah (718-689 BCE)), **rulers** (*melek* – leaders and kings) **of Yahuwdah** (*Yahuwdah* – Relating to *Yahowah*, Beloved by Yah, and Related to *Yahowah*).” (*Yasha ‘yah* / Salvation is from *Yahowah* / Isaiah 1:1)

Prophecy is *Yahowah*’s signature, His mark, serving as proof that He authored the testimony in which the predictions are presented. God wants readers to know that they can trust what He has to say. In this regard, you should know that God isn’t actually predicting anything but is, instead, providing us with an assessment of what He has witnessed in the prophet’s future, sometimes two to three thousand years in advance of when these events will unfold.

“Listen (*shama*’ – hear the message) **Spiritual Realm**

(*shamaym* – abode of God, heavenly and spiritual place) **and** (*wa*) **choose of your own accord to pay attention and respond** (*‘azan* – elect to hear and perceive, of your own freewill listen to the communication and reply (hifil imperative – the message from Yahowah causes those listening to understand and respond should they choose to do so)) **Material Realm** (*‘erets* – Land; from an unused root meaning to be firm, typically addressing Yisra’el), **because** (*ky* – indeed for the reason) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **has spoken** (*dabar* – communicated using words (piel perfect)), **‘I reared My children, lifting them up, helping them grow, and enabling them to be great** (*gadal benym* – I cared for My children, reaching down to lift them up, nurturing and enriching My sons, honoring and empowering My family, promoting and magnifying them, making them important (piel perfect – the children were enabled by Yah’s actions at a moment in time)) **and** (*wa*) **I raised them, taking them to a higher place** (*ruwm* – I took them on high, increasing their capabilities and status, supporting them with everything necessary to keep them safe, providing them with added aptitudes, competencies, and proficiencies while magnifying their dimensionality (piel perfect)), **but they** (*wa hem*) **have actually rebelled against Me** (*pasha’ ba ‘any* – they have revolted against Me and are openly defiant, having stepped away, they have transgressed our agreement, and in so doing they have offended Me, making Me angry, even indignant, because they have conspired to act in an organized fashion in direct opposition to My authority (qal perfect – while the rebellion is genuine, this revolt will come to an end)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 1:2)

Our Heavenly Father is in the child-rearing business. He reached out to the Children of Yisra’el, lifted them out of human bondage, and enriched them with His presence and His Towrah. But as is the case with far too many

children, they ultimately rebelled against Him. And since this is a blanket indictment, it isn't something which was done independently but, instead, collectively. And therefore, this is an indictment against Judaism.

In an ode to the Red Heifer, surrounded as he will be by asses of Islam at the culmination of the Time of Trouble, we read...

“A cow (*showr* – a bull or oxen; from *shuwr* – one who looks, sees what is around him, and views the world from the proper perspective, who pays attention and is perceptive) **is aware of and recognizes** (*yada'* – knows and respects, is familiar with and acknowledges, is acquainted with and appreciates) **the one who gave him birth** (*qanah huw'* – his creator, the one who brought him forth as a baby, even the one who acquired him, paying a price to purchase him), **and** (*wa*) **an ass** (*chamowr* – a donkey, a stubborn domestic beast of burden; akin to *chamowts* – lowly and impoverished people who are oppressed, *chametz* – the leavened, embittered, and subjugated, and *chamas* – the violent and cruel who are wrong and unjust) **his** (*huw'*) **Lord** (*Ba'al* – master, owner and possessor, one who controls and rules over (note: the feminine of *ba'al*, *ba'alah*, is a mistress, sorceress, and necromancer)).

Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God or Individuals who Struggle and Fight with God [the “*wa* – but” prior to Yisra'el found in the Masoretic Text and English translations does not appear in DSS 1QIsa]) **does not know and remains unaware** (*lo' yada'* – shows no respect, is unfamiliar, fails to acknowledge, is unacquainted, lacking appreciation, remaining unperceptive at this time (qal perfect)). **And My people** (*wa 'any 'am* – My family [this is the beginning of a new sentence with a *wa* in 1QIsa]) **have failed to consider this connection and thus do not understand** (*lo' byn* – they cannot comprehend the instruction, failing to discern the relationship between these things, and therefore they are not perceptive, showing a lack of

judgment (note: *byn* as a preposition is defined by the relative positions of things and their proximity and relationship) (hitpa'el – the subject acts upon and with respect to itself to bring about the state or condition of the verb while the perfect – reveals that this condition will not last forever)).” (*Yasha 'yah* / Salvation is from Yahowah / Isaiah 1:3)

For a long time now Yisra'el has forfeited the roles of being God's children and of living as the Chosen People, giving up their privileged position by being as religious as the gowy. It was not their brightest decision.

“Woe to (*howy* – alas, this stern warning to those in serious trouble) **an errant, blameworthy, and lost** (*chata'* – a grievously wrong and guilty, erring by completely missing the way, a failed and bereaved, faulty and offensive) **nation of estranged people** (*gowy* – a population who are not *Yahuwdym* – Related to God, acting like pagans and heathens; from *gowah* – to arrogantly lift up that which is backward and left behind, akin to *gowlah* – exiles and captives, those who are deported from the Land and vanquished), **severely stubborn and heavily laden, dulled and unresponsive** (*kabed* – difficult and broken discouraged and disheartened), **with wrongdoing and the resulting guilt associated with perverted distortions** (*'awon* – with being corrupted from twisting and perverting the truth, being wrong and mistaken), **the offspring** (*zera'* – the descendants and seed) **of troublesome and loudmouthed** (*ra'a* – of errant, miserable, and displeasing, noxious and injurious) **children** (*benym*) **who corrupt and destroy** (*shachat* – who ravage and ruin, and are themselves caught in a putrid slime pit, captives in a dark dungeon, immoral, lacking integrity (hifil participle)).

They have rejected and abandoned (*'azab* – they have deserted and forsaken, neglected and left, letting go of (qal perfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah*

– existence and our *shalowm* – reconciliation). **They have come to despise and they revile** (*na'ats* – they actually feel contempt for, strongly disliking while objecting to, they have spurned while blaspheming, they have rejected as having little or no value; from the masculine of *na'atsah* – to shame and dishonor with contemptible words, to show disdain by insulting and slandering, to hold in disrepute and to abhor, provoke, and deride (piel perfect – the object suffers the effect of the verb for a finite period of time as a result of their actions)) **the Set-Apart One** (*'eth qodowsh* – the uniquely devoted and completely separate and distinct One; from *qadash* – to be set apart, prepared and dedicated, honorable and sacrosanct) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

They have become strangers, alienating themselves (*zuwr* – they have gone astray, having severed the relationship, they are in full rebellion, having sullied and broken the agreement (nifal perfect passive)), **having gone in the wrong direction** (*'achowr* – backsliding in full retreat, losing progress by heading in the wrong direction).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:4)

This is the self-inflicted one-two punch that has left Israel destitute – without their God or Messiah. Jews have abandoned Yahowah and they show contempt for Dowd – the Set-Apart One of Yisra'el. As a result, the Chosen People have become terrorized strangers, surrounded as they are by Islamic demons.

“For what reason (*'al mah* – on whose account, on what grounds, and why is it) **do you want to be continually afflicted and destroyed** (*nakah* – do you consistently choose to be treated adversely and ravaged, to be stricken and defeated, becoming lame and crippled, conquered and subjugated, scourged and slaughtered (hofal imperfect jussive passive – the subject causes the object of the verb to engage in destructive behavior on an ongoing basis even as they are willing participants)) **over and over again** (*'owd* – repeatedly and repetitiously, beyond

reason), **associating with and adding to** (*yasaph* – joining others once again to habitually increase (hifil imperfect active)) **your obstinate and hostile rebellion** (*sarah* – your offensive propensity to be evil, stubbornly wrong, criminally false, withdrawing and turning aside)?

The entire head (*kol rosh* – everything associated with the head, from eyes and ears to the mouth and brain) **is afflicted with disease** (*la choly* – is sick and impaired, grievously evil, horribly wounded, injured as a result of a blow; from *chalah* – weak and incapacitated, in a sorry state, incapable of functioning properly). **The entire heart, and thus the ability to exercise good judgment** (*wa kol leb* – everything associated with the capacity to properly evaluate evidence and form rational and reasonable conclusions, the faculty of incorporating and internalizing what is learned to adroitly influence one’s perspectives, attitudes, and ambitions), **is cramped up and infirmed** (*daway* – is ill, faint, afflicted, and injured, suffering menstrual cramps, debilitated and disabled).” (*Yasha’yahuw* / Salvation is from Yahowah / Isaiah 1:5)

For Yahowah to continue to issue this blanket indictment, almost everyone was affected. And that is an extremely important realization. It is commonly believed that the popularity of a religion serves to affirm its authenticity. As a result, Yahowah’s message is often dismissed by unthinking religious individuals with an irrational, “There is no way a lone voice can be right and everyone else be wrong.” And yet, that was the case with *Yasha’yah* being right and all of *Yisra’el* being wrong. It is still the case today.

Religion eats away at a person’s mind and heart until both are diseased and crippled, becoming useless. It is a disease that even God cannot cure because it renders its victims unwilling to consider, much less ingest, the antidote. The victims of this disease are so smitten with it that they have no interest in a cure. It is a deadly and diabolical foe...

“From the sole of the foot (*min kaph regel* – or from

the palm of the hand to the bottom of the foot) **and all the way up to the top of the head** (*wa 'ad rosh*), **there is nothing in it** ('*ayn ba huw'*) **that is healthy or sound** (*metom* – that has any integrity, that is free of damage or decay; from *tamam* – that is unimpaired or right, that hasn't been destroyed).

Emasculated and castrated (*patsa'* – wounded), **slashed, battered, and bruised** (*wa chabuwrah* – beaten and stricken; from *cheber* – in association with spellbinding charmers and in league with enchanters and magicians), **with wounds associated with a devastating and deadly plague** (*makah* – with the mark and stigma of disastrous and incapacitating attacks, leaving the body physically impaired; from *nakah* – being scourged and subjugated, smitten and slain) **which are raw and rotten** (*tary* – that are oozing and open, fresh and putrefying, inflamed and infected), **they have not been cleansed** (*lo' zuwr* – they remain unwashed, filled with foreign dirt and debris that has not been squeezed out, causing alienation and estrangement (qal perfect)).

They have not accepted any prescriptions, treatment, nor remedy, or have they been medicated and bandaged (*wa lo' chabash* – nor have they been remedied, wrapped up and covered, nor healed by a physician), **not even soothed** (*wa lo' rakak* – nor responded to, quelled nor mollified, so as to relieve the physical injury and pain by softening the rebellious nature) **with the oil of the olive** (*ba ha shemen* – by the extracted ointment of the olive serving as an anointing medication to promote healing).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:6)

That is not an appealing picture. Since their souls had been ruined by religion and politics, there was nothing to salvage, no hope for a cure. The damage would span generations – even millennia.

Moving on, we discover that the choice between religion and relationship is not without consequences. Speaking prophetically of what Yahowah had revealed

would happen to Yisra'el as a result of the curse they had brought upon themselves, Yasha'yah reported...

“Your land (*'erets 'atem* – your realm and country) **will become lifeless and ruined** (*shemamah* – will be desolate and deserted, sparsely populated and clothed in despair, ravaged and abandoned, destitute and destroyed, an appalling horror). **Your cities and towns** (*'iyir 'atem* – your walled encampments and villages, especially your shrines and temples) **will be consumed by fire** (*saraph 'esh* – will be burned by the serpent's flames of flashing light). **Your soil** (*'adamah 'atem* – your ground) **before you and conspicuously in your presence** (*la neged 'atem* – in proximity to you) **will be devoured and destroyed** (*'akal 'eth*) **by illegitimate, unauthorized, and foreign foes** (*zar* – alien strangers from a distant place who are loathsome and nauseating whores; from *zuwr* – strange and estranged adversarial harlots).

They will bring (*bow'* – they will come, advancing [from 1QIsa]) **devastating perversity and adversarial transformations** (*mahpekah* – changing everything in a destructive manner [from 1QIsa]), **similar to** (*ka* – like) **being overthrown and demolished** (*mahpekah* – being perversely transformed and adversely changed, thereby destroyed) **by loathsome and nauseating whores** (*zar* – illegitimate, unauthorized, and foreign foes, alien strangers from a distant place who are estranged adversarial harlots).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 1:7)

Fortunately, we are now aware that there is a cure for whores. The only question which remains is how many of them will capitalize upon Yahowah's gift.

In all of man's endeavors, there has never been a case like Yisra'el, a nation which continues to endure even after being conquered by the likes of the Canaanites, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, Imperial Rome, the Roman Catholic Church, the first Muslims, the Ottomans, and the British. Throughout it all, Yahowah has managed to keep Tsyown conspicuous, to

retain an encampment for a remnant of watchmen.

“However, the daughter (*wa bath*) of Tsyown, the Conspicuous Signs Posted to Mark the Way (*Tsyown* – Zion, the signposts providing directions along the way and the instructive markers on the path), will be preserved and left as a reminder (*yathar* – will be spared as a remnant, maintained and left behind [from 1QIsa]), like a sheltered place for living (*ka sukah* – akin to a covered dwelling, comparable to a campsite, similar to a protected home or tabernacle; note: *Sukah* is the name of the seventh and final *Miqra*) in a vineyard (*ba kerem* – where grapevines are planted, cultivated, dressed, tended, and harvested), like an overnight cottage for a watchman (*ka maluwneh* – akin to a small and temporary enclosure to provide lodging for one who is on guard to dwell during the night) in a challenging garden filled with vehemently difficult stubble (*miqshah* – in an ill-treated and harsh field worked hard to make it grow; from *qish’ah* – difficult and burdensome, and *qash / qashash* – a challenging place with harsh conditions where crops are hard-pressed, filled with obstinate sticks, stiff stubble, and stubborn chaff), and then (*wa* – and also [from 1QIsa]) as an awakened encampment (*ka ‘iyr* – akin to a roused town or village where the inhabitants are on guard and alert; from *‘uwr* – a population stirred up, aroused, and awakened) which is preserved by being observant (*natsar* – which is spared, maintained, and protected, guarded and kept safe by watching carefully and paying attention (qal participle – literally and genuinely, demonstrably and tangibly spared)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 1:8)

And we are now aware that the restored encampment for the observant will be erected on the Temple Mount once it is cleared of the Muslim trash. We even know when it will be set in place and who will reside within it.

So now, as the world stews in a cauldron of religious, political, patriotic, and conspiratorial propaganda, becoming ever more like Sodom and Gomorrah with each

passing day, we find God telling His people what He has done so that they might turn to Him before it is too late.

“Unless (*luwle*’ – if not for the contrasting affirmation of) **Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **of the host of spiritual messengers** (*tsaba*’ – regiment of heavenly envoys deployed as implements) **had not spared and preserved a remnant** (*yathar* – had not left a few and allowed them to remain as a reminder) **on our behalf** (*la* ‘*any*’), **as a few** (*ka ma*’*at* – a diminished and relatively small amount of) **survivors** (*saryd* – a residual part left alive of what once was a much larger living population), **then like** (*ka*) **Sodom** (*Sadom* – Scorched & Burning, a Canaanite city on the northwestern shore of the Dead Sea), **we would have been** (*hayah* – we would have existed (qal perfect)), **and approaching** (*la*) **‘Amorah** (*‘Amorah* – Gomorrah, a depressed habitation which dealt tyrannically and manipulated inappropriately to enslave), **we would be likened and compared** (*damah* – we would be thought of and considered with a similar story, ceased and silenced for others to contemplate (qal perfect)).” (*Yasha*’*yah* / Salvation is from Yahowah / Isaiah 1:9)**

The people of Sodom or Gomorrah are gone. Apart from what Yahowah has to say about their perversity, nothing is known, and no one survived. But that is not the case with Yisra’el. In spite of the religious and political, and now the academic and progressive crusades to erase Yisra’el’s history so as to curtail the nation’s legitimacy, miraculously, in a world resembling Sodom and Gomorrah, Yahuwdayim are back home in Yisra’el. And it is this very remnant that the Zarowa’ turned ‘Adamah Parah will cultivate, cleanse, and spare by sharing the Word of Yahowah...

“You will listen to the Word (*shama*’ *dabar* – you will actually hear the commanding statements and pronouncements (qal imperative active – presenting a literal imperative to listen to the written and verbal

proclamations)) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **political and religious leaders** (*qatsyn* – governors and rulers, commanders and officers, magistrates and anyone else in a position of authority; from *qatsah* – to be cut off and scraped away) **of Sodom** (*Sadom* – Scorched Conflagration).

And so (*wa* – then [from 1QIsa]), **you should choose of your own freewill to intently hear, perceiving what is said, and then respond appropriately while benefiting from** (*‘azan* – it is in your best interest to fully deploy your faculty of hearing to receive the report and understand it and then prudently reply to (hifil imperative)) **the Towrah | Teaching, Guidance, Direction, and Instruction** (*Towrah* – source from which useful information flows and enlightenment is imparted to students) **of our God** (*‘elohym ‘anachnuw*), **people** (*‘am* – family of related individuals) **of ‘Amorah** (*‘Amorah* – Gomorrah, depressed habitation which deals tyrannically and manipulates inappropriately to enslave).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 1:10)

It sounds as if Yahowah and His prophet have been to Tel Aviv recently. And so, within this context of God expressing His frustration over the pervasive nature of religious and political corruption as a result of men convoluting and counterfeiting His Creation and Towrah to the point that such institutions and rituals are now more irritating and indoctrinating than instructive and beneficial, God says He has had enough of such things...

“By what means can I be approached through (*la mah la* – concerning the goal of moving toward Me, what is the purpose of) **the great multitude and exalted aspects** (*rab* – the great abundance and widespread use (note: *rab* is the basis of rabbi and rabbinic)) **of your sacrifices** (*zebah ‘atem* – your offerings from the religious perspective: the slaughtering of animals as an act of

worship, expiation, or propitiation to a supposed deity)?” **asks** (*amar* – declares and queries (qal imperfect, active)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

‘I will literally and actually fulfill, satisfy, and complete (*saba*’ – I will genuinely, once and for all, honor My obligation to do as I have promised, and I will fulfill to My complete and total satisfaction once and for all (qal perfect active)) **the uplifting offerings to rise** (*olah* – that which rises up and ascends; from *alah* – to ascend and go up, to grow and rise up) **of the male lambs** (*ayl* – rams, leaders of the flock, upright pillars that form the framework of the doorway).

In addition, the lipid tissue (*wa cheleb* – furthermore, the fat of an animal which is unsuitable for eating and thus is burned up in the cooking fire) **of overfed fatlings** (*mary*’ – relatively young weaned cattle; from *mara*’ – is filthy and gross) **and the blood of bulls** (*wa dam par*), **lambs** (*wa kebes*), **and goats** (*wa atuwad*), **I do not want or desire** (*lo’ chaphts* – I take no pleasure in (qal perfect active)).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 1:11)

Yahowah wants nothing to do with theirs because He has His own. Three men especially near and dear to the Almighty were chosen to serve in these roles. They are Dowd, Yada, and ‘EiYah – the three men who return to resolve the religiosity of Yisra’el.

So now God asks the following question of those who believe that He is going to appreciate and indulge the faithful because they beg and pray while blowing their own horns...

“Because if (*ky* – instead and on the contrary, by way of this branding, hypothetically should) **you strive to approach** (*bow’la* – you seek to arrive and be included by means of coming (qal imperfect)) **to see** (*ra’ah* – to look upon, to be shown, and to view (nifal infinitive construct

passive – a verbal noun in which the subject carries out and receives the verb’s action without any reference to place or time)) **My presence** (*paneḥ ‘any*), **who or what was it (my) that sought this beggary** (*baqash zo ‘th* – who was responsible for requesting this pleading, who conspired to establish this supplicating petition (piel perfect)) **from your hand** (*min yad ‘atem* – as a result of your influence and actions), **thereby treading upon** (*la ramaš* – so as to trample [from 1QIsa] (qal infinitive – an actionable concept which should be interpreted literally without any reference to place or time)) **the blowing of My trumpets in My court** (*chatsar ‘any* – My troubadours in My enclosure surrounded by curtains and walls within My courtyard when My trumpets are sounded [defined by its use in Numbers 10:1-3, 1 Chronicles 15:24, and Leviticus 6:9])?” (*Yasha ‘yahuw* / Salvation is from Yahowah / Isaiah 1:12)

The Almighty cannot be bribed. Heaven’s doors are not opened with donations, large or small. Begging will not prevail either. Pleading with Him will fall on deaf ears. Passover alone opens the door to heaven. UnYeasted Bread is the welcome mat provided at the threshold of God’s Home to wipe our feet before entering. If we want to approach Yah, we must do so His Way. And now, the Whore needs a bath...

“You should not increasingly and habitually come, continuing to bring (*lo’ yasaph ‘el bow’* – you should not continually come and seek to be included by adding to and bearing (hifil imperfect active) [the “‘el – to” comes from 1QIsa]) **worthless, completely invalid, and futile** (*showa’* – vain and deliberately dishonest, illusory and misleading, wasteful and deceptive; from an unused root meaning without paying attention or giving proper consideration) **tributes, gifts, and offerings** (*minchah* – obligatory sacrifices offered to a deity as part of a religious activity). **Incense** (*qatoreth* – burning perfumed material to produce a fragrant smoke; from *qatar* – to fumigate, driving out the occupants while killing the inhabitants) **is a detestable**

abomination (*tow'ebah* – is a repulsive, disgusting, rejected, religious, abhorrent, and idolatrous act; from *tow'eah* – a confusing, misleading, dishonest, and troublesome thing) **to Me** (*la 'any*).

I cannot comprehend, endure, or overcome (*lo' yakol* – I am incapable of witnessing, understanding, and prevailing over (qal imperfect hofal passive – literally and genuinely, on a continuing and ongoing basis with unfolding results, such that even passively when God isn't involved in the process, He cannot bear to experience)) **the deceptive and disastrous falsifications** (*'awon* – the diabolical fraud, the immoral and corrupting consequences, the unfavorable result, the deceitful and idolatrous words, the feigned worship and inappropriateness) **associated with her oppressive and lifeless religious assemblies which hinder and withhold the benefits of** (*wa 'atsarah hy'* – of the increasingly troublesome and barren crowds assembled during her celebrations and sacred assemblies for her religious holidays which restrain by holding people back by adversely controlling them and governing in a manner that impedes the capacity of people to access the benefits through her distressing restraints which debilitate the intended purpose; the feminine of *'atsar*, *'otser* and *'etser* – troublesome and barren religious gatherings which hinder, restrain, thwart, and disallow the intent of [the pronoun *hy'* – her is found in 1QIsa but not the MT]) **the Time of Renewal** (*chodesh / chadash* – the occasion of repairing and reestablishing the relationship when reflected light on the moon's surface begins to grow, designating a new month and initiating the timing of the *Miqra'* to restore our relationship with God; from *chadash* – to renew and restore, to reaffirm and reestablish, to repair and reintroduce a relationship [singular in 1QIsa]) **and the Shabat** (*wa Shabat* – the promise of the seventh day as a time to celebrate the relationship) – **the calling out** (*qara'* – the invitation and summons, the reading and reciting, the announcement and proclamation, the appointment and welcome, the encounters and meetings (qal construct infinitive construct, active – literally and genuinely *qara'*

is grammatically bound to the *Miqra'* regardless of time and place)) **of the Miqra' – Invitation to Meet** (*miqra'* – summons to a meeting for the purpose of reading and reciting so as to be called out and meet; from *qara'* – to invite and summon, to call out and to be called out, to welcome and to meet, to read and recite, to proclaim and to announce).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:13)

Yahowah isn't denouncing or discarding His Mow'ed *Miqra'ey* but is, instead, disparaging religious rites and rituals. Rather than replacing His plan with another, substituting Easter for Passover or Purim for *Shabuw'ah*, as examples, God is condemning religious corruptions, substitutions, and counterfeits. He is saying that religious holidays are deceptive and devastating.

Further, we are now in the Time of Renewal. Three *Miqra'ey* – *Shabuw'ah*, *Taruw'ah*, and *Kipurym* – lead to the Shabat of *Sukah*. For *Yisra'el*, it is now or never. And for most, it will be the latter...

“Your Times of Renewal (*chodeshy / chodashy 'atem* – your means of reestablishing the relationship during a new moon, designating a new month while reintroducing something [plural in 1QIsa]) **and your designated meeting times** (*wa mow'edym 'atem* – your schedule of seasonal meetings), **My soul** (*nepesh 'any* – My consciousness and persona) **hates** (*sane'* – abhors and detests the alterations, loathes and despises the changes, intensely dislikes and totally shuns the modifications, and considers the revisions adversarial (qal perfect)). **They have literally become** (*hayah*) **an annoying problem** (*torach* – a distressful and troublesome burden due to their vicious, predatory, and destructive nature) **to Me** (*'al 'any*).

I am weary (*la'ah* – I have grown impatient and exhausted, tired and emotionally unable (nifal perfect)) **of enduring their duplicity** (*nasa'* – of bearing their dishonesty and tolerating their fraudulent nature; indistinguishable from *nasha'* – utterly beguiling and

deliberately deceptive (qal infinitive)).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 1:14)

This is typical of Yahowah. First, He underscores His support for His plan. Then He reveals His disdain for the religious alternatives which deliberately corrupt and counterfeit His intent. This statement should be read as a direct attack on religious holidays. From here on out, all that matters are the nine remaining iterations of Chag Matsah and the Shabuw’ah Qatsyr (5.22.26), the Taruw’ah Laqat (9.23.33), the Sacrifice of the ‘Adamah Parah (9.24.33), the Yowm Kipurym Family Reunion and Homecoming (10.2.33), and the millennial celebration of the Shabat beginning on Sukah (10.07.33).

Unless it is to grasp His hand, God is not interested in what we have in our hands. Other than to spend time with Him, there is nothing we can give that He will even notice, much less accept. This then answers the question so many ask, wondering how divergent their religious faith can be from Yahowah’s instructions...

“And with the spreading out (*wa ba paras* – so in the extension and stretching out) **of the palms of your hands** (*kaph ‘atah* – of your open hands), **I will hide** (*‘alam* – I will continually conceal (hifil imperfect)) **My eyes** (*‘ayn ‘any* – My appearance and presence) **from you** (*min ‘atem*).

Also (*gam* – in addition, although, and moreover) **because** (*ky*) **you choose to make many long, rabbinic** (*rabah* – you elect to multiply your exalted, increasingly choosing to make numerous (hifil imperfect jussive)), **and worthless prayers, abhorrent pleas, and repulsive petitions** (*taphilah* – characterless requests, objectionable appeals, and repugnant demands; from *tipilah* – wrong, criminal, empty, and loathsome and *palal* – requests for intervention and intercession), **I will not be listening** (*‘ayn ‘any shama’* – nor will I pay attention, not even bothering to hear them).

Your hands (*yad ‘atem*) **are full of the shedding of**

blood (*damym male'* – are satisfied with and scream of bloodlust) **and your fingers are full of iniquity** (*wa 'etsba' male' ba 'awon* – and your grasp is satiated with mischief and perversity, depravity and corruption [from 1QIsa]).” (*Yasha'yah* / Freedom is from Yahowah / Isaiah 1:15)

God repeatedly encourages us to listen to Him but never once asks us to pray to Him. There are few things more important than understanding why it is in our interest to hear Him rather than speak to Him.

As we are now fully aware, there will be one last opportunity to come clean. And pursuant to the Red Heifer, Yahowah encourages His People to avail themselves of its cleansing properties...

“Choose to actually wash yourselves (*rachats* – of your own freewill remove the impurities and bathe yourself using an abundance of water (*qal* imperative)), **desiring to be clean, free of foreign sediment and impure substances, upright and acquitted** (*wa zakah* – thereby demonstrating your desire to be cleansed and innocent; from an unused root meaning to be translucent (*hitpael* imperative – you should choose to act independently and not be influenced by others in order to avoid contaminants)), **and then** (*wa* – so then [from 1QIsa]), **of your own freewill turn away from and reject** (*suwr* – of your own accord abstain, leaving, forsaking, abandoning, and cutting off all ties with degenerate corruption, changing direction to desist from the revolting nature of) **your errant and counterproductive** (*ra'a 'atem* – your immoral and improper countrymen, invalid and hindering kin, and displeasing and unethical, corrupting and malevolent) **practices and endeavors** (*mala'lal* – deeds and undertakings, acts and services; from *'alal* – to wantonly and ruthlessly take advantage of others by playing them for fools) **from before** (*min neged* – from conspicuously in front of) **My eyes** (*'ayn 'any* – My sight), **refraining from and ceasing to consent to** (*chadal* – giving up and refusing, discontinuing and objecting to)

being invalidated, unethical, improper, and errant (*ra'a* – evil and counterproductive, malevolent and corrupting, and perverted (hifil infinitive absolute active)).” (*Yasha'yahuw* / Freedom is from Yahowah / Isaiah 1:16)

Yahowah is not suggesting we try to perfect ourselves. He is not asking us to save ourselves. He is, however, requesting that we disassociate from the counterproductive filth and invalidating endeavors which have made us dirty from His perspective, and then take a bath, washing away the impurities of these religious corruptions which have soiled our hands and stained our minds in the waters that will soon be flowing from under the Red Heifer. And between now and then...

“Desire learning (*lamad* – be receptive to being taught, become open to instruction, gaining information which provides valid directions and then respond properly, choosing to accept (qal imperative)) **to be right and to prosper** (*yatab* – to improve and be successful, to do well, to engage effectively and to be pleasing, agreeable, and satisfied). **Seek** (*darash* – actually choose to inquire about and study, genuinely consult and investigate, petition and ponder, and as a result flourish, grow by choosing (qal imperative)) **the means to make an informed and rational decision about the way to justly resolve disputes** (*mishpat* – the ability to exercise good judgment regarding being honest and correct, fair and just, vindicating or condemning).

Choose to walk the right way to receive the benefits of the relationship and to serve as a guide along the proper path (*'ashar* – desire being led the correct way to get the most out of life (piel – the object enjoys the effect and is transformed by the verb, imperative – under the auspices of freewill, active)) **for all those who are oppressed by human institutions** (*chamowts* – for everyone without status cruelly subjugated by the political and religious establishments, including those who are leavened, embittered, and soured).

Be judgmental, choosing of your own volition to

plead on behalf (*shaphat* – choose to adjudicate by making and promoting informed and rational decisions and by forming reasonable conclusions which lead to vindication and enable executing good judgment when arguing on behalf (qal imperative active)) **of the fatherless child** (*yathowm* – an orphan whose father is dead but who still has a widowed or divorced mother, a class of individuals deprived of appropriate resources; from an unused root meaning lonely, akin to *yathowr* – those who are searching and exploring, seeking to find credible information).

Quarrel with (*ryb* – choose to contend, bringing a legal argument, showing hostility in willful opposition, filing a complaint using words to plead in disagreement with, even taunting, insulting, mocking, and ridiculing (qal imperative)) **the congregation of the bound, dumb, and forsaken** (*almanah* – the silent and silenced who are unable to speak, those who have joined in and are now bound to religion, including the widow whose spouse has died and is in a state of abandonment; from the prolonged and feminine of *alam* – the bereaved worshipping congregation who are being controlled and kept from speaking out [note: religion is from the Latin *religare* – to join and bind]).” (*Yasha’yah* / Salvation is from Yahowah / Isaiah 1:17)

In one way or another, every member of Yahowah’s Covenant is engaged in this debate. We do so because Yahowah, whom we respect and love, asked us to speak out in this manner. But even if that had not been the case, nothing on Earth would stop us because a relationship this satisfying, beneficial, and appealing must be shared, not hoarded. Moreover, it is the most appropriate and compassionate way to interact with others. The moment we learn the truth and enter the Covenant, it is so liberating and empowering, so enriching and enlightening, we want the orphaned child and widow, representing Yisra’el and Yahuwdah, to know what we have experienced.

This encouragement before us, I love what follows...

“**Please** (*na’* – considering the urgency and consequence of the exhortation), **let’s go for a walk** (*halak* – let’s choose to stroll through life together, let’s go on a voyage of discovery, traveling through space and time, come, let’s proceed (qal imperative active)) **because I always want to engage in rational dialog** (*yakah* – I want us to reason together because I want to prove My case and it’s My desire to vindicate you (nifal – the subject, God, carries out and receives the action, cohortative – first-person volition, imperfect – continuously with unfolding implications)), **says** (*‘amar* – conveys and attests) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).

Even if (*‘im* – even though) **your sins** (*cheta’* – your offenses against the standard and your resulting guilt, the consequences of missing the way) **are** (*hayah* – exist) **as** (*ka*) **crimson** (*ha shany* – scarlet apparel), **like** (*ka*) **snow** (*sheleg*), **they shall be made white** (*laban* – becoming purified and spotless (hifil imperfect active)). **Even if** (*‘im* – even though) **they are continually as ruddy red and as dirty as ‘Adam** (*‘adam* – the name of the first man created in Yah’s image, the word for mankind, the word for ground as in dirt, the word for red, and as a verb, to become reddish (hifil imperfect active)), **like** (*ka*) **crimson** (*ha shany* – scarlet apparel), **they shall be like wool** (*ka ha tsemer hayah*).” (*Yasha’yah* / Freedom is from Yahowah / Isaiah 1:18)

Yahowah designed us to walk with Him. We were conceived to engage in an upright relationship with our Creator, not to bow down and worship the gods of the creation’s making. There are few things Yah anticipates more than strolling through His universe with His children. It is what ‘Adam did with Yahowah in the Garden. It is what we will do with Him throughout space and time.

And let us not miss the reference to the *‘Adam* | Bloody Red Man. In the end, during Taruw’ah, it will be his blood that will prepare Yisra’el for Yahowah’s return.

This is the choice being offered to Yisra'elites and Yahuwdym as we approach the Time of Ya'aqob's Troubles...

“If (*im* – whenever and so often as) you are genuinely willing (*‘abah* – you voluntarily agree and provide your consent (qal imperfect jussive)) and (*wa*) you listen (*shama*’ – receive the pronouncements, hearing what is communicated (qal perfect)), you shall actually and continually be nourished by (*‘akal* – you shall taste and consume, eating and feeding upon (qal imperfect)) the good and beneficial qualities (*towb* – the attractive, beautiful, nurturing, and abundant aspects) of the Land and Earth (*ha ‘erets* – of the physical realm).” (*Yasha ‘yah* / Salvation is from Yahowah / Isaiah 1:19)

Specifically, the Land is Yisra’el, the Promised Land, and the Home of God in the material world. But *‘erets* also serves as a metaphor for ‘Eden, for Sukah, and for Heaven – for living with God as part of His Covenant. So, this does not seem like a difficult choice...

“But if (*wa im*) you consistently refuse to agree and continually withhold your consent (*ma’an* – you are unwilling and defiant (piel imperfect)) and (*wa*) are rebellious (*marah* – are recalcitrant and contentious (qal perfect)), by the sword (*chereb* – by weapons of war), you shall be devoured (*‘akal* – you shall be consumed (pual imperfect– the object passively suffers the effect of the verb on an ongoing basis)) because (*ky* – truly) the mouth (*peh*) of Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) has spoken it (*dabar* – has said it, conveyed and communicated it, announcing and declaring it (piel perfect – Yahowah actively causes the object to experience the verb’s action and does not have to repeat Himself)).” (*Yasha ‘yah* / Freedom is from Yahowah / Isaiah 1:20)

And this is where the Chosen People now find themselves. And it is all because they have not chosen God.

The path Home begins by recognizing His name – Yahowah. Next, come to appreciate His Son. Perhaps then, you will join us during Shabuw’ah or Taruw’ah for the journey of a lifetime into forevermore.

As we move past the Shabuw’ah Qatsyr and Taruw’ah Laqat, and having gleaned an understanding of the ‘Adamah Parah, I would like to close this remarkable volume devoted to Yada Yahowah with these words scribed and sung for those God treasures. It is entitled:

The Red Heifer Sings...

*The Man from Edom comes as the Red Heifer,
He arrives to cleanse God’s ultimate treasure.
He is Yada, the Witness for our time.
The Voice of Yahowah, so sublime.*

*He’s called the ‘Adamah Parah.
Read about him in the books at Yada Yah.
Our God has made him productive.
Which is why his words are insightful and
instructive.*

*The Red Heifer’s ashes make us like new.
Reintroducing us to the God we once knew.
Yahowah is His beautiful name.
Surely, you’re acquainted with His acclaim.*

*He’s asked His Zarowa’ to cultivate souls.
His story is told in the Dead Sea Scrolls.
The next harvest is a Shabuw’ah Qatsyr.
It’s during a time of war to allay our fear.*

*Seven years later he’ll herald the Taruw’ah Laqat.
Take advantage, lest your life be for naught.
It’s a Gleaning of olives, with some left behind.
A remnant of Yahuwdym too blind to be
realigned.*

*Look and see as the sun rises the next morn,
Mount Moriah will be a place to mourn.*

*A life will be given to save a nation.
Flame and water pouring from this famed
location.*

*The 'Adamah Parah they will slaughter.
So we can dance in the cleansing water.
He'll be pelted with our guilt as we peruse the
scene.
It's with the Heifer's ashes that we come clean.*

*'Elyah will burn the Red Heifer on the pyre.
Like his rehearsal over two millennia prior.
Awaken Yisra'el; hear the Voice of this fire.
Run away, and life ends empty, alone, and dire.*

*So now a Herald comes before you.
Of the Taruw'ah you never knew.
It's not Rosh Hashanah; too near the end.
In ten-days-time, Messiah will descend.*

*He's a Witness for you, a man of many titles.
Prophecies abound to say why he is so vital.
His is the Voice calling out to lead us home.
Will you follow him to our shalom?*

*The Red Heifer's ashes make us like new.
Reintroducing us to the God we once knew.
Yahowah is His beautiful name.
Surely, you're acquainted with His acclaim.*

*It's now or never for the House of Dowd to sing.
Embrace your prince, welcome our king.
Raise the showphar; hear its lovely sound.
The Heifer's ashes and blood abound.*

*His booming voice calls out from the blaze.
Listen well, for these are the last ten days.
Through his wound, our guilt unbound.
So that we can see King Dowd recrowned.*

*Yahowah and Dowd return on Kipurym.
Don't dare say, 'HaShem,' or it will be grim.
It is the gift of the bloody Red Heifer,
To bring us back and now together.*

RESOURCES

YadaYah.com

BlogTalkRadio.com/Yada

Facebook: Facebook.com/YadaYahowah

X: X.com/YadaYahowah

Instagram: Instagram.com/YadaYahowah

YouTube: YouTube.com/@YadaYahowah

Rumble: Rumble.com/YadaYahowah

Amazon Music: [Yada Yah Radio](https://YadaYahRadio)

Apple Podcasts: [Yada Yah Radio](https://YadaYahRadio)

Printed Books: [Amazon.com \(Craig Winn\)](https://Amazon.com/CraigWinn)

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